

PRABUDDHA BHARATA

VOL. XLV

FEBRUARY, 1940

No. 2



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

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

GOSPEL OF SRI RAMAKRISHNA

2nd January, 1884. In the temple of Mother Kali at Dakshineswar.

Some devotees, Rakhal, Latu, Harish, Ramlal and M. are staying with Sri Ramakrishna.

It is 3 o'clock in the afternoon. Mani is coming from the direction of the Bilva tree towards the room of Sri Ramakrishna to see him. He finds him seated with a Tantrika devotee on the semi-circular verandah to the west of his room.

Mani comes and prostrates himself before Sri Ramakrishna. The Master bids him take a seat by his side. While talking to the Tantrika devotee the Master appears to give some instructions to Mani also. Srijut Mahim Chakravarty has sent the Tantrika devotee to see Sri Ramakrishna. The Tantrika devotee is dressed in an ochre cloth.

Sri Ramakrishna (to Tantrika devotee): To drink nectar from vessels

of skull forms a part of these Tantrika Sadhanas. That nectar is called Kârana-bâri. Is it not so?

Tantrika : Yes, revered sir.

Sri Ramakrishna : I cannot even touch wine.

Tantrika : Divine joy is spontaneous with you; when that is attained nothing else is required!

Sri Ramakrishna : Again, you see, even telling of beads and religious austerities have lost their attraction for me. Of course, an under-current of the thought and contemplation of God ever flows in the mind. Well, what are those esoteric circles in the body?

Tantrika : Yes, revered Sir, they are analogous to various sacred places. In each centre dwell Siva and Sakti. They are not visible to the physical eyes nor can they be detected by dissection.

Mani is listening to all this in silence. Sri Ramakrishna gazes at him while enquiring of the Tantrika devotee about something.

Sri Ramakrishna (to Tantrika devotee): Well, can one attain realisation without being formally initiated by the Guru?

Tantrika: Yes, through faith, faith in the words of the Guru.

Sri Ramakrishna (turning to Mani and hinting to him): Faith!

The Tantrika devotee has left. Now enters Srijut Jaygopal Sen. He belongs to the Brahma Samaj. Sri Ramakrishna is talking to him. Rakhal, Mani and other devotees are sitting beside. It is afternoon.

Sri Ramakrishna (to Jaygopal): One should not cherish any hatred towards anybody or any creed. People, irrespective of their faith either in a personal God, or God without form, are all proceeding towards Him. The man on the path of knowledge, the Yogi and the devotee are all invariably engaged in search of Him. The man of knowledge calls Him Brahman, the Yogi gives Him the name of Atman or Paramatman, while the devotee looks upon Him as his Lord. Again, it is said, "The Lord is eternal and so is His servant, the devotee."

Jaygopal: How are we to know that all paths are true?

Sri Ramakrishna: Any one path, if followed rightly, will lead to Him. Then one can know the truth of the other paths also. Just as one having reached the roof by some means or other, may come down by a stair-case made either of wood or brick, or with the help of a bamboo or even a rope.

Through His grace the devotee can know everything. You will know everything, if once you can reach Him. Somehow or other the owner of the

house has to be seen and talked to once; then he himself will tell you how many garden houses and tanks he has got, and how much Government paper he owns.

(*The way to God-realisation*)

Jaygopal: How to secure the blessings of His grace?

Sri Ramakrishna: You are to chant His name and sing His glory all the time, and give up, as far as possible, all thoughts of worldly things. With much hardship you are irrigating your land for cultivation, but all the water is leaking out through the hole on the ridge, thus rendering futile all your labour at irrigation.

Earnest longing for God comes when the mind is purified and attachment to worldly objects is shaken off. Then alone your prayer will reach God. If the telegraphic wire is of an impure stuff and if there is leakage in it the message does not reach its destination.

Consumed by an earnest longing for the realisation of God I used to shed tears in solitude and burst out crying "O Narayana! Where art Thou" Thus I cried till all outer consciousness was lost and the mind was completely merged in the thought of the Infinite.

How to attain Yoga? It is attained when the telegraphic wire of the mind is purged of all its impure stuff and is rendered free from leakage. Absolute detachment from worldly objects is what is required.

No desire should be cherished in the mind. If there is desire behind devotion it is called Sakâma or polluted by desire. Devotion free from desires is called Ahetuki or spontaneous. Whether you love me or not I love you all the same; this is spontaneous love or love without any cause or reason.

The gist of the whole thing is this—

to love Him. When love is intense the Lord makes His appearance. The love of a chaste woman for her husband, the affection of a mother for her son, and the attachment of a worldly man to his possessions—a combination in one of the

intensity of these three results in the realisation of God.

Jaygopal is attached to the world. Is this why Sri Ramakrishna is imparting these instructions required for his enlightenment?

LETTERS OF SWAMI TURIYANANDA

Brindaban, 20th January, 1903.

My dear U—,

Your affectionate letter came to hand a few days ago. It was redirected to me here from the Math. I have been living here for about two months. I left the Math nearly four months ago and visited some holy places on my way. This place is about one thousand miles from the Math. Here was born Sri Krishna, the divine teacher and preacher of Bhagavad Gita. This is considered one of the greatest pilgrimages of the Hindus. I am feeling much better here, though not quite well yet. I hope the new Swami has become old with you all by this time. You must be enjoying his company and teaching to your profit. I am glad you all kept up the meditation at Dhira's all this time and continue it still regularly. May Mother bless and you all her dear children, and may She give you understanding to discern things as they really are and not as they appear to be. Be strong, U., and do not depend upon what this or that one would say about you, but consult the Mother within and act according

to Her dictates. Be sure whatever binds is not of Mother and that which makes one free is of Her. Abide by the same with your whole heart. Have no private selfish end but have sincere love for truth and piety and Mother shall speak from within you. How are you getting on, U., flaming upwards? Are you becoming "butter", or spending your time and energy in social nonsense? Never let go your Ideal, but hold on to It with a firm grip and you will be led rightly to the goal which is the one and same for all. You must not ask me questions like one you have asked me in your last letter. I always like to see Mother in all. You know that. Kindly remember me to all Mother's children there. I have received kind letters from many, but I am sorry I cannot write to all of them, but nevertheless do remember them all. My best wishes and love to all. Kindly convey my loving regards to your mamma. With best wishes and love to yourself as ever,

Yours in the Mother,
Turiyananda.

THE SOUTHPORT CONVENTION OF RELIGIONS

Referring to his four English disciples, Captain J. H. Sevier, Mrs. Sevier, Mr. J. J. Goodwin and Miss Margaret E. Noble who later on became the

Sister Nivedita, Swami Vivekananda used to say that they were the fairest flowers of his work in England. Swamiji visited England in 1895 and 1896 and

spoke on Raja Yoga and Jnana Yoga, approaching religion from the philosophical and psychological aspects. Mr. and Mrs. Sevier attended Swamiji's lectures, found in his teachings just the philosophy of life they wanted and in Swamiji just the teacher they wanted. They offered to go with him to India, to know more of his spiritual realisations and assist him in his great work. They sailed with him on his return voyage and accompanied him in his triumphal tour from Colombo to Almora. Mr. and Mrs. Sevier helped their teacher to realise his cherished object of establishing a monastery in the Himalayas. When the Prabuddha Bharata came to its Himalayan home, Mr. Sevier was made the Manager of the journal. All too soon this great soul passed away. It was in October 1900, Mr. Sevier shook off his mortal coil. In accordance with his wish, he was cremated in the Hindu style on the banks of the mountain stream that flows near the Mayavati Advaita Ashrama. "Mother", as she was lovingly called by Swamiji and other monks of the Order, continued to stay in Mayavati for several years and left for England a few years before her passing away. She helped in the founding of the Shyamalatal Ashrama, where the present President of the Ramakrishna Order spent several years in spiritual meditation and austerities. The Seviers are lovingly remembered not only by the members of these Ashramas but also by the inhabitants of the surrounding villages. We who live in the Mayavati Ashrama cannot but have deep love for this good Englishman and his saintly wife.

* * *

The indefatigable efforts of Mr. J. J. Goodwin, who acted as Swamiji's secretary ever since he first met him in New York, has made it possible to have a

record of the utterances and writings of the great teacher in seven sumptuous volumes. These volumes have inspired the youth of India and its outstanding leaders to labour for the regeneration of the motherland, they have brought Hinduism from mediæval obscurity to the limelight of the modern world, and above all they have helped to bridge the gulfs between nations, races and creeds. Swamiji's works are available not only in the principal Indian languages but also in many European languages: French, German, Spanish, Portuguese, Dutch, Swedish, Polish, etc. Mr. Goodwin who toiled hard following Swamiji like a shadow, recording his speeches, attending to his personal needs and serving him as a faithful disciple, passed away at a young age. The following lines from *Requiescat in pace* :

"Thou helpful one! unselfish e'er on earth,

Ahead! still help with love this world of strife,"

show how deeply Swamiji valued the unselfish devotion of this disciple. At another place referring to Goodwin and Sevier, Swamiji says, "The cause has already two martyrs. It makes me love dear old England and its heroic breed. The Mother (referring to God, the Divine Mother of the universe) is watering the plant of future India with the best blood of England. Glory unto Her!"

* * *

Sister Nivedita by her literary work raised the Mission's prestige in that direction. Her deep insight into the religion, art and history of her adopted motherland revealed the soul of India to India's sons and daughters. She initiated the great task of Indianising modern India. The education of Hindu women received a new impetus from this tireless worker. C. Subrahmanya Bharati, the latest poet of Tamil-land

whose writings have roused up Tamilians from their slumber, claims Sister Nivedita as his Guru. The four English disciples are indeed the finest flowers of Swamiji's work in England. Besides these disciples, Swamiji had several English friends who, in various ways, helped him in his work and were benefited by his teachings. Swamiji's teaching the Jnana Yoga, the path of wisdom in its monistic form, in London, the hub of the British empire, has a deep significance.

* * *

"Monism is the philosophy of the intellect" (Dean Inge); it is the only philosophy that can stand the severest tests of reason and at the same time provide the necessary mental and spiritual discipline to enable man to rise above the limitations of creeds and live a really fruitful life. It is a philosophy that harmonises intense action with deep contemplation, a harmony very much needed by the present-day world. Many of the fundamental principles of monistic philosophy were discovered by royal sages like Janaka, who were busy men administering great kingdoms. The Bhagavad-Gita, one of the chief texts on which this philosophy is based, was delivered in a battlefield in the midst of intense action. Monism does not reject any creed, it envelopes and completes all creeds and sects. It leads its votaries from darkness to light, from hatred to love, from strife to peace, from weakness to strength and from death to immortality. A person can become a Doctor of Divinity in a few years' time by attending some lectures and passing some examinations; but in order to become a teacher of the Vedanta philosophy in its monistic form, one has to undergo severe intellectual and spiritual discipline extending over many years. The Sannyasin who retires from the world to give his whole time to the

investigation and study of this profound system of thought comes back with the priceless treasure and tries to share it with all seekers after truth. The amount which anyone may receive depends upon the capacity of the recipient. But, let it be remembered that even a little of this treasure is of immense value. Many poets and philosophers of the West have received this gift from Eastern sources and in consequence have become better poets and greater philosophers. This wisdom carries its benefit to men and women of all classes in all stations of life. The labourer who receives it will certainly be a better labourer. The statesman who goes through the Vedantic discipline will be a better statesman, his eyes will be opened, and his mind will acquire precision and foresight to steer clear of all manner of difficulties. India, the land of its birth, has not as yet received the full value of this philosophy, for it was lying hidden in monasteries and mountain caves. The credit of bringing it out and applying it to the manifold problems of life belongs to the great Swami, the prophet of modern India. Swamiji, the great Sannyasin that he was, desired to share this supreme treasure of monistic wisdom with the whole of humanity. He delivered his lectures on Jnana Yoga, more than four decades ago in London, the nerve-centre of a great empire. The seed has been sown, one does not know to what extent the plant will grow and bear fruit.

* * *

We are very happy to hear of the Vedanta movement in England and the part played by it in bringing together teachers of various faiths on a common platform. Southport as well as its Mayor and Corporation and all those who sponsored and organised the Convention of Religions deserve to be congratulated on the success they have

achieved in working out a great idea. In the present situation of the world, humanity both in the East and in the West stands in need of light and more light, blessed are they who act as torch-bearers for they shall certainly be remembered by a grateful posterity. All who are endeavouring to promote harmony and tolerance where there is strife and bitterness are certainly rendering the best service to generations yet to be.

* * *

Let us proceed to gather together some of the wise words and noble sentiments expressed at the Convention.

“We have to realise that what we call Western civilization—but which seems rapidly, in its worst features, becoming world civilization—is on the wrong track, that the vast strides which have taken place in material things have not been accompanied by a like progress in moral and spiritual development.” “The time has come, when man, while still faithful to his lesser loyalties, to family, nation and creed, should recognise beyond and around these a greater loyalty to life and humanity as a whole.” “We can no longer be content, to remain within the narrow watertight compartments within which our forefathers were confined.” “In religion as in music, medicine, science and art, we must develop a world consciousness and world loyalty, recognising the process and purpose of religion to be one, though the methods and the languages of religions be diverse.” “The purpose of any religious society should be to harmonise the discords of humanity by relating all its activities to the spiritual purpose from which alone they derive significance.” “Unless a Christian becomes a true Christian, he cannot appreciate the tenets of any other religious philosophy.” “It is not by emphasizing our intellectual differences and seeking for the mistakes

and failings of other faiths that we shall arrive at understanding, but by realising that our common spiritual heritage is God.” “Only by a community of purpose can a true society be realised. In the absence of such a purpose, mankind remains merely an aggregate of individuals each seeking his own advantage.” “God acts through the co-operation of man.” We are seeking “a peace that already exists and not a peace that is to be.” Let our aim be, “Co-operation, not Conflict, Construction, not Destruction; Peace and Harmony, not Dissension.” Let us build “a truly human civilization based upon the spiritual conviction of mankind.” “The main principles underlying all religions are love and service; love is the basis of life and love is God.” Let us bring about “a spiritual link, a spiritual understanding between East and West.” “Considering the number of intelligent, thoughtful, would-be spiritually minded people within the religions, and the knowledge and power at their disposal, they should be able to create a new order could they but speak with one voice.”

* * *

A genuine desire for mutual understanding and closer co-operation between races and creeds seems to engage the best minds all over the world. The language of the soul is the only language that can bring about a common understanding among the nations of mankind. Religion unites, whereas denominations with vested interests, wrongly called religions, tend to create strife between communities and groups. It is high time for such religions to rise above their narrowness and discover the harmony that underlies all religions. Towards that end, conventions such as the one recently held at Southport are of great value.

Empires have as great a destiny to fulfil in the spiritual realm as in the material spheres of life. The chief city of a great empire may not rest satisfied with being the commercial centre of the world; it can aspire to a more glorious destiny; it can be the centre from which light will radiate to all parts of the world. Providence has brought together many cultural-units under the same flag. The best representatives of these various cultures should be drawn to the nerve-centre of the empire, if the empire

is to be a living organism. The institution of a professorship in Eastern religions at Oxford was a step in the right direction. Further steps should be taken by leaders of thought to establish at the centre closer and closer contacts with the various cultural-units and thereby prevent the onslaught of disruptive forces. The Southport Convention, let us hope, is the modest beginning of a future conference, more representative and wider in its scope.

VEDANTA AND SCIENCE

BY SWAMI NIKHILANANDA

[Swami Nikhilananda, leader of the Ramakrishna-Vivekananda centre of New York city, U.S.A., clearly points out that the *rapprochement* between Science and Religion can best be achieved by the cultivation of a Vedantic outlook.—Ed.]

The four cardinal points of the Vedanta Philosophy are the Oneness of Existence, Divinity of Man, Unity of God and the Harmony of Religions. The entire universe is one, not only as a stretch of matter or idea, but also as indivisible spirit. The multiplicity of names and forms, created by our ignorance, vanishes at the dawn of Divine knowledge. The cherished treasures of human progress, such as love, sympathy, unselfishness and other ethical principles, can be explained only from the standpoint of this unity. Otherwise there is no room for fellow-feeling in a world of multiplicity, governed by lifeless natural laws. This unity comprehends all objects, animate and inanimate, as well as men and angels.

Man is divine by nature. Human soul is eternal, infinite, indestructible, immortal, the embodiment of knowledge, love, freedom, goodness and beauty. It is unsullied by sin and unsmitten by our physical weakness. This is a tre-

mendous assertion. Science has taught the Westerner that man is but a tiny speck on the twisted surface of a burnt-up star. He has neither a past nor a future. A Plato or a Christ, or a Beethoven or a Caesar is but the conglomeration of atoms driven by a blind and mechanical force across the empty canvass of space. Christianity has taught them that man is born in sin and shaped in iniquity. Only the chosen few can lay any claim to the happiness in heaven. Psychoanalysis, the latest fad of the modern times, reduces the soul to a mere bundle of inhibited and repressed tendencies. In society, man or woman without money or beauty is as good as a corpse. To the West, holding such a pessimistic view of life, the Vedanta proclaims the divine nature of man. Either as created in the image of God, or as His spark, or as one with Him, the essential nature of man can never lose its perfection. There is no such thing as sin that can

change the quality of the soul. The wicked action of a man may impose a veil upon his divine nature but can never destroy it. God exists in us as potentia and possibility. An action is called good or moral that helps us to rediscover this hidden divinity. And an action is immoral or bad which conjures up before us the appearance of the manifold. The experiences we gather at the physical, mental or aesthetic level do not belong to our real soul. They may be called at best a mixture of truth and falsehood. Through this inscrutable ignorance we behave as if we were corporeal beings. We have hypnotised ourselves into thinking that we are imperfect and limited and that we exist in time and space, subject to the law of causation. The aim of religion is to dehypnotise us and make us aware of our divine heritage.

God is one and indivisible. The different gods of religion and mythology are but different aspects of the Absolute as comprehended by finite human minds. The Father in Heaven, Just and Moral Governor, Eternal Spirit, Nirvana or extinction of desires, Light, Law etc., are but different facets of the one Godhead. He is all these and infinitely more than the human mind can think of. The God that is defined as the goal of different religions is only the highest reading of the Absolute by the finite human mind and expressed through imperfect human language.

The greatest contribution of the Vedanta Philosophy to the modern world, torn by theological quarrels, is the harmony of religions. One's heart sinks in despair to see so much intolerance and oppression all in the name of religion which prescribes love and understanding for its adherents. As religions multiply, hatred also increases in proportion. Alas, we have today plenty of religions in the world to hate one

another, but not enough religious spirit to love one another. To such a bigotry-ridden world, Vedanta preaches the efficacy of all religious paths, to reach in the end, the same goal. All great and ancient religions have come to stay. Each of them fulfils an important function in the economy of God. God does not want a dull and colourless uniformity, but a picturesque variety which enriches our cosmic life. Swami Vivekananda pointed out that each great ancient religion has three steps, namely ritual, mythology and philosophy. The first two are the externals of religion, and philosophy is the essence. There can never be any uniformity in rituals and mythologies. These are the abstract ideas of philosophy made concrete for the grasp of ordinary minds. These are to be given up when the soul, through its purity and discipline, is able to comprehend the essence of religion. Religious quarrels arise when we insist that the externals of religion are to be kept for ever. As Swami Vivekananda used to say, a man may be born in a church but he must not die in a church. Truly speaking, there never has been my religion or your religion, my national religion or your national religion, but there is only one Eternal Religion of which different religions are but different manifestations to suit different temperaments. It is not the case that this religion or that religion is true in this or that respect, but the fact is that all religions are efficacious in all respects as suited to diverse conditions of our mind. If one religion is true, then all religions are equally so. If one religion proves false, then all religions fall to the ground. Study of comparative religion proves that holiness and purity are not the exclusive property of any church. Holy and pure men have been born in all churches and outside them too. Men quarrel about religions because they

emphasize personalities, words and explanations, and never go to the fountain-head. We are quarrelling over the empty baskets while the contents have slipped into the ditch. Different religions are not antagonistic but complementary. Like the different photographs of a building taken from different angles, different religions also give us the picture of one Truth from different standpoints. Various religions are but flowers of different colours which we should tie with the cord of love into a beautiful bouquet and offer at the altar of Truth. By the test of the survival of the fittest the great ancient religions of the world do justify their existence and usefulness.

As the world-outlook or what the Germans call *Weltanschauung* of India, was profoundly influenced by religion, so the outlook on life of the Westerner, for the last three hundred years, has been influenced by physical science. The modern scientific era of Europe may be said to have begun with Galileo, Leonardo Da Vinci and Copernicus. Galileo by his famous experiment from the leaning tower of Pisa during the latter part of the sixteenth century upset the traditional theories of rest and motion formulated by Aristotle and thus laid the foundation of what may be called the modern scientific method based upon experimentation and verification. Europe inherited the legacy of Greek thought. Again it was the realistic Aristotle who, in a far greater measure than the mystic Plato, influenced religion, sociology, science and politics of Europe. In 1859 Darwin published his "Origin of Species" which most profoundly affected European thoughts of the time in many aspects. It shattered belief in a creator God and special creation. Darwin gave a chain of evolution from the amoeba to man which, however, is conspicuous by a large number

of missing links. We are not sure if atheism is explicit in Darwin's books, but his philosophy came as a God-send to those who would not anyway believe in God. Sir Isaac Newton formulated many of the physical laws operating in nature which more than anything else helped other scientists to give a mechanistic interpretation of the universe, though it is said that Newton himself was busy during his old age with writing a commentary on the Book of Daniel. By the end of the nineteenth century the advanced scientists like Kelvin, Helmholtz, Boltzman, Raleigh, Maxwell and Hertz believed that they had discovered all the major laws of the physical universe and all that remained for the subsequent thinkers to do was to fill up the gaps. Mechanistic interpretation was the only interpretation of the universe. God was left out of the picture altogether. A celebrated scientist said that he would believe in God if one could produce a laboratory model of Him. The universe and everything in it consisted of hard, solid atoms whirling through space and floating in time, governed by well-known physical laws. Scientists gave a sigh of relief that the last word in knowledge had been said. The first bombshell these smug scientists received was from Rontgen. His discovery in 1895 making the solid atomic particles transparent laid the foundation of the electric theory of the universe in place of the atomic. Thus began another change in the scientific outlook which was as revolutionary, if not more, as the change wrought by Galileo three hundred years before. During the last forty years, physical science has undergone more changes in its conception of the universe than perhaps during its previous two thousand years of existence. Radio-activity, transmutation of metal, relativity, indeterminacy, quantum mechanics are

some of the important landmarks in the scientific development of the twentieth century. On account of these startling discoveries the scientists of today are not as sure as their forbears regarding the solution of the riddle of the universe. Many of them believe that they have hardly touched the periphery of knowledge regarding the cosmos. They are humble and respectful.

It is interesting to see how the changes in the scientific outlook influenced the religious outlook of Europe. People during the Middle Age believed that God was a capricious ruler of the universe who ruled by His private volition. Nature, dull and inert, had no law of its own. During the earlier part of the modern age, when some of the laws of nature were discovered, people held to the faith that God governed with the help of the natural laws. It is easy to see how God can be completely eliminated from the world system if once the supremacy of natural laws be admitted. Thus scientific thinkers of the nineteenth century leaned towards atheism. In a world system held tightly in the grip of physical laws, free-will was out of the question. But the theories of indeterminacy, quantum, etc., seem to cast doubt on the inexorableness of some of the physical laws. Even the almighty law of causality is a suspect. God, as a force in the universe, is not now altogether repugnant to the scientific mind. Thomson said that science and religion are not in conflict; they are only incommensurable. Jeans believes in a mathematician God. Eddington who wants to direct science back to the idealism of Berkley and Kant speaks of a cosmic mind. According to him no satisfactory explanation of matter is possible without reference to mind. Max Planck thinks that causality may not be understood by the finite human mind, but it may be comprehended by

the infinite mind of God. Sullivan speaks frankly of the limitations of science. Robert Millikan appears to feel that though some sort of explanation of the physical universe may be supplied by science, there are other facts of human experience that cannot be understood without the help of religion. Physical science may be able to give us quantitative interpretation of the universe but not qualitative. The physical structure of the universe may be revealed to us by science, but the concepts of goodness, beauty, love and other emotions are outside its domain. The real value of science seems to lie in its methodology and its application to physical welfare of man.

Scientists, some real and more amateur, have given more heat than light regarding the achievements and failures of science. Some are of opinion that science has definitely advanced human happiness in all directions while others opine that it has set back the clock of progress and therefore it should now take a holiday. Much of these discussions is beside the point. It seems to me that science owes its origin to the mystic craving in man, to know truth, may be of the external world, by destroying the veil of ignorance. Any effort to know truth is a form of mysticism and therefore denotes a divine urge. The great builders of science have not thought in terms of physical happiness or creature comforts of men. Science also has as its motto "Thou shalt know Truth and Truth shall make you free." A Darwin, or a Newton or a Kelvin carried out his researches impelled by a passion to discover truth by removing human superstitions, and not by any motive to apply his conclusions to the enhancement of physical happiness of man. Little did Clark Maxwell dream that his electromagnetic theory would one day be

utilized by the radio-scientists to broadcast all over the world the sneezing of a cat in the Buckingham Palace. One of the great and abiding achievements of science has been the removal of many superstitions from people's mind regarding many natural phenomena for which people for thousands of years had offered supernatural explanations. Science has further emancipated European minds from the dogmatism and bigotry of the church. It has powerfully aided in carrying into practice many concepts of social responsibility. Ideals of equality, liberty and fraternity would have remained in Europe mere abstract concepts without the powerful aid rendered by science. A truly scientific mind is ever receptive to new visions of truth and always ready to doubt and revise its own conclusions. Through the application of science, the world has become much smaller today and man's horizon has been broadened by travel and study of comparative religion, history and sociology. Perhaps today more than in any other age, men are becoming conscious of the organic unity of the world where insular thinking is a step in retrogression. Science is often blamed for aggravating the spirit of materialism. True science, if we have understood it aright, has nothing to do with materialism or any ism for that matter. It is the cursed human nature that applies science for materialistic purposes. Science has fallen on evil days since those who handled it forgot its divine mission to know Truth. The researches of the master scientists are being manipulated by men who are emotionally on a level with children and intellectually with the primitive savage. That also is the case with religion. Science, of course, cannot change human nature and this is outside its domain. If science has thrown man into the present stage of confusion it will be science again

which will help man to get out of it. "Man", writes Henry Bergson in his *Two sources of Religion and Morality*, "cannot rise above the earth without powerful mechanical aid to provide him with a point of support. To detach himself from matter he must lean his weight upon matter. In other words, mysticism needs the help of mechanism; this has been overlooked; mechanism happened to take a path which led on to excessive well-being and luxury for a few rather than to liberation for all. The origins of this mechanism are more mystical than one is apt to think. It will not recover its true direction nor render service proportionate to its power until mankind, hitherto bent by mechanism towards earth has learnt, by means of mechanism, to straighten its back and turn its face towards heaven."

Man is an organic and well-integrated unit. To dissect man into physical, vital or mystic parts is to create artificial divisions. Man progresses as a whole and not in parts. An individual may be compared to a column of air which is thick and looks almost solid at the base. But as one goes up step by step, the air becomes more and more rarefied. The apex seems to lose itself in the intangible realm of the unknown. On account of the lop-sided development of human thoughts a false value has been attached to ideals called material and spiritual. Thus neither the East nor the West has been able to solve its respective problems in spite of their startling discoveries in the realms of spirit and matter. In India we, no doubt, have discovered precious jewels of spirituality; but in the absence of the jewel-box we have preserved them in heaps of rubbish. In the West they have been preparing the jewel-box with great efforts for the last few hundreds of years, but the jewel is not yet in sight. In the West many no doubt worship the corpse in

the name of body, in the East also there are not a few who worship a ghost or a spook in the name of the soul. It is now high time for both East and West to give up their respective arrogance and sit together in humility and a spirit of comradeship to compare notes with each other. In a cordial understanding between mysticism and mechanism seems to lie the future happiness of the world. The ultimate Reality is neither impetuous dynamism nor immobile quietism. Silence and activity are the two manifestations of the same Godhead. One realising Truth sees with his eyes the dynamic cosmic process whereas with his ears he listens to the music of inexpressible silence. The ancient seers of India did not seem to have discovered any conflict between science and religion. They found that the two belong to the two stages of man's development. Knowledge of the physical is necessary to the attainment of the spiritual. In the *Mundaka Upanishad* the teacher enjoins upon the student to learn both the lower and the higher forms of knowledge. The lower covers all the different forms of secular knowledge whereas the higher initiates the aspirant into the secret of the imperishable Reality. In the *Chandogya Upanishad*, Narada had to give an account to the teacher Sanatkumara of all the different kinds of secular knowledge he had mastered before he was accepted as a competent student of the Brahma-Vidya. The seer in the *Isha Upanishad* says that one should know both science and super-science. Through science one crosses death; through super-science attains to immortality.

The West has been the carrier of a great culture. Its contribution to the world civilisation has been very great. A stern self-discipline has been the secret of its power. In the Western people one finds an integrity of character and

ethical idealism. Climatic conditions, fight with adverse circumstances and acceptance of competition as a means to higher evolution have seasoned the character of the Westerner and endowed his nature with resilience. But the culture of the physical power, uninspired by a religion creates a Frankenstein in society which ultimately devours its own author. Competition may be a powerful factor in the evolution of lower species, but it becomes a bar in the human and superhuman planes. Ethics, without the sanction of religion, is at its best an enlightened self-interest and at its worst greed, lust and sordidness. A merely ethical man may pay his taxes regularly, not cheat his partners at a game of cards and carry on his social responsibilities in a decent way, but he is incapable of reaching great heights and depths of his spiritual nature. The best scientific mind of the West is agnostic. It holds to the belief that the case of God, soul or immortality cannot be conclusively proved and therefore is not worth bothering about. The highest character in Europe is inspired by ethics tinged with emotion, as Matthew Arnold put it. The enlightened man has practically left the church and the commoner attends it out of fear or in obedience to social habit. The church is no doubt encumbered with many dogmas which are untenable in this age of science; therefore the baby has been thrown away with the bath water. The theologian and the philosopher are at loggerheads. The Great War has completely demoralised society in many respects. There is clearly perceptible a downward trend in man's morals and religious attitude. Religious ideals are openly scoffed at. While in the East we hold to the belief that man is the soul and he has a body, in the West they think that man is the body and he may have a soul. For want of a lofty spiri-

tual ideal, the society seems to be crumbling down in many spheres. People have become cynical even about the best of institutions. The believers and the non-believers both must die but the latter has the best of the bargain. The failure of the League of Nations to justify the high hopes of its sponsor is really tragic. In some of the major crises the League has behaved in a way so as to give the impression that it justifies the wolf eating the lamb, only the table manners of the wolf are criticised. In all ages, people committed sin. In olden times they were ashamed of sin whereas now people worship it. A Gottesdamerung seems to have descended over Europe.

There is no doubt that India and the world at large today are passing through a very critical phase. Many thinkers are gloomy about the world-outlook. But we are optimists. Our optimism, however, is not that of Bernard Shaw who thinks that we are living in the best of all possible worlds in which everything is rotten. Nor do we believe that the present condition is inevitable in a period of transition. It is said that as Adam and Eve walked out of the garden of Eden, Adam said to his spouse, 'My dear, we are living in an age of transition.' The Divine Mother anxious to create a perfect world always makes experimentations with the cosmic process. The ever-compassionate Prakriti, through her diverse manifestations, has

always been furnishing opportunities to her children to disentangle themselves from her net and achieve the *summum bonum* of life. Every age has its opportunities and advantages.

India will be great again because the Sanatana Dharma is great. India will again lead the world because the Sanatana Dharma must guide the various activities of the world. The ideal of making India only politically or economically great is not a very lofty ideal. There are in the world today many politically and economically great nations. But they have failed to give a lead and direction to the evolution of a higher world culture. It is on the basis of the Sanatana Dharma alone the world will find a lasting solution of its ethical, political and economic problems. This Sanatana Dharma is not to be identified with any narrow creed, dogma, ritual or belief. It is the Eternal Religion which explains and fulfils all creeds, dogmas and faiths. It is the bedrock of all religions. It includes in its sweep the cravings of the scientist, the aspirations of the saint, the seeking of the philosopher and the hopes of mankind. It has a place for everyone, the high and the low, the rich and the poor, the intellectual as well as the devotional. Above all, this Sanatana Dharma, by proclaiming the unity of existence and the divinity of the soul, will reconcile all discords, hasten the dawn of peace and establish goodwill among men.

THE GOLDEN AGE

BY DOROTHY KRUGER

Down from the luminous Absolute,
 Around the realm of the Seven Sages,
 Love came to earth as a Shining Child
 To drown the distinctions wrought by ages.

Love came and grew, and its power burst
 The fragile flesh it conceived for growing,
 And strong as waters glacially fed
 It flooded earth and still it is flowing.

Still from the lotus feet of our Lord,
 Sri Ramakrishna, the waves are springing,
 Sweeping distinctions out of all hearts,
 Sounding their depths with Gangetic singing.

Now Hindus, Mohammedans, Christians, Jews,
 Alike are graced by the great Love Giver,
 And Brahmins, Chandalas, women, men,
 Bathe side by side in that Sacred River.

Out of Existence, Knowledge and Bliss
 Come waters of love that bear off Jivas
 And circling upward back to the source
 Merge in the One the many Shivas.

SOME POST-KANTIAN PROOFS FOR THE REALITY OF GOD

BY S. S. RAGHAVACHAR, M.A.

[Mr. Raghavachar, Research Scholar in Philosophy, Maharaja's College, Mysore, speaks of the three efforts made to restore the concept of God and harmonise it with the theory of knowledge of the Kantian school.—Ed.]

“Kant”, observes Bertrand Russell, “undoubtedly deserves credit for having made evident the philosophical importance of the theory of knowledge.” Chiefly owing to his labours Epistemology secured its legitimate position in philosophic systems. The centre of gravity, from his time onwards, shifted from ontological speculation to logical and epistemological analysis. Kant has made us aware of the first principles of knowledge; and the fundamentals of philosophic thought are less liable to be ignored now than in pre-Kantian speculations.

If this is his positive contribution to the general evolution of philosophy, Kant is more emphatically remembered for

his powerful negations of the deep-rooted traditions of the preceding philosophies. Nothing received a ruder shock and a more final rejection from him than the traditional proofs for the existence of God. Theological safety built on such sure foundations was lost and any thing like a rational affirmation of a supreme being became a definite self-contradiction. Pure reason and conviction in the being of Divine Power assumed a sharply antithetical character.

But in post-Kantian idealism attempts are made to construct theories of a divine principle. Many of these theories have their origin in Epistemological doctrines themselves. They accept the supreme function allotted to Epistemo-

logy by Kant and find the idea of a cosmic power necessary for the theories of knowledge they develop. It is to consider three of such efforts at the restoration of the Concept of God that this paper is devoted. These theories are stated more from the point of view of their general direction and tendency than from that of their accurate details and explicit forms. So the exposition, brief as it is, does not claim absolute authenticity. It is their meaning to us that is looked for rather than their meaning in themselves, which is a matter of questionable accessibility.

If the statements deviate far too much from the views they are expected to expound in the judgment of the less fallible, they may be conveniently regarded as expressions of possible rather than actual theories. There is still enough philosophy in the world to believe that a logical possibility has more intrinsic worth than historical veracity.

The first theory that we may consider is that of T. H. Green. His metaphysics takes its rise from the general idealistic doctrine of judgment. This doctrine of judgment is more explicitly developed and defended by later thinkers like Bradley and Bosanquet. A judgment in the words of Bradley "is the act which refers an ideal content to a reality beyond the act." The ideal content is universal. The judgment is a constructive effort by way of interpretation and amplification of the sensuous point of contact with reality. Further it refers the universal content constructively held by the mind to a reality. The three properties that necessarily characterize all judgment are,

- (i) its claim to truth,
- (ii) its constructiveness and
- (iii) universality.

The empiricists denied the constructiveness of the mind and as a result

universals could get no place in their scheme of thought. Universal contents owe their subsistence to the originative activity of thought. The initial assumption of a purely passive mind could not but issue in the Humean Scepticism which repudiated all universal principles. The lesson of the history of empiricism is that, if we abolish the constructive capacity of the mind, we are abolishing the only source of universal principles in knowledge. Kant learnt this principle deeply and fully and brought about his Copernican Revolution. He gave knowledge a constructive and active mind and with it gave back universal and necessary principles of intellectual synthesis. But then these principles or universals are merely ideal and not real and their reference does not stretch itself beyond the act of reference to solid facts of the universe. Universals came to have, in his view, only subsistence in thought and not existence in reality. Hence the Kantian phenomenalism and dualism. This is essentially due to the fact that Kant ignored the claim to truth that all judgments possess. The judgment that no universal content is constitutive of reality affirms the constitutive character of the universal content which in itself refers to reality. Hence the famous self-contradiction of all phenomenalism. Therefore, the mind in judging is not only employing universal ideas, is not only exercising its constructive functions, but also it is at bottom affirming the reality of universals, their objective existence "out, there" in the heart of the things in themselves.

But, Green urges here that the universals are integral to a consciousness. The lesson of the empiricist failure should never be forgotten. If there are universals constituting reality in itself, apart from what it appears to us, then there is the unshaking ground for the

affirmation of a universal consciousness or Spirit, sustaining the objectivity of universals. There is a "world-consciousness" as the Sustainer of these principles of unification which are inconceivable, independent of an intelligence. This is an absolute Mind or God. Straight from the idealist view of judgment emerges the need for a Supreme Being. Either Kant was wrong in his proof of the inextricable connection between universals and the creative life of understanding, or Green is faultless in drawing the further consequence of an objective understanding from the indispensable objectivity of such universals.

The second effort we may broadly characterize as Hegelian. It is dangerous to tackle either by way of appreciation or refutation the labyrinths of Hegel's thought. But still the central tendency and the ultimate conclusions of Hegel's full-blooded system can be definitely comprehended.

His metaphysical ideas that have bearing upon our present problem, namely, the vindication of the reality of a divine Consciousness, take their birth from the idealist theory of reasoning. Just as Green's theory of reality as modified and restated by us emerges from the idealist conception of judgment, we may roughly describe that the Hegelian view of the ultimate issues from the idealist theory of inference.

Bradley mentions three undisputed and universal features of reasoning :

- (i) It is ideal construction, more ideal than mere judgment.
- (ii) It is acquisition of a necessary truth. "In inference we advance from truth possessed to a further truth."
- (iii) "Inference must tell us something else than the truth it depends upon."

An inference is not a 'vain repetition'. Then inference is an ideal con-

struction through which novel judgments are obtained which are necessitated by given judgments. We have not got inference unless the conclusion (i) is necessary from the premises and (ii) goes beyond the premises.

The essence of inference, therefore, is the advance from judgments given to judgments which are inherently related or connected with them. The connection between judgments that is pre-supposed by reasoning is not psychological connection by their mutual juxtaposition by association or temporal contiguity. It is connection in the intrinsic meanings of judgments. It is logical connection that is implied in inference. It is the connection between that which receives the objective reference of the judgments given and that which receives the objective reference of the judgments inferred. If the world of meanings, if the contents of thought, if reality as apprehended by mind reject relations as extraneous to its structure, if every piece of the universe as conceived by thought becomes a "tiny absolute" in itself, then inference rooted in the fact of the relatedness of things becomes an impossible illusion. Unrelated contents of thought cannot sustain the inferential process as directed upon them.

From this principle that all inference is relational, we proceed to a further important idea. What are the implications of relation? What are the ultimate pre-suppositions of the possibility of relations? Hegel focussed his enquiries on the most striking and baffling type of relation, namely, opposition. To verify his conclusions with regard to relations in general, taking up a less unyielding type of relation would be comparatively easy.

To state the principle at once, all relation implies system or a whole of inter-related parts. It implies an order, a world or universe of Experience. It

implies a pervasive identity appropriating and harmonizing differences. The relevancy of relations to terms as Bosanquet explains 'involves a community of kind. That is the reason why it is absurd "to ask for the distance from London bridge to one o'clock". "A positive Common Element" is implied in the fact of the inter-relatedness of entities. Relation is the behaviour or attitude of the members of a concrete system towards one another. "Ultimately," as Bosanquet maintains, "the condition of inference is always a system."

This leads us on inevitably to the Hegelian idea of an absolute system or, in the words of Bradley, to the absolute individual as contrasted with relative individuals. The reason for this inevitable recognition of an all-inclusive system is plain. Relative systems or finite orders of Experience are, if we accept the conditions of rational thought, related with one another. Just as terms related lead to systems whose integral elements they become along with their relation, so also finite systems, related as they must be with other finite systems, imply wider and deeper systems. Ultimately an infinite system is an unavoidable implication. If there is no such system, the finite systems cannot be related among themselves and therefore fail to belong to the world of reason which is essentially relational and (ii) proceeds to the notion character of the *Absolute system*.

There is another link in the chain of the Hegelian argument which (i) begins with the view that reason is essentially relational and (ii) proceeds to the notion that relations fall within wholes or systems and (iii) develops the concept of an ultimate system or an all-conclusive Reality.

There is a further question of final significance which emerges at this situa-

tion. The concrete nature or the constitutive character of this ultimate order of being requires to be determined. The idealists definitely stake their all on the doctrine that this ultimate system cannot be extra-mental in nature. Order depends upon some pervasive identity or the reign of universals. But a sub-spiritual reality is devoid of unity, which is positively an ideal construction or the creation of Spirit, unless the whole of Kantian analysis of cognition is erroneous and the idealist description of judgment fundamentally faulty. An absolutely extra-mental order of existence cannot possess any kind of self-identity which is the characteristic gift of intelligence. In the fine language of Bosanquet this is the "driving force of idealism." A system without unity is a self-contradiction. Therefore no category that is sub-spiritual can constitute the essential nature of the infinite whole.

It cannot be a finite mind either, for a finite mind is one among the other finite minds and so requires a larger system to depend upon. The rejection by the Absolutists of the claim of the concept of personality to be ultimate has the same ground. Personality, in the common acceptation of the term, stands for finite individuality. Hegelian thought distinguishes itself carefully from Solipsism. The lowest extreme of Solipsism is what is known as the Solipsism of the moment. This exhibits exactly the same weakness as the theory of Reality as non-mental, because it sticks to a particular perishing existence as the ultimate and excludes the reign of unity necessary to system. If it is not the self of the moment that is upheld but the individual self with a past, present and future, with a persistent centre of experience, then, it is impossible, as Bradley strongly urges, to disbelieve in the plurality of selves. The ground on which we posit the uni-

tary Ego connecting the successive phases of the temporal process of experience, does also force on us the further consequence of the reality of many selves. If there is the multiplicity of individual minds, they cannot be either individually or collectively the self-subsistent Real, for to sustain their mutual inter-relation a more comprehensive Reality is needed. Hence the relativity of finite self-hood.

The final conclusion is that the infinite system is spiritual in character and that it transcends the finite self. It is infinite spirit. If this conclusion is not drawn, the world cannot be an inclusive whole either as non-mental or as composed of finite selves, and if it is not such a system it cannot be the ground of relations which are the ultimate implications of the reasoning process.

The third effort is more recent and has more of raw originality and bracing freshness. It is the metaphysical concept of God as affirmed by Whitehead.

Whitehead's proof for the reality of God is a direct and logical outcome of his imposing cosmology. This cosmology embodies in itself in a magnificent way the results of some relevant idealist discussions. It accepts as an undeniable fact the realm of universals. Universals in this system get the finer name, "eternal objects". The actual occasions and the eternal objects are inherent in the total metaphysical situation. Nothing can be understood without reference to ideal forms. This is so much the same as the idealist insistence on the reality of universals, the reference of which as ideal contents to facts is the function of judgment. A proposition is, in Whitehead's terminology, the confrontation of actual occasions by eternal objects.

There is, further, the significant recognition of the "togetherness" of things. The world is a system and into

every drop of actuality, all the eternal objects and all the actual occasions enter. Every eternal object 'ingresses' into every event and every accomplished occasion of actuality attains "immortality" in it. The whole lives in the part. This is remarkably akin to the Hegelian insistence on the systematic character of reality. The entire cosmos, every thing actual and possible in this world of unmeasured immensity, is implicated even in the tiniest "puff of existence".

Though these ideas are parts of the substance of Absolutism, we must admit that in Whitehead's system there is no adequate recognition of their absolutistic consequences. That universals are integral to a consciousness and that the ultimate system should be a spirit, are not explicitly drawn. There are, of course, very suggestive admissions. The eternal objects are "ideal forms" and the synthesis of the universe in an event is a 'prehension'. There is "feeling" and "satisfaction" in every actual occasion. The units of actual existence have "perceptivity".

But this inadequacy is more than amply compensated for by the introduction of a fresh point of view. The idea of God as the principle of concretion is undoubtedly one of the greatest contributions to contemporary philosophy. The depth of its significance and the richness of its implications are far too much for one generation to assimilate.

The view of the world as an organic whole with eternal objects as formative elements of specific events of Experience calls for a principle of concretion. If all eternal objects ingress into every event, and if all events are characterised by mutual immanence, then the specific and individual characters of the events require explanation. If the uniqueness of actual occasions is an illusion, no such explanation need be invoked. But if concrete events are real, the way in

which they can have uniqueness though constituted of the same formative factors needs explanation. The only account possible is that it is due to a gradation of relevance. The multiplicity of actual occasions, with individual differences though built up by the same raw materials, is explicable on the ground of a 'graded envisagement'. Gradation implies limitation. All the eternal objects contribute to the formation of each event, but the contributions by all the eternal objects are not equal. There is also gradation of entry of other actual occasion into every occasion. There is some restriction of the formative factors which facilitates the emergence of individual events. Now what is the principal or agent of this limitation? It cannot be an actuality itself within the spatio-temporal continuum, for all such actualities are themselves the products of that limitation and hence presuppose the activity of the principle of limitation. It cannot be the eternal possibilities, for, they being relevant to all actual events would indeterminately introduce the same limitation into every event, and the uniqueness of events which that limitation is inferred to bring about, would altogether disappear. So the power of this creative limitation can be intrinsic neither to actual occasions nor to eternal objects. The principle of

limitation should transcend both the spatio-temporal order and the order of eternal forms. So Whitehead gives the paradoxical description of it as the "non-temporal primordial accident", which baffles the critics of the first look. This is the principle of concretion, and the principle of concretion is the "Supreme God of rationalised religion". God is a creative power. It is the power by whose dynamic agency there is the novelty and concrete actuality.

These are the three principal developments in the direction of the re-introduction of the idea of God into metaphysics. God for Green is a consciousness but for which there could be no thought, which consists only in the re-production of God's thought in finite centres of Experience. The Hegelian God is an all-embracing system which is the ground of all rationally considered objects. For Whitehead God is a creative power, whose activity of concretion is the origin of actual occasions. We can revive the metaphysical attributes of God without their traditional implications. God is Omniscient as the infinite Spirit presupposed by the possibility of thought; He is Omnipresent as the all-inclusive system presupposed by the rationality of the world; and He is Omnipotent as the principle of all creative activity which brings into being the actual world of *Experience*.

EAST AND WEST

(A Rational View)

BY PROF. M. HAFIZ SYED, M.A., Ph.D., D.Litt.

[Dr. Syed of Allahabad University convincingly shows "the wholeness and holiness" of humanity and points out that the way to unity lies along the path of selfless service. —Ed.]

(1)

In this scientific age when everything is viewed with the penetrating vision of scientific method and approach, and in an unbiassed and detached manner, it would be worth our while to consider whether this artificial and delusive division of East and West is tenable on rational grounds or not.

Analytic reasoning is said to be the dominating ideal of the scientific method. Let us analyse the claims of the protagonists of the so-called superior Western Civilisation and their arrogant attitude towards the Eastern people, in so far as they look down upon them as inferior in many respects. The unessential differences of caste, colour and race should not weigh with right-minded people in settling the seeming distinctions between the East and the West. The incident of race and colour is not due to any insuperable cause which divides man from man. It is really unimportant. What does it matter whether a man is born in the Western or Eastern hemisphere? Colour and race distinctions are entirely due to climatic changes, geographical situation and nothing more. They do not divide humanity into unbridgeable divisions. The fact that humanity is one wherever we find it, cannot possibly be denied by any sane, sound and balanced thinker of either the West or the East. In spite of surface differences that one sees in different types of humanity, the physiological,

anatomical and psychological structure of man in any part of the world is one and the same. The human vesture is made of matter, the oneness and wholeness of which is undeniable.

The fact that man is subject to the law of evolution holds good for all mankind. Every human being, without any exception, is subject to the laws of growth, unfoldment, and decay.

Spiritually the essential feature of man is one and the same. The spirit unifies and the matter separates and yet in their happy combination they constitute the universal make up of all humanity.

(2)

If it may be supposed for the sake of argument that Western nations, by virtue of their culture and attainments, are superior to their less fortunate brethren in the East, then there is for them what is called the responsibility of wisdom. Simply because they are superior in mental and moral equipments, it is up to them to try to raise the level of the general intelligence of the people whom they consider inferior to themselves. It is their duty to work for the amelioration of the present condition of the people in the East.

It is not without reason that the Father of all nations, the True Source of our being and the loving protector of helpless and hopeless people, has brought some of the Western and the Eastern people together. Every two nations that

come into touch, the one with the other, has something to learn, something to teach, and this is perhaps pre-eminently the case where two such nations as India and England are concerned.

(3)

Where England has to do with savage peoples her path is comparatively simple; where she has to do with a nation possessing a civilization far older than her own, a nation with fixed and most ancient traditions, where she has to do with such a people, the relations must needs be complicated and difficult, difficult for both sides to understand, difficult for both sides to make fruitful of good rather than of evil. And I know of no greater service that can be rendered either in this land or that, than the service of those who try to understand the question and to draw the nations together by wisdom, instead of driving them further apart by ignorance and by prejudice.

(4)

India is the home of spirituality. She has to teach to the nations of the West many far-reaching and soul-satisfying lessons in spiritual development. As India should not be ashamed of learning science, art and crafts from Western people, so the Western people should have no scruple or hesitation in learning the mysteries of inner life from their Eastern brethren. We must remember that "man liveth not by bread alone but by every word that cometh out of the mouth of God." Man is not a lump of earth. He is more than his body and mind. He has in him a spiritual essence, by virtue of which he is able to make endless progress and become "as perfect as his Heavenly Father is."

(5)

The true function of education is to awaken the latent spirit in man and develop his body and mind for a higher purpose. No true culture is possible without the harmonious development of body, mind, emotion, will and the mighty spirit hidden within us.

What is wrong with Western civilisation to-day is that it has been straining every nerve to investigate physical phenomena and has made wonderful discoveries in the realm of physical science, but has lost touch with that source of bliss, called Spirit, without which no abiding happiness or satisfaction is possible.

It will be a glorious day in the history of human civilisation when Eastern and Western people would set aside all minor considerations of race, colour and creed and lay great stress upon the fundamental principles of human life that guide and shape our destinies. We should, however, bear in mind that the whole world-process is run according to God's own plan and it is He who has brought into existence various nations and communities to live in various parts of the world which is the manifestation of His divine will; therefore it is incumbent upon us to consciously co-operate with His divine plan, and try to live in harmony and peace and work for the well-being of our fellow-men whether they happen to be born in the East or in the West.

(6)

What nature wants from each individualised consciousness is perfection and perfection is attained when that consciousness is magnified into cosmic consciousness. Hence the necessity of loving all, serving all, working for all, living for and in all.

In conclusion let us remember that the human races are born one from the

other, grow, develop, become old and die. Their sub-races and nations follow the same rule. Every nation is a word in the world song of life, a class in the world school. Every citizen must learn to speak the word, and to master the lesson of his class. In the words of Maurice Maeterlinck "There may be human joy in doing good with definite

purpose, but they who do good expecting nothing in return know a joy that is divine." Let us therefore learn the art of selfless service and recognise the wholeness and the holiness of humanity wherever it may exist and *unlike* Rudyard Kipling sing together that 'East is West and West is East and the twain shall ever meet.'

THE FINER RANGES OF PSYCHIC LIFE

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

[This is the sequel to "Reason and Revelation" published in our last issue.—Ed.]

The supra-mental truths are indeed truths immanent in spirit. They can never be exposed, until life grows aspirant after them. In the movement of life, finer truths are revealed with chastened being; and the supra-mental dynamism can therefore be conceived as the finest form of life; as life descends in scale its fineness is obscured by the inertia and ignorance. And, therefore, religious life implies a direct inspiration and reception from the living God, beyond the functioning of the vital or the mental, or the higher mental. Because the finest psychic life is not generally operative in us, we are given to interpret revelation as something external, when there are occasional glimpses from the heights of life.

Our psychic life touches the vital, the vital-mental, the mental-spiritual, the spiritual; and because the higher ranges of the psychic life are not still within the scope of ordinary perception, they are given up to doubt and scepticism. And whatever is received in the twilight of the super-conscious is accepted as accidental happy visitation from the remote corner of conscious life. The conscious life has a wide circumference, all parts of which still remain unillu-

minated, and many amazing incidents in the great lives are only intrusions of light from the deeper layers of being.

Evolution of life indicates the secret urges, well-laid in our nature, and if the thread of life could be traced in its finer aspects, it will be seen to be associated with *revelation* almost in every step. A happy opening of the psychic life indicates its presence there. And because there is an inconscient nature in man it cannot allow the finest impress of higher truths and hence revelation to appear as influencing life from distance. Truth is otherwise. A new vista, which is sure to throw much light on the problem, has been opened in the new psychology of the unconscious. The word 'unconscious' has wide range of meaning and it is not as yet definite what it does and does not include in its scope. It has been accepted as supplying the lost key to the explanation of all kinds of experiences, from the abnormal to the super-normal. But it has not been as yet pointed out where the dividing line is to be drawn between the abnormal and the super-normal. The psychology of the super-conscious is still to be studied seriously before the mystics of the spirit can be fully apprehended.

Psycho-analysis has sought to explain the conscious in the light of the 'unconscious,' which, to it, is more living, more potential and more comprehensive, as it contains the chief spring of our mental life. But it also appears that it includes in the unconscious, the fine religious experiences of the soul. It would indicate them as emerging out of the psychic self. Quite so, but it fails to see that psyche has a vast content, it includes within itself the gross vital, as well as the fine spiritual. And the defect of psycho-analysis has been the failure to trace wherefrom and how this distinction comes.

The 'unconscious' is not necessarily the life of instinctive urges; it includes within it the super-conscious forces. There is the finer and more expansive and the grosser and the more restricted movement in the psyche. The spiritual is distinct from the vital in its fine luminosity and great comprehensiveness, but this does not necessarily mean that the spiritual emerges out of the vital; rather the vital is the restricted expression of the spiritual; only on this hypothesis it is possible to spiritualise the vital by the finer currents drawn from the supramental. The whole gamut of the psychic life is divided into different ranges and expressions, but the higher scale in the gamut gives better harmony and more delightful movement and finer inspiration. It emerges direct from the super-conscious deeps of being, which are not generally revealed in the sub-conscious or the conscient functioning of the soul.

The unconscious therefore not only implies a subconscious depth of being, but also the super-conscious reaches. The whole mystery of life is locked up in the psyche, and the grades of life have apparent differences because of the brightness or the dimness of psychic expression. The instinctive vital urges

by themselves are simply vital, but read in continuity with the supra-mental, they will have a spiritual significance as they have a purpose in the economy of life. The supra-mental has a direct connexion with the vital, which, at times, becomes instrumental to the expression of the supra-mental in the vital plane and order. Revelation is an opening in the unconsciousness in its supra-mental ranges. The supra-mental indications are called revelations, because they are unfamiliar and reveal truths beyond the mental gaze and reflection, as they proceed from the psychic depths. And, they are, therefore, differentiated from the finer mental and vital intuitions; for the movements of the psyche in its finest form are not still within the easy reach of humanity in the present scale of evolution.

Revelation and evolution then go together. Evolution is being regulated, moulded and directed by the invisible force, the unconscious promptings of the soul, and when the higher organs of reception become finely active, they feel the touch of the supra-mental shaping power and wisdom.

The natural lines of evolution are indicated in the urges of life; the urges to supra-mental evolution and supra-normal expressions are also immanent in life, but their existence and functioning are not evident, because life is not as yet active in these stages. Hence, a sudden flash from the great heights of conscious life look like a miraculous event, and like streaming forth of light from an external source. But really revelations manifest the finer truths of the subtler evolution of life. And at every step of its development, the inward light reflects its guidance; and this light proceeds from the transparent psyche, which has almost infinite range and various shades of luminous expressions. Plato could trace the sufficiency

of the ideas to Psyche. 'They (the ideas) obtain life and motion by their entertainment in a living intelligence. Such a living intelligence with its gaze fixed upon ideas' was what Plato called a psyche. He conceives of a basic psyche whose active grasp of ideas conditions impartially the whole process of the universe. This is the supreme craftsman, on whom depends that degree of orderliness which the world exhibits. There is a perfection in this psyche, which Plato finds out in his power to explain. Plato also speaks of Eros, 'the soul in the enjoyment of its creative function. . . .,' 'the urge to find all perfection.'

The whole cosmic evolution including the evolution of man is a process that is controlled and directed by this invisible principle, psyche, and Plato traces out the cosmic character of the psyche. The psyche of man is in intimate association with the cosmic psyche and the evolution of spiritual life implies the energising of the psyche, its release from the vital and the mental movements of life. This free movement of the psyche realises its intimate relation with the cosmic psyche, and it can participate in its cosmic movements. This indeed is the final promise in spiritual life; but the awakening and the free activity of the psyche is the true beginning of spiritual life.

Mysterious indeed is the plan in spiritual life. The gentle awakening of and correct aspiration in psychic life immediately make it possible for the individual to appraise the reality and the promise of the cosmic oscillations of the universal psyche.

Revelations are really the impress of these cosmic oscillations, inasmuch as they bring to bear upon us the truth, the force of the power which is at the root of life. In the psychic depth, one can feel the underlying connexion and

the living touch of this power, and when its working can be appraised consciously and its interference is welcome reverently, we can then understand the meaning and the helpfulness of revelation. Revelation throws saving light in the soul, and at a stage of new development life requires the new light which emerges from the cosmic depths. Streams of light, not otherwise accessible, come forth from these heights. They sometimes appear strange, only because we are not acquainted with the full possibilities of the psychic life. The psyche, as yet, has not been discovered by humanity in its full potentiality, and as such revelations sometimes are challenged as affirmations of dogmatic theology and are denied completely as they break the settled convictions based upon reason, and introduce the miraculous elements in religion. Whereas, in fact, revelation instead of undermining the settled convictions of reason regarding the Divine, really restores the living God to man; for reason, in its earnest attempt to put up a natural theology, can hardly satisfy the finest spiritual aspirations of the soul, the touch and the communion with the living soul; and revelation, instead of introducing a miraculous element in religion, indicates the naturalness of spiritual life; it exhibits that life is broad based upon the Divine. The Divine element of knowledge is not an exception, but can be a rule, if the soul feels the true dynamic aspiration.

Life is a free movement in spirit, and the laws which control the surface, hardly go to the spring. Miracle owes its origin to the ignorance of the creative spirit which infuses life with light at every stage of development. Life has its secret layers of expressions, and the laws working in them are indeed different from the laws working in the order of phenomenon. Miracles are revela-

tions of the finer forces, and their working is not always grasped by the mind. They are not causeless. They are indications of the still higher stretches of life.

Any influence from them will appear to be a miracle to the untutored soul, for he is not quite aware of the movement of life or spirit or energy. The sudden introduction into the different planes of existence cannot help us to assimilate their plan and nature, and hence they are regarded as mysterious. The functioning of life in all universe has not been the same and identical; the finer world of the supermind, so long as we are not acquainted with the finer working of life, will appear as a miracle, for it will mean an occasional interference with the ordinary laws of evolution. But the finer vision will reveal a continuity between the mental and the super-mental psychism, and will trace out the truths of the finer side of life due to the ingress of the super-mental dynamism. In reality the evolution of life is regulated by the control of the finer, secret urges, of a deeper life, and Plato is correct when he says that the psyche gives life to ideas, for the psyche is the fountain head of life.

This psyche is a continuous existence; wherever there is life, there is psyche. But its intensity is not the same everywhere; it cannot have uniformity in expression. It has different scales of luminosity, range, and delicacy and sensitiveness. But its continuity can be everywhere traced. It is, indeed, comprehensive; our evolution is an ascent in the higher scale of psychic perfection for greater luminosity, and the elasticity and suppleness of the psyche give finer moulding and higher expression and greater wisdom.

The psyche in man is capable of infinite development, and the line of development can be well indicated by

the psychic tendencies. Matter, Life and Mind are connected with it; somewhere its expression is more suppressed, somewhere it is better expressed. In the third, it has a fuller expression than in life; in life, fuller than in matter; in super-mind it has its luminous expression. When the psyche in man becomes consciously active it receives new ranges of light and new movements of life. These are really revelations, which open to man new vistas of knowledge, new movements of life; under the pressure of these forces life rises into its finest forms, knowledge moves in the subtle world of ideas, and what was once a mere theory becomes a veritable fact with the growth of the fine psychism. In some cases, even the guidance of life, and not only knowledge, is indicated in its refined movements.

The discovery of the psyche and its revelations give the continuity of existence and the integrity of knowledge. The psyche, when it is perfectly luminous, reveals the vastness of existence with its infinite varieties of expression. And really the finest spiritual development implies the clear presentation of all the grades of existence moving in the rhythm of life and in the ether of delight.

Religion, in its living and active sense, has a finer meaning and promise than science and philosophy. Science presents continuities and integrities that are true of a class of phenomena; it cannot dive deep into the mysteries of life which are not easy of access. Philosophy rises to the understanding of the integral existence, but it cannot touch the thread of life that runs through all, for it has not insight that is required to go direct into the mysteries of life.

No doubt, in the happy movements when reason moves in rhythm, philosophy can give us the finer touches of life, but then it merges itself into

religion. And hence a distinction is always drawn between reason and revelation; reason is understood in the ordinary dialectical sense. But when reason can get hold of the finer harmonies in the world in its nature, then hardly any difference can be traced between the two. Philosophy passes from thought into contemplation.

Science to-day is searching out its divine character and penetrates into the world of indeterminacy; it is passing gradually into mysticism by leaving off the rigid determination of the surface life and discovering the spontaneity of life. Both science and philosophy can only touch the fringe of the deeper existence, as the instruments they use are not calculated to lead them deep into the mysterious mysterium, for they are more positive in attitude and outlook, which can hardly help to divine the mysteries of life completely. It requires intellectual sympathy more than anything else to manifest the deeper secrets of life.

Revelation is necessarily welcome as presenting a finer method for better opening, for it is really a radiation in a moment of life's superior harmony. Religion goes with revelation, for its inspiration is really to make life unfold its brighter form and higher grace. Religion has no serious meaning if this appeal is lost. It not only gives wider knowledge, but helps fuller unfolding with the help of this knowledge. It exhibits life at its best, and hence revelation of higher truths, brighter harmonies, fuller delights are associated with it. The promise of religion is eternal life, and revelation fulfils this promise, for there is nothing, besides it, which can show cogent arguments or adduce better arguments for the immortal life. Revelation transcends experience and reason and manifests the *direct hold* of life. Hence it has unique importance

as a force of inspiration. Revelation is associated with the finest expression of life; it means the breaking of the bondage of the matter and the sense in which life is generally confined. Spirit in man cannot function effectively because of the touch of matter; the obscurities of the physical and the vital life cannot allow the free expression of spirit.

The urges of spirit are calm, expressive, wide and blissful; the urges of the vital are impetuous, concentrated and impulsive. The vital is the great force on the physical plane; in the course of evolution of our spiritual life, the vital is gradually assimilated and transmuted in the spiritual. It does not lose its force, it loses its normal functioning and becomes the instrument to spiritual expression on the physical plane. The obscurities of the vital are removed, and the vital currents work more joyously under the influence of spirit. When the vital is thus harmonised with the spiritual, revelation becomes natural and a constant phenomenon, for the obscurities are totally removed, allowing the spirit its fullest expression and the greatest activity.

Revelation indeed is the primary functioning of spirit. And it is supposed to be supra-natural because spirit is not consciously functioning in normal life, and hence when the descent of spirit takes place in us, it appears something quite new, and quite different from the normal functioning of the psychic dynamism.

In the usual functioning of psychic life, the finest part of it is not active generally and hence the finer dynamism of spirit has the look of an intervention in the natural psychological laws. The truth, on the contrary, is that with it our psychic life attains a higher pitch of activity manifesting the deeper secrets

of life, which cannot be otherwise apprehended.

Revelation goes with the higher opening of life; hence it is, in a sense, the finer knowledge of a finer world. And of this world direct knowledge is not any how possible, and hence it has a value and is welcome as a new source of knowledge, which does not deny but completes the knowledge commonly vouchsafed to a man. And when it becomes natural and not occasional, it indicates the direct connexion with the cosmic consciousness implementing the otherwise defective knowledge through the sense.

Revelation puts a grace upon our life, for it exhibits life in its relation to the supra-mental, and in the supra-mental light the values of life are changed. The contraries of normal life are transcended not by denying them, but by throwing a light upon them which can show their spiritual usefulness in the setting of life. But the greatest promise is that it can shed genial light upon the darkness of the soul, and endow us with light before which all the movements of life change their ordinary meaning and appear holy and beautiful. Its greatest service lies in exhibiting life in its richness and in always keeping the divine reference and divine guidance in life's movement. It means the direct touch of the divine upon life.

Revelation has always appealed to us as the supreme faculty which can present eternal truths before us, and reason, sometimes, presents the synthetic view of reality which gives the highest amount of philosophic satisfaction. But reason has not the capacity of introducing us into the inner secrets of psychic life and presenting the finer ranges of psychic life. And so long as this side of our knowledge remains closed to us, reason always remains the highest court of appeal, for mankind will natur-

ally remain satisfied with the synoptic vision of reality. But the graded existence in the setting of subtle life remains always hidden from view.

Spiritual life and living faith cannot be satisfied with a rational unity. Its greatest demand is to enjoy life in its transcendence and immanence, and to see the emanation of life from the source and its continuous play through all phases of expression, for which our reason is not a sufficient help. The thread of life must be got hold of in order that the expression and the play of life can be appraised at every level and at the source. And this becomes possible when the psyche in man comes to the forefront. True divine knowledge is possible when the psyche is active, for it is intuitively associated with life, in all its development. Hence it can yield a kind of knowledge, which is not possible for reason to give.

When the psychic life is fully organised and finely developed then the stretches of the divine life open before us in all phases of its movements. But the highest knowledge is reached in a moment of revelation where the psyche no longer bears any difference with the Divine, but proceeds from fellowship to identity. It is the luminous and the finest experience in the psyche. Intellectual intuition, to be developed correctly, must necessarily presuppose psychic purity and transparency, and not only philosophic reflections; for after all philosophic reflections can remove mental obscurities, but that is not enough for direct realisation.

The intellectual intuition that develops after critical reflection is not really psychic intuition. The mental and the supra-mental intuitions are lower in rank and potentiality than the divine revelation; the one proceeds from our mental being, the other from the Divine. Anything coming directly from the Divine

has a distinct character. It contains truths higher than those obtained from the vital or mental being. And the kind of intellectual intuition that is consequent upon philosophic reflection has a lower value than revelation; for it is finally an opening in higher mind. Revelation goes deeper. Hence the spiritual intuition must proceed not from the mind, but from the transcendent being, which has the highest value as a source of wisdom. It gives the highest *gnosis*. The mystic does not think, but sees; wonderfully enough a wide horizon of spiritual perspective opens unto him and he is surrounded by exquisite and delightful experiences rising from every part of his being; and he must have the unerring instinct enabling him to safely stir his course through the procession of inviting and absorbing psychic experiences till he reaches the end of pursuit, the terminus of being where the focus of our consciousness becomes identified with the focus of universal consciousness. In mystical life their identification is the objective, though there is difference in the degree of identification. An acquaintance and touch

with the fringe of the absolute consciousness is not enough, a direct and intimate identification can remove the limitation of knowledge and power and infuse the sense of a super-personality. In the ascending process the identification becomes increasingly established and each step in advance is followed by a super-conscious realisation. We live in a progressively unfolding consciousness. But the finest experience is reached when the centre of our consciousness is transferred to the absolute, where our limiting or expansive experience vanishes completely in wideness and peace.

Hindu Mysticism, in every form, makes us acquainted with reality. Actually it is a serious attempt to develop and organise our psychic being in order that the direct pathway to reality can be opened. This requires a new creative faith, a faith that sees more quickly and penetrates in the fine working of our conscious life. This is the story that consciousness, in its adventure of freedom and faith, speaks of itself. In this sense, mysticism has an abiding interest in that it invites a new approach to Truth and Reality.

DISCOURSES ON THE GITA

BY ANILBARAN ROY

of Sri Aurobindo Ashrama, Pondicherry

[The article sets forth some of the views of Sri Aurobindo on the teachings of the Bhagavad-Gita.—Ed.]

THE HISTORICITY OF KRISHNA

Modern scholars have doubted whether there was actually a person called Jesus, son of Mary; the historical evidence is not sufficient. It is quite possible that some men of high ability evolved a system of religion out of Buddhism and Vaishnavism and invented the story of

Jesus Christ as the teacher of that religion. The same thing might be said of Krishna as depicted in the Gita. Sri Aurobindo says that even if that be so the spiritual teaching of the Gita does not suffer. Thus he says in the *Essays on the Gita*: "For what does it matter in the end whether a Jesus son of Mary was actually born in Nazareth or

Bethlehem, lived and taught and was done to death on a real or trumped-up charge of sedition, so long as we can know by spiritual experience the inner Christ, live uplifted in the light of his teaching and escape from the yoke of the natural law by that atonement of man with God of which the crucifixion is the symbol? If the Christ, God made man, lives within our spiritual being, it would seem to matter little, whether or not a son of Mary physically lived and suffered and died in Judea. So too the Krishna who matters to us is the eternal incarnation of the Divine and not the historical teacher and leader of men."

From this it does not follow that Sri Aurobindo does not accept Krishna as an *Avatar*. On the contrary he has brought forward evidence to show that "the historical Krishna, no doubt, existed" and was worshipped as an *Avatar*. Sri Aurobindo definitely expresses his opinion that the teaching of the Gita is connected with the historical Krishna.

KRISHNA AS A REAL SYMBOL

A symbol is different from the thing for which it stands. Thus a Hindu temple with an idol in it is a symbol of the cosmos with the indwelling godhead. The image of Mother Durga with her ten hands armed with formidable weapons is a symbol of the Divine Power which originates and governs the world. So Krishna cannot strictly speaking be called a symbol of the Divine as he himself is the Divine. Still as he is depicted in the Gita he serves the purpose of a symbol also, that is, of making the remote and the unfamiliar near and familiar to us. That is why Sri Aurobindo says, "There are indeed three things in the Gita which are spiritually significant, almost symbolic, typical of the profoundest relations and problems of the spiritual life and of human exis-

tence at its roots." (*The Message of the Gita p. 10*).

In the same connection Sri Aurobindo says, "the doctrine though not symbolical, is certainly typical, as indeed the setting of such a discourse as the Gita must necessarily be, if it is to have any relation at all with that which it frames." When anything illustrates best the qualities of the class of things to which it belongs, it is called a type. Thus a Brahmin who possesses in the utmost degree the traditional qualities of a Brahmin is called a typical Brahmin. So a relation which illustrates best the relation between the Divine and the human soul can be called typical. Krishna's dealing with the Pandavas, as depicted in the Mahabharata, is typical and illustrates eminently the ways of God with men.

THE GITA IS NOT A GOSPEL OF DUTY

It is a very common mistake to suppose that the Gita teaches the performance of duty for the good of society and humanity. It is reading Western ethical ideas into the high spiritual teachings of the Gita. The Gita no doubt explains in slokas 31, 32, etc. of the second chapter the ancient Kshatriya ideal in its social aspect; but that is not the Karmayoga of the Gita. Krishna at first explained to Arjuna his duty as a Kshatriya; but Arjuna was not in a mood to fight simply because it was his duty as a Kshatriya to fight; he thought that his social duty would lead him to sorrow and sin. Then Krishna bid him rise to a higher and not sink to a lower ideal; that higher ideal was the Karma-yoga of the Gita. An exposition of it begins from the 39th sloka of the second chapter.

The essence of Karmayoga is desirelessness, and working for the good of society is not desireless work though it

may be highly useful as a preliminary discipline. The true significance of work, as interpreted in the Gita, does not lie in the external results, but in the inner development of the worker. The Gita teaches how all work, even a terrible fight, can be turned into a means of inner transformation. When one acts according to his inborn nature and offers it as a sacrifice to the Divine, then only it becomes Karmayoga.

THE MIRACLE OF SOUL PERSONALITY

The Jiva is nothing but the Lord himself. The miracle is how the One becomes the many, how the one impersonal Self appears as many soul personalities,—the one indivisible existence resides as if divided in all creatures. The explanation lies in the action of the Para Prakriti, the supreme conscious power, the *chit shakti* of the Lord; it evolves in the impersonal Self all existences and appears in them as their essential spiritual nature, *prakritir jivabhuta*.

THE PURUSHOTTAMA

It is no doubt difficult to understand correctly the Gita's doctrine of the Purushottama; most commentators have stumbled here. And yet to miss the truth of the Purushottama is to miss the whole teaching of the Gita. The Sankhya following the Upanishads speaks only of two states of the Purusha or the spirit—bound and the liberated. When the Purusha associates itself with Prakriti it is bound; when it dissociates itself, it becomes liberated. The Akshara Purusha of the Gita corresponds to the liberated Purusha of the Sankhya; the Kshara corresponds to the Sankhya's Purusha associated with Prakriti. Why does the Gita bring in a third Purusha, the Purushottama? It does so because

it sees the possibility of a divine life and a divine action. That is something impossible according to the Sankhya. For according to it when a man gets true knowledge and is liberated, Nature falls away from him and he can have no life and no action. The Gita on the other hand preaches the gospel of divine work, work based on knowledge, the work of the liberated man, *muktasya karma*. The Gita finds a basis of this divine life and divine action in its conception of the Purushottama, and it is exemplified in the life of the Avatar Krishna.

Akshara and Kshara are two aspects of the Purushottama; he can be both at the same time as he is above both of them and contains them as his two poises. Nature is his own conscious power, *svam prakritim*; he associates himself with the play of Nature as her Master without being involved in it. As Kshara, he appears as the active universal Soul presiding over the operations of Nature; as Akshara, he is the one immutable Self which supports in its eternal silence and immobility the Universal movement; as the great, the all-pervading aerial principle dwells in the etheric, so all existences dwell in him.

Jiva is a portion of the Purushottama and can adopt either of these three states of the Spirit. Living in the poise of the Kshara, it appears as the bound soul; in the poise of the Akshara it is free, but not yet perfect, not yet a possessor of divine life and divine action; a perfect perfection comes by living in the supreme and the whole Divine, the Purushottama. Then he attains *sadharmya* of the Divine. "He lives and acts as a soul and portion of the universal consciousness and power; he is filled with the transcendent divine delight, a spiritual Ananda. His action

becomes the divine action and his status the highest spiritual status.”

Let us take a physical example given by Sri Ramakrishna, as an illustration. “When the sea is calm and immobile, it is the Akshara, the *kutastha*; when the same sea is agitated and rises in waves, it is the Kshara.” The sea remains the same as ever, in spite of all the storm and all the waves produced in it. The waves are the Jivas, and as the sea is the one underlying support of all the waves, so the Akshara is the one immutable Self of all Jivas, of all existences. In fact every wave is the whole sea in one of the innumerable forms it has taken on account of the storm. So every Jiva is the Divine himself in a partial manifestation, *mamaiva ansha*. But the sea cannot move by itself, it requires a storm to produce waves in it; so the immutable immobile *kutastha* Akshara does not by itself produce the universal movement and the Jivas. The principle of activity must come from somewhere else; that force of action is Nature. The Sankhya says that this Nature is an independent entity, self-existent and eternal like the Purusha. This brings in all the difficulties of a trenchant dualism which the Gita gets over by its Vedantic Monism. According to the Gita Nature is the conscious power of a reality which is higher than even the Akshara. That higher reality is the Purushottama, who contains both the Akshara and the Kshara as his two aspects.

But the sea cannot be both active and calm at the same time. So according to

some philosophers the ultimate Reality or Brahman cannot be both active and actionless, *saguna* and *nirguna* at the same time. Shankara sees the activity as an illusion; the whole world according to him is an illusory appearance somehow produced in the ever changeless immutable silent nirguna Brahman, which is the highest and the only reality. Ramanuja on the other hand sees the active, dynamic, *saguna* Brahman as the highest; according to him the inactive nirguna Brahman of Shankara is a void miscalled Brahman. They both seem to read their own thoughts into the teaching of the Gita which, following the Upanishads, sees a Reality which is higher than even the Akshara, and which is both active and inactive, *saguna* and *nirguna* at the same time, *nirguna guni*. All apparent contradictions are reconciled in Brahman which is, as the Brahma Sutras say, *achintyaswabhavyukta. Purusha aksharat . . . paratah parah*, . . although the Akshara is supreme, there is a supreme Purusha higher than it, says the Upanishad. That is the Purushottama who contains within him both the static and the dynamic at the same time, the static aspect becomes a support of his dynamic aspect. When a man attains the *sadharmya* or likeness of the Purushottama, he has in his inmost self the immutable silence and peace of the Akshara, but in his outer nature and personality he becomes a conscious instrument of the divine action in the world, *nimitta matram*.

LORD BUDDHA AND HIS EDUCATIONAL PHILOSOPHY

BY DR. DEBENDRA CHANDRA DAS GUPTA, M.A., ED.D. (Calif.)

[Dr. Das Gupta, Lecturer, Calcutta University, traces the ideas on education scattered in the teachings of Lord Buddha and shows how the Great Teacher has forestalled twenty-five centuries ago some of the fundamental doctrines of the most modern theory and practice of education.—Ed.]

The incidents of the life of the Buddha are matters of common knowledge and in an article like the present one, no biographical details need be given except to say that Gautama Buddha was born in the year 547 B.C. and passed away in 477 B.C. We learn from the Jataka stories that he received his education at the University of Taxila where he mastered a vast range of subjects, practically the whole of the attainable knowledge of the time. This he did as an essential preliminary to the faithful discharge of his princely duties. In course of time he was married to the most beautiful bride available in the whole kingdom of his father; a lovely boy was born to him. It was expected by all that he would succeed to the ancestral throne, but the mind of the Buddha was set on the riches that were not of this world and he was bent on finding out an efficient path for saving mankind from the sufferings they had to undergo. He went out of the world and after years of asceticism and meditation found out the path he sought, and communicated it to mankind through his noble teachings which are now embodied in the encyclopaedia of the Buddhist literature known as the Tripitakas.

The Buddha was *par excellence* a religious teacher, but it is with his educational teachings that we are concerned in the present article. There are sayings, injunctions and maxims of the Buddha recorded by his disciples

from which we can easily infer the range, the depth and the correctness of his educational views.

Charity begins at home. So also must begin education. This was the central conception of Buddha's foundation of education. According to the Buddha, every individual is at once a member of the family, of the society in which he lives and of the state to which he belongs; and the education of every individual should have an eye to the tripartite duties. Education must begin at the lowest rung of the ladder; it must begin with the family in which the whole of the civilization is rooted. Every student should, first of all, be taught the paramount importance of obedience to parents, of devotion to parents and of reverence to parents. He should implicitly follow their guidance, submit to their correction and carry out their will. This is of vital importance in training the individual in moral discipline. From the family he should rise to the conception of society which is a collection of individuals bound together by the tie of common interest. The individual must sacrifice his individuality at the altar of the common interest. This implies self-sacrifice, self-abnegation and self-surrender. From society he is to rise to the conception of the state which is a harmonious combination of many societies. The interest of the state demands higher virtues of philanthropy, devotion, civil and

military service. A true ideal of education should have all these things in view, and should in short aim at the cultivation of virtue in the most comprehensive sense of the word. The Buddha's notion on this point was analogous to that of Socrates, who believed virtue to be a teachable thing. We give below a significant quotation which completely bears out our thesis. "Give alms, practise virtue, righteously follow your business and calling, educate yourself in the days of your youth, gain wealth, do not behave like a village cheat or a dog, be not harsh nor cruel, do your duty in caring for your mother and father, in family life honour your elders." Thus he confirmed multitudes of people in good living. Here we find a general body of maxims relating to the individual's duties¹ including the pursuit of knowledge, wealth and the practice of philanthropy. The individual and the family are definitely mentioned.

The mention of the state is not definite but it is certainly implied. The individual in practising virtue and minding his business is logically bound to rise to the conception of state which after all is family "writ large."

The education due to leading the family life is an essential preliminary to the attainment of the virtues not only of a perfect citizen but also of a perfect saint. The difficulties, the trials, and the discipline of the family are of great educative value even in the field of religion. Nobody can be expected to be thoroughly successful in the pursuit of religious truth without undergoing the discipline involved in discharging his duties as member of a family. The Buddha's words on the point are as follows. "Go back, therefore, to your home and learn to

obey your parents, recite your prayers, be diligent in your daily occupations, let no love of ease tempt you to neglect cleanliness of person or decency of dress; and then, having learned this, come back to me, and you may perhaps be allowed to enter into the companionship of my followers."² From this it will appear that the Buddha was no fanatical ascetic but a sane reformer who attached importance to the purely physical and hygienic factor in the matter of proper education leading to the higher life of spiritual truth and religious devotion. We may insert another quotation which is almost of identical import. "To live in the world is also hard; through endless ages to have the cares of wife and child, without interval of rest looking forward to and anticipating future happiness with interval of sorrow, this is difficult."³

The Buddha as an educational theorist is astonishingly modern. He is dead against cramming, against mere routine. The true education must train the intellect and must not encourage the mere memory-work indulged in like a parrot. True education must proceed from the surface to greater depths. It must go into the heart of things. It must concern itself not with the words but the import of words specially in case of the sacred literatures. Manual training too received adequate attention. The following words of the Master directed against mere cramming may be read with profit by the students and the teachers of today. "Many deluded men learn the doctrine in all its different branches and having so learnt this doctrine, they do not go to enquire wisely into its meaning; and not reaching to its meaning, they fail to attain insight. Lacking in

¹ The Jataka Stories, Vol. IV. tr. by Rouse, p. 110.

² Dhammapada, tr. by Beal, p. 124.

³ *Ibid.*, p. 187.

wisdom, they learn the doctrine only with a view to quoting texts for the sake of advantage in argument. . . . In the self-same way, disciples, many a foolish deluded man learns the doctrines only that he may argue and dispute about them, never enquiring into their real meaning.”⁴

The famous French writer Michael De Montaigne condemns the practice of mere stupid cramming which prevailed in his days. These are his words. “We only toil and labour to stuff the memory, and in the meantime leave the conscience and the understanding unfurnished and void. And, like birds who fly abroad to forage for grain and bring it home in their beak without tasting it themselves, to feed their young; so our pedants go picking knowledge here and there out of several authors, and hold it at their tongue’s end, only to distribute it amongst their pupils. And here I cannot but smile to think how I have paid off myself in showing the foppery of this kind of learning, who myself am so manifest an example, for do I not perform the same thing almost throughout this whole book? I go here and there, culling out of several books the sentences that best please me, not to keep them (for I have no memory to retain them in), but to transplant them into this; where, to say the truth, they are no more mine than in their first places. We are, I conceive, knowing only in present knowledge, and not all in what is past, no more than in that which is to come. But the worst of it is, their scholars and pupils are no better nourished by it than themselves: it makes no deeper impression upon them than on the other, but passes from hand to hand, only to make a show, to be tolerable company, and to tell

pretty stories; like a counterfeit coin, of no other use or value but as counters to reckon with, or set up at cards. Apud alio loqui didicerunt, non ipsi secum.”

“They have learned to speak with others, not with themselves. Non est loquendum, sed gubernandum. The thing is not to talk, but to govern.”

.

“We take other man’s knowledge and opinions upon truth, and that is all; wherein we should make them our own, we are in this very like him who, having need of fire, went to a neighbour’s house to fetch it; and finding a very good one there, sat down to warm himself, without remembering to carry any with him home.”⁵ Here a great truth is told by the critic with amazing frankness and at the expense of his own self.

The Buddha emphasized the importance of rationality as opposed to mere routine in education and regarded “Child-life” as the standard of education and laid great stress on personality as a factor of education. Before beginning the education of the child we should create in his mind an atmosphere favourable to the reception of new ideas and new truths. “For at the close of such discourse, as respects the indications of concentration in the former, I settle and steady each person’s mind, repose it, bring it to oneness, unify it, and thus I do continually.”⁶

“Now when the Buddhas preach the law, they have regard to the predispositions of their hearers for the Refuges, the Moral precepts, and Retirement from the world. Thus they always preach the law with reference to

⁴ Michael De Montaigne, Essays tr. by C. Cotton, pp. 54-55.

⁵ Majjhimanikaya, Vol. II, tr. by Bhikku Silacara, p. 107.

⁶ Majjhimanikaya, pp. 167-168.

the disposition of mind of each individual. When, therefore, the teacher preached the law on that day, he had regard to Machapala's predisposition." Curiously enough the Buddha anticipated the apperceptive method of education associated with the German philosopher, Herbart, according to whom the student should take nothing on authority. The student should be made to take nothing on trust. The teacher should teach him to reflect and consider and he should refer the student to his own previous experience in the light of which the lesson is to be learnt. The Buddha's views as we have already noted were almost identical in substance as will be evident from the following text. "For" thought the Master, "this will teach him to making comparisons and giving reasons, and the continuous practice of comparing and reasoning on his part will enable me to impart learning to him."⁷ The principle enunciated above is corroborated by the following extract. "So one day having seen a snake when out with the other pupils picking up wood in the forest, he said, 'Master, I saw a snake.' 'What did it look like?' 'Oh, like the shaft of a plough.' 'That is a very good comparison. Snakes are like the shafts of ploughs', said the Bodhisatta, who began to have hopes that he might at last succeed with his pupil." The Buddha laid special emphasis on the objective method of instruction through stories and parables. Here is a specimen. Hearing that one of the brethren was keeping a viper, the Bodhisatta sent for that brother and asked whether the report was true. When told that it was true,

⁷ Dhammapada Commentary, Part III, p. 225.

⁸ The Jataka Stories, Vol. I, tr. by Chalmers, p. 272.

the Bodhisatta said, "A viper can never be trusted; keep it no longer."

"But," urged the brother, "my viper is dear to me as a pupil to a teacher;— I could not live without him." "Well then," answered the Bodhisatta, "know that this very snake will lose you your life." But heedless of the Master's warning, that brother still kept the pet he could not bear to part with. Only a very few days later all the brethren went out to gather fruits, and coming to a spot where all kinds grew in plenty, they stayed there two or three days. With them went "Bamboo's father," leaving his viper behind in its bamboo prison. Two or three days afterwards, when he came back, he bethought him of feeding the creature, and, opening the cage, stretched out his hand, saying, "Come, my son; you must be hungry." But angry with its long fast, the viper bit his outstretched hand, killing him on the spot, and made its escape into the forest.

Seeing him lying there dead, the brethren came and told the Bodhisatta, who bade the body be burnt. Then, seated in their midst, he exhorted the brethren by repeating this stanza:—

"The headstrong man, who, when exhorted, pays

No heed to friends who kindly counsel give,—

Like 'Bamboo's father', shall be brought to nought."

We have no materials enough at our disposal to form a complete idea of the courses of studies prescribed by the Buddha; but we know enough, wherefrom we are in a position to assert that the great Master had a healthy sense of the dignity of labour and ordained instruction in manual labour for the Bhikkhus much after the fashion of the monks of the Benedictine order. The saviours of men's souls should do well to know something which is conducive

to the preservation of the body. We quote below a text from which we can get a clear notion of the point. "Now at that time a certain Bhikkhu was sick, and without some handicraft he was ill at ease. They told this matter to the blessed one, who said, 'I allow you, O Bhikkhus, the use of a loom, and of shuttles, strings, tickets, and all the apparatus belonging to a loom.'"⁹ And again "The distinctive feature of the Benedictine rule was insistence upon manual labour of some kind, added to the implicit obedience which the monk must render to the abbot in the performance of this work. . . . In very great divergence from the ideas and habits of the monks of the East, indolence was termed the enemy of the soul. To provide against this, at least seven hours a day must be given to some kind of toil."¹⁰

The Buddha attached due importance to games as well as to manual arts. These games were to be typical samples from the realities of life. The candidate for the spiritual order had to be thoroughly trained in manual, physical and moral discipline as an essential preliminary; and as for the laity they had certainly to be trained in all these things. "And now this boy, with the growth and development of his faculties, takes part in all sorts of games, and sports, appropriate to youth such as ploughing with toy ploughs, playing tip cat, turning somersaults, playing with toy windmills, toy-measures, toy-carts and toy bows and arrows."¹¹ We are agreeably surprised to find that in emphasizing the factor of reality in games and manual arts, the Lord Buddha anticipated the great Moravian

scholar, preacher and educationist, John Amos Comenius, from whom a quotation bearing on the point is given below. "It will be of immense use, if the amusements that are provided to relax the strain on the minds of the scholars be of such a kind as to lay stress on the more serious side of life, in order that a definite impression may be made on them even in their hours of recreation. For instance they may be given tools, and allowed to imitate the different handicrafts, by playing at farming, at politics, at being soldiers or architects etc."¹²

The Buddha did not like the idea of women entering his order; and although at last at the entreaty of Ananda, he allowed them to come in he did so with great caution owing to the novelty; the Buddha was sure the life of his church was going to be shorter than it otherwise would have been. Here is the graphic well-known passage fully bearing us out on the point. "If, Ananda, women had not received permission to go out from the household life and enter homeless state, under the doctrine and discipline proclaimed by the Tathâgata, then, would the pure religion, Ananda, have lasted long, the good law would have stood fast for a thousand years. But since, Ananda, women have now received that permission, the pure religion, Ananda, will not now last so long, the good law will now stand fast for only five hundred years. Just, Ananda, as houses in which there are many women and but few men are easily violated by robber burglars; just so, Ananda, under whatever doctrine and discipline women are allowed to go out from the household like into the homeless state,

⁹ The Sacred Books of the East, Vol. XX, edited by Max Müller, pp. 141-142.

¹⁰ Paul Monroe, Brief Course, p. 112.

¹¹ Majjhimanikaya, Vol. I, tr. by Bhikkhu Silacara, p. 132.

¹² John Amos Comenius, The great Didactic, tr. by M. W. Keatings, p. 179.

that religion will not last long. And just, Ananda, as when the disease called mildew falls upon a field of rice in fine condition, that field of rice does not continue long; just so, Ananda, under whatsoever doctrine and discipline women are allowed to go forth from the household life into the homeless state, that religion will not last long.

“And just, Ananda, as when the disease called blight falls upon a field of sugar-cane in good condition, that field of sugar-cane does not continue long; just so, Ananda, under whatsoever doctrine and discipline women are allowed to go forth from the household life into the homeless state, that religion does not last long. And just, Ananda, as a man would in anticipation build an embankment to a great reservoir, beyond which the water should not overpass, just even so, Ananda, have I in anticipation laid down these Eight Chief Rules for the Bhikkhunis.”¹³ The subsequent history of the order proved the Buddha to be a prophet indeed.

The Buddha regarded the female members of his church as beings of an inferior order, a sort of tolerated aliens to whom no sort of deference was to be shown by the male monks. This is very uncharitable but this is true. Here are the words of the Lord quoted in support of our views: “And the Blessed One, on that occasion, having delivered a religious discourse, addressed the Bhikkhus, and said: ‘You are not, O Bhikkhus, to bow down before women, to rise up in their presence, to stretch out your joined hands towards them, nor to perform towards them those duties that are proper (from an inferior

to a superior). Whosoever does so, shall be guilty of a dukkata.”¹⁴

In spite of his unsympathetic attitude towards the entry of women into his order, once they were taken in, he made provision for their education and discipline by a competent teacher whether male or female, and laid down the following injunctions: “I allow Bhikkhus, O Bhikkhus, to teach the *vinaya* to Bhikkhunis.”¹⁵ “They are not to be instructed, O Bhikkhus, by unlearned, incompetent Bhikkhunis, whosoever does so, shall be guilty of a dukkata. I prescribe, O Bhikkhus, that they be instructed by learned and competent Bhikkhunis.”¹⁶

The Buddha meant religious education to be universal. It was open not only to the regular female members of the order but also to other and lay women. There is on record an interesting story of Pasenadi, the great king of Kosala, requesting the Lord to come over to his place accompanied by five hundred monks to offer religious instruction to his consorts Mallika and Vasabhakhattiya; and the Lord flatly denied to comply with the request. On being pressed again he deputed Ananda for the purpose. Having so done, he sent a messenger to the Teacher with the following request, “Revered Sir, my consorts Mallika and Vasabhakhattiya say, ‘We desire to master the Law.’ Therefore pray come to my house regularly with five hundred monks and preach the Law to them.” The teacher sent the following reply, “Great king, it is impossible for the Buddhas to go regularly to any one’s place.” “In that case, Revered Sir,

¹⁴ *Ibid.*, p. 828.

¹⁵ *Ibid.*, p. 834.

¹⁶ *Ibid.*, p. 851.

¹³ The Sacred Books of the East, Vol. XX, edited by Macdonale, pp. 825-826.

send some monk."¹⁷ The Teacher assigned the duty to the Elder Ananda. And the Elder came regularly and recited the ordinances to those queens! The court school of king Pasenadi curiously resembles the palace school at the court of Charlemagne (767—814) where the great teacher Alcuin like Ananda took upon himself the task of teaching the members of the royal family in the rudiments of instruction in 781 A.D. "There had for sometime been a form of school connected with the royal court, known as the palace school, though the study of letters had played but a small part in it. To the re-organization of this school Alcuin first addressed himself, introducing into it elementary instruction in that learning of which he was so fond. The school included the princes and princesses of the royal household, relatives, attachés, courtiers, and, not least in importance as pupils the king and queen."

"Although the instruction was of a most elementary nature, Poetry, Arithmetic, Astronomy, the writings of the Fathers, and Theology are mentioned as having been studied."¹⁸

The religious instruction of the Buddha was a kind of mass education. His sermons were meant for the whole of mankind irrespective of caste, race, sect and sex. The whole history of the future educational development of Buddhism in India, monumentally recorded in its net-work of schools and famous colleges, may be traced in the germ in the teachings of the Lord.

In course of this short article we have sought to give the reader a tolerable idea of the Buddha's doctrine, method, and the practical ideas in the field of education. It is a matter of great pride to note that this great ancient Master, primarily a moral teacher, anticipated some of the modern theories of education, and had a laudable idea, in his own way of things like practical education, female education, physical education, method of teaching and the like. His is not a complete scheme; but taking into account the factors of time, place and circumstances it is certainly very creditable.

¹⁷ Dhammapada, IV, tr. by Burlingame, p. 58.

¹⁸ E. P. Cubberley: *The History of Education*, p. 141.

THE GOLDEN LEGENDS OF ANCIENT MADURA

Storytellers of Ancient Tamil-land have woven a number of pretty tales around the city of Madura. A collection of these are found in the *Tiru-Vilayâdal-Puranam*, which gives an account of the sixty-four divine sports of Shiva Mahâdêva. The scenes of these stories are painted on the walls of the great temple of Madura. The Purâna is read and expounded by learned pandits in temples and monasteries and occasionally in private dwellings

and lecture halls. Consequently the stories are well known in Tamil-land.

The evaluation of the culture of a country needs the study of its folk-lore and religious legends as much as its poetry and philosophy. The students of Tamilian culture will get from these legends an insight into the hopes and aspirations of the people of Tamil-land and the relationships which they attempted to establish between themselves and God. In the earliest Tamil classics, the role of mixing up

in purely human affairs is reserved for Mâyôn (Krishna) and Sêyôn (Subrahmanya); Shiva is spoken of as Piravâ-Yâkkaip—Periyôn, "The Great One of form unborn." Save in one instance connected with the Sangam poets, we do not hear of His playing a human role. Even that single instance is not well-authenticated. Yet in the Purâna referred to above, we freely meet Him in the streets of Madura, selling rubies, winning a wager by making a stone elephant eat sugar-canes, dancing, wrestling, selling bangles to fair ladies, pleading the cause of a helpless boy, by going to court in the guise of his uncle, giving a testimonial to a poor musician, and a purse to a needy brahman, sitting as a poet among the poets of the famous Tamil Academy, and showing unbounded grace to dumb animals and birds; in short, behaving as a high-souled human is expected to behave under varying circumstances.

We ask ourselves, whence have arisen all these pretty stories, and proceed to seek for information in later Tamil literature. The Devara hymnists who lived between the seventh and the ninth centuries, and the author of Tiru-Vachakam, whose date is yet unsettled, make only passing references to a few of the incidents contained in these legends. Probably the legends were collected together and put into form in the early part of the fourteenth century when the star of the glorious Pandyan dynasty was already beginning to set. Although most of these legends do not bear the stamp of remote antiquity, they may not be set aside as mere fabrications of priestly impostors. For it is possible, to a certain extent, to trace the origins from which these legends were developed and elaborated.

Of the sixty-four chapters into which the Purâna is divided, the first relates the story of Indra and Vritra, the second

that of the celestial elephant and how it came and worshipped Shiva in the Kadamba forest. The third chapter gives the account of the founding of the city of Madura by the Pandya Kula-sekhara who originally had his seat of government in Manavûr, the ancient city that lay to the east of the Kadamba forest. According to the Purâna, Kula-sekhara was succeeded by his son Malaya-dvaja. The fourth to the tenth chapters contain some episodes connected with Thadathakai, the Pandyan princess. The eleventh to the fifteenth chapters narrate some of the superhuman exploits of the early Pandya kings. The sixteenth chapter gives the story of Shiva's expounding the teachings of the Vedas, the seventeenth chapter which gives the legend concerning the birth of precious stones makes a reference to the traditional celestial diadem of the Pandyan dynasty, the eighteenth chapter gives another superhuman exploit. These eighteen chapters are grouped together as the Maduraik-kândham, the first book of the Purana.

Now let us proceed to trace the origins from which the compiler has drawn his materials. The first and second chapters are from Vedic sources and appear to be introduced to give the necessary sanctity to the Purâna. The third chapter relating to the founding of the city of Madura is the natural beginning of the history of the kings of the early Pandya dynasty known as the "celestial Pandyas" about whose superhuman exploits a good many references are scattered over the Sangam classics and their commentaries (See Maduraik-kânci of the "Ten Idylls," Pura-nâ-nûru poems 6, 9, 12, 15 and 64, Kalitokai 104, Silappadikâram Canto XI, and the commentary on Kalaviyal). Kapadapuram, "the city of the Golden Gate", was the seat of government of the Pandyas before the founding of the city

of Madura. The reference in Valmiki's Ramayana Kishkindhyâ-kandam XLI, 18,

“सतो हेममयं दिव्यं मुक्तामणिभिभूषितम् ।
युक्तं कपाटं पांड्यानां गता द्रश्यश वानराः ॥”

is held by some scholars to refer to the earlier capital. The earliest Pandya king mentioned in the Tamil classics is Nilam-taru-tiruvil-Nediyôn (See “The Origin and Growth of Tamil Literature” in the Cultural Heritage of India Vol. III). “Kulasekhara,” of the Puranic account is obviously a coined name. Malaya-dvaja, the king who is reputed to have celebrated many Vedic sacrifices, can be identified with Muthu-Kudumi, “the great Vazhuthi of many sacrificial halls” mentioned in the classics. The names Malaya-dvaja: he whose banner bears the emblem of the Mountain-peak and Muthu-Kudumi: the ancient Mountain-peak confirm this view. It may be noted here that Muthu-Kudumi is a historical personage, in so far as he is the original donor of the Vêlvikudi grant. “Vêlvi” means sacrifice. This king probably lived at the time when Vedic sacrifices were first introduced into Tamil-land. There is no direct mention in the classics about Thadathakai, the Pandyan princess, who ascended the ancestral throne. The story of Chitra who married the Pandava hero Arjuna is an echo of the story of Thadâthakai. The Mahabharata story is, by no means, the original. The guardian deity of Madura mentioned in Silappadikâram XXIII, who, in her beautiful form combines feminine grace and masculine prowess seems to be the original from which the later poet draws the picture of Thadâthakai.

We give below a free rendering of lines 1-13 of Silappadikâram XXIII, giving within brackets, additional information obtained from the commentary.

The crescent moon shines amidst her matted locks;
Her eyes are like the blue lotus; the glory of the face emits a bright white lustre;
Parting her red coral lips appear (two) teeth (resembling the wild boar's tusks);
Mild moon-beams and the sheen of pearls are seen in her beaming smiles;
Though her left side is of a dark-blue colour,
Her right is of a golden hue;
Though she holds a graceful golden lotus in her left hand,
Her right wields a shining terrible sword;
Though on her right ankle she wears the hero's badge,
The jingling sound of a matchless anklet lends grace to her left;
She is the progenitor (protector) of the Pandyas,
The lords of the Kolkai and Kumari sea-ports,
And of the Pothiyil hill; the bounds of whose domains extend to the Mount of the golden peaks.”

From the above description of the deity it is easy to see that Thadâthakai, the Pandyan princess, who with a sword in hand and wearing the hero's badge in the right ankle went forth to conquer and subdue other kings and whose feminine aspects of modesty and gentle grace became manifest on seeing her Lord, the Recluse of Mount Kailas, is only a variation of the guardian deity of the ancient city.

The celestial diadem and other “heavenly” jewels, the heirlooms of the Pandya dynasty, are mentioned in the Mahâvamsa of Ceylon. A Pandya king driven by the conquering Chola is said to have left these precious jewels for safe-keep in the hands of a brother monarch of Lanka. From the above we see that the tales contained in the

first book of the Purâna are based upon Vedic and Tamil classical traditions.

There was friendship and very close intercourse between the Pandyas and the Sinhalese kings of Lanka. The *Thiruvilayadal-puranam* which gives the stories of many kings of the Pandya dynasty might have been written with the view of producing a Mahâvamsa of the Pandyas. Another reason might have been to emulate the Jâtaka stories of Buddhism and bring the Great God Shiva nearer to humanity by making Him participate in human joys and sorrows.

Passing on we come to the second book of the Purâna consisting of chapters nineteen to forty-eight. Some of the stories in the section bear evidence of having come into vogue at a time when the Kapalika, Pasupatha and other forms of Saivism were prevalent in the country. In chapter thirty-one we are told that Shiva appeared in the streets of Madura as a Kapalika ascetic and sold bangles to pretty maidens of the merchant community. The merry Kapalika was probably a real one of flesh and blood. The Siddha who performs the feat of alchemy in chapter thirty-six and the Siddhas who appear in chapters

twenty and twenty-one were probably human Siddhas. These ascetics were considered god-possessed and were accorded divine honours, it was perfectly legitimate for the storyteller to ascribe to the Deity some of the deeds of kindness performed by these men. Saints of all religions, whenever they performed a healing miracle, gave the credit to the Deity and when the miracle was reported, the Deity Itself was often made the chief actor in the episode. In this section also appear two well-known historical personages, the king Varaguna Pandya, a great devotee and poet and the master-musician Pana-Pattirar also, a great devotee of Shiva and a friend of the Chera king Cheramân Perumâl.

The Third book of the Purâna consisting of chapters forty-nine to sixty-four contains stories connected with the poets of the Tamil Academy of Madura and episodes from the lives of the great Shaiva saints, Mânikka-Vâchakar and Jnâna-Sambandha. We shall conclude this rapid survey of a great book by stating that the tales have been elaborated with the definite purpose of rousing feelings of devotion in the hearts of readers and listeners and that they have amply succeeded in achieving that aim.

NOTES AND COMMENTS

THE CULTURAL RELATIONS BETWEEN CHINA AND INDIA

In the course of a lecture delivered at Konnagar, Prof. Tan Yun-Shan remarked that as a result of the visits and travels of famous monks such as Fa-Hien, Hiuen-Tsang and Yi-Tsing not only was Indian Buddhism conveyed to China wholesale, but also Indian culture to a considerable extent. He said that considering the merit of the two cultures, the religion and philosophy of India were supreme and unparalleled in human

history, but the ethics and arts of China are also superior and matchless; that the translations of Buddhist literature in Chinese were numerous, there being over five thousand volumes of translated works still extant. The professor went on to say that the Chinese classical works are capable of being translated and many of them should be translated too. He said that as a Chinese he felt that China has received too much but returned too little to India, and that she must, therefore, have the sense of grati-

tude and do the reciprocation towards India.

FREEDOM IN EDUCATION

Speaking in Poona, before a teachers' conference, Dr. R. P. Masani, Vice-Chancellor, Bombay University, made the following remarks:

"Those of us who believed that the problem of social reconstruction was, in the main, a problem of educational reorganization and that the welfare of the nations of the world largely depended on their schools, looked forward to intense training for world citizenship such as would teach the young and the old alike to control egoistic impulses and desires and to curb racial antipathies and jealousies. The schoolmaster girded himself up for the task; so did the politician and the statesman. But in spite of their combination, or perhaps because of it, instead of an international mind that could understand the concerns of other nations as well as those of one's own, there was produced a narrow national mind obsessed with the doctrine of national advancement regardless of all considerations of human unity and international comity and decency. Living in a world of post-war economic depression, the statesmen in different countries were absorbed so much in the pure economic aspects of modern development that instead of a nationalism which develops the gifts of one's own country as a trust for the whole world, we witnessed an aggressive nationalism which led to a perpetual economic war. There was no lack of international minds and measures. The world was consequently overrun, so to say, by rabid nationalists with the result that the law of nations has once more been replaced by the law of the jungle.

For ushering the new order, we must turn to the school—the school that is free from the domination of the statesman and the politician.'

Mr. S. Srinivasa Iyengar, speaking in Madras on "Education for Citizenship", observed as follows:—

"The question was what the best kind of education was for citizenship in democracy. That education should not be such as to fetter the child down to particular lines of activity in later life. The ability to listen to both sides of any question must be developed. There was now a great deal

of intolerance. Citizenship in a democracy required that the education which was given to the people should be such as to impress upon the young and the old the duty of allowing other people to criticise them, and of themselves exercising the right to criticise other people. They must cultivate sanity and balanced judgment. Education should not be prostituted to the needs of a sect or party. Religion must be left alone in the schools and taught at home by the parents to their children. Education must be purely secular, propaganda of the religious type being avoided. The supplementing of this education by instruction given by religious bodies was a legitimate function, but in modern times the old policy of identifying religion not only with ritualism and philosophy but with national culture, laws, social rules of conduct, economics etc., must go."

Now let us turn to Plato,—we are quoting from Will Durant's *Story of Philosophy*.

"The elements of instruction should be presented to the mind in childhood, but not with any compulsion; for a freeman should be a freeman too in the acquisition of knowledge. Knowledge which is acquired under compulsion has no hold on the mind. Therefore do not use compulsion, but let early education be rather a sort of amusement; this will better enable you to find out the natural bent of the child. With minds so freely growing, and bodies made stronger by sport and outdoor life of every kind, our ideal state would have a firm psychological and physiological base, broad enough for every possibility and every development. But a moral basis must be provided as well; the members of the community must make a unity; they must learn that they are members of one another; that they owe to one another certain amenities and obligations. Now since men are by nature acquisitive, jealous, combative and erotic, how shall we persuade them to behave themselves? By the policeman's omnipresent club? It is a brutal method, costly and irritating. There is a better way, and that is by lending to the moral requirements of the community the sanction of supernatural authority. We must have a religion."

The Republic of Plato was meant for practical realization. We are glad to

note that the thinker of ancient Greece and the thinkers of modern India are in agreement on essential points. The young are vaccinated and inoculated by very kind people to prevent possible infection in the future; perhaps with the same kind of good intentions politicians and statesmen, priests and prelates inoculate the minds of the young with sectarian doctrines and specialized ideologies relating to various man-made divisions of the human race such as Eastern, Western, Nordic, Hebrew, Brahman, non-Brahman, Hindu, Muslim etc.

The intolerance bred by forcing the young into narrow grooves of thought is neither good for the mental nor for the moral well-being of the future citizen. It cuts at the very root of the sanity and balanced judgment which Mr. Iyengar so ably advocates. Using the young as tools of propaganda is certainly wrong, but is it possible or desirable to rule out religion altogether from the school curriculum? The school-

master is not a colourless entity; he has his religion and would certainly express it through all the subjects that he teaches, particularly through history and the languages. If he happens to stand outside the pale of one of the established religions, he would be a votary of one of the new religions such as atheism, agnosticism, scepticism etc., which have as good a propaganda value as the older religions and often breed greater intolerance. What is the way out of the dilemma? There is a very desirable path and that is to teach the young people not only their own religion, but also their neighbour's religion, approaching both with understanding and reverence. Religion as conceived by the foremost thinkers of the present day is something wider than religions as such. It is not a mere sanction for supernatural authority, nor does it confine itself to rituals, philosophy, national culture, laws, social rules etc. It transcends all these and provides a way of life, a way as broad as the world.

REVIEWS AND NOTICES

THE HINDU PHILOSOPHY OF CONDUCT, VOL. III. BY PROF. M. RANGACHARI, M.A. *Published by Messrs. G. A. Natesan & Co., George Town, Madras. Pp. 487+21. Price Rs. 5.*

The late professor M. Rangachari was an erudite scholar with profound insight and a rare catholicity of spirit. The exposition of the Bhagavad Gita that he presented years ago in a series of illuminating lectures created such a deep impression upon the mind of the audience that it was thought desirable to give it a permanent shape in print for the benefit of a wider public. Accordingly two volumes have already seen the light of day, and the volume under review is the third which embodies his last lectures on the concluding six chapters of the Bhagavad Gita.

It is evident from the title of the book that the author's treatment of the Gita is

more in relation to its bearing on practical life than to the metaphysical doctrines it propounds. The age we are living in is conspicuous for its materialistic tendencies that hold sway over man. A complete secularisation of life seems to be in full swing, the baneful influence of which has thrown the Hindu mind into utter confusion as to the ideal to be pursued in life. In such a situation the author has done well in selecting for his theme the Hindu ideal of conduct which, according to the Gita, consists in the fact that "the lower life of the body must be subordinated to the higher life of the soul," on the fulfilment of which alone rests the emancipation of man from the ceaseless tortures of his mortal existence.

Another unique feature of the Gita is constituted by the grand synthesis of the different paths of religion worked out in it on the basis "that reality has many

aspects and may be looked at in many ways and from many standpoints." This sublime message has got a special significance at the present time when the world has come closer together and creeds and doctrines have multiplied. The author is fully awake to this fact, which finds repeated mention in the work. A spirit of tolerance breathes through the whole book.

The broadness of view and depth of insight exhibited in the book will, no doubt, entitle it to high appreciation from all quarters. The get-up and printing leave nothing to be desired.

AN INTRODUCTION TO INDIAN PHILOSOPHY. BY DR. S. C. CHATTERJEE, M.A. PH.D. AND DR. D. M. DATTA, M.A., PH.D. Published by The University of Calcutta. Pp. 464+18.

The publication of the present work will be an inestimable boon to those who wish or need to have, in a brief compass, a comprehensive survey of all the systems of Indian philosophy and a general acquaintance with their spirit and outlook. Perfect lucidity of expression and simplicity of style, transparent clarity of thought, and a wealth of information presented in an admirably systematic way are some of the striking features of the book. Though just an introduction to Indian philosophy, it has gone into all important details and has combined a critical evaluation with an objective presentation of the different systems.

The authors of the book, who command a masterly knowledge of both Indian and Western philosophy, have been long engaged in teaching their subject to University students. They are, therefore, eminently in a position to regulate their mode of treatment in accordance with the difficulties which the students of modern philosophy experience in understanding Indian problems and theories. Nothing has been left undone to make the book a highly useful companion to University students at the different stages of their career. It opens with a General Introduction which brings out the dominant features of Indian philosophy such as a common moral and spiritual outlook and a realisation of the immeasurable vastness of the space-time framework of our existence, which has always set the Indian mind in tune with the Infinite and the Eternal. The charges of dogmatism and pessimism which one finds sometimes levelled against Indian philosophy have been ably met. A

brief sketch of all the systems included in the Introduction will be of particular value. It will afford the student "a bird's-eye view of the entire field" and thus prevent his missing the wood for the trees and getting lost in the intricate subtleties of Indian speculation. The rest of the book comprises nine chapters devoted to a detailed consideration of the nine systems of thought such as the Charvaka, the Jaina, the Bauddha, the Nyâya, the Vaiseshika, the Sânkhya, the Yoga, the Mimâmsâ and the Vedânta. A well-chosen Bibliography attached to every chapter dealing with a system has enhanced the value of the book. Instructive parallels in Western thought to Indian views have been indicated at proper places.

The noteworthy omissions in the work under review are the Vedas, the Upanishads and the Gita which have been accorded no separate treatment perhaps on the ground that they are more records of intuitive experience than logically developed systems of thought. There is, however, a brief account of the central conceptions of the Vedas and the Upanishads in the last chapter where it is shown how the Vedanta philosophy gradually develops through the former.

Dr. Chatterjee and Dr. Datta have laboured together to render the book an excellent manual of Indian philosophy. No student of Indian philosophy can indeed afford to do without a copy of it.

HARIDAS CHAUDHURI.

THE MODERN REVIEW

DECEMBER, 1939

With the publication of the current December number *The Modern Review* completes 33 years of its regular, uninterrupted and punctual appearance under the same editorship.

Its very first number gave it a place in the front rank of Indian monthlies, and it lost no time in registering the high watermark of Indian monthly journalism.

It is the only English monthly in India which makes the reproduction in colours of Indian paintings a regular feature.

The December number maintains the high standard of the magazine in the number, variety, interest and excellence of its articles and other contents.

Among the topical articles may be mentioned: *The Crisis*, by the Poet-sage Rabindranath Tagore; *Poland And The War*, by Mr. C. F. Andrews; *Europe At War*, by Major D. Graham Pole; *Dominion Status For India—When?*; *The Enigma of The Soviet-German Pact*, by A. M. Bose; *Thakkar Bapa—The Father of The Harijans* (Illustrated), by Rangildas Kapadia; and *A Strange War*, by Gopal Haldar. There are also several other articles of interest to specialists and general readers.

In the Notes (24 pages), the Editor writes on current topics, some of them being as long as leaders in the dailies.

There are also the usual features: Reviews and Notices of Books, Indian Periodicals and Foreign Periodicals, Comment and Criticism, and several Plates besides many pictures in the text of the articles.

The Frontispiece, the Flight of Joseph and Mary with the Infant Jesus, is very appropriate to the Christmas season.

THE INDIAN REVIEW

DECEMBER ANNUAL

With the publication of the December Annual (Price Re. 1/- G. A. Natesan & Co., Madras), the *Indian Review* completes its thirty-ninth year; and the Number before us is one replete with topical articles and illustrations of striking interest. It opens with a timely article entitled "Dominion Status, the War and India" by Mr. V. S.

Ramaswami Sastri, B.A., B.L. Mrs. Rameshwari Nehru, the well-known leader of the Harijan movement, follows with an interesting account of the famous Temple Entry Campaign in Tamil Nad in June last. The Consul-General for Poland, writes "Poland Will Rise Again" and the Czechoslovakian Consul on "Czechoslovakia: A Retrospect." Mr. C. F. Andrews writes on the position of "Indians in South Africa", Dr. H. C. Mookerjee, M.A., PH.D., discourses on "War and Industrial Autonomy for India." Mr. Gagan Vihari L. Mehta, President of the Indian Chamber of Commerce, Calcutta, contributes an article on "Shipping in War Time." Besides the above there are several other notable contributions. This Number is profusely illustrated.

"FREE INDIA"—Published from G. T. Madras. Subscription Rs. 3 for a year.

This new weekly is neatly printed and profusely illustrated. It provides instructive and entertaining reading matter, news-items gathered from the worlds' press, news-pictures and cartoons. Judging from the three issues received by us, we have no hesitation in saying that the views expressed by the Editor are characterised by a balanced judgment and deep political insight. We are glad to note that "Free India" believes in toleration and in the equality of all faiths and devotes a special page every week to religious articles. We wish the journal a long and useful career.

NEWS AND REPORTS

BRINDABAN

On November 15th, 1939, His Holiness Srimat Swami Virajanandaji, President of the Ramakrishna Math and Mission, laid the foundation-stone of the new dispensary build-

ing of the Ramakrishna Mission Sevashram at Brindaban. The necessary funds for the construction of the proposed building were partly donated by a lady of Calcutta. Contributions are earnestly solicited.

BOMBAY

His Holiness Srimat Swami Virajanandaji, President of The Ramakrishna Math and Mission, Belur Math, Calcutta, arrived in Bombay on Saturday the 18th November and was received by the citizens of Bombay. The Mayor of Bombay, Mr. B. G. Kher, Ex-Premier, Mr. K. Natarajan, Hon'ble Mr. Justice K. C. Sen, I.C.S., Prof. V. G. Rao, Mrs. Sophia Wadia, and a number of leading citizens including Mr. F. J. Ginwala

came to the ashrama to meet Swamiji. Swamiji gave a talk in the R. K. Mission Library Hall on the 22nd. The hall was overcrowded and the audience greatly appreciated the most highly entertaining discourse of his reminiscences of the Swami Vivekananda. On invitation from Mr. B. P. and Mrs. Sophia Wadia the Swami attended a tea party held in his honour at their residence where he met the Italian Consul,

Mr. R. P. Masani, Vice-Chancellor, Bombay University, Mr. Tyabji, Ex-Judge, High Court, Bombay, Principal J. M. Kumarappa and a number of other distinguished men of the city.

On the 28th November the Swami was given a public reception and welcome address at Sir Cowasji Jehangir Hall at 6 p.m.; the Mayor of Bombay presided. Most of the leading citizens including Mr. B. G. Kher, Ex-Premier, Sir S. S. Patkar, Hon'ble Mr. Justice K. C. Sen, Mr. S. A. Brelvi, Mrs. Sophia Wadia, Mr. M. V. Indravadan, Chief Presidency Magistrate, Mr. F. J. Ginwala, Mr. G. P. Murdeshwar, Prof. V. G. Rao, Prof. N. K. Bhagwat, Mr. Madhavlal Bhatt, J.P., Mr. G. C. Mitter, O.B.E., Dr. D. L. Sen, Mr. A. K. Sen as well as leaders of different societies and institutions were present in the meeting.

Reference was made in the Welcome Address to the philanthropic and spiritual activities of the Ramakrishna Mission, the existing world conditions and the part which the Mission was expected to play in the regeneration of human society. In the course of the reply to the Address, His Holiness said, "I come before you not as the leader of a movement or organization for your uplift or reformation; the aim of our Mission has always rather been to kindle and to keep lighted the flame which is already in being in the hearts of all of you ;

to concentrate in visible works and institutions your spiritual aspirations and yearnings, and to seek in your company the fulfilment of those aspirations and the answer to those yearnings. Our Order and our Mission stand for a way of life different from that which underlies the current European culture though not conspicuously different from philosophies which have animated many other religious orders. We invite all thinking men and women to ponder calmly over that philosophy of life, to test it by their personal experiences, and to see if it gives adequate answers to the questions which must obstinately be rising daily in their minds. To those amongst you who have already realized the truth of our ideals I say this—it should be our united endeavours to serve humanity in accordance with the provision and foreknowledge of Swami Vivekananda; and to that end we must lead all our energies in bringing about a regenerated India so that there may ultimately be a regenerated world. The task before us is truly a stupendous one. Rapid and surprisingly fruitful though the progress of our mission has been in the past, our past achievements are insignificant compared with the vast and unaccomplished work before us. We need optimism and faith, men and funds, sympathy and enthusiasm, single-minded devotion and far-sighted direction."

BELUR

On the day of his arrival from China, Prof. Tan Yun-Shan paid a visit to the Ramakrishna Math and Mission Headquarters at Belur. Under "Notes and Com-

ments" we give an extract from a speech he delivered at Konnagar on the Cultural relations between China and India.

BENARES

A correspondent writes:

Sir Maurice Gwyer, Chief Justice of the Federal Court of India, who was here to address the graduates of the Hindu University on 23rd December, visited the Ramakrishna Mission Home of Service and much appreciated the good work that was being

done there on such an extensive scale. As his stay in Benares was very short and much occupied with various functions of the University, his visit to the Home of Service was necessarily very short. But he expressed a great desire to spend more time with the brotherhood the next time he goes to Benares.

ENGLAND

During the last week of August, 1939, a Convention of religions was held in Southport at Saxenholme, Albert Road, Birkdale. Over three hundred delegates, representing various churches and societies met, we understand, in an atmosphere of goodwill

and fellow-feeling. The Mayor, welcoming the delegates to the town of Southport, said that the Convention was unique and "the first of its kind ever to be held anywhere." Swami Avyaktananda of the Ramakrishna Mission, connected with the Vedanta move-

ment in England, delivered the address of welcome in the course of which he thanked the Mayor and Corporation, the sponsors of the Convention, and churches and societies in England and all other friends and sympathisers for the support, advice, and co-operation given by them. A message from Sir Francis Younghusband, Chairman of the World's Fellowship of Faiths, was read by Mr. Arthur Jackman. Dr. W. Stede of London University, Mr. Abdul Majid of the Woking Mosque, Rev. W. M. Andrew,

Rabbi A. E. Silverstone, Mr. L. F. Skeats of the Sufi Movement, Mr. H. Iden Payne, Rev. H. L. Davey, Rev. Leslie J. Belton, Rev. W. V. Walmsley, Rev. William Carter and Mr. Shoran Singha were among the speakers. The Mayor and Mayoress entertained the delegates to afternoon tea in the Floral Hall annexe. The proceedings ended with a vote of thanks to the Mayor proposed by Mr. A. L. Gregson, President of the Vedanta Society, England.

FIJI

A Correspondent writes:—

Some ten or twelve years ago a group of South Indians formed themselves into an association called the "Then India Sanmarga Ikya Sangam". They devoted their attention mainly to the establishment of schools for their children; for the Government was practically doing nothing in the direction of Indian Education at that time. The Sangam grew in strength but there was not any one to guide their activities, for most of them had come to this Colony as labourers. The Sangam itself first came into being at the inspiration of a few, devoted to Swami Vivekananda, and almost the first thing they did was to celebrate the birth day of Swamiji. Then when they collected money and established schools they could not think of any other body of selfless workers devoted to the service of man, except the Ramakrishna Mission, to guide them. They requested the authorities to send a Swami to work in their midst. For years they went on asking for a guide. These people with great faith waited for ten long years. Finally early in 1937, Swami Avinananandaji was deputed by the Mission to come and work here. The Swami sailed in April of that year.

Swami Avinananandaji stayed here for only six months. His health did not permit him to stay here longer. But in that short time he did the work of six years. He worked day and night till it told upon his health. Very many disabilities of the South Indians were removed and he inspired new hope into their hearts. He opened a boarding house and orphanage attached to the central school conducted by the Sangam. In order to bring together all Indians in the Colony he arranged for the celebration of the Bharata Mata Day in January each year. He visited every village in that short

time, and today every household contains a photo of the Swami and the men and women talk about him with love and reverence.

Another year had to pass by before the people could have another Swami in their midst. Swami Rudranandaji reached this place in February. His name was already familiar to some of the people here, for they had heard of him as a tireless worker, as one, who had served the poor and the destitute in Madras, and it was no wonder they were all eager to have him in their midst.

For nine days the Swami had to be on the move going round the Island in order to meet to the people. The Swami had to halt at fifty places and in every place hundreds of people gathered together to see him. The Swami spoke at every place. He also addressed four or five big public meetings in the important towns. Then he settled down in the Sangam's headquarters at Nadi.

After a brief respite, during which time he attended to the students' home, he began his tour. He has visited sixty or seventy villages by now and has covered five districts. This, he has been doing in order to have an intimate idea of the topography of the place and also to get acquainted with the peasants and their problems.

He spends one day in each village. He reaches a village about ten in the morning and spends the whole day conversing with men, women and children on the various topics connected with the village. In the evening after all the farmers have returned from their work in the fields—for this is the cane-cutting season—all the people sit round him. Then begins the singing of the names of the Lord. The Swami leads and the others follow him. For once the village

resounds with the name of the Lord. The Swami gives a short talk and then they all partake of some *prasadam*. After supper again they all sit together and the Swami shows magic lantern pictures of two stories, those of Prahalada and Dhruva. The Swami narrates these two important stories of the Bhakti Literature in a very vivid manner with the help of pictures. Then they retire for the night. After breakfast the next morning the Swami moves to another village.

Thus the Swami moves amidst the villagers as a source of inspiration and hope. Swami Vivekananda in one of his

letters from America wrote, "Our Mission is for the destitute, the poor and the illiterate peasantry and labouring classes. . . . Those peasants and labouring people will be won over by love." To-day in Fiji, Swami Rudranandaji is doing what the head of the Mission aimed at. He is winning thousands by love for the cause of truth, which is the one aim of Indian Culture. The people here feel grateful to the Mission for sending two of their distinguished monks to Fiji and they hope to benefit educationally, culturally and spiritually, by the presence of such selfless souls in their midst.

UNITED STATES OF AMERICA

Berkeley.

The new Temple of the East Bay Vedanta Society at Berkeley was dedicated on October 22nd, 1939, under the leadership of Swami Ashokananda.

Northern California.

The birthday of Sri Krishna was publicly celebrated in the auditorium of the Vedanta Society of Northern California on the evening of Wednesday, October 25th, 1939. On the platform of an altar decorated with flowers and foliage, Sri Krishna's picture was installed and honoured with incense, light and other offerings. Arrangements were made for special music on the occasion. Swami Ashokananda spoke on "The Divine Life of Sri Krishna". Attention was drawn to the ideal of universal toleration preached by the great World-Redeemer. "For the first time in the religious history of the world was preached by Sri Krishna universal toleration for all sects and creeds, and it was He who declared: 'Whosoever comes to Me through whatsoever religion, I reach him. All men are struggling in the paths which ultimately lead to Me.' He inculcated that all religions are like so many paths which in the end lead the individual souls to the one goal of absolute truth and happiness. Thus he sounded the death knell of religious bigotry and persecution among various sects. It was for this reason that, since His time, there has been no religious persecution in the history of India."

New York.

The formal dedication of the new house and chapel of the Ramakrishna-Vivekananda Center of New York, at 17 East Ninety-fourth Street, was held during the three days

from October 25th to October 27th, 1939. Guests of Swami Nikhilananda for this occasion were Swami Paramananda, of Boston, Swami Akhilananda, of Providence, and Swami Viswananda, of Chicago.

The ceremonies commenced with Puja and Viraja Homa performed by the four Swamis on Wednesday morning, October 25th. A portion of the Chandi was also read. This was followed, the same evening, by a meeting in the chapel, addressed by Swami Paramananda, Swami Akhilananda, and Swami Nikhilananda. The central altar, with its picture of Sri Ramakrishna, was decorated with a profusion of lilies, roses, chrysanthemums, and other flowers sent by friends and devotees. Swami Nikhilananda opened the service with a Dedication Address, in which he stated that the Center was already consecrated by the two great souls whose names it bears, and by the prayer and sacrifice of its members. Mere formalities, he said, had no power to enhance what was already in existence. But he urged that those present should dedicate themselves, on this occasion, to the noble ideal of attaining liberation and of helping others to do likewise. He followed his address by the reading of a message from Swami Virajananda, President of the Ramakrishna Mission, and congratulatory telegrams from Swami Ashokananda, of San Francisco, Swami Prabhavananda, of Hollywood, Swami Devatmananda, of Portland, and Swami Vividishananda, of Seattle.

BIRTHDAY OF SRI RAMAKRISHNA.

The birthday of Sri Ramakrishna falls on the 11th March. Public celebrations will be held on the following Sunday, the 17th March.