

PRABUDDHA BHARATA

VOL. XLV

MARCH, 1940

No. 3



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

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

GOSPEL OF SRI RAMAKRISHNA

Friday, 4th January, 1884. It is four o'clock in the evening. Sri Ramakrishna is sitting in the Panchavati. A sweet smile is playing upon his lips. Near him stand Mani, Haripada and others. He talks to Haripada about the late Ananda Chatterjee and the spiritual practices of a certain religious sect in Bengal.

Sri Ramakrishna gets up and slowly proceeds to his room where he takes his seat. Mani, Haripada, Rakhal and other devotees also stay there. Mani spends much of his time at the foot of the Bael tree.

Sri Ramakrishna (to Mani): Do not indulge any more in mere reasoning. It turns out harmful in the long run. The Lord should be adored with a particular attitude as that of a friend to a friend, of a servant to his master, of a child to its parents or with the attitude of a hero, which is called Veerabhava.

My attitude is that of a son to his mother. The goddess of Maya feels

abashed before this attitude and stands aside by leaving the path free.

The Veerabhava or 'hero-attitude' (that seeks to please the Deity even as a man pleases a woman) is very difficult. The Shakta and the Vaishnava Bauls practise it. It is extremely difficult to maintain one's purity in this path. Again, there are the relations of *Shânta*, *Dâsya*, *Sakhya*, *Vâtsalya* and *Madhura*. *Madhura* includes all the other four.

(To Mani) Which one does appeal to you?

Mani: I like them all.

Sri Ramakrishna: All these relations become agreeable to one who has realised the goal. In that state even the least trace of lust disappears. In the Vaishnava scriptures is related the life-story of Chandidas and the washer-woman. The love that existed between them was absolutely free from all physical taint.

In this state a womanly attitude develops. One loses all consciousness of

one's being a male. Sanatana Goswami was unwilling to grant an interview to Mirabai because she was a woman. Mirabai, thereupon, sent him the following message: "Here in Brindaban, Sri Krishna alone is the Purusha; all others are only hand-maidens to that one Male. Wherefore is it right on the part of the Goswami to look upon himself as a male?"

After nightfall Mani is again sitting at the feet of Sri Ramakrishna. News has come that the illness of Sri Keshab Sen has increased. The conversation started in connection with him has now turned to the topic of the Brahma Samaj.

Sri Ramakrishna (to Mani): Well, do they only deliver sermons there, or meditation also forms a part? They perhaps call it prayer.

Keshab gave himself up formerly much to the study of Christianity and its doctrines. At that time and prior to that he was collaborating with Devendra-nath Tagore.

Mani: Had Keshab Babu come here in the beginning he would not have engaged himself so much in social reforms; he would not have become so much engrossed in social activities such as the abolition of caste, remarriage of widows, inter-caste marriages, female education and the like.

Sri Ramakrishna: Keshab now recognises Mother Kali—Kali the Im-

personation of Pure Consciousness, the Primal Divine Energy. The word 'mother' constantly dwells on his lips when he sings the glory of Her name.

Well, in the long run will there be a separate sect called the Brahma Samaj?

Mani: The soil of this land is of a different type. What is true is sure to take root here sometime or other.

Sri Ramakrishna: Yes, the Sanatana Dharma or the Eternal Religion that the Rishis preached will alone come to stay. Of course, the Brahma Samaj and such other sects also will continue to some extent. It is through the will of the Lord that things come and go.

Some devotees came from Calcutta in the evening. They sang many songs to Sri Ramakrishna, one of which contained the following idea: "O mother! Thou hast made us forgetful of Thee by putting the lure of the child's toy in our mouth; but when we shall throw the toy off and cry for Thee, Thou wilt hasten to us."

Sri Ramakrishna (to Mani): How beautifully they sing of the red toy that the child sucks!

Mani: Yes, Sir, you once spoke of this to Keshab Sen.

Sri Ramakrishna: Yes, we used to talk about the *Chidâkâsha* and many things more and remain absorbed in divine joy. We used to sing and dance in spiritual exaltation.

THE APPLICATION OF THE VEDANTIC IDEAL TO EDUCATIONAL PROBLEMS

The concluding portion of Dr. Syed's thoughtful contribution published in this issue prompts us to add our own quota to the discussion of a subject that appeals to parents, teachers, philosophers and others interested in the future of the race. We shall endeavour to indicate the lines on which it is possible to work out a complete system of education based upon the principles of Vedanta philosophy. Such a system, elaborated from first principles accepted universally, would solve not merely a national problem, but a very urgent international problem. Education is one of the means for raising man above the limitations of group loyalties such as are put forward by militant nationalism and investing him with that true humility which welcomes light from whatever source it may come. "All countries are my countries, all men are my kinsmen," says a truly educated man. "The realms of kings are limited territorially, the empire over which a man of learning rules is not limited by national frontiers." Viewed in this light, "national education" becomes something like "hot ice," a contradiction in terms.

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When learning was resuscitated in Europe after the Dark Ages, it was customary for reigning monarchs and cabinet ministers of one country to shower honours and presents upon the scholars of another country. The same thing happened in Asia also. Indian scholars were welcomed in China and men of learning from China were patronized by Indian kings. The salvation of the world and the

freeing of man from the chaos in which he finds himself today appear to lie in the direction of making all great centres of learning truly international, so that 'the spirit of truth may enjoy full independence, untrammelled by frontiers or by political interests.' An educational system based upon the principles of Vedanta philosophy would lead towards such a desirable consummation. The oneness of existence, the divinity of man, the unity of God and the harmony of religions are the four cardinal principles on which the Vedanta philosophy is based. Education can be the means for the realization of all the above-mentioned principles. Thus we see that there is much in common between Education and Vedanta.

* * *

Before we enter into the subject itself, we may mention that the science of pedagogy had its votaries in mediæval India. Pavananthi, a Jain philosopher, grammarian and educationist who flourished in the South probably in the twelfth century, has given in his *Nannool* a complete system of pedagogics which has guided generations of teachers to approach their high calling in the right spirit. For many centuries the Jain monasteries performed the dual function of spreading sacred and secular knowledge, the sacred being looked upon as the end and the secular the means for the attainment of that end. The traditions created by Jain educationists are persisting to this day in Tamil-land. Dr. Das Gupta's essay on "Lord Buddha and His educational philosophy,"

published in the pages of this Journal (February, 1940), throws light upon the principles which must have guided the educational theory of another monastic order which devoted itself to the training of the young and the imparting of both forms of knowledge.

* * *

As we direct our eyes further back to the hermitages of ancient India, we find that they were also centres for the providing of a complete education, not only intellectual and spiritual but also moral and physical. We may get some glimpses of the educational theory of the teachers of the Upanishadic times by examining the Upanishadic literature from this particular point of view. The Upanishads are the fountain-head of the Vedanta school of thought, and as we propose to speak of the application of the Vedantic ideal to educational problems, we may begin by giving some illustrative examples drawn from the *Chhandogya*, one of the major Upanishads.

* * *

“Satyakâma, the son of Jabâlâ, addressed his mother and said: ‘I wish to become a Brahmacharin (religious student), mother. Of what family am I?’ She said to him: ‘I do not know, my child, of what family thou art. In my youth when I had to move about much as a servant (waiting on the guests in my father’s house), I conceived thee. I do not know of what family thou art. I am Jabâlâ by name, thou art Satyakâma. Say that thou art Satyakâma Jâbâla.’ He, going to Gautama Hârîdrumata said to him, ‘I wish to become a Brahmacharin with you, Sir. May I come to you, Sir?’ He said to him: ‘Of what family are you, my friend?’ He replied: ‘I do not know, Sir, of what family I am; I

asked my mother and she answered: ‘In my youth when I had to move about much as a servant, I conceived thee. I do not know of what family thou art. I am Jabâlâ by name, thou art Satyakâma.’ I am, therefore, Satyakâma Jâbâla, Sir.’ He said to him: ‘No one but a true Brâhmana would thus speak out. Go and fetch fuel, friend, I shall initiate you. You have not swerved from the truth.’ Having initiated him, he chose four hundred lean and weak cows, and said: ‘Tend these, friend.’ He drove them out and said to himself, ‘I shall not return unless I bring back a thousand.’ He dwelt a number of years (in the forest).”

* * *

When the herd became a thousand, it is said that the bull of the herd spoke to Satyakâma and taught him one phase of the Ultimate Truth; the fire taught him another phase; a flamingo (meaning the Sun) taught him a third phase and a diver-bird (meaning the vital breath) taught him still another phase. When the student returned to the teacher, the latter observing the shining countenance of the student observed: ‘Friend, you shine like one who knows the Ultimate Truth; who has taught you?’ Whereupon the student replied that it was not men that gave him instruction and added that he desired to receive instruction from the teacher, for he said that only knowledge which is learnt from a teacher led to real good. The teacher then taught him the same knowledge.

* * *

“There lived once Svetaketu Aruneya. To him his father Uddâlaka Aruni said: ‘Svetaketu, go to school; for there is none belonging to our race, darling, who not having studied the

Veda, is, as it were, a Brahmana by birth only.' Having begun his apprenticeship (with a teacher), when he was twelve years of age, Svetaketu returned to his father, when he was twenty-four, having then studied all the Vedas,—conceited, considering himself well-read and stern. His father said to him: 'Svetaketu, as you are so conceited, considering yourself so well-read, and so stern, my dear, have you ever asked for that instruction by which we hear what cannot be heard, by which we perceive what cannot be perceived, by which we know what cannot be known?' 'What is that instruction, Sir?' he asked. The father replied: 'My dear, as by one clod of clay all that is made of clay is known, the difference being only a name, arising from speech, but the truth being that all is clay; and as, my dear, by one nugget of gold all that is made of gold is known, the difference being only a name, arising from speech, but the truth being that all is gold; and as, my dear, by one pair of nail-scissors all that is made of iron is known, the difference being only a name, arising from speech, but the truth being that all is iron,—thus, my dear, is that instruction.' The son said: 'Surely those venerable men (my teachers) did not know that. For if they had known it, why should they not have told it me? Do you, Sir, therefore tell me that.' 'Be it so', said the father."

* * *

" 'Fetch me from thence a fruit of the Nyagrodha tree'. 'Here is one, Sir'. 'Break it'. 'It is broken, Sir'. 'What do you see there?' 'These seeds, almost infinitesimal'. 'Break one of them'. 'It is broken, Sir'. 'What do you see there?' 'Not anything, Sir'. The father said: 'My son, that subtile essence which you do not perceive there,

of that very essence this great Nyagrodha tree exists. Believe it, my son. That which is the subtile essence, in it all that exists has its self. It is the True. It is the Self, and thou, O Svetaketu, art it'. 'Please, Sir, inform me still more', said the son. 'Be it so, my child', the father replied. 'Place this salt in water, and then wait on me in the morning'. The son did as he was commanded. The father said to him: 'Bring me the salt, which you placed in the water last night.' The son having looked for it, found it not, for, of course, it was melted. The father said: 'Taste it from the surface of the water. How is it?' The son replied: 'It is salt'. 'Taste it from the middle. How is it?' The son replied: 'It is salt'. 'Taste it from the bottom. How is it?' The son replied: 'It is salt'. The father said: 'Throw it away and then wait on me'. He did so; but salt exists for ever. Then the father said: 'Here also, in this body, forsooth, you do not perceive the True (Sat) my son; but there indeed it is. That which is the subtile essence, in it all that exists has its self. It is the True. It is the Self, and thou, O Svetaketu, art it'."

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The very first thing that strikes us is the atmosphere of freedom in which instruction was imparted. The harmony between the minds of the teacher and the taught seems to be the basis of that freedom. In this connection we may quote the words of the Vedic sage, Jaimini: "Now the teaching which is the function of the teacher cannot be fulfilled without the learning which is the function of the pupil, and therefore the very injunction to teach implies and establishes a corresponding obligation to learn, since the influencer's efforts fail without those of the one to be influenced," Satyakâma and

Svetaketu went to their teachers seeking instruction and, therefore, prepared to receive it. The pupil was free to choose his teacher and on the other hand it was open to the teacher to refuse to accept a pupil. Family was taken into consideration, the exceptional case of Satyakâma proves the rule. The fact that the would-be student was of a good family was not enough to qualify him for studentship. He should possess the necessary mental and moral qualities. Turning to Pavananthi's pedagogics, we find that "drunkenness, dulness, shyness, lust, deceit, disease, cowardice, obstinacy, anger, sloth, slowness of understanding, mental confusion, cruelty, sinfulness and faithlessness" are enumerated by him as the qualities that make a person unfit to receive instruction.

* * *

An exceptionally high standard of mental and moral qualities was expected of the teacher. The student was initiated into knowledge. This ceremony was in form a religious ceremony and in spirit it conveyed to the pupil the good wishes of the teacher and created an indissoluble tie between the teacher and the pupil. The method of imparting instruction was highly practical. The illustrations given above clearly show that the teacher led the pupil to discover facts and relationships. His own function was merely to confirm the pupil's discoveries and whenever necessary point out to him other possible methods of approach. The curriculum of studies was very wide. In the same Upanishad we find Nârada approaching Sanatkumâra asking for instruction, whereupon Sanatkumâra says: "Relate unto me what you know, I shall then teach you what is beyond." Narada gives a formidable list of the subjects that he had studied. Sanatkumâra,

after listening to Narada says: 'Whatever you have read, is only a name'. The old teachers insisted upon the students' going deep into the essence of things. Hearing the truth, meditating upon it and realizing it were the three stages of assimilating the instruction.

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We are painfully aware of the fact that the rigid time-tables, the examinations and the crowded class-rooms of the present day cannot be made to breathe in that atmosphere of freedom, tranquillity and beauty that characterized the old forest schools of Vedic times. The schoolmaster of the present-day cannot also pick and choose his pupils. In spite of all these drawbacks, let us proceed to see to what extent the present curricula of studies and methods of instruction can be attuned to harmonize with the Vedantic ideal. The principle of the oneness of existence would be the background on which all instruction in the physical and the biological sciences would be given. The fact that the same energy manifests itself as mechanical movement, as heat, as light and as electromagnetic waves and that the same electrons and protons go to build up an amazing variety of chemical elements and that the same consciousness manifests itself in the sentient and insentient and furthermore that the aforesaid energy, electrons and protons and the consciousness are linked to one another bears out the oneness of existence and also testifies to the law and harmony underlying Nature. Modern scientists like Eddington, Jeans and Einstein would lead the student from Nature to God. The old Newtonian mechanical conception of the universe which made the mind of the student tend towards intellectual conceit and atheism has

gone to the limbo of discarded facts. Today matter itself stands spiritualised, and the sciences have become the allies of religious philosophy. Miss Evelyn Underhill, the well-known writer on mysticism, asks us to regard the mystic life as a matter of biology. Oscar Ljungstrom, the engineer philosopher of Sweden, starting from mathematical kinetics and kinematics passes on to crystals, plants, animals, man, superman and the gods, showing how the same conscious spirit manifests throughout nature (vide *Hibbert Journal*, April, 1938). Bergson tells us that "the universe is a machine whose function is to make possible the emergence of gods." The method of teaching the sciences is the empirical method of observation and experiment and this we have seen, in the story of Svetaketu, was the method adopted by the Upanishadic teachers for teaching the highest truth.

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Next we come to the principle of the divinity of man. The Hebrew prophet Moses tells us in the Genesis that God made man in His own image. Emanuel Swedenborg, the Swedish seer would have us believe that the human form resembles the form of heaven. The Hindu philosophers tell us that potentially man possesses infinite existence, infinite knowledge, and infinite bliss. May be; but as he is now, sorrow-stricken, frail and limited, in what way does man resemble his Creator. Man is also a creator, in that way he resembles God. Artistic expression is, therefore, the common factor between the Creator and the creature that was made in His own image. In teaching the fine arts and poetry, this principle of the divinity of man should be the guiding principle. The student should be encouraged to give creative expression to his ideas;

correctness of technique can follow later. How few are the teachers who evaluate the creative genius of a pupil in reading through the pupil's attempts at composition. Errors of grammar and spelling are the only things that catch the eye of the average schoolmaster; no wonder the present system produces faultless clerks and fails to develop originality and initiative.

* * *

Music, which, as the poet Dryden observes, has the power to draw angels to the earth and make an Alexander feel like a god, has great potentiality in expressing the divine in man. It is, of course, extremely necessary to see that the sublime does not descend to the ridiculous as it often does in the present day in cheap entertainment halls. The ancient Greeks had only two subjects in their curriculum of studies: music and gymnastics. The word music, derived from the Muses, included many other subjects such as oratory, dancing and play-acting. What gymnastics was to the body, music was to the mind. Both aimed at harmony, a balanced many-sidedness. The beautiful Yogic poses handed down to us by the Hatha Yogis of old aim at strength and harmony in repose, the system of physical culture developed by the ancient Greeks aimed at beauty of form and harmony in movement. Military drill of the present day aims at making automata of human beings, it often emphasises muscular development at the cost of the internal organs. The ascetic ideal of discarding the claims of the body was not meant for students. The later-day Greek ideal of worshipping beauty of form is equally pernicious for it leads to effeminacy. The Spartan ideal set up by that wise law-giver Lycurgus has many points of excellence which would appeal to the

teacher who is keen on developing fitness and endurance in his pupils. A word of caution may be necessary here, an over-emphasis on the merely physical often results in a neglect of the mental and the spiritual. Man is essentially a spirit, his interest in the physical is limited to the preserving of his physical vesture in a state of efficiency, so as to make it a fit instrument for carrying out the will of God, the captain of his soul.

* * *

Taking his stand upon his inherent divinity, man should learn to see the eternal in the midst of the evanescent. A prince does not cease to be a prince even when he chooses to appear in pauper's clothes. The Hindu scriptures speak of the human soul as a prince held captive in a hamlet of lowly huntsmen. The spiritual teacher is compared to the king, the father of the prince. The teaching consists in letting the disciple know his true identity. Once the aspirant becomes aware of his heritage, taking possession of it is only a matter of time. What is true of spiritual teaching is equally true in other forms of teaching also. Courtesy, tolerance, generosity, compassion, dignity of bearing and such other qualities naturally come to one who knows that he is the heir-apparent of the king of kings. Here the teacher is the visible manifestation of the Deity, the model which the student is called upon to hold before his mind's eye. Great indeed is the responsibility of the teacher.

* * *

Ideas make men. Men influence one another by means of ideas, hence the necessity for assimilating true and proper ideas. The earlier this is begun the better. Modern psychology has a great

deal to tell us of the potency of suggestion, conscious as well as unconscious. It is a wise providence that has set in the mother's heart the love that beholds the good points in her offspring. The truly sympathetic teacher would also see the good points in his pupil; by timely suggestion and words of encouragement, he would draw out the virtues of his pupil and help him to manifest them properly. Even in intellectual matters, nothing is gained by harping upon faults and drawbacks. "You have done well, try to do better" is the advice which the wise teacher gives to his pupils. Virtue is a teachable thing, it is taught not by words but by actions. There is very little value in mere sermonizing.

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We pass on to the third Vedantic principle of the unity of God. The implication of this is more than the conception of monotheism. The principle urges us to accept all the gods of all the nations as the manifestations of one God. The path of knowledge leads man to the conception of the unity of Godhead; the cult of beauty on the other hand leads to various forms of polytheism. The religion of the Greeks was polytheistic. Such a religion leads to poetry, drama, sculpture and architecture. Strict monotheism leads to a stern and disciplined life, the readiness to follow the call of duty unquestioningly. The harmonising of the two aspects and observing the unity in diversity is secured as the result of a wide culture. We shall say more about this under harmony of religions. Here let us say something about the study of religion and ethics. The Roman empire had a State religion, the emperor being the Supreme pontiff. The existence of a State religion did not in any way restrict the freedom of

conscience of the individual citizen. Likewise, some modern States also have State religions and at the same time extend the right of freedom of worship to the citizens. Totalitarian States try to make the State the object of the highest allegiance and thereby discard God and religion. Schools, specially those that are aided or conducted by the State, labour under certain difficulties in the matter of religious instruction. In their attempt to hold the balance even to all denominations, they often take the line of least resistance and drop religious instruction altogether or substitute a course in ethics in place of religion.

Apart from their spiritual value, the major religions of the world have a cultural value, which a seeker after education cannot afford to miss. World history can be viewed as the story of religious prophets and great saviours. Can a full course of world history afford to omit the accounts connected with the following great names: Moses, Krishna, Confucius, Buddha, Zoroaster, Jesus, Muhammed and Luther? We advocate a course of religious instruction which would include all the great religions of the world. Studied with religion as its background, history will have a new meaning and a fresh significance, and geography will interpret world-synthesis.

* * *

Now let us take up the fourth principle: the principle of the harmony

of religions. The Vedanta wants the Christian to be a better Christian, a Hindu to be a better Hindu and a Muslim to be a better Muslim. It does not want the world to become a dull uniformity. Each religion, while manifesting to the full all its special characteristics, should practise that tolerance which would permit a similar right to neighbouring religions. What is the educational value of the attitude of harmony? It would promote the solidarity of mankind, cultivate true love and understanding, wide knowledge and sympathy and as a final result would emancipate the intellect, freeing it from passions and prejudices. Crusades led by religious fanaticism, lead to bitterness and mutual loss, whereas the attitude of harmony augments the gains of all parties concerned. To a careful observer, even the working of the markets of the world would reveal the need for tolerance and mutual understanding. World-peace and the setting up of a new world-order would altogether lose their meaning unless seen in the light of the harmony of religions.

Limitation of space forbids us to pursue the subject further. The study of Vedanta is in itself a mental discipline of a very high order. It also provides a rational basis for ethics and the social sciences. Accepting the conclusions of physical sciences it goes a step further and demonstrates the unity underlying them. In short it provides the needed formulæ for the harmonising of all human endeavours and aspirations.

EDMOND G. A. HOLMES AND HIS SERVICES TO INDIAN THOUGHT

BY DR. M. HAFIZ SYED, M.A., PH.D., D.LITT.

[Dr. Syed of the Allahabad University gives an interesting account of the life of Edmond Holmes, poet, humanist, philosopher, and educationist. He then proceeds to evaluate the services rendered by Holmes to Indian thought in various directions, one of which is the application of the Vedantic ideal to Educational problems. This practical aspect of the Vedanta has its appeal to all who are interested in life, religion and education. Our leading article of the month is devoted to the discussion of this important topic.—Ed.]

1

Mr. Edmond Gore Alexander Holmes was the son of an Irish landlord and brother of the late Dr. Rice Holmes, editor of "Caesar" and historian of Rome and of the Indian Mutiny. He was born in Ireland on July 17, 1850. His family moved to England when he was 11 years old. He was educated at Merchant Taylors' School and St. John's College, Oxford, which had many links with poetry and with the public service of education to both of which Holmes devoted himself continuously, almost from the moment of taking his degree. He became one of Her Majesty's Inspectors of Schools in 1877, and his first volume of poems appeared in 1876.

He belonged to that distinguished order of men, who, with Matthew Arnold at their head, combined educational work in public employment with the pursuit of a strong personal interest in letters and philosophy. But Holmes surpassed them all in his devotion to education and the pursuit of a personal ideal. These were his dominating passions. Arnold lives as a poet and as a critic of English national life. Holmes made his mark, and will be remembered, as the author of "What is and What might be," as the founder of "New Ideals in Education", and as the leading prophet of a system of freer development in education.

2

It was his misfortune that, during nearly the whole time of his service as an inspector of schools the system of "payment by results" with its accompanying "individual examination" was in force. Arnold had begun and done his best work in a freer atmosphere. Holmes did not win through it till near the end of his career, and his mind was then so firmly set, partly by the mechanical official system which he had to administer, partly by his own philosophy of self-realization, that, when he became Chief Inspector of Elementary Schools, he was no longer fresh enough himself to make much impression on the State system of education from within, though the inspectors whom he influenced have been able to deepen that impression. From without, however, his influence was very great. He had discovered, before he retired, a little school at Sompting, near Worthing, where the mistress proceeded on the lines of free expression, activity in handwork and dramatization, which have now become familiar in most elementary schools, and on this he founded a new gospel of education in his "What is and What might be", which became the rallying point of hundreds of teachers who had been chafing under the old repressive

system. A society was started under the title of "New Ideals in Education", which still flourishes in annual conferences.

It is not surprising that Holmes's official experience, added to his own strongly introspective bent, led him, when he began to speak freely about education, to take a biased and even denunciatory line. He never spoke of himself in his later writings except as a sinner, when he was inspector of schools, or as doing anything but harm in carrying out the examination prescribed in his time. Dualism, both in the field of philosophy and in that of religion, was anathema to the synthetic mind of Holmes, whose life's pilgrimage, as he tells us in his "Autobiography", was a quest for the ideal of unity. He found the unity which gave him peace in a philosophy little to be distinguished from modern forms of Buddhism, about which he wrote one of his self-revealing and yearning volumes. Among his numerous friends in all walks of life there were many who will treasure his memory most for his contributions to religious thought, enshrined in his books "The Creed of Christ", "The Creed of Buddha", "The Secret of the Cross", and "The Secret of Happiness".

3

Holmes was a poet and a "humanist". In the first character he was intense but spasmodic, writing at various periods, more especially in early life, series of sonnets of deep feeling and exquisite expression. Though his educational ideas were turned towards the future, in poetry he belonged wholly to the older school, with its insistence on form and its search for musical lines and memorable words. An anthology of these poems

has been made, and they well deserve the revival. They would have attained a wider popularity, had it not been for their intense self-concentration and a certain other-worldliness which is out of tune with most modern verse. He was even better in his too rare critical essays, especially when the subject interested him closely. Hence his monograph on Walt Whitman, prefixed to a selection of Whitman's verse, is the best thing ever written on the American poet.

But he showed his true nature best in the growth of what he calls his "Humanism"—his progress to a complete love of his fellow-men as the foundation of all true knowledge or any hopeful view of the future. He traces this in his autobiography, "In Quest of an Ideal", and illustrates it by quotations from his poems. His strongest passion as a young man was for Nature. In kinship with Nature he found his other self and release from a false and fettering supernaturalism. In the next stage he sought more deeply in his own spiritual being for the solution of the riddles of the universe and for inward peace. Only at the last were his eyes open to the essential oneness between all human spirits, and the emancipation from doubt and trouble through Love—not passionate, or even ideal, love such as he had expressed in the earlier sonnets, but the simple fundamental love, or identity, between human beings. He found this most readily in unspoilt children, and attributes this greatest enlightenment to his favourite school in Sussex.

Holmes married in 1880 Florence Mary, daughter of Captain Syme, R.A.; she died in 1927. He leaves one son, Maurice Gerald Holmes, C. B., Deputy Secretary, Board of Education, since 1931, and two daughters. He died at the age of 87.

4

Since the contact of East and West, England and India, there have been many currents of thought that have influenced each other. The Western peoples began to take interest in the life and culture of Eastern countries. Practically all the sacred books of the East were translated into English under the editorship of Max-Müller. In our own time a number of European scholars have studied the original texts of ancient Hindu and Buddhist religions and philosophy and made them accessible to their European readers. Most of them have confined themselves to the letter of the sacred scriptures and not paid enough attention to the underlying meaning. Not endowed with sympathetic insight they have failed in understanding the true spirit of Indian culture; not unoften they have been misled and have misunderstood the underlying meaning. Only very recently some Western people have begun to take interest in the spiritual life and thought of ancient India with an open and unbiased mind.

Having been acquainted with most of the writers on Buddhism in modern times, I can say, without any hesitation, that the late Mr. Edmond Holmes occupied a unique position as an interpreter of this system of Indian Thought. It was left to him to fathom the deeper meaning of Buddha's wonderful scheme of life; and to guess the secret of his mysterious silence. As a deep thinker he had as good a right as any Orientalist to attempt the solution of that fascinating problem. He was the first to assert that "the teaching of Buddha can in no wise be dissociated from the master current of ancient Indian thought". He was of opinion that "the dominant philosophy of ancient India was a spiritual idealism of singularly pure and exalted type,

which found its truest expression in those Vedic treatises known as the Upanishads". He had been fully convinced in the course of his close and searching studies of Buddhistic and Hindu sacred lore that Buddha had been deeply influenced by the ideas of the ancient seers and it was not possible for one to enter into the true spirit of Buddhistic philosophy and unravel any of its great enigmas unless one was fully and genuinely acquainted with the Upanishadic system of thought.

Mr. Edmond Holmes was in entire disagreement with the Orientalists who believed that Buddha was a *nihilist* and a *materialist* and had no faith in human immortality.

Mr. Holmes was the first Western thinker who fearlessly asserted that Buddha was not a pessimist and that what he saw at the heart of the Universe was, not the darkness of death, but the glory of *Nirvâna*.

I am of opinion that whether in the East or in the West, among the whole range of scholars and lovers of Buddhism, there has not been a single writer who has caught the true spirit of Buddhistic philosophy as Holmes has done.

To say nothing of mere scholars and *savants* well-versed in the Buddhistic lore, some seers and sages who have well-established reputation for inward illumination and deep yogic vision, whom I have the privilege of knowing, have told me that they looked upon Edmond Holmes' interpretation of Buddha's philosophy of life as truly sound and convincing.

An Indian yogi, who left his body at the ripe old age of about 90, read the *Creed of Buddha* seven times and found true inspiration in it. When I sent a copy of the *Creed of Buddha* to Sir Patrick Geddes in 1921 while he was in Palestine, he wrote to me to say

that it was the best interpretation of Buddha that he had ever read.

It is the greatest service that he has rendered to the cause of spiritual culture. There is none who has interpreted the Eastern point of view to Western people so ably as he has done.

5

India owes a deep debt of gratitude to him for the wonderful manner in which he explained the deeper meaning underlying her philosophy and religion.

He read in English translation practically all the important texts of Indian Philosophy. There have been and are men among Oriental scholars in the West more learned than he, but none had the penetrative vision and deep insight which Holmes had to understand the underlying meaning and deep significance of the terse aphorisms and treatises in which the age-long philosophical wisdom was embodied.

The proof of this statement, sweeping and exaggerated as it appears, may be found in the exposition of some of his books such as *All is One*, *Self Realization*, and *Secret of Happiness* etc., if any one takes the trouble of studying them.

He discovered in Indian Philosophy a sound basis for practical life. In his characteristically lucid style he says "that the vision of the All has love of the All as its other self; and that clearer is the vision, the larger is the scope and purer the flame of love."

The man who believes in the reality of One Supreme Being without a second, as the *Vedantists* do, and Its inalienable relation with all human beings as the source of their being, cannot help loving his neighbours, his fellow men as himself. When he is able to do this his sense of separateness from other things dies out of his heart, and the sense of oneness with all other things

takes complete possession of him, then his consciousness is universalised and he realizes his highest Self.

Without living in the lives of others one cannot attain true happiness. This is the theme of his book, *Secret of Happiness*, in which he has applied some Vedantic principles to every day human life.

6

It has never occurred to any Indian thinker of any school of Indian Philosophy to find in its fundamental principles a working basis for a sound system of education.

We all admit that Education is the most civilizing force in human history.

A sound system of education should be based on a sound philosophy of life. He is the first daring thinker of the West to pronounce that the Western system of education is unsound and devitalising because it is based on the assumption that human nature is corrupt and ruined, and therefore intrinsically evil; unless this misconception is removed and is replaced by a higher and completely opposite one, there is no hope for mankind and its future destiny.

In this connection he points to the Western people to revise their philosophical conception of human origin and its higher destiny in the light of ancient Indian philosophy which has been teaching from time immemorial that man is divine in origin and has immense potentialities hidden in him. The function of education is to foster growth. To ask education to bring to sane and healthy maturity the plant which we call human nature, and in the same breath to tell it that human nature is intrinsically corrupt and evil, is to set it an obviously impracticable task. One might as well supply a farmer with the seeds of wild grasses and poisonous

weeds, and ask him to grow a crop of wheat.

Growth can and does transform potential into actual good, but no process of growth can transform what is innately evil into what is finally good.

The time has come, says he, for us to throw to the winds the time-honoured belief that the child is conceived in sin and shapen in inequity. There is positive proof that the counter

doctrine, the doctrine of man's potential goodness, is inherently true. This conception is avowedly drawn from Indian Thought. He acknowledges it in no uncertain terms.

Thus he is the first thinker who has found immense utility in the application of Vedantic ideal to educational problems.

This work any Indian would have been proud to do.

YOGA AND THE PERFECTION OF CHARACTER

The sage Patanjali places before us the following grand ideal : says he in his *Yôga-Sâstra*,

*“Maitrikarundamuditopêkshânam
Sukhadukhahapunyâpunya-
vishayânam
Bhâvanâtaschittaprasâdanam.”*

In order to pacify the mind and make it a fit instrument for the perception of truth, let us cultivate friendliness towards those that are happy, compassion towards those that are in distress, gladness towards those that are virtuous and tolerance (lit. indifference) towards those that are not virtuous.

Let us think a little deeply over these words of wisdom; the one point that strikes us forcibly at the very outset is the fact that Bhagavan Patanjali refuses to see wickedness in the world; he sees only the absence of virtue, the possibility of attaining it in the future. Every sinner is to him a potential saint. We may also note in this connection the words of burning love uttered by a messenger of truth, who walked in our midst in recent years and who habitually saw the better side of human nature. Says he, “Brethren, heirs of immortal bliss, the Hindu refuses to call you

sinners. Ye are the children of God, the sharers of immortal bliss, holy and perfect beings. Ye divinities on earth—sinners? It is a sin to call a man so; it is a standing libel on human nature. Come up, O lions, and shake off the delusion that you are sheep; you are souls immortal; spirits free, blest and eternal; ye are not matter, ye are not bodies, matter is your servant, not you the servant of matter.”

The fourfold discipline of mind enumerated by Patanjali are exemplified in the life and teachings of Bhagavan Buddha. The Buddhist scriptures refer to them as the four great *Bhâvanâs*. The perfecting of these *Bhâvanâs* is to proceed gradually. The aspirant retires to a calm spot and having assumed a steady posture sends out his thoughts of friendliness, compassion, gladness and tolerance, one by one with calmness and deliberation. First he sends his thoughts to the North, then to the East, then to the South and then to the West. In the beginning his thoughts encompass the village in which he lives, then it extends to his country, then to the neighbouring countries and finally his thoughts cover the whole world. A universal friendliness, a compassion that extends to all beings in distress, a glad-

ness that rejoices in the company of the virtuous and a tolerance towards all that are not virtuous—these may be attained as a result of the afore-mentioned practice, the Sādhana laid down by Bhagavan Patanjali. Such an attain-

ment will lead to the perfection of character and the achievement of that poise, balance and self-control, so very essential for all successful endeavours in the temporal as well as the spiritual concerns of life.

THE PROBLEM OF RELIGIOUS TOLERANCE

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

[In this article Prof. Shrivastava, Professor of Philosophy of Hitakarini City College, Jubbulpore, C. P., examines some of the views expressed by Prof. Henri-L. Miéville in the August and September, 1939, Numbers of the *Prabuddha Bharata*.—Ed.]

It appears to me the saddest irony of fate that religion which ought to be the greatest cementing force in the world is one of the most potent agencies that divide man from man. It is nothing short of an anomaly of the greatest magnitude that religion should have split up into so many separate and mutually repellent and warring fragments the one human race which inhabits our globe. To thinking minds all the world over the problem of religious tolerance has become an acute one. Of course, some there are who seem to find the easiest solution of the problem in a complete disavowal of religion, in brushing aside religion as a relic of the superstitious past. But, not a few are there—and amongst these are the competent scientists and philosophers of the day—who believe in the reality of religion and its paramountcy in human life. These latter are earnestly seeking a formula for religious tolerance, a principle which will unite together in a spirit of harmony and goodwill the adherents of the different religions of the world.

The paper of Professor Henri-L. Miéville on 'The Problem of Tolerance' published in this Journal¹ is a thought-

provoking contribution in this direction. The fundamental question raised and answered by the learned professor in this interesting paper is: What "system of philosophy" as against others will provide for the doctrine of tolerance 'a foundation and a theoretical justification'? M. Miéville answers the question by saying that a system of philosophy which upholds the static conception of truth must, of necessity beget intolerance, whereas a system of philosophy which adheres to the functional conception of truth makes tolerance a necessity for the quest of truth and the conquest of truth. I will state briefly what Prof. Miéville means by these two different conceptions of truth. According to the adherents of the static conception "truth is given in the form of a dogma which for some of them is revealed by the Deity and for others has been discovered and formulated by human intellect, *once and for all*, in a moment of inspiration." The practical consequences of such a conception of truth are that those who adhere to it will naturally consider all ideas and opinions different from theirs as wrong and harmful and will try to combat and pull them down. According to the functional conception "truth is conceiv-

¹ August and September issues, 1939.

ed as the expression of a never-completed activity of the mind and as translating the relations between the mind on the one hand, and being, the world of values and having to-become on the other hand." On such a view, says Prof. Miéville, "it becomes quite possible and natural to admit that various aspects of that truth (which we never possess in its entirety) are successively revealed to human vision, and that contradictory doctrines may all contain some element of truth." The static conception views truth "as fundamentally outside thought, as a fact which owes nothing to thought"; whereas truth conceived as functional "is in each stage of the becoming of man the expression of the living and ever-changing relation between thought and reality *such as thought has been able to perceive it.*"²

Now, it is not my intention to give in this article any rejoinder to Prof. Miéville's in a spirit of carping criticism, but I do wish to lay down here my own view of what I consider to be the real *motif* and rationale of religious tolerance, and it is only in vindication of this that I shall be constrained to examine critically the learned professor's thesis. I do hope M. Miéville will condescend to give indulgent attention to what I have to say.

I should like to make it clear at the outset that I am here concerned specifically with 'religious' tolerance and not with tolerance of ideas and opinions in other matters. M. Miéville too, it appears to me, discusses the problem in the same context, for though he does not explicitly say so, the illustrations he has given all pertain to religion.

Now, my first point is that religious tolerance does not hinge upon any "system of philosophy" or philosophi-

² All italics in the quotations from M. Miéville's paper are mine.

cal theory of truth, the usual notion of philosophy being "the expression of the *ever-changing* relation between thought and reality." The possibility of religious tolerance will indeed be precarious if it be made conditional upon the acceptance of any particular philosophical system or philosophical theory. A justification of religious tolerance is to be found, not in any philosophical system or theory, but in the realization of the fact that *all the principal religions of the world, when PRACTISED in their essentials, lead ultimately to the same Goal*; and therefore as a body of spiritual disciplines and a system of spiritual culture leading up to the Divine, each religion is as good as another. No one religion can claim to be the *only* pathway to God. It is only when we view religions as pathways to God, as bodies of spiritual disciplines and life-transforming ethical principles that we find them all to be essentially identical and leading to the same Goal. The vital thing in a religious system is not *theory*, but *practice*. When the great sage Shri Ramakrishna Paramahansa wanted to know whether all religions are true and lead to the same Goal, he did not inquire into their principles of theoretical import, but proceeded to *practise* them one by one and came to the conclusion that *they were all true because they led to the same Goal*. To attempt to seek what the different religious systems have to say on *questions of purely theoretical import* is a baseless and fruitless task for the simple and obvious reason that the propounders of the great religious systems were not theoretical or philosophical system-builders. I therefore think that it is not relevant to seek the basis and justification of religious tolerance in any system of philosophy or philosophical theory.

Secondly, an ideal of truth which construes it as the "relation between thought and reality *such as thought has been able to perceive it*" may be admissible in the domain of speculative philosophy, but certainly not in the sphere of man's concrete religious experience. It is admitted on all hands that the nature of knowing in religious experience is different from all our ordinary perceptual and conceptual modes of knowledge, and brings into operation the special faculty of soul-sense or the faculty of immediate or intuitional knowledge. The truth as apprehended in the religious experience is not "such as thought has been able to perceive it" but such as is revealed to a faculty which Dr. Rudolph Otto in his great work *Das Heilige* calls "the faculty of divination."

Thirdly, the functional conception of truth as interpreted by M. Miéville *does not* provide a basis or theoretical justification for tolerance *properly understood*, at any rate, religious tolerance. The consequences of such an ideal of truth as M. Miéville has himself clearly stated are:—

- (a) We never possess truth in its entirety;
- (b) truth is *successively* revealed to human vision being at each stage relative to man's becoming or evolution;
- (c) contradictory statements may all contain some element of truth.

The implication of (a) is that in religion we get only *partial* truths. This in itself is not a dangerous doctrine for tolerance provided it be maintained that granted that truths of religion are partial, they are *equally partial* in all religions; otherwise why should a religion which thinks it has completer truths than others tolerate them? And is not all religious intolerance precisely due to this that one religion claims to

have fuller and completer truths than others?

The implication of (b) is that what is latest in point of historical sequence is the truest, if it be meant that the successive revelation of truths is in a 'progressive' order. But, perhaps, M. Miéville does not mean this though his introduction of the concept of 'stages' brings his view-point perilously near to it. We are not unfamiliar with religious thinkers (I do exclude M. Miéville from these) who are too ready to arrange religions in a graded series of lower and higher with the pompous affirmation of a highest, over-topping all. If, on the other hand, it be meant that the successive revelation of truths is *merely successive* and not in any progressive or hierarchical order, then the inevitable conclusion is either that at any time or at 'any stage of man's becoming' the highest truth at our possession (this highest according to Miéville cannot, of course, be 'truth in its entirety') is the summation⁸ of all partial truths revealed up to *that* time; or, each succeeding revelation of truth negates or cancels the one preceding it, so that the last alone remains true till the time it itself in its turn is negated by another succeeding it. In either case, the consequences are disastrous for tolerance. The former alternative, however, is categorically denied by M. Miéville; the latter is accepted by him as is clear from the illustration he has given of the geocentric hypothesis of Ptolemæus being negated by the heliocentric theory of Copernicus. M. Miéville is emphatically of opinion that when one truth has been negated by another, *we can no longer accept both*

⁸ M. Miéville refuses to believe that by adding together all "partial truths" we can get "total truth", but he does not tell us of what value these "partial truths" are or how at all we get any *connected* meaning out of them.

as true but have to reject the former as false. "It is impossible to our mind to return to the point of view in which we could consider as true the theory of Ptolemæus. We now *must* make a choice, and the idea of true or false does not mean for us anything more than the necessity of making that choice." This principle brought to bear on truths in different religious systems revealed successively at different periods of time will knock down the very bottom of religious tolerance.

This principle, further, makes (c) untenable. We "*must* make a choice" between the true and the false in them. We cannot see truth in both. Moreover it is an elementary principle of logic that two contradictory statements cannot *both* be true; if one of them is true, the other *must* be false. I am afraid, the heart of Prof. Miéville is after tolerance, but the logistical scaffolding on which he tries to base it is too cracky to sustain it.

I am therefore persuaded to believe that the functional conception of truth,⁴ taken with all its corollaries, does not provide a happy theoretical basis for religious tolerance. The great religious systems of the world, I repeat, should

⁴ The examination of this theory as a philosophical theory is not germane to the present article. Nor am I concerned with how it compares with the 'static' theory of truth. I have considered the functional theory only in its bearing on the problem of religious tolerance.

be viewed primarily and essentially as bodies of spiritual disciplines and practical ethics, and not as giving 'truths' of speculative interest or theoretical import. It is only when religions are viewed as pathways to God, and the followers of different religions feel that they are wayfarers through different roads to the same City of God that a spirit of brotherhood and tolerance can prevail amongst them. Herein, I think, is the true rationale and justification of religious tolerance and it was this which was potently demonstrated in the life of Shri Ramakrishna Paramahansa Deva. Mere beliefs as such cannot be taken to constitute an *essential* part of any religious system. Of course, other than spiritual disciplines and rules of ethical conduct, there are 'truths' in all the religious systems; but these truths are not the cogitations of the speculative mind. They are verities of soul-consciousness, and all such principal truths are identical in all religious systems. Philosophy, in its attempt to give a connected or synoptic meaning of *total* experience, can and *must* consider these truths; but a philosophy which did this would not be a philosophy of *this* or *that* religion—the different religions being conceived as possessing truths at different stages—but a philosophy which brought within its purview the *universal* deliverances of religious consciousness in general.

THE ATTAINMENT OF FREEDOM

(ADAPTED FROM THE SRIMAD-BHAGAVATAM)

BY SWAMI PRABHAVANANDA

[We commend this adaptation from the ancient scripture made by Swami Prabhavananda of the Vivekananda Home, Hollywood, Calif. U.S.A.—Ed.]

A true Yogi realising the approach of death sits calmly in yoga posture, and, with his heart purified, and mind under perfect control, he becomes absorbed in Brahman-Consciousness, and lives in a state of perfect tranquillity.

Time, the great destroyer, which lords it over everything in the universe, seems annihilated. The universe itself melts into nothingness. He no longer has any physical consciousness. The worshipful Lord Vishnu alone is in his heart. All is God. Such is his consciousness.

Desiring to give up the body, he allows the vital energy (Prâna) to pass through the different centres of consciousness. First the energy is concentrated in the centre of the Solar Plexus, called the Manipura. From there, the energy rises to Anâhata, the etheric centre of the heart. It then passes to the centre near the throat, called the Visuddha. From there it ascends to Âjnâ, the centre between the eye-brows. Then, if the Yogi has reached the state of desirelessness, he realises the Absolute Brahman, and the life energy then ascends to the Sahasrâra, the thousand-petalled lotus centre in the brain, called the doorway to Brahman. Then the

Yogi, realising his unity with Brahman, dissociates himself from the senses, sense-organs, the mind and the body, and passes away. He attains to what is known as Absolute Freedom.

There is also another kind of liberation for the Yogis, called the Gradual Liberation. If the Yogi still has some desires left in him, he does not realise the Absolute Unity, but passes away, still associating himself with the mind and the senses. He then ascends higher and higher, to the Lokas or Spheres, and ultimately reaches the Brahma-Loka. There he becomes freed from all desires, and realises his unity with Brahman, and attains freedom, attaining which, there is no more return for him.

Be ye therefore a Yogi, for by worshipping the Lord of Love, one has all desires fulfilled and ultimately attains freedom. Even hearing of God, brings forth that higher consciousness and detachment from the transitory things of the world. So should a man follow the path of Freedom, the Religion of Love. Blessed indeed is his life on earth who devotes himself to the worship of the Lord.

SANTAYANA: AN ADVANCE TOWARDS AN EVOLUTIONARY UNIVERSE

BY ANIL KUMAR SARKAR, M.A.

[In this essay, Mr. Anil Kumar Sarkar, Research Scholar of Patna University and formerly Fellow of the Indian Institute of Philosophy, Amalner, gives a general idea of Santayana's philosophy and an analysis of the "Realm of Matter", which gives a clear idea of Santayana's philosophy of evolution.—Ed.]

INTRODUCTION

According to Santayana, the Reality is universal flux, a vast realm of continuity of immediate feeling, a realm of irrationality, a realm of force, activity and temporality, a realm of materiality, a seat of all that is to evolve in future. From the depths of it, which is pure process, rises a permanent and eternal element to realise or to control the process. This tendency is like the all-pervading feeling or 'prehension' of Whitehead, but in the level of 'conscious prehension' it assumes the 'form' of reason. It is the goal to which nature moves. It is the ideal which nature aims at. It is its adoration to the eternal, to the permanent. This is the origin and birth of the life of reason.

We cannot, therefore, conclude as a common man naturally would, that the realm of Substance is the only reality, or as the scientist would think, that the realm of reason is all that we need to know. The first will be living a life of darkness and irrationality, the second a life of 'pure spirituality', which will be lifeless without its material basis. Its dynamism will end as soon as it will lose touch with the vast realm of flux behind, within and without it.

This conception of Santayana is an attempt to bring about a spiritual marriage between substantiality or flux and reason or permanence. In other words, it is an attempt to establish a link between 'existence' and 'essence'. It is

an attempt to solve the difficult problem of the relation between nature and mind or reason. This materialistic tendency with a spiritualistic goal forms the message of the philosophy of Santayana.

His 'Life of Reason' in its varied fields, from the Common Sense to Art, marks the culture of the 'life of reason' along various lines, but in considering all these he does not forget the material seat of them all.

Religion is the life of spirituality, it is a life which wants to foster or create a love for the good. It inclines us to the love of the eternal things on earth, it saves us from 'corruptions'. In this sense it leads us to the life of reason. Life of reason has, thus, a close relation with the culture of religion. In one sense religion has touch with the realm of irrationality and flux, in another, it has its ideals. So to devote ourselves to the life of reason, i.e. to the life of the contemplation of the 'pure essences' or of 'pure being', is following the path of 'spiritual life'. In the 'Life of Reason', Santayana often persuades us to reflect on the 'pure essence', but does not fail to remind us that an absolute servitude to it often leads us to vain spiritualism or mysticism. So we must have an eye towards the world of existence to which our 'animal faith' is directed. This is a rational life. It aims at a compromise between the life of impulse and ideation.

Pointing to our religious life,

Santayana maintains that often the life of reason does not lead us to 'spirituality' due to the varied interests of life. It leads us to corruptions. But a true culture of religion leads us to spirituality, to love the good always and thus realise the values of life. So says Santayana: "Man must not collect flowers at random but must collect only 'eternal goods' that constitute his 'ideal life' for here alone there is the full culture of the life of reason." So the life of reason in the aspect of religious culture is not merely a life of reason, as we ordinarily take it, which has yet some servitude to the realm of fact, but it is a life of ideals, a specialization of such a life of values, which has the remnant of eternity in it in the pure culture of the nature and character of the 'essences'. Religion is the special movement towards the realization of the human ideals which are revealed through the essences.

From this general philosophic background the vast realm of matter, on the one hand, and the realm of reason or spirit on the other, may again be treated in terms of a philosophy of evolution. In order to achieve that end we have to turn to his, 'The Realm of Matter', where he speaks in a very lucid manner, the evolution of 'essences', 'tropes', 'psyches', 'truth', on the one line, and 'spirit', 'reason', or 'intellect' on the other. The first is his evolution of 'forms' or 'permanent phases', and the second is evolution or 'manifestation' of the 'forms'. Both the 'forms' and the 'manifestations' have their roots or genesis in the common mother or seat of all activity or materiality, viz., the underlying 'Matter' or 'Substance'.

In this book he tells us not to follow any one-sided view of materialism or spiritualism, or confuse the 'form' with its 'manifestations', for all evolution,

after all, presupposes a 'Substance', which we may call 'Matter'. Evolution or flux cannot be thought of without the conception of 'Substance' or the 'core' or 'centre'. He points out, further, that the human ideal must be directed to the worship of 'pure Being' or 'pure essence', for a clear understanding of its character gives us a true philosophic insight into the 'distinction between the 'essence' and 'existence'. The ideal worship of the 'essences' is the panacea for all solutions of philosophic puzzles. This is his ring of 'Platonism', yet he does not fail often to remind us of the materialistic background of his philosophy. This novel reconciliation of the philosophic problems is the contribution of Santayana's philosophy. Let us try to substantiate our positions by pointing out the tendency both towards materialism and spiritualism by a short comment on his 'Realm of Matter'.

The chief thesis of his 'Realm of Matter' is to establish the fact that without a belief in 'Matter', which is the core of flux or motion, no theory can stand. The ancient problem of motion, force, life or spirit, is an antiquated doctrine for Santayana. For him Physics is prior to all sciences, for 'Matter' is prior to all or the basis of all our intellectual life. It is the seat of all our activities, for it is the flux or activity itself. Let us see how he gives an exposition of his theory.

If some one says that Santayana is a naturalist or a materialist, he would answer that it is not for him to advocate a theory of materialism that he refers always to the material basis of all, it is for interpreting our experience and our spiritual goal with all its subsidiary problems that he upholds a materialistic position or rather points to a material basis of everything. His aim is spiritual, but his contention is

that without a material basis such a spiritualism cannot stand. It is, therefore, not by any dogmatism that he will try to establish or vindicate this theory, but he would place his arguments to the free criticism of his critics. Sufficient doubts may be entertained, but that will not prevent him from holding his own ground, for such sceptical attitude is the very keynote of his philosophy.

In his 'Life of Reason', he points out that the goal of nature is towards the realization of a 'life of reason', it is a progressive life towards 'consciousness' or the 'spiritual recognition' of the material flux in a continuous life. This upholding of a philosophy of evolution, which stands at the basis of all our mature thought, points out that matter or flux can be understood firstly in two ways: We have to start first with the evolution of 'Matter' into 'forms', for flux or pure event is only realised in 'forms'. If we ask what are these 'forms', Santayana would point out that evolution or flux aims at the realisation of 'essence', the 'forms' are nothing but such realisations of 'essence' in the flux. The event stands for the material flux. But as the flux is a continuous flux, the 'essence' is not fully realised in a particular 'form', it wants further realisations in the flux of events. So the 'essence' by its very nature is 'universal'. There is an 'order' of such realisations, but this 'order' is not a particular 'order', it is of various forms and follows various lines. So the 'order' which describes the path of the realisation of 'essence' only accounts for the continuity of the evolutionary flow, pointing out its own universal character with the universal character of the 'essence'.

Now when the 'order' of the realisation of 'essence' assumes a fixed form or habit, it is known as a 'trope'. The

universe is full of such 'tropes'. The 'Psyche', which is all-pervasive in this universe, is itself such a 'trope' or 'habit' formed in the flux of nature. This entrance of 'Psyche' into the realm of flux or matter tells us to determine its peculiar character before all others, for a true understanding of its nature will reveal other kindred things associated with our mental life, and our relations with the external world in our process of adjustment. The Psyche is the source of constant 'sensibility', it has an inner life of its own. Though its function is known, its 'form' is not known. Its material basis is known, but its 'form' is not known. It is a seat of curiosity and of activity. It is a seed, a potentiality which will realise vast possibilities in its constant adjustments to the inner and outer worlds. Every adjustment raises in us intuitions of feelings and ideas, and we react to them. So our Psyche is always conscious, or a seat of constant sensibility as making possible the adjustment both to the inner and the outer world. The Psyche raises up the 'essences' through its intuitions which is its apparatus of sensibility. These 'essences' report us something of the inner or the outer world. In this sense they are descriptive of 'truths', they have a reference to the realm of facts. But besides this reference to the events of the inner or the outer world, the essences have a character of their own. A reflection or an analysis of their characters reveals to us another world, which is a spiritual world. It is nothing but a culture of the nature of the essences. It is, therefore, simply 'enjoyment' of the 'essences', a life of pure abstraction. It is a life of the spirit. It is also a culture of the pure forms, which have no existence whatsoever. It has no reference to the realm of truth or existence. It has pure ideal character of its own. It

is a land of imagination and of enjoyment. As distinct from the 'tropes' or 'psyches', they have no existence, but only a manifesting character, which is only an enjoyment of an abstract form, as distinct from the concrete form. We might say that it is a culture of the 'form', which has a material basis. From another standpoint we might say that it is a further evolution of the 'forms', viz., to higher forms, and this evolution is not very much different from the evolution of Matter into 'forms', 'tropes' or 'Psyches'. In the Psyche, the 'form' also attains a still perfect 'form', and this perfection is manifested in the culture of the 'forms' themselves. In the Psyche the 'forms' are consciously realised, and the pure culture of the 'forms' themselves, points to the still higher perfection of the 'forms'.

But carrying us to this highest stage of spiritual life, he reminds us of the material basis of all. We may have a culture of the character of the 'essences' or 'forms' themselves, but they should not be taken as realities, they are culture of pure abstractions. They might lead one to spiritualism but not to realism. So too much devotion to them leads one to mysticism. Santayana tells us not to follow such a path. Such a culture of the 'essences' is a culture of the abstractions themselves. It is considering them in their formal aspect. It is a culture of their 'manifestations' which have no reference outside them. So the 'essences' considered by themselves cannot claim to have any material value. They are not then descriptive of facts. So, says Santayana, we should not confuse the 'manifestations' with the 'forms' themselves. The 'essences' in their referential character have factual value. But they have no such value when they are considered by themselves. Such a con-

fusion leads to serious difficulties. Narcissus of the fable committed the same fallacy. If he had not identified the mere essences with facts he would have become the Apollo rather than Dionysus, a subject of Freud, rather than a man of the fable.

In this way Santayana gives us a good description of the materialistic basis of our life, and also its spiritualistic manifestation, which is a life of pure culture, pure devotion, a pure worship of the "aesthetic ideal", that lies in the further development of our spiritual life. But if any theory claims any validity of its own, it must not be forgotten that behind all, there is the flux of Matter, though one is at liberty to develop a 'pure life of the spirit' with its varied manifestations in the aesthetic ideals.

This vision of Santayana's philosophy is a new way of removing the great complication that lurks in the path of philosophy, it gives us to understand wherein lies the true culture of religion and spiritual life. We must not go beyond realism or materialism for the pure love of the abstract spiritual world. It has a separate realm, but when the basis is meant it must humbly be recognised that there is the flux of Matter or Substance at the back of all. Philosophy lies in humility. Submission to this kind of materialism is nothing but a worship of such humility. In our detailed exposition of his philosophy we shall try to point out that his view of the universe is thoroughly of a realistic type, and in this realism alone idealism has its glories.

AN EVOLUTIONARY WORLD-VIEW

In the introduction we tried to give a general idea of the philosophy of Santayana. Here we intend to consider his view of the universe in some

detail. An analysis of his "Realm of Matter" will give us a clear idea of his philosophy of evolution. As soon as we hold the view of a universe of flux we cannot but think of the material core of this flux. Flux or process has no meaning unless it is shown that the flux or process has a substantial basis. The idea of mere flux is nothing but an abstraction. If there be any flux, it must be of a Substance, or as we popularly call, 'Matter'. We cannot give up this materialism of thought in any way. The thought of 'matter' is involved in the idea of flux, to remove such an idea would be nothing but violation of all sanity and reason. If asked what is this 'Matter' that Santayana supposes as forming the core of all process or flux, Santayana will say that the very nature of this 'Matter' is flux. It is activity itself, it is force. But lest this force or activity might be taken as a mere abstract force or activity, Santayana warns us by saying that this force or activity is material. It is material for another reason. Mere activity or force cannot have continuity unless there be the continuity of matter or substance underlying it; or rather, activity or force must be thought of together, they cannot be thought apart. Activity without substantiality is an unreality, an abstraction, and substantiality without activity lacks the strength of being called a substance at all. A substance without force or activity is a misnomer. It is a potentiality claiming infinite possibilities. But though it is potential, it is not like the 'matter' of Aristotle. The 'matter' of Aristotle lacks activity by itself, but the 'matter' of Santayana is activity itself. The 'matter' of Aristotle is mere 'potentiality', and its 'activity' is not manifested unless it is actualised, unless it assumes 'form'. So the 'poten-

tiality' here has no meaning without 'actuality', the one solely depends on the other. But here in Santayana there is no question of dependence, 'potentiality' and 'actuality', 'matter' and 'activity' remain inseparable. Evolution is here not an 'actualisation' of the 'potentiality', but only a process of activity. In Aristotle 'forms' are as if waiting at a distance for giving actuality to potentiality, but in Santayana, the 'forms' themselves come in the process which is activity itself. Forms are as much 'potentiality' as 'activity'. For Santayana any bifurcation between 'form' and 'matter' will disprove the very fact of continuity which is so very necessary in evolution. Aristotle dealt with abstractions, so he failed to give a correct idea of evolution. In evolution the idea of process or activity is primary and this process or activity is 'Material' or 'Substantial'. So the meaning of 'Matter' or 'Substance', as held here by Santayana, is very different. If it is a sort of materialism, it is a materialism of a different kind.

We cannot start, therefore, his philosophy of evolution without the presupposition of Substance or 'Matter' at the core of all process, or we have to take the process as a material or substantial process. Denial of matter or substance in the process will be an abstraction, a mere speculation. He tells us that such an abstraction will give us no philosophic truth. His thesis is, therefore, to establish a philosophy of materialism, for matter or the principle of materiality or potentiality on which all evolution depends, is the primary or the basic thought of all his philosophic positions. We have, therefore, to approach his philosophy from his own way. In our previous discussions we brought out the fact that the life of reason depends on the union of two types of life, viz., impulse and ideation, we have here to

establish our philosophy of impulse and ideation on the stronghold of the realm of matter.

He starts with a philosophy of activity and process, and this activity or process is material or it is matter itself. For him 'matter' is the food or seat of all spirituality or spiritual life. He is, therefore, concerned with nothing but the evolution of 'matter' in 'forms' and its 'manifestations'. By this word 'matter' he does not mean any human idea of matter popular or scientific, ancient or recent. "Matter is properly a name for the actual Substance of the natural world whatever that Substance may be. It would therefore be perfectly idle, and beside the point, to take some arbitrary idea of matter and to prove dialectically that from the idea none of the consequences follow with which the true Substance of the world is evidently pregnant. What would be thereby proved would not be that matter cannot have the development which it has, but that particular ideas of matter are at last inadequate."*

So for Santayana, 'Matter' or 'Substance' is the seat of all activity or potentiality (if we are allowed to use this term). It is the seat of all temporality. It is the seat of "physical time", "physical space", in fine, all materiality. What arises from it, is nothing but 'transcendence' from this material seat. So the presence of matter is all-pervasive if we appeal to the root or genesis of everything. But if we look to 'forms' or 'manifestations', as such, we have to posit their separate existences, and their separate functions. The warning of Santayana is against all possible confusions that might arise between the realm of matter and the realm of forms and manifestations.

Let us now analyse the character of

'forms' and their 'manifestations'. Forms are realisations of events or flux, but the 'forms' are not themselves particulars, they are universal and eternal. So what is realised is a 'moment', 'duration', 'now' or 'presentness'. It is so-called selfish existence or 'selfishness', which apparently separates itself from the streaming environment about it. The 'form' in every event is a novel realisation, it was never realised before, nor will be realised hereafter, for the event realised, or to be realised, is not the same as before. To quote Santayana: "The matter which by taking a particular form becomes a particular thing need never have worn that form before and may never wear it again. Its career is open towards the infinite. Though at each moment it must be something specific, yet, if we consider its unknown plastic stress and the incalculable accidents to which it may be subject, we shall hardly be able to hold it down to any other enduring characters than those involved in its distinctive function, which is to lend existence to certain essences in a certain order, and enable them to succeed and to confront one another in a competitive world."†

The 'form', therefore, stands for distinct realisation in every moment. If it is not realised in a novel 'form' every moment, the 'direction' of the evolutionary flow will not be known. The 'form', for its character of universality, is open towards the infinite. This adventure of the 'form' towards the infinite marks the 'direction' of the evolutionary process. Then the question arises are 'forms' always the same? No, for the realisation means realisation of distinct forms from moment to moment. As soon as a 'form' is realised, it is particularised in that moment, so

* *The Realm of Matter*, p. 140.

† *The Realm of Matter*, pp. 87-88.

that 'form' realised in that moment is distinct from other 'forms' in that moment, moment in the past, and the moment or moments that are to follow in future. This is from its aspect of 'particularity'. From the aspect of its universality, also, it may be pointed out that the 'form' cannot be the same, for the 'form' as realised in a moment is not the realisation of it in its fullness, it is a momentary realisation waiting for further realisations. This future possibility that is to be found in any 'form', points to its character of 'universality', and in this character alone, it is distinct from the mere flux or process that is all-pervasive.

How the forms cannot be the same always, can be known from another aspect as well. We may attempt to show from the side of the events themselves. Forms are not the same, for the events appearing in 'forms' are themselves distinct from one another, otherwise their flux or continuity is not possible. The events in flow realise distinct 'forms' in every moment, so the 'forms' are distinct as they are realisations of events, hence dependent on the events.

It might further be held that though the 'forms' are distinct, they do not lose their character of universality, for in every realisation of a 'form', that 'form' is realised, but that does not mean that the 'events' in flow shall realise only that 'form' and no other. That particular realisation only means the realisation of a 'form', and a possibility of realisation of further 'forms', and also the realisation of a 'non-realised form'. It is a touch with the past, it is a present realisation, and it has a possibility of a future realisation. That which covers all the lengths of time, past, present and future, yet not exhausted by the time, must transcend

temporality or event, and particularity, and hence it must be universal.

Moreover, being a realisation of a temporality, or a flow, it is not a full realisation of it, for the character of temporality involves the idea of continuity and perpetuity, and so the particularity can never be the sole and ultimate property of a 'form'. It has a link with the past, and as a 'present' it tends towards the 'future'. This character of "presentness" or "nowness" or "wandering now" in the 'form' is its momentary realisation of a particularity of the universal, and it points to a further direction or order of movement.

Another thought naturally comes: Should we think of the evolution of 'forms' themselves? Is there one continuous evolution and realisation of a single 'form'? Does the universality lie in the realisation of the particularity of the 'universal form' itself? No. Santayana's philosophy will not permit us to think of the 'one form' and the varied realisations of the 'one form', for he distinctly says that his realm of Matter has not a 'form', but many 'forms'. If so, can we not think of 'forms' as so many universals? Surely Santayana thinks like that. He says that these universals are so many realisations of the flux or events. The distinction, continuity etc., are all given by the underlying flux of Matter.

Coming to the problem of existence, which is nothing but the realisation of 'form', or the concretion of 'form', he gives a very lucid account of form, essence, existence, and Matter. "Existence, then, is a passage from potentiality to act, the order of its moments being determined by the realization within each of them. Before and after are not relations in a pure time, but organic like up and down, right or left. They presuppose a centre, a

focus into which matter flows and from it is dispersed; and this concretion, like a spark or a blow, is irreversible, and separates its occasion and materials on the one hand in which it was potential, from its effects, and remains on the other, in which its potentiality is that of other things. Thus existence is not simply a series of essences solidified, nor a juxtaposition of phenomena; it is the career of a hereditary substance, it is the 'Life of Matter'. And this in both senses of the word life: for it is the history of the fortunes of that plastic enduring being, and it is also the forward tension intrinsic to each moment of that career: an inner tension which is sometimes raised to consciousness and turns to spiritual light, but which animates matter everywhere and renders it transitional. Matter, as if ashamed at the irrationality of having one form rather than another, hastens to exchange it, whatever it may be, for some other form, and this haste is its whole reality; for it can add nothing to the essences which it successively exemplifies except just this that they are enabled to be exemplified in succession, to be picked up and abandoned. Matter is the invisible wind which, sweeping for no reason over the field of essences, raises some of them into a cloud of dust: and that whirlwind we call existence."*

In this quotation we get a clear idea of existence, which is not merely a centre or focus in which the essences are solidified, but it is an organization, or a concretion, into which there is the whole career of a plastic matter. It is, therefore, the actualization or concretion of a potential plastic Matter. It is nothing but the actualization of a potentiality. It is not a solidification

of essences, totally lifeless, but it is an actualisation of a living Matter with forward and inner tensions. So, in brief, we may say that the 'form' or 'essence' is the focus into which Matter enters, and existence involves both the 'focus' and the 'pulsing matter' within. It is a living centre, an actuality with future possibility.

Now coming to 'forms' or 'essences' again, we see that they are universals and constitute a realm of their own. This realm is a world of Ideas of Plato, but they are not subordinated to the Idea of God, as Plato holds. It is subordinated to none, it is a series of realisations. It is not also like the 'eternal objects' of Whitehead, when we think of their non-temporal concretion in God after Whitehead. Santayana holds the same view with Whitehead when he thinks of the particular realisation of 'forms' in events, but he does not think of the non-temporal concretion in God, he thinks always of the temporal concretion of the forms in events or flux. So it is evident that Santayana denies the 'existential' character of the 'forms' both non-temporally and temporally. Though he believes in the temporal realisations of the 'forms', he does not believe in their existence. They have no existence, they have no particularity in any sense. They are distinct from existence. In this sense also they are universal. So the term form when applied to the fact of realisation, involves the character of universality in it. By themselves the forms have no materiality, they are pure beings as pure forms of realisations. In this sense the forms of Santayana are anti-Platonic and anti-Whiteheadian.

The forms are eternal, but have no non-temporal existence as both Plato and Whitehead suppose. They have a seat in matter, but they are not matter

* *The Realm of Matter*, pp. 98-4.

in themselves, nor they are existences. In this sense they are not particulars, having no matter in them and having no existence whatsoever. The forms are, therefore, 'pure essences', being only the 'focus' into which matter flows, but they are not identified with the 'existences' or concretions which involve both the 'focus' and the plastic matter. This is the novel idea of 'forms' that we find in Santayana.

Lastly we must distinguish these 'forms' from the 'forms' or the 'field-realizations' of Boodin, in that they are not the evolution of the 'one whole form', or the 'Cosmic Gestalt'. They are not realizations of 'Gestalten' or 'forms' by a control or guidance from the Cosmic Gestalt. The forms of Santayana are free realizations. They are butterflies or budding flowers realized in the evolutionary flow. This becomes clear when we say after Santayana, that "Somehow the flux has actually gathered and distilled itself into many-coloured natural moments, as into drops, and these are the first and fundamental measures by which we may measure it, and the centres from which we must survey it".*

But these moments, in their purely formal characters, are absolutely universal, and have no existence. To

claim their existence, would be to refer them to their material centre, and in that case, we turn them into 'existences' or 'concretions', they are not considered in their own characters. Forms are nothing but the consideration of the existences in their universal character or in their formal aspect.

But yet the question of the genesis of the 'forms' demands our consideration for some time. Here we shall have to consider the material basis of the 'forms'. The forms involve 'flux', and 'flux' involves change and continuity, but change and continuity cannot be thought of without the conception of a 'primeval plastic Matter or Substance of unknown potentiality, perpetually taking on new forms'. It is this plastic matter, which tries to preserve its equilibrium constantly, takes on new forms, and so there is an inner strain, and consequently there is flux and change of forms. To quote Santayana: "It is indomitable matter, from the beginning in unstable equilibrium that fell once into that old form as it falls now into the new, spontaneously and without vows of fidelity. Its potentiality, though unborn is specific, since it is involved in the distribution and tensions of the actual matter already in play; its realization is the flux of existence, creating succession and telling the beads of time."*

* *The Realm of Matter*, p. 98.

* *The Realm of Matter*, p. 100.

MEN MIGHTIER THAN THE GODS

The Morning Star as she appears in the east in all her glory is an object of admiration to the solitary pilgrim wending his way in the early hours of the dawn. But to the same wayfarer, the earth beneath his feet is a most commonplace object. If a good angel were to transfer our friend, the wayfarer, to the planet Venus, the abode of the Morning Star, then Venus would turn out to be the common drudge and our planet would become the glorious star of celestial beauty. Thus we see that a change of position can effect a profound change in our perception and appreciation of objects.

Caught in a tangle of woes and petty worries, man speaks of this earth as a vale of tears. The sense of sorrow that overpowers him clouds his vision and the daily round of common duties appears to him drab and monotonous; he yearns for rest. If the aforesaid good angel were to transfer the sorrow-stricken man to the land of lotus-eaters where none need toil for the daily necessities of life, the new settler in that land of perpetual peace may get bored and fed-up within a week and may probably lead a revolt to overturn the existing order of things.

Man bows down to the gods in the high heavens, often because, he trembles before their tremendous power; on the other hand, we have reason to believe that the gods envy man, the heir-apparent to infinite existence, infinite knowledge and infinite bliss. For do not the Hindu scriptures hold that the gods have to be born as men before they can reach the highest realization? There have been men of wisdom who held that man's estate as it is, with its possibility

of generous charity and high endeavours is superior to the life of the gods, resplendent and powerful though it be. We can quote the instance of the begging friar *Āputra* mentioned in the *Manimekhalai*. One dark wintry night, his empty begging bowl serving him as a pillow, the friar was sleeping in the hall, in front of the temple of *Chintâdêvi*, the goddess of knowledge. Some late pilgrims arrived from a distant village, hungry and tired. They roused the friar from his peaceful slumbers and begged for a handful of food. He felt very sad on finding that he was unable to serve them. In that situation, the gracious goddess appeared before him and gave him an inexhaustible bowl, receiving which he relieved the pilgrims from the pangs of hunger. Soon after, a famine was raging in the country and *Āputra* had his supreme joy and happiness in feeding thousands who flocked to him. The white mantle worn by the king of the gods fluttered—it always flutters whenever anyone performs a highly meritorious deed here on earth. *Indra* descending to the earth in the guise of an old brahman approached *Āputra*, revealed his identity and bade him ask for a boon as a reward for his charitable actions. On hearing the words of the king of the gods, the begging friar heartily laughed and said, "O king! You rule over a realm where none perform deeds of charity, none relieve the sufferings of the poor, none engage themselves in austerities and none make the endeavour to break the bonds of birth and death; do you not know that my highest happiness lies in feeding the poor and gazing at their satisfied faces; what possible boon can await me in your dry and heartless realm?" The king of the gods

was verily ashamed, for he had to admit that the friar spoke the truth. He knew that in the kingdom of the gods there was no poverty and distress and consequently no charity and generosity, no conflict of desires and consequently no high endeavour for attaining desirelessness. To the begging friar heaven appeared to be the land of a kind of lotus-eaters who enjoyed the fruits of their former good deeds, may be for a period covering aeons, and then faded out of the celestial existence to appear once again on earth, the battle ground of strife and victory.

Viewing from a distance, man is led to believe that *houris*, *apsarases* and nymphs are fairer than his sisters here on earth. But the gods of Homer often exhibited a partiality for earthly maidens, and the goddesses too yearned

for mortal lovers. Our Mahabharata also is full of such celestial-terrestrial bonds of affection. The Aryan Greeks and their cousins the Aryan Hindus were not the only people to sing of the marriage of heaven and earth. The Hebrew prophets too have joined the chorus, for we read in the Genesis that "Sons of God saw the daughters of men that were fair" and that "Sons of God came in into the daughters of men and they bare children to them, the same became mighty men which were of old." The Mahabharata as well as the Greek and Hebrew *puranas* tell us that some of these mighty men of old were mightier than the gods themselves, for they often defeated the gods in battle and frequently going as allies to the gods defeated the mightier Titans, who often defied the might of the gods.

STILL DAWN

BY DOROTHY KRUGER

In still of dawn, when I shall rise
And leave the body on the bed,
To be lamented, cleansed and burned,
As happens to the dead,

If, as an overwhelming light
Of Consciousness You are not there
For me to lose myself in That,
I shall not over-care.

Suffice, in secret heart there was
Your Image made of living love,
Too radiant for any flare
Of passion to disprove.

When I shall rise, if only waves
Of non-existence cover me,
I shall not care, for by Your love,
I lived exquisitely.

LIFE OF IBRAHIM ADAM

BY AGA SYED IBRAHIM DARA

of Sri Aurobindo Ashrama, Pondicherry

[The authenticity of this story has been questioned by some orthodox Muslims. But the following account of the life of this sincere sage is found in the collections of Faridduddin Attar, who is a renowned biographer and a sage himself. Besides this, the other Sufi writers too have taken the existence of Ibrahim Adam and the following story of his life as a historical fact. For all practical purposes his life is a source of as great an inspiration to the seekers of God as that of any other saint.]

The Sufi sage Ibrahim Adam was the king of Balkh (in Persia), but he was spiritual-minded and always feared God and aspired for a saintly life. He liked the company of sages and honoured them at his court. During his rule he tried to be just and drew moral and spiritual lessons from ordinary incidents.

One day he bought a slave and asked him his name. He replied, "I am your slave and whatever name you will give me that will be mine." His next question was, "What do you eat?" The man answered, "I am a slave and will eat what you give me." He then enquired what dress he would like to put on, to which also the slave gave the same answer. "Have you no wish of your own?" asked the King, and the slave replied once more, "I am your slave. The slave's wish is that of the master's." The king was so impressed by these replies that he began to cry and said, "After a lifelong period of religious life, I learn today the true attitude of a devotee towards God."

One day the king was out for hunting and at night he camped in the forest. A Derwish too was passing along that way to Mecca, and hearing that the famous king Ibrahim Adam, who was so renowned for his piety and wisdom was camping there, he wished to meet him. When he was taken to the tent he saw there ropes of silk and pegs of gold. The Derwish said in a sur-

prise, "O king, I heard that you were a seeker of God; how is it that I find you in such luxury?" The king said, "What do you advise me to do?" The Derwish answered, "If your faith is true, come with me on foot to Mecca." The king without hesitation left the tent and dismissing his servants accompanied the Derwish alone for the pilgrimage. They had not gone far when the Derwish said, "I have forgotten my begging bowl left in your tent; kindly wait a moment here, till I go and fetch it." The King replied, "Do you see the difference between you and me? I have left all my riches and comforts without a thought while you cannot even part with your begging bowl!" The Derwish thereupon acknowledged him as a sage, and they both went upto Mecca on foot.

The incident which changed the entire course of Ibrahim Adam's life was this: One night when he was asleep in his palace with his wife he heard the sound of some footsteps on the terrace; wondering who could be there at that hour he got up from his bed and climbed up the stair and found to his surprise that a very holy-looking fakir was walking up and down fearlessly. The king asked, "What are you seeking here at this time of the night?" The fakir replied, "I have lost my camel and have come in search of it." The king said, "How can a

camel be here?" The fakir replied, "When the wise king hopes to find God in the luxury of this palace, mine is a more reasonable wish." The king's aspiration was kindled and he went down greatly impressed and deep in thought pondering on what the fakir had so dramatically told him.

Next day when he was holding his court a man in the garment of a sage advanced towards him in great haste. So awe-inspiring and holy he looked that nobody dared to stop or question him. He came right up to the king and stood silent. The king asked, "What do you want?" The fakir replied, "I want to stay in this traveller's bungalow for a short time." The king said, "It is my palace and not a traveller's bungalow." The fakir said, "Who was on the throne before you?" The king said, "My father." "Who was here before your father?" asked the fakir. "My grandfather," replied the king. "Who will be here after you?" enquired the fakir. The king answered, "My son." "When so many people come and go living for a short time in this house, what else is it but a traveller's halting place?" Saying this the fakir turned back and walked away. The king was so impressed by his dignified manners that he got up from his throne and went after him and asked him, "Tell me who you are?" The fakir replied, "I am Khizir*." When Ibrahim Adam heard that it was the great Prophet Khizir who had spoken to him in the garb of that fakir he felt a fire burning in his soul and a great pain in the heart. He came back to his house

* Khizir was a prophet who was the Spiritual Guide of God-chosen devotees, and it was the order of God never to question him however wrong or doubtful the order seemed apparently. After his death it is believed by some that he is still alive and meets a devotee suddenly at some place and gives the necessary guidance.

and lay down on his bed but found no comfort. He thought of going out for riding and while he was riding, absorbed in his thoughts, he heard a voice, "Wake up before thou art awakened by death." He heard the same voice once or twice again and thinking it to be a Divine command he decided to renounce the world and take wholly to spiritual life. When he turned back he saw that he had already drifted away from his servants, so he took the path of the forest. On the way he met a young farmer to whom he gave his horse. He exchanged with him his royal robes, and sending with him his last message to his wife and the minister, he walked away into the forest.

Ibrahim Adam then lived in a cave and was all the time absorbed in prayers and austerities. He came out only once a week and chopped wood for fire and made a bundle of it which he carried to the neighbouring town and sold in the market on Friday morning. After that he would say his Jumma prayers in the mosque and go again to the market and buy food for the week, half of which he used to distribute to the poor and with the other half return to his cave and busy himself with his meditations and prayer till the next week end. As nobody knew him he got no visitors. The place too was solitary. One night it was unusually cold, yet he took his bath shivering all the while. When he went to the cave he saw some chopped sticks of wood and wished very much to light a fire and warm himself with it but he restrained himself thinking it an unlawful luxury and commenced his prayer. He then went to sleep on the bare ground. During his sleep he felt that somebody had come and covered him up with a warm blanket, but on waking up in the morning he saw to his surprise that a big snake had coiled itself

over him. He felt afraid and prayed to God, "O God, though Thou hast sent it in Thy mercy and love, I am seized with fear which transforms Thy aspect of Love into that of Terror." While he was praying thus the snake uncoiled itself and glided into the bushes.

When the people discovered his identity he left the cave and wandered away towards Mecca. People of the town then began to come to the cave to pay reverence to it. A Sufi sage of the time named Abu Syed also came to it as if on a pilgrimage and on entering it he said, "Even if this cave had been filled with musk and amber it would not have been as fragrant as the short stay of the aspiring soul has made it."

Ibrahim Adam spent many years in wandering before he reached Mecca. Once again he met Khizir—the immortal Prophet, from whom he acquired great wisdom and attained Realization.

When he was approaching Mecca the people of the town came to know of it and they gathered in large numbers to welcome him. The sages of Mecca too came out of the gate when the caravan was arriving. When Ibrahim Adam saw them he fathomed their intention and separated himself from the caravan. He met some servants who asked him about the saint Ibrahim Adam? He replied, "What have the holy sages of Mecca got to do with that 'Zindiq' (an irreligious man—a name often given to Sufis by the religious orthodox section)? When the people heard the revered name so badly abused they beat him on the neck and said, "How dare you call such a holy sage a Zindiq? You yourself are a Zindiq." He laughed and said, "That is exactly what I mean to say," whereupon they left him and went in search of him elsewhere. Then he turned to his ego and said, "Do you see how you have been punished? I

thank God that I did not fail, but kept you from enjoying the pride and comforts of the welcome." There he lived in the fields near Mecca earning his livelihood either by chopping firewood or by taking care of the crop or by working in the fields. When the news of the arrival of Ibrahim Adam reached his wife, she and her son started in a caravan of four thousand people for the pilgrimage that year. When his son, who was about sixteen or so, arrived in Mecca, he inquired from the sages where his father was, and they told him all about Ibrahim Adam and advised him not to disclose his identity to his father, who would not be able to recognise him as he was a baby when he had left home. The son thereupon went alone in search of him and was told that he had gone to the forest for gathering wood. Being too impatient to wait he too went there and found that an old man was carrying a bundle of sticks and coming slowly towards the town. The son suppressing all his desire to help his father went slowly behind him till he reached the market where his father, putting the load on the ground, cried, "Is there any one amongst you who would like to exchange some purely earned food with this pure and honest labour?" A man gave him some pieces of bread and took the bundle. He took the bread and came with it to some poor fakirs and giving it to them began saying his prayers.

On the day of the pilgrimage Ibrahim Adam watched his son from a distance for a long time. Somebody asked him why he was staring at the boy to which he replied, "I think him to be my own son whom I left in childhood." Next day a Derwish took his wife and son to Ibrahim Adam. On seeing him, they wept till they fainted. When the son recovered consciousness he asked, "What is your religion?" The boy replied,

"Islam." Thereupon Ibrahim Adam felt pleased and said "Alhamdo lillah." Then he asked him again, "Did you read the Quoran?" The boy answered in the affirmative. Then again he said, "Alhamdo lillah", and after some time asked, "Have you acquired any learning?" The boy again replied in the affirmative and he once more praised God. After some time he wished to get up and go, but his wife and son clung to him and did not let him move. He thereupon prayed to God standing, and the son suddenly fell down and died. When his disciples asked him the cause of it, he replied, "I felt such a strong love for them that I did not wish to leave them any more. Then I heard a voice, 'You teach renunciation to others; now see how you follow it yourself.' Thereupon I prayed to God, 'O God, either take away my son or me.' The prayer has been answered and God has separated me from my son." The disciples said, "It was a great sacrifice." To this he replied, "Not as great as that of the Prophet Ibrahim who consented to slaughter his own son as an offering to God."

Ibrahim Adam had a great desire to remain alone at the Kaba at night when nobody else would be there. He said, "On one rainy night I was the only person there; so I wept, and went round it and prayed to God for my salvation. Thereupon I heard a voice, 'It befits you more to pray for others than for your own self.'"

Some people asked him why he had left his kingdom, to which he answered, "On the day when I left it I gazed into the mirror which was just in front of my throne and I saw that my last abode on earth was the grave. I said to myself that the voyage beyond was long, and I had no means of spiritual sustenance for the long journey. The great God is Just and I had nothing to justify

myself before Him. Thinking so my heart grew cold and freed itself from the bonds of pleasure".

Once a man brought to him a thousand gold pieces and requested him to accept them. He replied, "I never take from the needy." The man said, "I am very rich." Thereupon the sage replied, "But don't you want more?" The man said, "Yes." Thereupon he said, "Take away your money, for you are the prince of the needy ones."

On a certain day Ibrahim Adam was feeling very weak and tired because of prolonged fasting, and on getting no food he prayed to God to send him some food. Shortly after a man came and asked, "If you are hungry, come to my house and I will feed you." He consented and went with him. On reaching the house when the man saw him in the light he suddenly cried out, "I am your slave, O master! all that is in this house is your own; take it and consider me still your slave." Ibrahim Adam replied, "Today I free thee for ever from slavery," and turning to God he prayed, "O Lord, I will never again ask Thee for anything worldly. I asked for food and Thou hast once more given me the riches of the world and lordship over men."

Once he wished to join the group of some fakirs, but they did not let him enter their circle and said, "You have still the odour of kingliness about you." The biographer comments, "Just imagine, when they did not accept such a God-realised sage in their circle, how can ordinary men hope to enter it."

"Once," he said, "I was crossing a river in a boat. My garments had all been torn to shreds and my hair was long. Everybody in the boat began making fun of me and teased me. A man would every now and then come to me and give me a blow, or pinch and

abuse me. I was happy to see my ego hurt and chastised. Then a storm rose and the boat began to capsize. The men said that it was necessary to throw one of them overboard to allay the fury of the water and they decided to throw me and took me by the ear; just then the storm abated." On another occasion, when his boat was sinking, Ibrahim Adam placed a Quoran between the boat and the storm and prayed, and the storm subsided.

Once a man came to him and said, "O sage, I have performed many austerities; now give me some advice." He replied, "I will tell you six conditions which you must follow: the first is that when you disobey God and commit some sin, don't eat the bread that God gives you." The man asked, "Whose bread am I to eat then?" Ibrahim Adam said that it was not proper to eat His bread and be disobedient to Him. The second condition is that when you are on the verge of committing any sin, get out of God's dominions." The man answered, "The whole creation is His, where can I go outside it?" The third condition was that he should commit a sin only where God could not see him. The man said that that too was impossible. "It is quite unfair," said the sage, "that a man should eat His bread and live in His kingdom and yet disobey Him before His very eyes."

"Fourthly," said Ibrahim Adam, "when the angel of Death comes to put an end to your life, tell him to wait till you repent and ask forgiveness." The man said, "This too cannot be, for he won't listen to me." "In that case repent before you die." Fifthly, "when the angels of God visit thee in the grave to question thy life, turn them out." The man said, "This too is impossible for me." "Then," said Ibrahim Adam, "be prepared with thy answers." "Lastly, when thou art driven towards hell refuse to go there." "This too is impossible," said the man. "Then, in that case," answered he, "*don't commit sin.*"

This is one of the typical examples of his preachings of moral nature. Ibrahim Adam was a religious man throughout his life. The remarkable thing in him was his complete forgetfulness of his past and his great change of life. He always feared God and obeyed Him and he never made any experiments with the mysteries of Truth nor tried to look beyond religion and shariat. He was a pious man to the core. In his last days he left the world utterly and repaired to some place where none could find him. It is not certain in which place he died. Some say he is buried in Shaam, and some opine that his grave is in Baghdad, while a third section asserts that he lies near the grave of Hazarat Loot.

SOURCE OF IDEAL HAPPINESS

BY MR. M. V. NARASIMHARAO, B.A., B.L.

[The article analyses the sources of happiness and the effect it produces on body and mind.—Ed.]

True happiness is the end and aim of existence. According to Epicurus happiness consists of quiet ease of heart stripped of all excitement, the claims of each pleasure being balanced with the evils that may ensue. Aristotle has said that pleasure is a mere concomitant of some activities and adds zest to a natural activity. Stoics have declared that pleasure never appears except as a mark of decline or relaxation of vital energy. The lust of pleasure is ingrained in human nature and drives man to seek joy even in the midst of the turmoils of life. The cave man enjoyed his revels of wild pleasure in cannibalism, hunting and impaling his enemy alive on pointed spikes. A state of joy tends to fuller enjoyment of life by banishing the cares of human lot. Happiness derived from practice of virtue is of a retired nature and discards all pomp and show. Fits of laughter attract the halcyon bird of happiness, which brings peace to the troubled soul and increases the flow of vital energy. Happiness is the fountain of youth and safeguards the middle and advanced life against the ravages of early decay.

Man is born unto trouble and has to fight the grim realities of life in going his way through it. Because of its varied concepts and fleeting nature savants have described happiness in terms of disparagement. Sophocles thought that the happiest destiny of man was never to have been born; and Bismarck believed that the happy moments of his life did not come up to 24 hours in all. Dr. Johnson's dictum

was that man is happy only when he is drunk, and a modern philosopher has opined that if a search were made for the happiest man he would be discovered in a lunatic asylum. In the light of Emerson's law of compensation which pervades the universe and influences the happenings of man's life, misery brews in happiness, joy in sorrow, and hope in despair. Eternal unalloyed pleasure or misery cannot, therefore, exist. There are various sources of happiness, the more important among which are health, wealth, matrimony, virtue and religious life. Health and happiness are synonymous terms and one cannot exist without the other. The joy born of good health is intense and many-sided and can be shattered only when health fails. The cheery optimism which material prosperity brings is not lasting and gives less pleasure than spiritual happiness. Matrimony, if successful, gives conjugal happiness and domestic felicity, and sweetens the lives of the wedded couple. Matrimony is the uncharted sea for which no compass has been devised, and in which ship-wrecks of happiness often occur as the result of internal storms. Unhappy marriage ends in tragedy. When there is incompatibility of temperaments and maladjustment in wedded life, the termagant wife plagues her husband's life with disastrous results. Happiness is a great builder of health. A state of joy breeds courage, hope and optimism, drowns cares, generates abundant vital energy, and brightens the outlook on life. Under intense happiness past miseries join the array of the for-

gotten, and pleasures of anticipation become as enjoyable as those of realisation. Mind exercises tremendous power over the body, and builds or breaks health and happiness according as good or evil emotions predominate. In the welter of life's struggles, emotional storms and fickleness of fortune it is hard to enjoy felicity. Happiness is contagious as the cheery smile of a joyful man attracts the smiles of the world about him. Some people believe that happiness depends on sound physical health. Others think that intellectual eminence breeds joy; but true happiness can be had only by combining these valuable assets with the easement of mental health. The Hellenic ideal of 'a sound mind in a sound body' is the pivot round which the question of happiness turns. While work, music, content, adjustment of means to end and hobby are other sources of joy, the cult of fatalism, worry, anxiety and violent temper are fatal to happiness. Diet plays no small a part in determining the spiritual happi-

ness of man. A certain writer has said, "Tell me what you eat and I will tell you what you think." Moderate simple fare helps the even tenor of the lives of holy men and hot stimulating foods excite undesirable sentiments and shatter equanimity.

Virtue and happiness are mother and daughter. The service of humanity is the service of God. Happiness consists in making others happy, and the more a person makes others happy the more joy and satisfaction he himself enjoys. The use of the qualities of higher nature, viz., love, charity, righteousness, honesty and truthfulness generate the purest form of happiness. Happiest is the man who does the greatest good to the greatest number. Eternal happiness and supreme peace can be had only in God. The Rishis in Indian forests, who live a life of austerity with self-denial and conquer passions, enjoy blissful happiness, which culminates in emancipation of the soul and final absorption in Godhead.

MUCHUKUNDA'S PRAYER TO SRI KRISHNA*

BY SWAMI PRABHAVANANDA

Oh Thou, the Refuge of all,
 Long have I suffered from unquenchable desires.
 Many a life have I wondered from birth to death
 And from death to birth,
 Of Peace have I found none.
 Therefore do I take refuge at Thy Lotus Feet.
 Those who take refuge in Thee
 Verily attain the Truth
 Becoming free from fear, free from grief.
 Oh Lord of the universe, I seek Thy freedom.

* Translated from the Srimad-Bhagavatam.

THADATHAKAI, THE PANDYAN PRINCESS

[Retold from a mediæval Tamil Classic, an account of which was given in the *Prabuddha Bharata* of February, 1940, under the heading, "The Golden Legends of Ancient Madura."—Ed.]

Seated upon a peak of the *Pothiyil* hill, and surrounded by many disciples who were eager to listen to the words of wisdom that came from his hallowed lips, the sage Agastya thus began: "O ye sages! the tale of the founding of the auspicious city of Madura has already been related by me; now listen to the account of how the Divine Mother of all the worlds came as the daughter of Malaya-dvaja and ruled over the fair city of the Pandyas". Hearing these words, a sage whose matted locks were of a lustrous golden hue made obeisance before the seat of the holy preceptor and said, "Revered Sir, before proceeding with the holy account, vouchsafe to clear a doubt that arises in the mind of thy servant: you said that the Divine Mother of all the worlds became the daughter of the Pandya king; she, the sovereign of the whole universe, whose footstool the sacred Vedas are unable to reach, she who became the daughter of the god Daksha and also of the mighty monarch of the Himalayas in response to their prolonged austerities, how did she condescend to come as the daughter of a mere man?" Whereupon the holy sage Agastya said, "Well have you raised this question, for it gives

me the occasion to relate the prior history also." Thus saying, the revered sage went on to relate to his eager disciples all that happened in the goodly city of Madura, in the days of yore, when the gods walked on earth amidst the sons and daughters of mankind. We shall take leave of the sages assembled in the *Pothiyil* hill and listen to the tale of the holy preceptor.

Vidyavati (tamilised into Vichchavati), the daughter of a Vidyadhara king, taking the consent of the king, her father, descended into the mortal world and performed severe austerities in the Kadamba forest. Daily she bathed in the pond of the Golden Lotus, often abstained from food, or just took some powdered sesamum seeds, or water that dripped from the ends of *Kusha* grasses, and constantly meditating upon Uma Haimavati, the daughter of the golden-peaked Himalayas, spent a whole year of severe penances. One day caught in a strange ecstasy, she took her harp from its silken covering, adorned it with a jasmine wreath, inclined it over her shoulders, where it rested amidst her dark tresses, tuned the instrument and playing upon it sang the following song:

From primal light thou bringest forth the worlds;
The gleaming glance of thy mild fish-like eyes*

*"Fish-like eyes." The poets believe that the mother-fish invests her spawn with life by lovingly gazing upon it, even as the mother-tortoise achieves the same end by lovingly thinking of her egg and the mother-bird by lovingly embracing hers. In all three cases, the love of the mother is believed to be the source of the life of the offspring. The Divine Mother shapes the worlds out of primal light, as Her graceful glance falls upon insentient matter, it becomes sentient, hence her eyes are said to be "fish-like." In Madura, the Goddess is known as Meenākshi—She who has fish-like eyes; in Kashi She is Visālākshi, in Kānchi Kāmākshi and in Nagai (Negapatar), Neelāyathākshi.

Rests on all creatures and in grace they grow;
 Soft as young cygnets' tread thy footfalls are;
 Thus dost thou play in heaven's regions bright.
 Graciously born as daughter of king Himavân,
 Thou playest here on earth with pea-fowls tame;
 The myna bird and parrot perched on high
 To thee would speak in childlike accents sweet;
 What wondrous sports are these, O Mother mine?

On shores of endless time thou art alone;
 The rolling worlds are grains of sand to thee;
 Like a young maid that learns to boil her pot,
 Ceaselessly dost thou make all worlds anew;
 Thus dost thou play in heaven's regions bright.
 O sweet-voiced dame, thy beauteous form divine
 Defies the painter's brush; with shining pearls,
 Gathered for thee from banks of mountain streams,
 By lisping Pahari maids, thy play goes on;
 What wondrous sports are these, O Mother mine?

O pure infilling bliss! O joy divine!
 O crown of holy Vedic lore! thou art
 The consummation of all sacred books;
 Beauteous queen of soft smiles and eyes serene,
 Thus dost thou play in learning's regions bright.
 Thy mother, Himalaya's royal queen
 Is decked with many jewels, her soft neck
 Has strings of rare pearls, treading which
 Thy gentle soles assume a rosier hue;
 What wondrous sports are these, O Mother mine?

The Vidyadhara maiden sang in a voice that blended harmoniously with the notes of the harp; moved by her devotion Uma Haimavati assumed the form of a lovely child of three summers and appearing before the devotee asked her what boon she desired. Whereupon Vidyavati requested the Goddess to bless her by becoming her child. In reply the Goddess said, "Your wish is fulfilled, in this form you will meet Me again in the city of Madura when you as Kâncanamâlâ will become the wife of the Pandya king Malaya-dvaja."

As was foretold by the Goddess, Vidyavati was born as Kâncanamâlâ, the daughter of king Sûrasêna of the

solar dynasty. In due time she was married to Malaya-dvaja, an extremely handsome prince, generous, learned, and victorious in arms. He succeeded his father King Kulasekhara and administered the affairs of the Pandyan kingdom ably and successfully. Faultless brahmanas, learned in the four Vedas, performed for him many Vedic sacrifices. Indra fearing that the king might become a rival claimant to the celestial throne by completing a hundred horse sacrifices, descended to the Earth and appearing before the king told him, "O king! the fulfilment of life and the satisfaction of departed ancestors cannot be secured unless you beget a child,

therefore you ought to cease from performing all these other fire-rituals and perform the sacrifice prescribed by the Vedas for the inestimable boon of parenthood". The king of men, hearing these words of the king of the celestials, instructed the holy brahmins to perform that particular sacrifice which they did in accordance with the rules prescribed for it. The smoke from the sacrificial fire covered the sky and the four quarters, heavenly music was heard, celestial nymphs danced with joy, and a blissful rapture filled the hearts of all beings, when amidst the blazing flames there appeared a lotus-flower on which stood a smiling child, adorned with strings of pearls and gems set in jewels of purest gold. Descending from the flowery seat the child walked forth and sat on the lap of the queen, who was overwhelmed with joy. The king, however, was heavy at heart; he desired a son to carry on the succession and to perform those rites which would bring satisfaction to his departed ancestors; he, therefore, thought that the gods were unfair to him in granting him a daughter. At that moment, by Shiva's grace, there arose a voice from the sky which clearly declared, "Grieve not, O king! Bring up your daughter as you would bring up a man-child, teaching her all the princely arts; call her Thadathakai; when the proper time comes she would wear the crown of her ancestors and be queen of Madura, in her own right. She would lead armed expeditions and subdue several kings; when she meets her future husband, modesty and all womanly graces would appear in her." The king was consoled, he then distributed costly gifts to the brahmins, ordered the release of all prisoners, freed his subjects from paying taxes for the seven succeeding years, bestowed upon the court-poets

gold, costly apparel, horses, elephants and chariots and thus celebrated the birth of the princess. Thadathakai grew up and became proficient not only in the four Vedas and all the allied sciences, but also in riding, driving the war-chariot, wielding the sword and in archery. The king, finding that he was advancing in years, decided to transfer his responsibilities to his daughter and consequently a day was fixed for the coronation. The city was decorated, letters were sent to the neighbouring kings, and Sumati, the chief minister got all things ready for the anointing ceremony. The auspicious diadem of the Pandyas placed on the back of a royal elephant was taken in procession round the city. Thadathakai was bathed in the waters of the sacred rivers and when the auspicious moment arrived, amidst the blessings of holy sages, she ascended the ancestral throne and was crowned. Mounted on a stately white elephant, canopied by a silken white umbrella, and wearing a garland of margosa flowers (the distinguishing mark of the Pandyas) the young queen went in procession round the great city. The king, her father, was filled with joy. The old king, however, did not live long to witness the glorious reign of his daughter, for within a few months he departed from this mortal world to join his immortal ancestors.

The virgin queen ruled over her vast domains with mature wisdom. Daily, before the break of day, she worshipped Shiva Mahadeva in the great temple at Madura. In the audience-hall she sat on the throne with dignity and received the obeisance of kings and statesmen. Her learning and ability were exhibited by the manner in which she heard cases and dispensed justice in accordance with the code framed by the ancient King Manu. Her leisure was spent in study and in listening to

the learned discourses of scholars. Her reign became so famous that Pandinadu received the additional appellation of Kanni-nâdu (the realm of the virgin).

One day the queen-mother, Kanchanamala approached her daughter and hinted about marriage. Whereupon, the young queen said "O Mother! your proposal may fructify in the future. Now, grant me your blessings for another proposal nearer to my heart; let me march in front of my trusted soldiers, plant the flag of the Pandyas in far-off countries and return to you covered with the glory of conquest". Even before the mother spoke in reply, the young queen gave orders to her generals to get the fourfold forces ready for the venture. The sound of the war-drum and the bugle filled the four quarters. Amidst the blowing of conch shells, the young queen ascended the war-chariot. On both sides rode the body-guards, valorous maids, wearing armour, and armed with the shield and the lance. The chariots were moving in lines, the horses galloped to the sound of the war-drums, the red-eyed infantry men roared in the ranks with martial joy. The tiger and the bow emblems on the banners of the allied Chola and Chera forces were seen by the side of the fish emblem of the Pandya flag. The powerful army moved northwards. Gajapati was the first northern king to be subdued. The troops marched on subduing many other kings and finally reached the Himalayas. The joyous sound of the mountain-streams welcomed Thadathakai to the home of her father, the monarch of the golden

peaks. The young queen marched further and reached the silver peaks of Kailas, the abode of the Great God. Whereupon Nandi, the generalissimo of the goblin forces of Kailas, offered battle and attacked with many celestial weapons. Single-handed, the young queen defeated the entire goblin force, which turned back and fled. Nandi approached the silent cave where the Great God sat deeply absorbed in meditation and informed Him of what had happened. He rose from His seat and walked to the field of battle where He saw Thadathakai standing alone like a lioness. She saw the beautiful figure besmeared with white ashes and wearing the sacred thread and a loin-cloth of leopard skin, on the right leg she saw the hero's badge and recognised her own right-half. Whereupon, she hung her head low, looked at the ground and stood speechless. The modesty of the maiden returned to her and overpowered her. By this time the wise Sumati, the chief minister approached and whispered into her ear that the prophecy was fulfilled and that she now stood face to face with her Lord. Just then the Lord of Kailas addressing the queen of Madura said, from the day you left Madura I was by your side, now return to your city, on an auspicious occasion I shall reach Madura and accept your hand. Losing her heart and her very soul to the Lord of Kailas, Thadathakai turned her footsteps and attended by her mighty retinue, she crossed several mountain ranges and sacred rivers and at last reached the city of Madura.

NOTES AND COMMENTS

MAN, THE UNCONQUERABLE

In the course of his presidential address, before the All-India Educational Conference held at Lucknow, Sir S. Radhakrishnan observed as follows :

“The story of mankind, the drama of his progress from chaos, disorder and barbarism to order, peace and humanity is a most thrilling one. The life of man, with its endless varieties of form and spirit, all the different ways in which human nature seems to express itself, its ambitions and adventures, its failures and opportunities through all of which the unconquerable spirit of man, hoping, falling, striving, but gaining ground, generation after generation, never giving up the forward struggle, is a witness to the creative spirit of man. Let us hold fast to the anchor, however much the winds may change, and the tides ebb and flow.”

We are reminded of the poet's words :

“But what if I fail of my purpose
here?

It is but to keep the nerves at
strain,

To dry one's eyes and laugh at a
fall,

And baffled, get up to begin
again.”

Today in the outlying hamlets of India, as well as in the busy thoroughfares of its crowded cities, one can come face to face with men and women who manifest to the full the unconquerable spirit referred to above. They are of all castes and creeds, of all races and communities. Some of them are seen engaged in the struggle for the liberation of the motherland; others have taken up the sacred task of training the young; yet others are silently building up the

economic structure of the country by developing some cottage industries and thereby helping the poor peasant to add a couple of annas to his day's scanty earnings; there are also some who by their sturdy optimism radiate strength into drooping spirits and help a fallen brother on to his feet again. These men and women seem to understand that spiritual alchemy which can transmute the base metal of failure into the shining gold of success.

THE HINDU MAHASABHA IN SESSION

The thirty-five thousand delegates and visitors who attended the Calcutta session of the All-India Hindu Mahasabha have through their spokesmen emphasised the necessity for Hindudom to put its own house in order. Regarding their relationships with other communities they have clearly stated that impartial justice is the only sure foundation on which the edifice of communal harmony can be erected, and that any attempt to build it on the shifting quicksands of conciliatory concessions would sooner or later bring about the inevitable collapse.

Sir Manmatha Nath Mukherji, Chairman of the Reception Committee, in the course of his speech observed that the most efficient of the factors necessary for constituting peoples into a nation was their *will* to be one homogeneous unit, and even though two communities might be distinct from the point of view of language, culture or religion or even from the point of view of all these elements together, if they had a common homeland and a genuine desire to be united together in one common political

and economic interest and there was no desire in one to benefit at the cost of another, one common nationhood was possible, but that national unity was impossible where one community was anxious to further its own religious, political or economic aims regardless of what might happen to another.

The Hindu Mahasabha has also unmistakably pointed out that its programme of work will cover the whole of India considered as a single undivided unit and consequently it has assumed the right to serve all communities irrespective of caste or creed, and thus has transcended the narrow limits of communalism. The distinction which the Mahasabha makes as between those who consider India as their fatherland and their holy land and those others who consider it only as their fatherland sounds rather incompatible with the broad programme of social and political work which it has chalked out for itself and the noble idea of common nationhood propounded by Sir Manmatha Nath. All who were born in this great land as well as all who have made it their own by adoption should have exactly equal opportunities of serving this land and contributing to its common culture. Indian culture as it stands today is by no means exclusive Hindu culture. The broad river of Hinduism itself has received a great deal from the living waters of other faiths. As for Indian culture, it is a composite whole that comprises the best thoughts and noblest aspirations of great Indians, be they Hindus, Muslims, Christians, Jains, Buddhists, Sikhs, Parsis and others. It may also be noted that by close association the various elements constituting this composite whole have developed common traits and common characteristics and an unmistakable Indian attitude towards life.

MUSIC, SACRED AND SECULAR

The renaissance in India is expressing itself in various directions, one of which is the widespread interest in music. Both in the North and in the South institutions have sprung up for the fostering of the subject by means of study and research. Some of these institutions have charters of their own and grant degrees and diplomas in music. During the month of December conferences are held all over the country; specialists and music-lovers gather together to deliberate upon the lines along which further developments could be made. As far as South India is concerned, it is disappointing to note that the creative side of the art is almost at a stand-still; all effort seem to be centred round the interpretative side and even here the great masters who lived in the middle of the seventeenth century continue to hold the field. They are considered almost semi-divine and their contribution to the art is held as something that cannot be excelled for all time to come. Three centuries ago, when music enjoyed royal patronage in the court of Tanjore and high talent was found even among the members of the ruling house, music was aristocratic. Now music is democratic and the success of the artist depends to a great extent upon the applause he is able to receive from the crowd. Consequently classical music is daily getting more and more unpopular. There may not be much harm in that, if true creative effort were to be directed towards new compositions that would raise the popular taste. The observations of Dewan Bahadur K. S. Ramaswami Sastri are worthy of consideration in this connection. At one of the music conferences in Madras he is reported to have stated that the future of South Indian music lay in the creation of original works—based on their funda-

mental principles—relating to such subjects as patriotism, service and love. The possibility of establishing closer connection between the Northern schools and the Carnatic school of music should also be investigated. Another complaint against the Vidwans in the South is that they are overdoing the technique and pay scant attention to the sentiment of the song. The finest of the fine arts is meant to appeal as much to the heart as to the head. Devotional songs should evoke devotion in the hearts of the listeners. Temple music need not be confined to the Nagaswaram only, choir singing, the flute and the Vina can very well be introduced. The artist who aims at the communication of Bhakti should himself become a Bhakta in addition to his being a musician.

THE VALUE OF PRAYER

The following extracts are taken from the *Hindu* from the report of a meeting held at the Madras Y. M. C. A. Auditorium.

"If their prayers were really effective they would get the feeling that a unity had been imposed on all the activities of their lives, that they were creating for themselves a vast hinterland of peace into which they could retire from the turmoil of the world whenever they pleased, that a sense of love and humility was cutting out all considerations of status, race or class."—Prof. D. S. Sarma.

"The time most opportune for individual prayer was just after midnight when most of humanity was at rest and only the evil-minded were designing mischief. At such a moment they should subject their individual wills in prayer to the will of God. Through individual prayer highly evolved persons like the Sufis could realise the unity behind all the diversity of the universe. Through congregational prayer men on a lower plane of evolution were helped to advance stage by stage towards salvation. Where people assembled for the latter form of prayer, they were taught to forget all considerations of status and were made to realise that they were all a band of brothers."—Prof. Abdul Huq.

"Prayer could restore to them the proper values of life and a proper balanced outlook on life."—Mr. S. G. H. Davis.

"Prayer meant the same thing to everybody, to whatever religion they belonged. All that they needed to do in prayer was to keep their hearts open to receive God."—Mr. Justice L. C. Horwill.

Prayer helps man to transcend the trammels of the world. When man stands before his Maker and offers himself up in prayer, his soul reaches the portals of heaven, the very threshold of the realms of the Infinite. For the time being, he becomes one with Truth; all pettiness and weariness of mind are laid aside and the soul absorbed in the contemplation of the mercy of the All-merciful, becomes a channel, as it were, for the flow of divine grace from heaven to the earth. As all mystical acts, prayer demands self-denial and that is why the poor and the ignorant are more capable of opening their hearts to God than the rich and the intellectual. Religions lead their votaries to obtain that mystical experience which forms the unifying factor not only of all faiths but also of all high ideals of life. Prayer is the one means open to all men to secure that experience and to arrive at the conviction that there is such a thing as religion apart from various denominations known as religions. Viewed in this light, prayer transcends the limitations of creeds, it leads man to realise the Supreme Spirit that resides in the hearts of all creatures. The great mystic poet Kabir says: "God of Hindus is in Benares, God of Mohammedans is in Mecca; God of all is in the heart of all creatures."

HINDUISM: A LEAGUE OF RELIGIONS

At a meeting held at the Congress House, Madras, under the auspices of the Truth Seekers' Fraternity, Prof. P. N. Srinivasachariar said that it was not

possible to define what exactly Hinduism stood for. It was something which must be felt and experienced rather than defined by language and the intellect. It was an attitude of life rather than a dogma. The fundamental principles of

all known religions could be found in Hinduism. The other religions emphasised one particular truth, but Hinduism could be said to be a League of Religions. It had a universal spiritual outlook.

REVIEWS AND NOTICES

THE ARYAN PATH—JANUARY, 1940.
EDITED AND PUBLISHED BY MRS. SOPHIA WADIA, "Aryasangha", Malabar Hill, Bombay 6, India.

The first number of the eleventh volume opens with the leading article, the characteristic note of which is "Let each one of us attune himself to our common aspiration to serve India and, through her, the world." This is followed by articles on "Krishna and His song", "The poet Insha", "The University of Nalanda", "The force of tradition", "The right attitude for Yoga" etc. by Prof. D. S. Sarma, Dr. Radhakumud Mukherji, Elizabeth Cross, J. M. Ganguli, Maru Subedar and others. Beside the regular features of Book reviews and Ends and Sayings, a Supplement on "Dreams" is added to this Number. We understand that it is proposed to give the "Aryan Path" a more definitely Indian orientation, bringing together in it articles which have a bearing on the problems that confront India to-day or which deal with developments in other parts of the world which are of importance to this country. We wish the journal all success in its noble endeavours.

THE CALCUTTA MUNICIPAL GAZETTE.
FIFTEENTH ANNIVERSARY NUMBER.

The number is profusely illustrated with two portrait studies and several art plates of a very high standard of excellence. Besides well-written articles on civics, hygiene, education and general welfare, there are contributions on scientific and cultural subjects. The number opens with "The City of Righteousness" by Mrs. Sophia Wadia; this is followed by a contribution from Mr. Satyamurthi, Mayor of Madras. Mr. St. Nihal Singh contributes an illustrated article on "The Art impulse in a City's life". A number of talented writers have been drawn together to produce this

very successful anniversary number. We join the Mayor of Calcutta in offering our felicitations to Mr. Amal Home, editor of the "Gazette" from the time of its inception.

THE HINDU ORGAN. GOLDEN JUBILEE NUMBER. Published from the "Hindu Organ" Office, Jaffna, Ceylon.

Started in 1889 under the editorship of Mr. T. Chellappapillai B.A., B.L., Retired Chief Justice of Travancore, the "Hindu Organ" has served the public and the Hindu Community of Ceylon for half-a-century. "Greetings from contemporaries and friends" testify to the deep appreciation by the public of the meritorious services rendered by the journal. The number contains many thoughtful contributions from well-known writers of Ceylon. Dewan Bahadur K. S. Ramaswami Sastri, Mr. V. Nadimuttupillai, Mr. C. Narayana Menon and Swami Tejasanandaji, former editor of the Prabuddha Bharata, are among the Indian contributors. The cover design based on a Sittannavasal painting is the work of Mr. S. Sanmuganathan and deserves special mention.

PERPETUAL FESTIVAL CALENDAR.
RELIGIOUS—PHILOSOPHICAL—MYSTICAL. Published by the Secretary of The Shrines of Wisdom, Brynbugelydd, Harlech, N. Wales (also Aahlu, Ottermon Hill, London, E. 11).

A very neat production. The idea is quite original. The memory of Saints and Worthy ones of all races and of all great religions and cultures is treasured in this Calendar which makes every day a holiday and holy day. The Calendar is printed on thick card, a page for a month and quotations from sacred books are given on the top and bottom of each page.

THREE FAMOUS MYSTICS. BY A. E. WARRE, D. LITT. AND W. P. SWAINSON. Published by Messrs. Rider & Co., Paternoster

House, Paternoster Row, London, E.C. 4
Pp. 192. Price 5 sh. net.

The book contains studies of the lives of three famous mystics: Saint-Martin, Jacob Boehme and Swedenborg and is the third and last volume in a series dealing with Alchemists, Occultists, and Mystics in turn. Saint-Martin (1748—1808), author of *La Tableau Naturel*, *L'Homme de Desir*, *Le Nouvel Homme*, *Ecce Homo* and other works on religion and mysticism, taught the way of the mystics amidst the convulsions of the French Revolution. In relating the life and teachings of Saint-Martin the author gives a great deal of interesting information about the Masonic Order in France. Jacob Boehme (1575—1624), the humble shoemaker of Goerlitz, Saxony, unlearned though he was, as this world understands learning, 'yet penetrated to the core of things, touching depths that the profoundest philosophers and the keenest thinkers have essayed in vain to reach'. 'Boehme was neither a Theist nor a Pantheist exclusively, but a combination of both. He realised that the Supreme was both immanent and transcendent'. The life and teachings of this great mystic are briefly but forcibly told in the pages of this book. Emanuel Swedenborg (1688—1772), the Swedish Seer; is known for his vast learning and remarkable capacity for discerning spiritual things. 'He did not attain to a state of illumination and become a seer of spiritual things through pride of intellect, or from mere curiosity, but because he sought knowledge for ends of use, in order that he might become an instrument to serve humanity'. The book is well written and will be welcomed by all those interested in the mystical.

INDIAN PHILOSOPHY AND MODERN CULTURE. BY PAUL BRUNTON. Published by Messrs. Rider & Co., Paternoster House, London, E. C. Pp. 99, Price 3s. 6d.

The title is too ambitious for this small brochure of 92 pages. It strings together some extracts from Eastern and Western writers and contains very little original matter. Here are two typical examples of the author's own contribution to Indian philosophy and modern culture: (1) "There are more than one hundred known books of *The Vedas* comprised in the two main divisions, called "Mantras" and "Brahmanas". The former is merely a collection of spells, magical invocations, and religious hymns and rituals. There is an unbridgeable gap between the picture they present of a universe manipulated by a host of invisible minor deities, goddesses, and spirits, and the view of the world which holds sway among educated Western people. This is the major portion of *The Vedas*, and has little interest or value for us." (2) "No Westerner is likely to accept in its entirety the astonishing *mélange* of lofty ethics and low customs, subtle wisdom and superstitious ideas, profound thought and priestly barbarism, which a traveller from the Occident finds in India".

JYOTI. BY S. P. V. SURENDRANATH VOEGELI-ARYA, M.A., B.D., S.T.M., PH.D. Published by the author himself from 9, Langley Road, Lahore, Punjab, India. Pp. 45. Price Rupee One.

This volume of poems is dedicated to Srimathi Kasturbai Gandhi. In his appreciative foreword the Right Reverend Dr. George Burne, D.D., C.I.E., the Lord Bishop of Lahore, says "in these dark and difficult days we are under a special debt of gratitude to the author for these poems of light to lighten our darkness and direct us into the ways of peace". The book contains twenty poems, all of which deal with the one theme of 'God as Light'. Some of the poems are soul-elevating and some others capable of acting as a balm to wounded hearts.

BENGALI

STAVA KUSUMANJALI. COMPILED BY SWAMI GAMBHIRANANDA. Published by Udbodhan Office, 1, Mukherjee Lane, Baghbazar, Calcutta. Pp. 407. Price Re. 1-8.

This is a beautiful collection of hymns and prayers from numerous sources of the Sanskrit literature. A word-for-word Bengali rendering of each verse followed by a running translation, faithful to the

original and yet exceedingly lucid lends a unique character to the whole work.

The book is divided into two sections. The inclusion in the first of the well-known Rig Vedic Suktas, such as the Nasadiya Sukta, the Purusha Sukta, the Devi Sukta and others, coupled with a good number of brilliant passages from the famous Upanishads constitutes another special feature of the book which thus brings within the easy

reach of all some of the choicest gems of the spiritual treasure of our ancient religion.

The second part contains a large number of popular hymns judiciously selected from the scriptures of all the various Hindu Sects and is sure to be a potent source of help and inspiration to one and all to whatever denomination they may belong.

Hymns and prayers uttered without a proper understanding of their meaning often fail to produce the desired result. The book under review by giving a faithful translation of all the hymns and prayers has done

a distinct service to the religiously inclined Bengali public who are not proficient in Sanskrit, and deserves to be a constant companion to them all.

SRI SRI GITAMRITALAHARI. By DEVENDRA NATH CHATTERJEE, B.A. *Can be had from the author, 11 B, Shree Mohan Lane, Kalighat, Calcutta. Pp. 112. Price 6 as.*

This is a laudable attempt to give a brief summary of the Bhagavad Gita by showing the logical sequence of its different chapters.

NEWS AND REPORTS

CEYLON

A correspondent writes:—

Sir Don Baron Jayatilaka, Minister of Home Affairs and Leader of the State Council of Ceylon, visited the Ramakrishna Mission Shivananda Vidyalaya at Kalladi-uppodai, Batticaloa on the 10th January. He was accompanied by Mr. M. Prasad, C.C.S., Government Agent, Eastern Province. Swami Nishkamanandaji, General Manager of Schools, received the party and took them round the class-rooms, the science laboratories, the Students' Home, the Electric Power House and the Shrine. Sir Baron expressed satisfaction at all that he saw and left the following note in the Visitors' Book:

"Visited the School with the G. A. at 12 noon. It gave me great pleasure to spend

a short half-an-hour going round the class-rooms, the Orphanage, etc., and seeing the excellent work that is being carried on here. The school has on the teaching staff two graduates (of the London University), one first class trained teacher and four certificated teachers; average attendance is about 115. It is interesting to note that over 100 children reside on the premises. This I consider a unique institution in many respects, and I am sure the work it is doing will contribute greatly to the progress of this part of the country. I have great pleasure in wishing it all success in the future."

(Sgd.) D. B. JAYATILAKA,
*Leader of the State Council and
Minister of Home Affairs.*

STRAITS SETTLEMENTS

The Honorary Secretary of the Ramakrishna Mission, Singapore, S.S., informs that Christmas-day was observed at the Ramakrishna Mission Ashrama with due solemnity. In the morning, after prayer and the reading of selections from the Bible, Swami Bhaswaranandaji spoke on "The Christ we worship". In the course of his lecture, the Swami observed: "If the world is to be saved it must abandon for ever the principles of self-aggrandisement and aggression which are diametrically opposed to the principles of the Prince of Peace. Only His teachings can build a new world-order on the everlasting foundations of mutual love, toleration and understanding between the

nations. If we wish those principles to triumph and to usher in a new era, we must translate them into practice first in our own lives. Each one of us must resolve faithfully and fearlessly to take up our Cross and follow Him".

In the evening, Mr. K. P. K. Menon, Barrister-at-Law, presiding, a lecture on "The ethic of the Prince of Peace" was given by Rev. S. M. Thevathasan, M.A., L.T., who stressed that at the basis of Christ's teaching lay the ethical principle of overcoming evil not with more evil but with good. 'Prasadam' (blest offerings) was distributed before the meeting dispersed.

THE RAMAKRISHNA MISSION, KARACHI

We welcome the first report of the activities of the Ramakrishna Mission, Karachi. A Centre of the Order was started in 1984. The Ashrama was located in a house of its own in 1986, and towards the end of 1988 it became possible to undertake Mission activities.

In January, 1989, a free Homeopathic Dispensary was opened. During the first month the number of patients was 414. In May a qualified doctor was appointed and in June the number of persons treated reached to nearly 4,000. In July the Dispensary was removed to a separate rented building. The total number of patients treated during the year was 88,822, of which 6,789 were new cases and the rest repeated ones. The doctor-in-charge visits the neighbouring Bhil village to render medical aid to poor patients unable to come to the Dispensary.

A School was started for the poor Bhil children in November, 1988. Besides the three R's, the children are given instruction in spinning and the art of soap-making. Physical drill, games and excursions were provided for the children who enjoyed them immensely. Special attention was paid to inculcating habits of cleanliness. The spirit

of self-help and mutual co-operation is engendered by dividing the duties of internal management of the School among the children. They are given instruction in prayers and devotional songs.

The work of adult education was also taken up and Bhajans and discourses were arranged for the purpose, supplemented by lantern lectures, gramophone music and other forms of entertainment. The progress of the night school with a roll of 9 students was quite encouraging and the uplift work went on quite satisfactorily. Another Night School opened for the training of primary teachers also showed satisfactory progress. Of the six pupils who appeared at the P. S. L. C. Examination, four passed.

The needs of the Mission are:—(1) Rs. 600/- for the Day School; (2) Provisions and Rs. 20/- per month to give the children their meals in the school; (3) Rs. 2,000/- for Village Uplift work, to build model huts; (4) Funds for the upkeep of the Dispensary; (5) With a view to establishing a Residential High School in Karachi, about Rs. 5,000/- for initial equipment and about Rs. 500/- per month for recurring expenditure for two or three initial years.

THE RAMAKRISHNA MISSION, SONARGAON

The activities of the Ramakrishna Mission, Sonargaon, during the year 1988 may be summed up under the following heads:

Religious Preaching: 72 discourses and classes besides occasional lectures on various religious subjects were held both at the Ashrama and outside and some lantern lectures were arranged in different villages. The birthday of Sri Ramakrishna was celebrated with due eclat when lectures were delivered on his life and teachings.

Education: Two students were accommodated in the Ashrama and 5 from outside were helped with fees and books. The Ashrama maintains a free library, where some prominent newspapers and magazines are provided.

Philanthropic: The mission conducted extensive relief work in the Narayanganj

Sub-division where a number of villages were swept over by a terrible cyclone during the year. Foodstuff and cloth were distributed and houses were built for those rendered homeless.

The Mission distributed rice and cloth in an area of more than 88 villages that were overtaken by a devastating flood during the year.

195 families were helped with regular or occasional doles of rice and 15 families with cash. 1,220 patients were treated in the Mission dispensary, 2 dead bodies were cremated and 12 patients were attended upon.

The Mission appeals to the generous public for help for the upkeep and maintenance of its useful activities.