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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

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

GOSPEL OF SRI RAMAKRISHNA

THE HOUSEHOLDER DEVOTEE AND THE
DEVOTEE WHO HAS RENOUNCED

Sri Ramakrishna: The love of the worldly people for God is as short-lived as a drop of water that falls on a red-hot frying pan; it makes a sudden sound and dries away the next moment.

Worldly people are attached to earthly enjoyments and cannot, therefore, have that abiding love and consuming yearning for God.

The fast of Ekâdashi is of three kinds : The first one is a complete fast; not even a drop of water will be taken. Likewise a Sannyasin takes to perfect renunciation by completely giving up all clinging to worldly enjoyment. The second one is observed by taking milk and sweets. It is like the householder devotee who enjoys to some extent the fruits of his family life. The third variety is marked by a hearty meal consisting of dainty dishes; and not only

that, a few loaves may even be kept soaked in milk for the next time.

People take to the practice of meditation and performance of worship, but at the same time allow their mind to dwell on lust and gold and are ever inclined towards enjoyment. As a result the spiritual practices they undertake are robbed of their true spirit.

Hazra used to live here and devote much time to the practice of religion; but he had his wife, children and some landed property at home. So, as is natural, he was, on the one hand, taking the name of the Lord and undergoing austerities, but on the other, was very cleverly exploiting the same for worldly gain and profit. Such people cannot keep their word. Now they say they would never take fish, but again they take.

Is there anything which a man is incapable of doing for money? He can go even to the extent of making

brahmins and holy men work as coolies !

Sweets would rot, but I could not give them to these people. I could use water from unclean vessels belonging to others, but would not touch the water-pots of these people.

Whenever Hazra saw any well-to-do men he used to call them near and indulge in all sorts of tall talks with them. He would sometimes tell them : "These—Rakhal and others whom you see—are all good-for-nothing in the practice of religion ; they are good only in rambling about aimlessly."

When I see a man living in caves, smearing his body with ashes, observing fasts and undergoing many other austerities, but at heart contemplating on worldly objects, on lust and gold, I cry shame upon him ! I consider him blessed who having withdrawn his mind from lust and gold lives and moves about happily, and does not even go through any religious austerities.

(Pointing to Mani Mallick) He has no picture of saints in his house. The picture of a saint reminds one of God.

Manilal : Yes, we have. In the room of Nandini there is a picture of a Christian lady-devotee. She is in prayer. There is another picture—one is clinging to the Rock of Faith which overhangs an unfathomable ocean. The moment he abandons faith he will at once drop down into fathomless water.

There is one more picture—a few young girls, with their lamp filled with oil, are keeping vigil in expectation of the bridegroom. Whoever will fall asleep will not see him. God has been described as the bridegroom. (Parable of the ten Virgins).

Sri Ramakrishna (with a smile) : This is very fine.

Manilal : There are other pictures also—the picture of the Tree of Faith and that of Sin and Virtue.

Sri Ramakrishna (to Bhavanath) : Nice pictures indeed ! Go and see them once.

With a short pause Sri Ramakrishna continues, "Sometimes when I think deeply I do not like these things. In the beginning only one has to pay some attention to sin and how to get rid of it ; but if through the grace of the Lord once love and yearning for Him make their appearance, all thoughts of virtue and vice are forgotten. The devotee, then, transcends the limits of all rules and scriptural injunctions. He is no longer troubled by thoughts of penance and repentance.

"As for instance—you are sailing to your destination by following the winding course of a river with much hardship and delay. But if there is a flood you can reach there straight across the fields in a short time. Water, then, stands high on previously dry grounds.

"In the initial stage one has to follow a long course of discipline and undergo much hardship. Everything takes an easy course at the dawn of yearning devotion. As for example—you can walk through the paddy-field in any direction when the crops have been gathered. But before that you could walk only along the zigzag course of the ridges. Now you can go any way you like. If there is any hay left you can walk over it without any difficulty with your shoes on. If there are discrimination, renunciation and faith in the words of the Guru no trouble will arise."

SRI RAMAKRISHNA AND THE PATH OF
MEDITATION : MEDITATION WITH AND
WITHOUT FORM

Manilal (to Sri Ramakrishna) : Well, what is the method of meditation ? where should the mind be concentrated ?

Sri Ramakrishna : The heart is a well known place. The mind may be con-

centrated there or in the Sahasrara (the thousand-petalled lotus in the brain). These are the places to meditate upon as enjoined by the scriptures. Apart from that you may concentrate your mind anywhere you like. In fact, God exists everywhere. Where is He not present?

When Lord Narayana in accepting the gift of King Bali covered the three worlds—heaven, hell and the earth—with his three footsteps, was there any place left? A place with dirty soil is as sacred as the banks of the Ganges. In another view all this is but His cosmic form.

Meditation can be both with and without form; but meditation without form is very difficult. In it all that you see and hear is to be merged into

nothing, and you are to be absorbed in the thought of your own real Self. Shiva dances meditating on his real Self. He utters the words "What am I! What am I!" and dances in an ecstasy.

This is called Shiva-Yoga. According to it the gaze is to be fixed on the forehead in meditation. The Mind should be concentrated on one's real Self by setting the world at nought through discrimination which negates everything.

There is another kind of Yoga called Vishnu-Yoga. It requires the eyes to be fixed on the tip of the nose. The attention is bifurcated—half to the world and half inside. Such is the state in meditation with form.

Meditating on the divine form Shiva sometimes dances uttering "Rama, Rama."

PRAYER TO THE LORD*

BY JOHN MOFFITT

We are born, O Lord, in the dust of the earth,
 And our eyes are blind with the cloud thereof;
 In dust do we dwell, like children at play—
 O bring us assurance, Thou haven of love!

Wilt Thou not raise us up, if we slip once again?
 Wilt Thou leave us here sorely to suffer and moan?
 Of ourselves, we could never find strength to arise;
 We should all lie forever downcast and alone!

O Lord, we are children of timorous mind;
 In our slightest endeavor we stumble or fall!
 Why then dost Thou show us Thy terrible face?
 O why must we look on Thy frowning at all?

Turn Thy anger away from us, weak though we be,
 And tenderly tell us what causes Thy frown;
 For if Thy arms raise us a hundred times more,
 What else can we do then, but straightway fall down?

* Translated from a Bengali song.

LETTERS OF SWAMI TURIYANANDA

Brindaban, 12th August, 1903

My dear U—,

Your letter of the 10th June came duly to hand. I was very glad to know you all had been doing so nicely. I received a letter from D. by the same mail. I have written to her already in reply to that letter. I have received another letter from her which I could not reply yet. I have been waiting for your letter which you promised to write to me in your last letter giving me information about C. However, I hope everything is well with her. I got a letter from C . . . of late. It was nice and of cheerful tone too, but in it also she didn't write anything as regards her own health and so forth. It was full of sentiment only. I have not written to her in reply yet. Will you please convey my loving regards to her when you write to her. Yes, it is more than one year, my dear U . . . that I left your shores, but it seems much longer than that to me. Mother alone knows where She is going to keep me, but of one thing I can assure you that wherever I might be, I will have the interest of you all at heart and that I will never be slow to pray for the spiritual development of you all to Mother. May you all cling close to Mother and be helpful and loving to one another. I hear of . . . often. May Mother protect him always. How faithful and like a hero he is at his place in the Ashrama, and be sure a right man in the right place. I need hardly tell you much about him, I know. He speaks so beautifully about you, how helpful you are to him and so forth. I am really

glad of it. My loving regards to S . . . It doesn't matter if she has 15,000,000 desires, still she is my mother. I hope the Swami T. is again amongst you with fresh ardour and vigor this time and you are enjoying his lectures and his company with more zest than before. I am glad to know that you try to help him as best as you can. I am delighted to know that S. is learning stenography. She will be another hand to help the Swami there. It pleased me very much to learn that S . . . is well again and is to live with . . . and . . . in Camp Taylor after her recovery from such a dangerous operation. My love to them, please. What is the matter with F . . . You never follow my requests closely, I see. Write me openly please. I guess there is a feeling now towards the . . . people which is not very friendly amongst the members of the Vedanta Society. Is that true? Well, I would ask you never to identify yourself with any party spirit, U . . . Keep always aloof of it if you want to be happy. Try to see Mother in all. That is the secret. I am doing much better now. Hope you are all doing well. My love to M. . . and S. . . and all the friends who care for it. With wishes and love to you as ever,

Yours in the Mother,

Turiyananda

P.S. Will you please give me some account of the work Swami Ram is doing there and if possible of the doings of Dharma Pala, when you write to me again. Try to give me important news that would interest me.

THE RIGHTS OF MAN

Mr. H. G. Wells has initiated a world-debate on the above subject. (1) The sanctity of the human body, (2) the right of personal freedom, (3) the right to legislate, (4) the right to challenge misrepresentation, (5) the right to subsistence consequent upon the political and economic collectivization of the world's resources, (6) rights regarding education and freedom of worship, (7) the right to employment, (8) the right to acquire property, (9) the right of protection of property and, (10) the right of free movement,—are roughly the topics around which the debate is to be conducted. The draft submitted by Mr. Wells for discussion, his own contribution to the debate and the views of other thinkers appeared in the *Hindu*. After the discussion is over, Mr. Wells proposes to redraft the clauses, which would then form a sort of *Magna Carta* for all mankind irrespective of race, creed and nationality. We do not propose to enter into the debate or offer any comments on any of the ten clauses drafted by Mr. Wells; as Vedantists we are concerned with the philosophical and spiritual issues involved in the present world-situation, which make it necessary for thinking men in certain parts of the world to initiate a symposium and formally discuss the Rights of Man.

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Is the proposed debate a mere academic discussion which might probably form a chapter of a new Utopia that is going to be written; or is it something that can be and will be translated into practical politics, so as to enable humanity to open a new chapter in its progress towards the goal of universal freedom? This is the first question that confronts us. We shall

attempt to answer it by seeking out the parties who are concerned in the matter and trying to get at their points of view. In the English *Magna Carta* of personal and political liberties, the people of England formed the party that demanded the rights and the king of England, a single man constituted the party that attempted to withhold the rights. The single man had perforce to yield to the united demand of a whole people, for the demand was irresistible. Who are the parties concerned in the proposed *Magna Carta* of the world, the charter of personal and political liberties for humanity as a whole? Who demand these rights; who withhold them and who again are merely indifferent to the whole question? This planet of ours is peopled by about two hundred crores of human beings, of various pigments of skin—black, yellow, red, brown and white and other intermediate shades. They speak different languages, have different religious beliefs, different customs and traditions, and different standards of wealth and knowledge. They enjoy different degrees of civil liberties. Some have submitted themselves to the unlimited suzerainty of individuals or groups who have inherited or acquired the power to curtail or withhold their personal liberties. Others have what are known as responsible governments which possess widely differing ideologies. The governments themselves are often not wholly emancipated, for the men who form them oftentimes happen to be puppets in the hands of organized groups that possess the power of money and others that wield a mighty influence over the great propaganda machine known as the world's press. Then there are conflicts between sections of human-

ity. From the dawn of history wars, great and small, have been a perpetual phenomenon occurring in some parts or other of this world. Quarter of a century ago, the world witnessed a great war, by far greater than any that ever occurred before. We were then told that that was the war to end war. Disillusionment of our fond hopes for peace arrived in the shape of another great war in which the entire planet appears to be involved. The complexity of the world-situation makes it impossible to single out national, racial, political, economic or other well-defined groups that put forth a united demand for the fundamental rights of the whole of humanity. Each of the groups above referred to and other such groups have their own particular interests that militate against the interests of other groups and of humanity as a whole.

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In the midst of this strife and confusion, isolated voices are heard speaking on behalf of the human race. These cries in the wilderness often go unheeded. The men who utter these cries belong to all countries, all nations and all religious beliefs. Transcending the limitations of country, nation and religion, they speak for humanity; they are not bound down by political and economic group-loyalties. They are rebels and are often persecuted by normal people who stick to their limited interests and look askance at these other men who attempt to disturb the existing order of things. These rebels who speak on behalf of humanity as if they were the accredited representatives of the human race are variously known as prophets, poets and philosophers. They are all fashioned out of the same metal, the shining gold of idealism. To them ideals are more real than the so-called real interests of work-a-day life. They live for their ideal and are prepared to die for it. They are the

finest flowers of the human race. Every age produces them; the Invisible King who presides over the destinies of the human race with infinite mercy and eternal alertness sends them as His messengers. They bear His mark on their foreheads. Theirs is the voice that pleads on behalf of humanity as a whole. Turning to the men in bondage they say: "Brothers! shake off the shackles that bind you and be free." To the tyrants who make bondsmen of their brethren they say: "Beware of the retribution that awaits you." The oppressed and the exploited of all nationalities are their chief concern.

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Prophets, poets and philosophers are then the party that demand the rights of man. Men in power whose loyalty is not directed to humanity as a whole but stands restricted to the group to which they belong form the party that withholds the inherent rights of man. As for the common people, they are incapable of taking either of these positions and consequently stand apart from the discussion. The solidarity of mankind is a commonplace idea with prophets, poets and philosophers who are the unrecognised, nevertheless potent legislators of the world. The idea is new to statesmen and politicians whose interests are mainly confined to national frontiers. Philosopher-statesmen now and again appear and attempt to direct the course of events, viewing the world as a whole. One doubts their survival-value, for under present conditions their colleagues, most of whom are "practical" men, will throw them out as "idealistic dreamers", unfit to have any voice in the practical concerns of national life. The world may have outgrown the stage in which it suppressed the voice of its prophets by stoning them or burning them or sending them to the stake. But it has not come any-

where near to entrusting them with national responsibility. The philosopher-statesmen of Plato are yet to come.

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The human race as a whole, in the present stage of its evolution, is governed by the law of struggle for existence and survival of the fittest formulated by Darwin. "Mutual devouring, hunger and conscious desire, the sense of a limited room and capacity and the struggle to increase, to expand, to conquer and to possess" are the springs of action of national, racial, political, economic and such other groups. There are of course men and women whose lives are governed by the law of love, the working of which necessitates self-giving, self-denial and self-immolation. They find the fulfilment of their lives by denying their own inherent rights for the service of others. A society based upon the law of love will be guided more by Duty and Faith than by Right and Reason. Individuals in such a society will consider it their duty to surrender their own rights for safe-guarding the rights of others. There is a middle position of consciously co-operating for mutual welfare. The attainment of this stage by humanity as a whole is almost an impossible proposition. The intellectual and moral level of the whole race should be raised to such a high extent as to enable the rank and file to perceive the beauty of an ordered world in which each man will conserve his inherent rights by safe-guarding the rights of others. The three stages outlined above are applicable to individuals, nations and humanity as a whole. The struggle for survival blossoms into conscious co-operation for mutual welfare which ripens into the law of love. "Precisely because the struggle for survival, the impulse towards permanence is contradicted by the law of death, the individual life is compelled and used to

secure permanence rather for its species than for itself, and this it cannot do without the co-operation of others and the principle of co-operation and mutual help, the desire of others, the desire of the wife, the child, the friend and helper, the associated group, the practice of association of conscious joining and interchange are the seeds out of which flowers the principle of love". (Sri Aurobindo: *The Life Divine*, Vol. I, Chap. XXI).

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In the very nature of things the race as a whole lags behind the individual. Prophets, poets and philosophers who form the vanguard of humanity are guided by the law of love. Humbler men who are saintly are also guided by this law. Duty and Faith are the working principles for this group which considers the Sermon on the Mount not as an unpractical ideal, but as a living doctrine applicable to the practical concerns of everyday life. They forego their own rights, but strongly uphold the rights of others. The foremost intellectuals of the race belong to the middle group of persons who are ready for conscious co-operation leading to mutual welfare. Right and Reason are the working principles of this group. The best of them would not accept any particular advantage that they deny to others. In the third group we find militant nationalists and so-called men of action who despise thinkers and philosophers as mere dreamers. They are always prepared to fight for their rights regardless of the rights of other individuals and groups. This is the group that brings about world-wars and international conflicts. The above analysis has revealed to us the true parties concerned in the matter and has also given us some idea of their points of view. We also note that in the very nature of things, intellectuals will frame and put

forward programmes for human justice and social amelioration, but will lack the necessary driving power to translate them into action.

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As already noted above, the governments of nations are at present dominated by men who are guided by the Darwinian law of struggle for existence and survival of the fittest. The voice that arose in Nazareth nineteen hundred years ago is not taken seriously by men who profess to be followers of the Nazarene. The human race that is so slow to catch the celestial fire brought down to the earth by the Great Teacher is not going to be caught in the finely spun cobwebs of programmes put forward by intellectuals. Facing the bare facts we see around us nations whose very principle of existence is self-assertion associated with the destruction or enslavement of others. The passion for mutual destruction has reached such a degree that in the name of efficiency and national-preparedness, statesmen curtail the civil liberties of their own nationals and pile up huge debts which would seriously restrict the liberties of generations yet unborn. True reason and higher self-interest appear to be altogether absent in this mad world. In this state of affairs it is mere mockery to speak of fundamental human rights.

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The League of Nations has disillusioned humanity of the possibility of achieving collective security by negotiation and mutual agreement. The fond hopes of a United States of Europe has receded into the background consequent upon the onslaught on the established religion by two of the major powers and complete indifference to religion by several others. Will Durant writing in the *Saturday Evening Post* of

Philadelphia says: "Half of Europe has rejected Christianity—explicitly in Russia, implicitly in Germany. Two-thirds of Europe and half of South America have deposed democracy, have established martial law over life and industry, and have submitted to the rule of "supermen". Nearly all of Europe has put aside the ethics of Christ as incompatible with military vigour and has adopted the Nietzschean "master-morality" of power. In Russia and Germany, and in less degree in Italy, men have accepted these developments not as passing tyrannies but as a new religion capable of stirring their hearts to sacrifice and heroic enterprise. Perhaps Christianity like democracy is doomed by the victory of force over persuasion, of efficiency over freedom, of war over peace. The First World War did more harm to Christianity than all the Voltaires in history; the Second World War may complete its destruction. Possibly the age of Nietzsche has already begun."

* * *

Is there no hope for Europe and the world? Will not true Christianity rise up again as a civilizing force? Has the Man of Sorrows irretrievably lost ground to the prophet of Superman? Will not the wails of the world reach the Throne of Mercy? Has God forsaken His world? These are the questions that engage the attention of lovers of humanity all over the world. They are not anxious to consider programmes of fundamental human rights. For they know that humanity is divided against itself, and the assertion of fundamental rights by one section is the surest way of driving the men of the other section to trample upon those rights, if they can possibly do it; or they may discard their own rights and take refuge under a Dictator, "a Superman" who would perform the ruthless work of destruction

for them. In a divided house self-assertion by one side leads to self-assertion by the other and a conflict results. It is again a question of struggle for existence and survival of the fittest. We may sincerely wish that the whole of humanity should settle down as members of a united household, a large joint family such as we know in India, share the world's resources equally among themselves and live happily ever afterwards. The very laws guiding human evolution deny such a possibility.

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In an individual human life the youth of strife and self-assertion is followed by the middle age of sweet reasonableness and conscious co-operation for mutual welfare and then the last stage of self-abnegation and law of love is reached. The movement takes place as if it were in a straight line. The analogy does not hold good for nations and for humanity as a whole. In these cases the course of movement is something like the swings of a pendulum; or if we credit nations and humanity with the wisdom of conserving accumulated experience, the movement may be said to take place in a spiral ever expanding in its radius nevertheless swinging alternately from one direction to the other. Self-assertion has in it the seeds of self-denial and self-denial in its turn has in it the seeds of self-assertion. Earlier in this discussion we quoted the words of Sri Aurobindo to testify to the first fact that the seeds of love are found in the principle of co-operation that arises from the struggle for survival. What about the other fact? The course of Christianity and the successive stages through which a monastic institution passes illustrate the fact of self-denial leading to self-assertion. By practice and precept Jesus enjoined upon His followers, the virtues of poverty and humility. Early Christians and saintly

founders of monastic sects such as St. Francis of Assisi strictly followed the teachings of the Master. As the community of monks grew, the extreme self-denial of the individual monk slowly gave place to accumulation of wealth under the convenient pretext of making provision for the permanence of the community or the house. The Evil One who is ever alert often starts his game by whispering into the ears of a wearied monk, "Well, austerities are all right for you, but what about the poor brethren? Should you not keep back some funds for them? Seeing your extreme self-denial the faithful are bringing costly gifts to you; why should you distribute the whole of it to the poor in the streets? Are not the brethren also poor? Do keep back something for them; for after your demise the faithful may not respond so well as they do now." The poor monk succumbs to the temptation, never knowing that it was the Evil One that prompted him to take the decision. Accumulated property and along with it power and influence and other entanglements come. Self-denial thus swings on to self-assertion.

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A nation that is down and out seeks avenues for strengthening itself and finds them. When it has achieved what is wanted, it does not stop short, it goes a step further and becomes a menace to neighbouring nations. They then pounce upon it and despoil it of its goods; thereafter they fall out among themselves in the act of sharing the loot, then form fresh combinations and start the game anew. This in short is the international game that we are witnessing before our eyes day after day. Taking humanity as a whole we may note that the age of Right and Reason alternates with the age of Duty and Faith. Self assertion alternates with self-denial. Science has

ushered in new forces, and fresh experiences. Croesus of Lydia, if he were to return to the earth, will be dumb-founded to see the magnitude of the wealth owned by his successors, the modern multi-millionaires. What would strike him more than anything else is the ingenuity with which the present-day Croesuses are guarding their pile by hiring ministers of established religions, unscrupulous politicians and foremost intellectuals to do the job for them by proclaiming the fundamental rights of property. Property is the symbol of self-assertion. At a certain stage of progress of the individual and the nation, the acquisition of property is a virtue and also a necessity. At a certain other stage the distribution of accumulated property is a virtue and a necessity. The mistake is not in accumulating property but in continuing to accumulate it ceaselessly and limitlessly. The ancient philosophy of India has solved this question once for all by laying down the *Pravritti Marga* of self-assertion and accumulation of property and the *Nivritti Marga* of self-denial and distribution of accumulated property. If Europe is suffering today from the evil results of extreme self-assertion and the over-accumulation of property, India is suffering from extreme self-denial and the poverty consequent upon it. As we have already pointed out, the cure is contained in the malady itself, and tendencies are not wanting to show that the rhythm of national life will soon readjust itself in both parts of the world.

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Christianity will certainly persist as the higher doctrine of self-abnegation founded on the law of love. Let us also not forget that the teachings of Nietzsche will continue to persist as the lower doctrine of self-assertion founded on the Darwinian law of

struggle for survival. Although apparently contradictory as night and day, fire and water, rest and activity, and so forth, both the principles are necessary for the functioning of an well-ordered world. In the heat of temper, particularly in times of war, people are apt to forget the fact that Germans and Jews, Japs and Chins are all sons of the same Heavenly Father, no matter whether they fight among themselves or maintain an attitude of peace. Despair leads us to hope; darkness brings with it the expectation of light. "We need not despair, for life is a fountain of everlasting exhilaration. No creature of earth has so tortured himself as Man, and none has raised a more exultant Alleluia. It would still be possible to erect places of refuge, cloisters wherein life would yet be full of joy for men and women determined by their vocation to care only for beauty and knowledge, and so to hand on to a future race the living torch of civilization. But of such ashes a new world might well arise. Sunset is the promise of dawn." (Havelock Ellis—quoted in the *Unity*).

* * *

Now to come back to the proposed *Magna Carta* of the world. Although the practical realization of the proposal is extremely remote, it is very useful and of very great educative value to let people know that humanity has certain inherent fundamental rights which give men and women the necessary freedom for living a fuller life and sharing the world's resources as members of the same household. To achieve this the rich should be willing to give away some part of their property to the poor. We do not advocate for all men the extreme step contained in the advice "If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come *and* follow me,"

There is one thing which the world can nationalise and also internationalise and that is education. All men who are capable of profiting by it have a right to knowledge and enlightenment. The universities of the world should open their doors to rich and poor alike. The wealthy men of the world should make such endowments as to provide the best facilities for learning and acquisition of knowledge open to all men and women who are able to prove by strict intellectual tests their capacity to derive profit from such facilities. The labours of scientists and philosophers and of all men who labour and reach the peaks of learning are beneficial to the whole world, regardless of colour, creed and nationality. Why shouldn't the world as a whole help them to acquire that knowledge? The propagation of the fundamental and universal principles of religion is another direction to which the collective resources of the world could be directed. Health work such as the eradication of malaria is still another direction. The League of Nations as the one institution founded to express the collective will of the nations can do much, in spite of its past failures. Let us hear what the League has to say of its own future: "The present century has seen remarkable developments in every field of physical science, but perhaps an even more striking feature of the past two decades has been the effort to apply the method of scientific investigation to problems of human personality and relations, and to employ the results of research in physiology, medicine, chemistry and engineering for the betterment of conditions of life. There is in every part of the world an effort to improve standards of living in the light of modern scientific and technological advance: there is growing a clearer conviction that really to serve mankind such techniques must be employed not

merely to make enterprise more efficient and human existence more comfortable, but to minimise conflict between different elements of the population, to extend understanding and to build up an order based upon law whose sanction is free and common consent.

"If this may be said to be the desire of civilised peoples, the League of Nations has still much to do even in time of war. Count Carton de Wiart, who has for many years represented Belgium on League Committees dealing with legal problems and social questions, made this declaration of faith upon opening the recent (twentieth) session of the Assembly. It was in hours of darkness that men dreamt of the dawn, and that dawn, he was sure, would see the revival of the League, stronger and better adapted to the true possibilities of international life. The work of the League during this difficult period 'will be watched everywhere by men of goodwill. With them, I believe in a Higher Power which, in the words of Maurice Maeterlinck, has pity on the heart of man. I believe in human reason, which, where necessary, corrects its own shortcomings: and I believe with staunch faith in the dignity and freedom of mankind, which remain the condition and basis of all true civilisation.'

Upon this faith was based Count Carton de Wiart's conviction that efforts must be made during wartime to keep in being the essential services of the League—the research and wide human contacts maintained by the League Secretariat, the study of conditions of work continued by the International Labour Office and the juridical activity of the Permanent Court of International Justice, which reminds the world of an essential standard at a time when law is being transgressed."

Mayavati,
March 10, 1940

RAMAKRISHNA PARAMAHAMSA

BY PANDIT AMARANATHA JHA, M.A., F.R.S.L.,

Vice-Chancellor, ALLAHABAD UNIVERSITY

[Delivered under the auspices of the Sri Ramakrishna Math and the Gita Samity, at the University Hindu Hostel, Katra, Allahabad.—Ed.]

In a world overcast with strife, where princes and peoples are warring against princes and peoples, where self and greed and profit guide both political philosophy and action, where the plighted word is broken and no pledge is sacred, it may seem strangely ironical to celebrate the anniversary of a poor unlettered man, who spoke of love and joy and peace. International struggles are a reflection, on a larger scale, of the many discords in the lives of the nations themselves. In India alone, Shias quarrelling with Sunnis, Hindus fighting against the Muslims, the labourers against the capitalists, the tenants against the landlords, the Forward Bloc against the Congress, Hindustani against Hindi and Urdu,—there is not much trace of the vaunted spiritualism of the East. When the atmosphere is thus thick with discord and suspicion and mistrust, one hesitates to speak of the things of the spirit, of harmony, of divine mercy, of religious exaltation. For centuries, the leaders of nations have justified wars as a means to the establishment of peace. In Shakespeare's *Richard III*, we find the exhortation :

“In God's name, cheerily on,
courageous friends,
To reap the harvest of perpetual
peace
By this one bloody trial of sharp
war.”

Several centuries later, on November 11, 1918, Mr. Lloyd George, addressing the House of Commons, said :

“I hope we may say that thus on this fateful morning came to an end all wars.”

So late as October 1, 1938, Mr. Neville Chamberlain, referring to the Anglo-German Naval Agreement described it as symbolic of the desire of “our two peoples never to go to war with one another again.” But the nations are at war again and who knows when the war will end? And yet, despite these indications of darkness and doom, our faith in man's great destiny is not dimmed and we trust, not faintly but devoutly, that God fulfills himself in many ways and out of even these disasters may emerge a truer faith in the sanctity of human life and a living religion that shall influence every hour and every mood of men's lives. Sir Humphry Davy, the famous eighteenth century chemist and a President of the Royal Society, once said : “If I could choose what of all things would be at the same time the most delightful and useful to me, I should prefer a firm religious belief to every other blessing : for this makes life a discipline of goodness ; creates new hopes when all earthly ones vanish ; throws over the decay of existence the most gorgeous of all lights ; awakens life even in death ; makes even torture and shame the ladder of ascent to paradise ; and far above all combinations of earthly hopes, calls up the most delightful visions of the future, the security of everlasting joys, where the sensualist and the sceptic view only gloom, decay, annihila-

tion, and despair." Speaking at the University to a gathering comprised mainly of young and generous spirits still cherishing ideals, I have no hesitation in pleading for a religious life, not necessarily one of renunciation nor one of austerity, but a life that holds some things sacred, that has a standard of conduct below which one will not fall, that contemplates the distant end and is not content with the immediate gain, that looks on earthly activities as a prelude to a fuller existence, that holds fast to certain principles and truths and will not abandon them come what may, that expresses itself in cheerfulness and charity, and that has a profound sense of the ultimate mysteries of things. All our labour and toil, all our many activities, all our undertakings must be undertaken in a spirit of faith and prayer and sanctified by purity of life.

It is specially appropriate that we should study the life and teachings of Ramakrishna, who never sought to found a new religion or sect, and who held that there were as many paths as there were faiths: many names, but a single Truth. On his elder brother's death he became the priest of the Kali Temple of Dakshineswar; but he also took part in Vaishnava sankirtans. He went to a mosque, grew a beard, and called to Allah. He kept a picture of Christ in his room. An image of Buddha was placed there, too. God was present to him in astonishing wealth and sublimity, and from that presence arose a singular inward joy that surrounded and penetrated all his faculties. "Every path," he said, "leads to God. All religions are true. You want to go to the roof of the house. This can be done by the staircase, wooden stairs, or a bamboo ladder, or even by clambering over a rope. It can even be done with the help of a single bamboo." A man with such wonderful catholicity of view, who

declined creeds, who was interested in truth alone and not in the shibboleths that masquerade as truth, Ramakrishna has a special message for mankind today even more than for the men of his own generation.

Ramakrishna's raptures and ecstasies have been ridiculed by some sceptics. When he sang and danced and passed into samadhi, some people were apt to smile as if they saw through a trick. But mystics all over the world have been known to experience 'that secrete and blessed mood,' when the body is laid asleep and we become a living soul. Rabi'a, the mystic, as she saw the approach of dawn, burst into the following song in which God is addressed:

"O my Joy and my Desire and my
Refuge,
My Friend and my Sustainer and
my Goal,
Thou art my Intimate, and longing
for Thee sustains me;
Were it not for Thee, O my Life and
my Friend,
How I should have been distraught
over the spaces of the earth,
How many favours have been best-
owed, and how much hast Thou
given me."

Ruysbroeck, a German mystic of the fourteenth century, has this passage on The Supreme Meeting:

"Here there is a joyous and out-
flowing immersion in the essential
nakedness, where all the divine names
and all the modes, and all divine
reason, reflected in the mirror of the
divine truth, fall into simple ineffabi-
lity, in the absence of mode and of
reason. For in this boundless abyss of
simplicity, all things are enveloped in
joyous blessedness, and the abyss re-
mains itself uncomprehended save by
the essential unity. Before this essen-
tial unity, the Persons must give way,
and all that lives is God. For here is

nought but an eternal rest, in a joyous envelopment of loving immersion, and this is the essence, without mode, which all interior spirits have chosen above all other things. It is the dark silence in which all lovers are lost. But if we could prepare ourselves thus for the virtues, we should uncliothe ourselves, so to speak, from life, and should float on the wide expanses of this divine sea, and created things would no longer have power to touch us."

Milton, in his serious mood, wants to hear the pealing organ and the clear anthems which may, with sweetness, enough his ear, dissolve him into ecstasies and bring all heaven before his eyes. There need be no wonder, therefore, that Ramakrishna should have had the experience which he himself related thus :

"One day I was torn with intolerable anguish. My heart seemed to be wrung as a damp cloth might be wrung. I was racked with pain. A terrible frenzy seized me at the thought that I might never be granted the blessing of the Divine vision ! A sword was hanging in the sanctuary of Kali. My eyes fell upon it and an idea flashed through my brain like a flash of lightning. 'The sword ! it will help me to end it.' I rushed up to it, and seized it like a madman. And lo ! the whole scene, doors, windows, the temple itself had vanished. It seemed as if nothing existed any more. Instead I saw an ocean of the Spirit, boundless, dazzling. In whatever direction I turned great luminous waves were rising. They bore down upon me with a loud roar, as if to swallow me up. In an instant they were upon me. They broke over me, they engulfed me. I was suffocated. I lost consciousness and I fell. How I passed that day and the next I know

not. Round me rolled an ocean of ineffable joy. And in the depths of my being I was conscious of the presence of the Divine Mother."

Those who have not had such an experience or any experience comparable to it can only believe in others' testimony, for 'knowledge is of things we see'. They must be content with the statement that such an experience is possible, how or when or where no one can tell. Romain Rolland describes Ramakrishna as playing the part of a mighty spiritual dynamo. That also is what Aurobindo Ghose means when he says :

"In the life of Ramakrishna Paramahansa we see a colossal spiritual capacity first driving straight to the divine realisation, taking, as it were, the kingdom of heaven by violence, and then seizing upon one Yogic method after another and extracting the substance out of it with an incredible rapidity, always to return to the heart of the whole matter, the realisation and possession of God by the power of love, by the extension of inborn spirituality into various experience, and by the spontaneous play of an intuitive knowledge. Such an example cannot be generalised. Its object also was special and temporal, to exemplify in the great and decisive experience of a master-soul the truth, now most necessary to humanity, towards which a world long divided into jarring sects and schools is with difficulty labouring, that all sects are forms and fragments of a single integral truth and all disciplines labour in their different ways towards one supreme experience. To know, be, and possess the Divine is the one thing needful and it includes or leads up to all the rest, all the rest that the Divine Will chooses for us, and neces-

sary form and manifestation, will be added.”

What especially appeals to me in the teachings of Ramakrishna is the divinity with which he invests man, the high regard that he has for him, the nobility to which he elevates him. Mankind in general, not the Superman, is the object of his regard. Man, with all his faults, in all his weakness, in the sorrows that come in battalions, doomed to go in company with pain and fear and bloodshed, man who was described by Pascal as the glory and the scandal of the universe, man was held up by Ramakrishna as worthy of the highest respect. “Seekest thou God?” he asked. “Then seek Him in man! His Divinity is manifest more in man than in any other object.” He did not preach renunciation of or retirement from the world of men. The creed that enjoins departure from activity, seclusion in a hermit’s cell, dwelling in the forest, has appeared to me a selfish, or at least an unsocial creed. “We mortal millions live alone,” it is true; but there is no necessity of being even lonelier than nature requires. Escape from the world into a world of meditation and thought and prayer is good at times, but it should not be the normal rule. He deserves praise and is worthy of respect who dwelling in the world, doing the work of the world, discharging his duties as son, husband, father, as householder and citizen, yet treads the path of virtue and goodness.

Ramakrishna said: “There is nothing wrong in your being engaged in the work of the world. Do your work with one hand and with the other hold on to God. When your work is finished lay hold of God with both hands.” When he met Devendranath Tagore, he told him: “You have kept your soul for

God, while your body moves in the material world. That is why I have come to see you.” This realisation of the need for not neglecting the world makes Ramakrishna a teacher of singular service. His disciples wander all over the world as mendicant monks, but their motto is service. One day at Dakshineswar, while he was in a state of super-consciousness, he said:

“Jiva is Shiva (All living beings are God. Who then dare talk of showing mercy to them? Not mercy, but service, for man must be regarded as God.”

Vivekananda was present. When he heard these words he said to Shivananda:

“I have heard a great saying today. I will proclaim the living truth to the world.”

And thus inspired, the Ramakrishna Mission spreads its gospel of service, and both by example and by precept demonstrates its importance. Seneca said centuries ago that no man comes so near to the gods as one who shows kindness to men. Lying on his bed, in his last illness, Ramakrishna thought not of himself, but his lament was “How I suffer because no one needs my help today.” I have not come across in any literature or life of any saint a saying more heartening and more elevating than this. His grief was at the absence of opportunity for service. He was happy only when he could serve. Where there is suffering, his followers render help. Where there is sorrow, they bring solace. Where there is pain and fear and harsh discord, they bring the benediction of fraternity and sweet peace and harmony. In their many deeds of kindness and love, Ramakrishna lives for ever.

ALEXANDER'S THEORY OF SPACE-TIME

BY DR. SATISH CHANDRA CHATTERJEE, M.A., Ph.D., P.R.S.

[Dr. S. C. Chatterjee's article on "Alexander's Theory of Knowledge" appeared in the *Prabuddha Bharata* of December 1939.—Ed.]

In the philosophy of Samuel Alexander, a distinguished British neo-realist, Space and Time occupy the central position. It is an empirical philosophy in the sense that it is based on reflective description and analysis of experience. It takes all that is experienced by way of contemplation or enjoyment and analyses them into their ultimate constituents and discovers their relation to one another. The logical analysis of experience shows that all experience is a case of compresence between minds and external objects. This compresence or togetherness is a spatial and temporal relation. All physical things exist in space and time, So also minds exist and act in time and space. The mind enjoys itself as being somewhere in space, and mental acts are related in time. Further, the minds stand related to the objects in one space and time. This suggests that space and time are somehow basic to all things and minds, or to all being. Hence Alexander regards Space-Time as the ultimate reality, the matrix of all being. "Space-Time is the stuff of which matter and all things are specifications".¹ We should not speak of Space and Time as two distinct and separate realities. Space and Time have no existence apart from each other. The ultimate reality is Space-Time, the one indissoluble and all-pervasive stuff of all things, beings and entities. The mathematical entities of the American realists

are said to be neutral and seem to be far removed from the empirical world of space and time. In truth, however, they are constructions rooted in empirical Space and Time. They are only complexes of Space-Time. The neutral world of the American realists is seemingly neutral, but really 'filled with the characters of Space-Time'. The stuff of the world which is Space-Time may also be described as pure Motion in the sense that it precedes the movement of material bodies and even the generation of matter itself. A material body is constituted by particles which are not points but motions or groups of motions. Thus a flash of light, which is a kind of motion, is an instance of a very simple substance. Particular empirical objects are complexes of motion differentiated within Space-Time which is 'the one all-containing and all-encompassing system of motion'. 'Space-Time is an infinite given whole, and its elements are represented conceptually as point-instants or bare events; other empirical things or existents are groupings of such events, whirlpools within that ocean, or they are crystals in that matrix. But while a crystal may be separated from its matrix, empirical existents never can; they remain swimming in the medium of Space-Time.'¹

With regard to the nature of Space and Time there are widely different views. To the ordinary mind, Space and Time are two unlimited substances, which like two receptacles contain all

¹ *Vide Alexander's Space, Time, and Deity*, Vol. I, p. vi.

¹ *Op. cit.*, Vol. I, p. 183.

things and events respectively. Some philosophers treat them as mere appearances which are real for the finite mind but have no place in the ultimate reality which is spaceless and timeless. Kant believed them to be forms of sense-perception, which are empirically real but transcendently ideal. Many other philosophers hold that space is the relation of coexistence among things, while time is the relation of succession among events. According to Alexander, Space and Time are not merely the order of coexistence and succession among things and events, but are the stuff or matrices out of which things and events are made and of which they are in some sense complexes. As Kant observed rightly, we may think away particular things and events, but we cannot think away Space and Time as such. To think of Space and Time by themselves is to think of things and events, in their simplest and most elementary character. Space and Time are thus the primal stuff of all empirical beings or existents.

Space is presented to us in experience as something which contains distinguishable parts but is continuous, and which is infinite. The parts of space may be conceptually reduced to co-existent points, which again are not independent but continuous. In like manner Time is experienced as a succession of periods or durations, which may be ultimately distinguished into moments or instants with the help of intellectual construction. The distinguishable parts of time are not isolated but connected. Like Space, Time is infinite. One finite space or time has a surrounding space or time into which it sensibly flows. Thus Space and Time are continuous and infinite wholes which are not made up of parts but within which parts can be distinguished as fragments of the whole. The ele-

ments or ultimate parts of Space and Time are conceptually represented as points and instants.

Space and Time are commonly regarded as independent and separate entities. But they are really interdependent, so that 'there neither is Space without Time nor Time without Space; Space is in its very nature temporal and Time spatial.'¹ Time is a continuous succession of events. But successive events cannot be continuous unless they are somehow together or connected in Time. Hence there must be some continuum other than Time which connects different instants of time, past and present, earlier and later. It is Space that preserves the continuity of different moments of Time. Without such continuity among different parts, Time will be reduced to one moment or a mere 'now', and we cannot have Time as a continuum of successive events. If Time cannot be what it is without relation to Space, neither can Space be except through its inseparable relation to Time. Space is a continuous whole of distinguishable parts. Without a number of distinct parts within it, Space would be a mere blank. It would be a continuum without elements, which is no continuum at all. If therefore Space is to be a real continuum, it must contain distinctness of parts. The wholeness of Space as such cannot account for the distinctness of its parts. Hence there must be some entity not itself spatial which distinguishes and separates the parts of Space. This other entity is Time without which there would be no distinct parts or points in Space and Space itself would be a blank. Thus Time and Space are interdependent. "Without Space there would be no connection in Time. Without Time

¹ *Op. cit.*, p. 44.

there would be no points to connect".¹ It follows that there is no instant of time without a position in space and no point of space without an instant of time. A point *occurs* at an instant and an instant *occupies* a point. Hence there are no points and instants by themselves, but only point-instants or *pure events*. So also there is no mere Space or mere Time but only Space-Time or Time-Space. The real existence is Space-Time, the continuum of point-instants or pure events or motion. Space and Time when taken separately are not real existences but only abstractions from Space-Time as one indivisible given whole which is the stuff of all reality.

Space-Time as the continuum of pure events is more precisely described as a system of motions. Events or happenings are really different kinds of motion, although pure events are not the particular motions of finite bodies. Space has no motion by itself. It is Time that is the source of movement. 'Space may thus be regarded as generated by Time or as the trail of Time.' But we should remember that there could be no Time without a Space, in which its trail is left. 'Time as it moves from past through present to future is the occupation of a stretch of Space.' If Space by itself does not produce anything, 'Space as qualified with Time is the matrix of all being'.

Space-Time is, for Alexander, the stuff of all reality. Physics, psychology and mathematics all deal with the same Space-Time in different ways and different degrees of directness. The physical objects investigated by the physical sciences are parts of Space-Time as contemplated. Mental entities like mind, consciousness and self are complexes of Space-Time as enjoyed.

Mathematical and logical entities seem to be far removed from this empirical Space-Time, but in reality the neutral world of mathematical logic is filled with the characters of Space-Time. The time and space in which the mind experiences itself are mental so far as they are enjoyed by the mind. But they have the same characters and possess much the same intimacy of relation as physical Space and Time. Mind as a continuum of mental acts is in Time and always moves or goes on. "In itself the mind is a theatre of movement or transition, motion without end."¹ And our experience clearly shows that the time in which the mind enjoys itself is a part of the same Time in which it contemplates external objects. Further, the mind enjoys itself in some place and is in Space in the same sense in which it endures in enjoyed time. This however need not be taken to mean that the mind is like a spatial physical object. The mind is not in the contemplated Space occupied by physical objects. It exists and is spread out in enjoyed Space. Mental acts or processes have position and direction in the extensive enjoying consciousness of the mind. The Space in which mind enjoys itself is the same as that of the body in which it is. "I feel myself somewhere in my body or more particularly in my head".² Hence my mind is *in the same place* as the body or more specifically as the brain. Thus the Space and Time in which mind exists and acts are parts of the physical Space and Time in which the body concerned exists and acts. "Mind and body are *experientially* one thing, not two altogether separate things, because they occupy the same extension and

¹ *Op. cit.*, p. 48.

¹ *Op. cit.*, p. 95.

² *Op. cit.*, p. 101.

places as a part of the body".¹ Like physical Space and Time, mental space and time involve each other. There is no mental space without its time, nor time without its space. At any moment of our mental life, we have a mass of enjoyments which succeed each other in time and occupy definite places in the mental space. 'Thus enjoyed space is full of time and enjoyed time is distributed over enjoyed space. There is one mental space-time. Our mind is spatio-temporal'. This mental space-time is the same reality as physical Space-Time, since it occupies the space-time of the body, or more specifically of the brain. "What is contemplated as physical Space-Time is enjoyed as mental space-time".² Mathematical space and time, however abstract and non-empirical they may seem to be, are saturated with the characters of the same empirical Space-Time.

Empirical existents are found to possess two kinds of characters, viz., the variable and the pervasive. Some characters of empirical existents vary from one thing to another, i.e., are present in some and absent in others. Thus colour, materiality, life, consciousness are not the common characters of all existents, but are peculiar to some things only. But there are other characters which are pervasive and belong in some form to all existents. These are existence, universality, relation, identity, substance, causality, diversity, magnitude, number, etc. Thus every existent is (identical with) itself, is a substance of some kind, a cause of some effect, and so on. Of these two kinds of characters, the variable are called empirical, and the constant or pervasive are called non-empirical or *a priori*. Now variable characters are the *qualities* of things,

while the pervasive characters are the categories. Both these characters, however, belong to experienced things. That the pervasive characters are non-empirical does not mean that they are not experienced. Rather, they are the essential and universal characters of all experienced things whatever and, as such, may be called empirical in the wider sense of the word. 'The categories are the groundwork of all empirical reality. They are the constituents of all empirical existents. Life, mind and matter as empirical things are reducible to certain complexities of motions or spatio-temporal events. The categories are common to mind and non-mental objects. They are pervasive characters of all that is experienced by us. But from this we should not suppose that they are forms of experience which the mind imposes on the subjects of experience. Far from this being so, the mind and its objects are alike grounded in and constituted by the categories. We apply certain categories to certain things because there is something in the nature of things themselves which makes them amenable to those categories. The reason why the categories are applicable to all things is that they are the fundamental properties of Space-Time. 'They are, as it were, begotten by Time, on Space'. Things with their qualities are so many complexes in Space-Time. The categories being the fundamental properties of Space-Time must needs characterise all things, including the mind. The categories are properties of any space-time and so belong to all things which are really differentiations of Space-time. "The categories then being the fundamental determinations of Space-Time are the pervasive features of the experienced world."¹

¹ *Op. cit.*, p. 107.

² *Op. cit.*, p. 180.

Space-Time is thus the source of the categories or the non-empirical characters of existent things, which they have because of certain fundamental features of any Space-Time. As such, the categories cannot be properly defined. For to define a thing is to explain it in terms of simpler elements, whereas there is nothing simpler than Space-Time. For similar reason, the categories cannot even be described completely. Still we have no doubt as to their reality. 'Space-Time itself and all its features are revealed to us direct as red and sweet are'. They are to be accepted as something given and immediately apprehended by us. As the source of the categories Space-Time is not itself subject to the categories. For Kant the categories apply to objects of experience and not to the self which is their source. For Alexander the categories apply to the empirical things which are special configurations in Space-Time; but they do not apply to Space-Time itself. "Space-Time does not exist but is itself the totality of all that exists".¹ To exist is to occupy a space-time. Space-Time does not exist, for it cannot be said to occupy a larger Space and Time; but it is existence itself, taken in the whole. Space-Time is not universal; for there is no general plan of which Space-Time is an exemplification and of which there may be other exemplifications. Space-Time is the whole of which all spaces and times are specifications, and this whole cannot be repeated. 'Space-Time is not a relation, nor a system of relations, but it is relational in the sense that in virtue of its continuity there are relations between its parts and the relations are themselves spatio-temporal'. Space-Time is not a whole of parts, for it is not a whole constituted by its parts and related to

other wholes. On the other hand, parts and wholes arise in Space-Time as it lives and moves. It should not be called a whole of parts, but the whole or system of all existents. Strictly speaking, it is neither one nor many, but *the* one and only matrix of all being. Space-Time is not a substance, although it is sometimes loosely described as the infinite substance. A substance is an existent configuration of Space occupied by time and causally related to other substances. Space-Time as a whole has neither any configuration, nor any causal relation to other things. "In truth, infinite Space-Time is not the substance of substances, but is the stuff of substances"¹ It is the stuff of which all things are made. 'But it is not the supreme individual or person or spirit, but rather that in which supreme individuality or personality is engendered'. It has no 'quality' save that of being spatio-temporal or motion. All qualities belong to the existents which grow within it. Empirical existents are only crystals within the matrix of Space-Time which thus takes the place of what is called the Absolute in idealistic systems. It is an experiential absolute within which all things are finite complexes or incomplete parts. But it does not destroy the relative reality of finite existents. Rather, it supports and sustains them, just as the surrounding space from which a triangle is cut off secures its existence as a triangle. Empirical existents being configurations of Space-Time share in the reality which belongs to their matrix. 'Within this matrix there are progressive grades not so much of reality as of perfection. But everything that truly is is really. The One is the system of the Many in which they are conserved not the vortex in which they are engulfed'.²

¹ *Op. cit.*, p. 388.

¹ *Op. cit.*, p. 341.

² *Op. cit.*, p. 347.

Space-Time is the matrix in which all empirical things or existents arise as complexes of pure events or motions in various degrees of complexity. The world of things develops from its first or elementary condition of Space-Time which possesses no quality except the spatio-temporal quality of motion. 'But as in the course of Time new complexity of motions comes into existence, a new quality emerges, i.e., a new complex possesses a new or emergent quality'.¹ The 'qualities form a hierarchy, the quality of each level of existence being identical with a certain complexity or collocation of elements on the next lower level'.² The emergence of a new quality from any level of existence means that at that level there occurs a certain collocation of motions, possessing the quality appropriate to it, and this collocation possesses a new quality distinctive of the higher level. This quality and the collocation to which it belongs are at once new and expressible without residue in terms of the processes of the lower level from which they emerge. Thus material things emerge from simple motions of a certain complexity, which have the quality of materiality. Physical and chemical processes of a certain complexity have the quality of life. Therefore life is at once a physio-

chemical complex and is not merely physical and chemical, but a new complex with a new quality. Similarly, mind is a new quality which emerges from physiological or neural processes of some specific complexity. It is therefore not *merely* vital but *also* vital, and may be analysed without residue into vital processes of a certain complexity. The question that may arise here is: How to explain the emergence of new qualities in Space-Time, which characterise different levels of existence? Alexander thinks that the emergence of new qualities cannot be rationally explained by us. It is a fact which we find in the world, but cannot explain. 'It is something to be noted and accepted with the "natural piety" of the investigator'. The highest quality that has emerged from the pulsating bosom of Space-Time is mind. The next higher quality to emerge is deity which is different from mind. There is in Space-Time a *nisus* or urge towards deity and it is in travail with deity. Thus deity is some quality not realised but in process of realisation, is future and not present. God is not an individual being possessing the quality of deity. The possessor of deity is not actual but ideal. God as actual is the infinite universe of Space-Time with its *nisus* towards deity. Space-Time is thus the nurse of all being including matter, life, mind, and even deity itself.

¹ *Op. cit.*, Vol. II, p. 45.

² *Op. cit.*, p. 428.

A PROPHET THAT MADE HISTORY

BY SWAMI PAVITRANANDA

[The full-moon day of the month of Vaisakh is celebrated as the day on which Prince Siddhartha of the Sakya clan was born; it is also remembered as the day on which Siddhartha renounced the world and after years of spiritual Sadhana attained Enlightenment and became the Buddha; again it was on a full-moon day in Vaisakh Lord Buddha passed away into Nirvana having completed His great work. The approach of the holy day gives added interest to this article contributed by Swami Pavitranandaji, President of the Advaita Ashrama, Mayavati, Himalayas.—Ed.]

I

Sometimes an incident happens which attracts no notice but its result is very, very, far-reaching—it lasts for thousands of years and influences millions of lives; it creates history and moulds civilization. Some such incident happened about two thousand and five hundred years ago. A prince, though very young, disgusted with life and its vagaries, sick of the pomp and luxury of the royal household and weighed down with anxiety at the transitoriness of all earthly things, kicked off the prospect of a throne in search of something more permanent and more secure, and after a great struggle for six long years at last got the peace he sought. It was an individual affair. A human soul got release from the meshes of the world and reached beatitude. But on this small incident was built Buddhism, Buddhist civilization, and so many years after it actually occurred we recall the event with awe, reverence and inspiration.

The incident had nothing spectacular about it, but, was it a trifling thing? From one standpoint it is trivial, from another point of view it is just the reverse. For Buddha's realization of Truth marks a land-mark in the history of the world. Mankind in its grand march is going unconsciously—not knowing where the end is. In this great journey man suffers and man rejoices, but both his joys and suffer-

ings are short-lived, nothing, as it were, obeys any law that he knows—he is like a play-toy in the hand of Nature, he is an unwilling slave to the tyranny and oppression of Nature. But all of a sudden a man in flesh and blood says that he is beyond flesh and blood, that he is out of the reach of Nature, that he has reached the goal of life. Naturally such a person gives a turn to the history of human beings—he changes the route of the march through which mankind is going. Undoubtedly Buddha was one such great soul. In the history of the world Buddha stands by himself. In his life he did not follow the beaten path, but found out a path for himself, and even now he stands as a beacon light to the struggling humanity seeking spiritual help and guidance.

There are persons who doubt the very authenticity of the life of Buddha. They think that what passes as Buddha's life-history is nothing but a bundle of legends which have only a very uncertain basis. They find it difficult to believe—and they try to put forward logical grounds for their conviction—that there was at all any such personality as Buddha. When assailed by such attacks the followers of Buddha will have this consolation that not only Buddha, but many other prophets—such as Sri Krishna, Sri Rama, Jesus Christ—suffer from such unbeliefs. Whatever

may be the opinion of the historians or the result of historical researches, the followers of these prophets are legion and their number depends not on the verdict of history—affirmative or negative. And we must know that simply because the eye of an historian cannot reach, an event is not false or a personality is not spurious. Time existed in the bowels of the past even before the last limit of the historical researches, and as such there were, then, persons and their history. So where history cannot reach, we should look in for another kind of proof. We find that though the historians cannot vouch for the authenticity of the existence of some prophets, their teachings have moulded and are moulding human lives. Religious persons find proper guidance from the teachings left by them, and what these prophets told are testified in the lives of even modern saints. What does it matter if, suppose, we cannot prove the existence of Newton? It is enough if his Law of Gravitation proves true when tested. The very Law of Gravitation will indicate that there was a person named or like Newton though his parentage may be unknown to us. Similar is the case with regard to spiritual geniuses.

And in the case of Buddha, there is enough evidence to contradict the opinion of those who raise doubt about his earthly existence. Asoka's inscription at Lumbini, which was built in the twentieth year of his reign, points to the place where Buddha was born. We have got record of the councils which were held just after the passing away of Lord Buddha, to systematize his teachings. No doubt a large amount of legends have hidden to a great extent the real facts of the life of Gautama, but from them we can at least guess what are the basic incidents round which the devotion of the followers and disciples

have built up the great fabric, which now passes as the life-history of the great prophet.

II

The skeleton of the life of the Buddha is this : He was born as the son of a king. Though he was sheltered from the sight of the miseries and sufferings of the world because of his princely position, when he grew up he came into contact with them. A man of soft heart as he was and withal gifted with a reflective mind, he began to think seriously about the root cause of the human misery, till his frenzied thoughts drove him out of the royal household. He was seized with anguish to fathom the mystery of human life and its concomitant play of joys which are transitory, and sufferings which are not false. Following the religious tradition of the age, he mastered the intricacies of the Shastras and underwent severe asceticism. Finding them to be of no avail he applied his own common sense to the matter. He recovered his normal health and with iron determination set himself again to thinking about the mystery of the universe. It is said that that without which we cannot live must come to us. In the case of Buddha this was splendidly proved. He resolved to realize Truth or die in the attempt. His words have become proverbial : He said : "In this very seat let my body be dried up; flesh, blood and bones be reduced to atoms. But I will not rise without realizing the Truth, which is very, very rare." Further, "The great Himalaya may move from its place, the whole world may be destroyed, the sun, the moon and stars may fall away from their celestial spheres, opinions may cease to conflict, all the waters of the ocean may get dry, still I will not rise from my seat under the Bo tree, unless the Truth is revealed unto me."

And it is not to be wondered at if Gautama became the Buddha, the Enlightened One, that very night.

This incident is very significant. Many try to realize God and Truth, but very few reach the ultimate Goal. This phenomenon seems to be strange, if not heart-rending. But Truth which brooks no insincerity demands absolute loyalty from its devotees. So long as the mind of a man is attracted to anything other than Truth, Truth will remain hidden. When a man has burnt his boat completely and lives and lives only for Truth, he realizes It. There is no half-way house in religious life. You get the whole of it, or not at all. Your struggle for the realization of Truth may create in you some good tendency in your mind, which may be helpful, but unless you can say "now or never," the day when you will realize Truth will be indefinitely, if not eternally, postponed.

There is a tendency in devotees—all the world over—to indulge in indolent prayers and lifeless routine practices, but they should not be astonished if they make no progress in life. So Buddhism insists greatly on personal exertion. Buddha said to his disciple Ananda to be *आत्मदीप आत्मशरण अनन्यशरण* to make the Self as the light, the Self as the refuge and to depend on nothing else. Buddha asked his disciples to set aside all authority of traditions and scriptures; he asked them not to set too much value even on his own words, but to depend on themselves for the realization of Truth. For, in matters religious second-hand information is worse than useless. Everybody has to delve into the depths of his being for Truth, and as it is always there, one is sure to find it, provided he takes proper care of his actions.

III

Modern idea (should we call superstition) is that those who, after giving up all other interests, engage themselves in search after Truth are selfish, because they neglect the world and common worldly duties. But history does not supply one single instance with regard to any one who after realizing the Truth has not paid back his debt, if any, to the world thousandfold. The nearer one goes to Truth, the more he feels akin to humanity; as such his love becomes all-embracing. It is said that for seven weeks after Buddha had realized Truth, he remained immersed in the bliss, and then Brahma came down from heaven to wake him from that state and to inspire him to preach the fruits of his realization to the suffering humanity. Like the story of Mara, which is depicted with much imagery in Buddhistic literature, the story of Brahma also is nothing but an allegory suggesting that when Buddha got the beatitude, he was simply filled with sympathy for the world suffering through ignorance. He gave up any idea of enjoying the bliss all alone, and wanted to share that with others. Ramakrishna, the modern prophet, used to say that some persons (of inferior stuff) realize Truth and go beyond all bondage, but some persons, even after cutting off their own bondage, willingly come back to the earthly plane, in order to help mankind with spiritual guidance. There is no doubt that Buddha belonged to the latter rare group. Himself removing the source of his own ignorance, he courted the misery of earthly life to take as many souls as possible beyond the shores of bondage. And what a tremendous amount of work he did! For long forty-five years, walking on foot from place to place throughout the whole of the Gangetic valley, he summoned people with clarion-call to

come and receive the panacea against all miseries. In this he made no distinction of caste, creed, age or sex. In the history of the whole world, perhaps there is an record of any prophet, who has, like the Buddha, preached for such a long time and made so many disciples. Wherever he would go, people would flock round him to receive his message and become blessed. Buddha preached in the dialect of the people and so it became a movement. He, as it were, flung open the gates of heaven for one and all: excepting those who deliberately and stubbornly would not seek their own welfare, all received blessings from him. And yet how rational he was! He would ask his disciples not to lay too much emphasis upon the words, because they dropped from his lips, but to test the validity of his teachings by personal experiences. He ruthlessly discouraged any personal devotion to him, and exhorted all to follow the 'Dhamma.'

Buddha was also the first prophet to organize Orders of monks and nuns, "for the gain of many, for the welfare of many." Before and during his time, there were sannyasins, but there was no regular organization for them. Buddha had sometimes great troubles to manage the organization. There were occasions even when his own disciples flouted him. But never did he lose his calmness, not a single harsh word escaped his lips. He bore all with calm dignity and wonderful equanimity. It is difficult for us, ordinary mortals, to conceive what a strength of mind it is and how great is the sacrifice, when a man, whose thoughts have gone to a higher plane, willingly comes down to the ordinary level of existence and engages himself in the details of mundane affairs. And this Buddha did for the long forty-five years of his ministry. He bore this burden of misery, in order that the world may be

relieved of misery. It indicates his large heart, broad sympathy and self-sacrificing spirit. So it is said, that the present life of Buddha was the culmination of the five hundred lives of sacrifice which he had lived in the past.

IV

Those who are real prophets come to fulfil and not to destroy. There is not much difference between what was said before and what they say. Buddhism is now treated as a different religion. But the essentials of Buddhism are not very different from those of Hinduism. Buddhism may be called an offshoot of Brahmanism. Some find striking similarity between Buddhism and the Samkhya philosophy of Kapila. According to Max Müller, Buddhism is the highest Brahmanism popularised, the priesthood replaced by monks, and these monks are in their true character the representatives of the enlightened dwellers in the forest of former ages (Last Essays, second series 1901, p. 121). Buddha is said to be Vedajna or Vedântajna. We find the mention of the words, "Brahman," "Brâhmanya" in Buddhistic literature.

The main teaching of the Buddha is that the world is full of misery (*Dukkha*). The root cause of misery is desire. In killing desire (*Tanhâ*) lies the remedy against all misery. And he prescribed the eightfold path as a practical advice for removing all ills to which human beings are subject. The eightfold path is: Right Views, Right Desires, Right Speech, Right Actions, Right Livelihood, Right Exertion, Right Mindfulness, Right Contemplation. These are called the eight noble truths. Buddhism recognises the doctrine of Karma and re-birth just like Hinduism. Buddha perceived the whole universe as a system of law, originating from Avidya, which is however slightly different from

the Avidya of Vedanta. As a chain of causation man goes from birth to death and death to birth and suffers. If he can remove the Avidya, he is not to be born again, and in this earthly life he is free from misery. His own words are:

“Thro’ many a round of birth and death I ran,
Nor found the builder that I sought. Life’s stream
Is birth and death and birth, with sorrow filled.
Now, house-builder, thou’rt seen!
No more shalt build!
Broken are all thy rafters, split thy beam!
Scattered is all that made for consciousness,
By staying craving I have crossed the stream!”

Buddha’s message was intensely practical. He laid stress more on actions and conduct than on speculation. His idea was, when ethical virtues are developed, with proper meditation one can realize the goal of human life.

In this respect he greatly differed from the religion in vogue during his time. People in India during the sixth century B. C. were given to elaborate sacrifices and other ritualisms, and much energy was spent in speculations over the problems of life. So Buddha prescribed an altogether different line of action. There was no scope for prayer to God or any deity in his scheme of life. One has to follow the right line of conduct to kill his ego. But what one calls ego is nothing but a bundle of five Skandhas, as they are called in Buddhism,—namely, Rupa (body), Vedana (feelings), Sama (sense perceptions), Samkhâras (or Samskâras, tendencies of past lives) and Viññana (Sanskrit Vijnâna, cognitions or mental activities). Through analysis and meditation, ego is reduced to zero, and the cultivation of moral qualities

helps one to develop the religious sense.

But there is one difficulty. Under the inspiration of a spiritual genius, one can easily hope to develop his moral qualities and believe that he will conquer everything by his own self-effort. But what about the case of those who strive hard and fail, who try their utmost but cannot control the vagaries of their mind? Man in infinite ways finds that there is a power over which he has got no control, and miserably feels his helplessness. Under such circumstances naturally he longs for a prop, a support. He cannot be satisfied with abstract philosophy or mere moral precepts. So Buddha who was silent about the question of the existence of God was made into a God. बुद्धं शरणं गच्छामि (I take refuge in Buddha) became the first and foremost thing in the life of the monks of the Order which Buddha founded. And as time passed, elaborate ritualism was introduced in Buddhism, different interpretations were put on the sayings of the Blessed one and different schools of philosophy arose. This is the history of every religion. Posterity finds it difficult to keep the message of the Prophet in its intrinsic purity; followers intellectualise away the main teaching and give interpretation to that in the light of their own weakness, till it is very difficult to find what the prophet actually meant. But this state of affairs has got this redeeming feature that it gives rise to the birth of another new prophet who prescribes things according to new times and circumstances, and thus “one good law does not corrupt the whole world.”

V

Much dust and storm has been raised over the question whether Buddha believed in the existence of Atman or Brahman, and whether Nirvana is nihilism or does connote some positive

reality. There are two distinct schools of thought with regard to these questions, each wanting to draw support for its belief from the teachings and message of Buddha. Without going to polemical discussions this may be said that common sense points out that when you go beyond life and death, beyond joys and sorrows, it cannot be all void. You cannot love without having an object of love. You cannot have realization without an object of realization. 'Bottomless Ocean' may be a figurative expression, but you cannot have an ocean without a bottom. If the universe is simply a changing phenomenon, if the Self is nothing but a conglomeration of five Skandhas, even to perceive that you must take your stand not on deep void, but on something positive, solid. Buddha was immersed in deep bliss for several weeks when he got enlightenment. Now it cannot be something nothing which is the source of so much joy. At best we can say, that when everything phenomenal has vanished, we do not know what remains. It is like Brahman of the Vedanta, which is beyond all words and thought, but is indicated only by 'Not this,' 'Not this.' Similarly we cannot describe the state which we experience in Nirvana. With our eyes we cannot see the excess of lights, with our intellect we cannot measure the waters of the ocean or the sands on the sea shore. It was for this reason that the Blessed One was discreetly silent about what happens in Nirvana. You cannot say what sugar tastes like; you can only describe the taste of sugar by saying it tastes like sugar. The best thing to know the taste of sugar is to have sugar and taste that. Very practical in his advice as Buddha was, he cited the story of a man struck with an arrow, when the Lord was pressed too much for an opinion about the existence of cosmic soul by one of

his disciples. When a man is pierced with an arrow, and bleeds, should he bother himself with the question as to who struck the arrow, who made the arrow, and so on, or he should at once find some way of taking off the arrow. In the similar way, we are in a burning cauldron of misery and distress, the immediate thing for us is to remove our sufferings. So we should not engage ourselves in philosophical discussions about misery or what happens when misery is removed. From that we cannot say that Buddha denied the existence of Atman. A man with a stick goes. You say that the stick is not the man. Does that indicate that the man does not exist? In the history of the world, Buddha was not the only prophet who got enlightenment. Other prophets also got similar experiences, when their mind became calm and tranquil. We must compare the state of Buddhistic Nirvana with the experiences of other prophets. All prophets say that when the wind and waves of the mind are silenced, you get a kind of bliss, which cannot be described in the terminology of human expression, but it is not something nil. It is positive—so positive that nothing earthly can approach it. So Vedantic Moksha and Buddhistic Nirvana are the two sides of the same coin; the thing is the same, but the descriptions differ. They are the photograph of the same thing, but look different as the positions from which photographs have been taken differ.

VI

If Vedantic and Buddhistic positions are so very similar why is it that Buddhism is no longer in evidence in India? Buddhism which spread throughout India and abroad is now represented in the land of its birth only by a few handful of persons. Some say it was due to the persecution of the Buddhists by

the Hindus, and they cite the instances of Samkara and Kumarila Bhatta raging war against the Buddhists. What Samkara and others did was a polemical warfare against those Buddhists who decried the Vedas and the Vedic religion. But Buddhism existed in India even in the eleventh century. It was due perhaps more to the persecutions of the Mahomedans than to the ill-treatment of the Hindus that Buddhism dwindled in India. For Buddhism lived in India side by side with Hinduism for about fifteen hundred years. But this was not the only reason. Everything has its decay. In time the message of every prophet finds feeble

expression in the lives of the followers. There was much corruption amongst the monastic order of Buddhism. But the greatest factor which has contributed to the absence of Buddhism in the present day India is perhaps the fact that Hinduism has great assimilating power. Hinduism has engulfed Buddhism and has made Buddha into one of the ten Incarnations. Buddha has become a deity of the Hindu pantheon. Buddhism was a reformist movement within Hinduism. In course of time Hinduism absorbed what was essential and worthy from Buddhism and now Buddhism has been absorbed in Hinduism.

THE LIFE DIVINE

["The Life Divine" of Sri Aurobindo was first published in the "Arya" from August 1914 to October 1916. Thoroughly revised and enlarged it has now been put into book form. Volume I consisting of 28 chapters is out and can be had from The Arya Publishing House, 68, College Street, Calcutta: Pp. 441. Price Rupees Six. Vol. II is announced to be in the press. We give below a summary of the main topics dealt with in Vol. I, which indicates the next stage in the development of the human race and works out a synthesis of the partial views of life expressed by various systems of philosophy. After the publication of Vol. II, we hope to present in the pages of this journal a fuller study of the thought developed in this great work, which aims at the harmonizing of the ancient philosophy of the Aryans with the results of modern thought by providing a synthesis of the teachings of the Vedic scriptures with the doctrines of modern science.—Ed.]

1. All problems of existence are problems of harmony. When apparent opposites become reconciled harmony is established. Matter has evolved successively into Life and Mind, the next steps of evolution are Supermind and Spirit. When these are reached Matter and Spirit which are apparent opposites would stand harmonized. Man aspires after God, Light, Bliss, Freedom and Immortality, although apparently he is far away from these, he is on the pathway to realise his high aspiration.

2. Matter, life and mind are one energy triply formulated. The materialist cannot persist permanently in matter. Advancing knowledge should be based

upon a clear, pure and disciplined effort. The knot of our bondage is at that point where the external draws into oneness with the internal. The human will strives for infinite life, knowledge and power. It is not an empty quest, for the collective will of mankind is omnipotent.

3. The ascetic has as much right of denying matter as the materialist has of denying Spirit. Intellects are limited through the limitation of the field of experience and enquiry. Worlds beyond ours exist. Psychic phenomena are proofs of the suprasensible. The possibility of cosmic consciousness is admitted

by psychology. Asceticism is due to world-weariness.

4. The impersonal and the personal, Being and Non-Being, silence and activity can exist simultaneously in Brahman. Buddha attained Nirvana; at the same time he is the greatest hero of action. Reality is omnipresent.

5. The One as well as the Many are real. Of the three general forms of consciousness, the individual, the universal and the transcendent, the last one is currently known as God. This division leads to the belittling of the first two. Brahman should be viewed as integral. "We can attain to the highest without blotting ourselves out from the cosmic extension." Expression and freedom from expression can be harmonized.

6. The universe and the individual are necessary to each other to make the ascent towards reality. "God having entirely become Nature, Nature seeks to become progressively God."

7. Man on dividing himself from God has become subject to the dualities of life and death, good and evil, joy and pain etc. This is the fall of man given in the Hebrew Genesis. The recovery of the universal in the individual will be his redemption. Our present consciousness and sense-organs may not be sufficient to comprehend all the values of the universe. Man's power of imagination and intuition has enabled him to conceive a higher existence. The Conscious Being involved in matter made it possible for man to appear in matter and as a further step man will manifest God in the body.

8. Pure reason leads us from physical to metaphysical knowledge. Manas is a sixth sense and is capable of obtaining direct experience without the help of the senses. Sense-mind can also be employed for developing other senses. The faculty of mental awareness can be extended. The sages of the Veda and

the Vedanta were guided by intuitional knowledge which sees things whole. Reason proceeds by analysis and division.

9. It is only the illusion of quantity that makes world-systems appear to us more important than ant-hills. To Brahman there are no whole and parts, but each thing is all itself and benefits by the whole of Brahman. Pure existence is an Absolute and in itself unknowable by thought. Movement in Time and Space is a Force.

10. The successive modifications of the primitive Force give rise to the five elements of the old Indian physicists. Knowledge-force, desire-force and action-force are the three streams of one original Power. Force is inherent in Existence and has the dual potentiality of rest and movement. Consciousness is present in plants and metals also; the Force that builds the worlds is a Conscious Force.

11. "From Delight all these beings are born, by Delight they exist and grow, to Delight they return." Pain and Suffering are caused by the limitations of an egoistic existence. The attempt to read an ethical meaning into Nature is an act of self-confusion. The evil and suffering in the world cannot be explained on a theory of an extra-cosmic moral God.

12. The philosophical systems starting from the three conceptions of Maya, Prakriti and Lila become harmonised in an integral view of life and the world. The individual mind living on the surface suffers pain, pleasure and indifference, but all these varied experiences are assimilated with impartial delight by something in our deeper existence and are returned to the surface in forms of strength, character and knowledge. "The truth of ourselves lies within and not on the surface." In witnessing tragic dramas we find enjoyment,

because we are detached. The ascetic who views the transcendent Bliss treads the path of indifference. The ancient Vedic sages viewing Bliss as universal adopted the path of surrender and loss of ego.

13. The Law of evolution formulated by biology is the same as the old Vedantic truth of the Universal developing itself successively in Time. Essential being becomes active being by the power of Maya. The lower Maya has first to be embraced and then overcome; the higher Maya has to be overpassed, then embraced. Mind is a faculty for seeking knowledge, it is not the power which knows and guides universal existence. Mind is a reflective mirror; Reason is but a flickering light. Where the activity of the mind is stilled Cosmic Consciousness comes into play.

14. The Supreme Reality is one and undivided. Existence-Knowledge-Bliss is not a triune but a unity. The mind of man as it is constituted functions by delimiting and grasping parts of the whole; it normally comprehends the Many. The Supermind is vast and limitless and is capable of being aware of the One and the Many. It is a principle of active Will and Knowledge and is the creatrix of the worlds. Mind having arisen from the Supermind has the potentiality to go back to it.

15. The general determining harmony of the universe points to the personal aspect of the Deity. Time, Space and Causation are implied in the development and progress of the world. The Supermind unifies successions of Time and divisions of Space. What is an apparent discord to the mind would be an ever-developing harmony to the Supermind. Each thing in nature is governed by an indwelling Vision and Power. Knowledge links the knower to the known; in knowing myself the knowl-

edge, the knower and the known become one. The all-apprehending Truth-consciousness is near to us and can be grasped.

16. Truth consciousness or the Supermind is the link between the Divine consciousness and the human mind. The Divine Consciousness is not limited, it can take more than one enduring poise. In the Supermind itself there are three general poises. The first founds the unity of things; the second realises itself as the soul-essence in the varying soul-forms, the third is a blissful dualism in unity. Advaita, Visishtadvaita and Dvaita become harmonised from this view-point.

17. There is no separatist egoism in the divine life. The divine soul can enjoy unity with God and oneness with other divine souls.

18. Mind by its very nature parcels out things from an indivisible whole; when it tries to conceive a real whole it falls into the abyss of the infinite and ceases to function. Mind cannot possess the infinite, it can only be possessed by it. Ignorance starts from the soul's ignoring the fact that all others are also itself, this ignorance is further deepened for man by his self-identification with the body,

19. The Law pervading the universe exhibits the creative power of mind, behind which the Supermind is ever present. The Force that manifests as life is maintained by unceasing distintegration and renewal of substance. Death is only a phase of life. Nothing perishes, there is only renewal. There is a continuity in the Life found in metals, plants and animals. In trance the outer life is withdrawn into the subconscious and the inner being into the super-conscious. Life is always a middle term between mind and matter, it is omnipresent and manifests itself through matter.

20. Mind is involved and sub-conscious in Life, just as Supermind is involved and sub-conscious in Mind. Individual life is brought about by the dividing operation of Mind and is subject to Death, Desire and Incapacity. All Matter is food, the life-force is the food of the body and the body the food of the life-force. The individual can accumulate experience only by constantly changing his form, hence the necessity of Death. The individual aims at growth and expansion and attempts to aggrandise by absorbing others. Desire and Hunger are manifested in this attempt. When the joyous sacrifice of interchange is established the law of Love supplants the law of Hunger, the law of Unity takes the place of the law of Division and the law of Immortality that of Death.

21. Life in its material status is subject to the mechanical energies that determine the relation between form and environment. Hunger and desire, mutual devouring and the struggle to increase characterise Life in its vital status. This is followed by the third status where the law of love governs and fulfilment of Life is sought by mutual giving and fusion. The fourth or final status is reached in the unity and freedom of the spirit.

22. Evolving Life passes through the material, the vital and the mental phases and strives to become one with the universal. When individual human lives become harmonised in the universal they live in themselves and in each other. Poets, prophets, mystics, great intellects and the great souls of humanity obtain glimpses of the ideal with flashes of revelation. In his present status of mind, man is aware only of a small part of his being, he is separated in his body, his life and his mind from the universal, he does not know himself and is incapable of knowing his fellow-creatures.

Again Matter, Life and Mind war among themselves, man therefore seeks to arrive at a harmony. He should seek above himself for the reconciling power and knowledge.

23. Life involved in an inconscient urge passes into a state in which it is eager to possess but feels limited in capacity, thence it attains a third state where it seeks to receive and give itself and finally realises the divine unity of souls where there is no difference between the possessor and the possessed. We have a surface-mind and a subliminal mind, a life involved in the physical body and another that transcends physical death, a surface desire-soul and a subliminal psychic entity; even in our material existence besides our physical body we have our vital and mental sheaths. Self-knowledge is impossible unless we go behind our surface existence. By its very nature mind acts by division. Our embodied existence tries to defend itself by maintaining the division. When by the spiritual change this defence breaks down, the person may become outwardly inactive or behave like a child, a madman or a disordered soul. Only the descent of the Supermind can establish in us a harmony that would overcome all dualities.

24. Although Matter in a certain sense is unreal and non-existent, on deeper analysis it is found to be the formal basis of objective knowledge, action and delight of existence. "He arrived at the knowledge that Matter is Brahman" (Taittiriya Upanishad).

25. The principles of ignorance, inertia, division and struggle characterising Matter impose upon the vital and mental existence emerging in it the law of pain and suffering.

The struggle is unavoidable, it drives the finite-seeming man to seek the infinite within him. Narrower truth, lesser light, and lower will appear as

error, darkness and incapacity to the divided Mind. A supramental spiritual being will impose on his mental, vital and bodily workings a law higher than that of the dividing Mind. The transformation of the mental to supramental can be achieved here on earth and the human personality may arrive at a divine use of mind, life and body.

26. There are five degrees of our being: the material, the vital, the mental, the ideal and the spiritual. Matter, Life, Mind, Supermind and Spirit form an ascending series. The world beyond this material world is determined by life and conscious desire. Beyond this is the world where Mind is the determining factor. At a higher reach Supermind and still higher a pure Bliss, a pure conscious Power or pure Being replace Mind. Our material world is the result of all others. The ascent of man from the physical to the supramental must lead to the conquest of the lower principles by Supermind and its liberation of them into a divine life and a divine mentality.

27. "The Divine descends from pure existence through the play of consciousness-Force and Bliss and the creative medium of Supermind into cosmic being; we ascend from Matter through a devel-

oping life, soul and mind and the illuminating medium of supermind towards the divine being. The knot of the two, the higher and the lower hemisphere, is where mind and supermind meet with a veil between them. The rending of the veil is the condition of the divine life in humanity." Mind is essentially that faculty of Supermind which measures and limits. Mind once existent, Life and Form of substance follow. Where one principle is manifest in Cosmos, all the rest must be present and at work.

28. The Overmind with its brilliant golden lid veils the face of the greater Truth from our sight. This is the power that at once connects and divides the supreme knowledge and the cosmic ignorance. The Overmind can view the harmony of all religions, all philosophies and apparently conflicting theories. The Evolutionary Mind can make selective harmonies, but it cannot arrive at the harmonic control of a true totality. The existence of intuition and revelation, and the vaster ranges of experience of mystics and spiritual men point to the possibility of mind transcending its limitations. A divine Life in the manifestation is the inevitable outcome and consummation of Nature's evolutionary endeavour.

ABU KASEM'S SLIPPERS*

BY PROF. HEINRICH ZIMMER

Story-telling through the ages has ever been both a serious business and a merry diversion.

Year in, year out, stories are conceived, printed, devoured and forgotten. What remains of them? Only a small part, but this part, like a tiny seed, is blown across the generations and remains for ever a perpetual source of mental nourishment for many peoples. From time to time forgotten, it is nevertheless always being rediscovered and revived.

The greater part of it originates from distant epochs and strange far-away places, but to this part each one of our own poets adds something of his own, and so the little seed endures.

Folk-lore, and all that was akin to it, has long been included in the realm of History, of Literature, Culture and Aesthetics, but Psychology has its own claim upon it, as is proved by its manner of reading those timeless symbols.

Psychology brings to light within those ever re-created structures what hitherto had lain in darkness.

Take the tale of Abu Kasem and his slippers.

These slippers were as famous and eventually as proverbial in Bagdad as the great money-grubber and miser, Abu Kasem himself. For each and everyone these slippers symbolised the filthy avarice of their owner. Abu Kasem was wealthy—though he endeavoured vainly to conceal the fact—but even the poorest man in Bagdad would have been ashamed to wear his slippers. Miserable, patched, known to every cobbler in Bagdad, whose patience they tried as rigorously as

they fostered their trade, they grew at length to be a byword in the city. To mention them was to express absurdity in a few syllables.

Every day, these wretched slippers on his feet—the outward sign of his inward niggardly soul—Abu Kasem shuffled through the bazaar. One day he struck a lucky bargain, acquiring for a song a great consignment of crystal bottles. A few days later he capped the deal by purchasing the whole of a stock of *attar* of roses from a bankrupt perfume dealer.

The combined stroke of luck was much discussed in the bazaar. Any other than Abu Kasem would have celebrated it amongst his business associates in the usual manner by giving a little banquet. All that *his* good humour inspired, however, was to give *himself* a treat, a rare indulgence. He would go, he resolved, to the public baths, a place he had not visited for some little time.

In the ante-room where clothes and shoes are kept, he met an acquaintance of his, who spoke to him, severely concerning his slippers. Abu was just in the act of removing them and their impossible condition was particularly apparent.

His friend, with great earnestness, urged him to cease making himself the talk of the town. So successful a business man, said he, must surely by now be able to afford a new pair of slippers. Abu Kasem looked long and silently down at the wretched footgear that had

* Translated from the German by Ruth Tenney and Anneliese Braun.

become so dear to him. At last he said, "I have been considering the matter for a long, long time but they are not yet worn enough to be unusable to me."

So saying, he and his friend, having completed their undressing entered the bath.

While Abu Kasem was enjoying his rare treat, the Kazi of Bagdad also came to have a bath. Abu Kasem finished his before the exalted one and returned to the changing-room to dress. But where, oh, where were his slippers? They had completely disappeared. In their place, or nearly exactly in their place, stood another pair—beautiful, apparently brand new. Could they be a present, a little surprise from his friend who simply could not bear it any longer to see his wealthier acquaintance going about in such worn out shoes? Was it a means of ingratiating himself perhaps with his prosperous associate by a delicate attention? Whatever the reason, Abu Kasem pulled the slippers on his feet, and feeling relieved to be spared the pain of spending precious money for a new pair, left the bath house with a clear conscience.

When the Kazi returned from his bath he was in a high state of fury. His slippers were nowhere to be found. Search as they might his slaves could not discover them, but in their stead lay a horrible pair of patchwork atrocities, which everyone recognized as the well-known gear for Abu Kasem's feet.

The Kazi in his rage ordered the miser's arrest. Seizing Abu Kasem in his own house with the slippers of the Kazi on his feet, the Kazi's men imprisoned him, and a pretty penny it cost him to save himself, for his wealth was known to be fully as great as his avarice. The price, therefore, of his release was set accordingly; but for the sum he did at least get back his dear old slippers!

Returning home in a fit of outraged

ill-humour he threw out of the window the long-cherished but ill-omened ones. They dropped into the Tigris which flowed muddily beneath his house.

A few days later some fishermen thought that they had caught a remarkably heavy fish in the river, but it proved to be only the patched slippers of the old miser. To increase their disappointment the hobnails which Abu Kasem had added in an excess of economy had made holes in their net.

The irate fishermen slung the slimy, water-logged things through an open window into Abu Kasem's house. Hurting through the air they landed with full force on a table, the very table on which Abu Kasem had arranged in rows the valuable crystal flasks which he had so recently and so favourably bought. Their value was still more enhanced as he had since filled them with the precious *attar* of roses all ready for sale. The slippers dashed the whole lovely array to the floor. There they lay—a dripping pile of fragments covered in slime.

The story-teller from whose pen we know Abu Kasem's tale does not attempt to paint for us his sorrow.

"Miserable slippers," moaned the poor wretch, "never again shall you cause me harm." So saying he seized a spade, went quietly and quickly to the garden and dug a hole in which to bury the ill-omened things.

Now a neighbour who was immensely inquisitive about all that went on in the rich man's house, in a spirit of ill-will not unusual to neighbours, noticed these strange proceedings.

"There cannot be any doubt about it," thought he to himself. "The miser who has plenty of servants is digging a hole in his garden. He is digging in secret and mystery. It is clear that he must be unearthing a treasure."

The neighbour thereupon went in all haste to the Governor and informed against Abu Kasem. Whatever treasures are found by one who digs for them belong by law to the Kalif. The earth and all that is concealed within it is the property of the ruler of the faithful. Abu Kasem was summoned at once before the Governor. His explanation that he was merely digging a hole to bury a pair of old slippers provoked the utmost mirth. Did one ever hear of a suspected man defending himself in a more ridiculous manner? The more he persisted in his statement the less they believed him and the more punishable he became. The Governor already counting upon a new acquisition of treasure was stern, and the crestfallen Abu Kasem was again obliged to purchase his freedom for a heavy sum of money.

Now he grew desperate and wished the ill-omened slippers to all the devils that be, but how to get rid of them?

This time he would take them right out of the town. So off he went and dropped them into a far-away pond. As they sank into its glassy waters, he drew a deep breath of relief. He was rid of them at last. Could the devil have had a hand in this affair? The pond happened to be a reservoir from which the town drew its supply of water. The slippers drifted into the lead pipe and obstructed it. The attendants for the water supply were summoned to repair the damage. Finding the slippers (and who did not identify them at sight?) Abu Kasem was immediately summoned before the Governor and accused of polluting the public water supply. Again he was clapped into jail. Again he was convicted and fined, even more heavily this time than on the two previous occasions. What could he do? Once more he paid. Once more he was free. The treasury, however, does not appropriate

what is not its due, so once more were returned to him his dear old slippers. This was the last straw. This time he would put an end to them and their tricks for good and all. He would burn them. But first as they were still damp he put them on the upper balcony of his house in the sun to dry. A dog on the balcony of an adjoining house saw the queer things lying there. They caught his fancy. Leaping across he snatched up one of them. As he was playing with it he let it drop from the balcony into the street. The wretched slipper, dropping from a considerable height, struck the head of a woman who happened just at that moment to be passing Abu Kasem's house.

She was pregnant, and the sudden shock together with the force of the blow caused the poor woman to have a miscarriage. The husband then ran to the Kazi, claiming compensation from the miser. Abu Kasem was nearly out of his mind, but what could he do but pay?

Before leaving the court, however, to stagger brokenly home he lifted the fatal slippers imploringly above his head, exclaiming in a voice so vehement that it sent the Kazi into fits of laughter.

"Oh! most noble Sir, these are the ill-omened cause of all my suffering—these cursed slippers. It is they that have reduced me to beggary. May it please your lordship to decree that I be held no longer responsible for the harm which they will still undoubtedly cause?"

The Oriental story-teller concludes his curious tale with the following words:

"The Kazi could scarcely refuse him this request and Abu Kasem had learned to his great cost all the evil that ensues from not changing one's slippers often enough."

Is this the whole moral, the entire underlying seriousness beneath this absurd tale? A trivial counsel. Not to

become a slave to avarice. What does it unriddle, then, with its significant unfolding of accidents always ending with the return of the beloved slippers to their master?

He has patched them as doggedly and as persistently as he has worked to build up his wealth. He is as attached to them, wretched as they are, as he is to his own fortune. They are the grimace under which his well-being is concealed. They are its mask. Without this hidden significance they would scarcely have become so colourfully patched, so noted for their originality, so proverbial in the town, and they would not have been so long preserved in the heart of their master.

To others they were the symbol of Abu Kasem's mean self; to him they stood unconsciously for his highest and most consciously tended virtue, his avarice. Abu Kasem is not only a miser but miserliness possesses him; it has grown into an independent part of himself; it holds him in its spell.

It is characteristic that he will not allow any servant to attend to his slippers. He hates to part with them. They are his fetish. They are permeated by his own overpowering spirit. They have absorbed the passion of his life. He cannot free himself from the secret power they have over him. He even goes about their destruction with passion; there is something of the "crime passionelle" in the grim pleasure he takes in being quite alone with his two victims. And the passion is reciprocal. That is the point of the story.

The two slippers are like two dismissed dogs who after a long life in common with their master have become part and parcel of his being, always finding their way back to him. As he sends them away they become independent factors; but only to return to him again. In their fidelity they seem to develop a

kind of innocent malice. Their offended love seems to revenge itself on the treachery he shows in wishing to divorce himself from the symbols of his ruling passion.

However one looks at them it is the things one views that remain the actors. Gradually and involuntarily permeated with our own tense feelings, they become in the end magnets for us, spheres of power which draw us irresistibly to them.

Abu Kasem does not perceive the characteristic which holds sway over him. He does not admit that the obvious materialisation of his character makes him both a laughing stock and a byword in the town. He is too close to his own avarice to perceive it himself. He only sees in others his own shadow picture, the negative as it were of himself, and he calls that opposite trait a lesser business sense, carelessness, waste or foolish extravagance. Now what is reality to each of us and how is it formed?

Let us imagine a person gazing out of a window upon trees, upon a leafless grey of branches. As he looks, out of this tangle of boughs there takes shape a face, strange, something half-way between human and animal, scarred, perhaps, with a wide open mouth and weird expression. It looks at him and is easy to find again. The next day, however, in another light it is gone. In its stead perhaps another face emerges in a different place out of the network of branches.

Now the outside world and what goes on in it is just such an intermingling of lines, and out of these lines, un-willed, unsought by us, figures and faces are formed and come toward us. We must accept these faces; we must lift them out of the unrelated tangle they are in (making of that tangle a related whole in itself), and we must relate them to ourselves.

We have never actually seen these faces before anywhere, yet somehow we are familiar with their like. Unbidden by us, they emerge out of our own selves, and spread themselves quite naturally upon a formless tangle that seems to lie in readiness for them. They bring a kind of order into this tangled disorder. It depends on the slant of the light whether or not we find the same faces again. Perhaps the next time where they were will be nothing.

Just so we look into the world and, as light falls upon it, it shapes itself before our eyes. Just so we look upon the sand grains of the universe, and they too take form for us, becoming intelligible constellations.

With Abu Kasem's slippers we step involuntarily before one of the most all-embracing problems of human life. India has dealt with these problems with such conceptions as "Karma" and "Mâyâ"—India, whose philosophy in its most original parts draws from a wide-spread realization of the inner beyond, the super-ego or unconscious.

In dream the inner womb of forces creates beyond the volitioned dreamer an involuntary mirror world of itself in Mâyâ-like reality. Out of the inner store of possible pictures and symbols, it shapes with the inspiration of a poet the richly correlative image of an actual inner play.

In this mirage of dream we find again the same circle of forces, purer perhaps, more articulate, but not actually differing in detail and meaning from the external course of events; this external course the circle of forces forms in the outer daylight, shaping it out of the myriad notes of mere possibilities of events, into the completed form of the actual course of life.

Now what was the moral of Abu Kasem's story? Abu Kasem stints himself. The miser with his slippers

—this is the symbol of the man who has made for himself a pattern patch by patch, darn by darn, and he refuses to give it up. In these slippers he has walked his path of life. They have become part and parcel of himself, indispensable, but just as the birds moult, each man must change his slippers. His life's achievement and his position in society and the rounded weathered mask which covers his inner kernel, that is what Abu Kasem's slippers are. They typify the most individual part of the conscious personality, also the more tangible instincts of the unconscious; they epitomize that which is desirable in ourselves and easily attainable, the figure we cut in our own eyes and in the eyes of others. They represent our label, the sum total of our life's endeavour. All this has enabled us to go far, and for this very reason has gained a stronger hold on us than we realize. Then all of a sudden these things begin playing tricks on us; at least we imagine it to be so, but are we not in reality deceiving ourselves? An inward impulse becomes an outward one and takes charge of us.

Let us then change our slippers! Only it is not so simple a matter as might be supposed. Unfortunately the old pair, which we have tended and patched with such life-long love and care, have a way of refusing to be cast off when we wish definitely to rid ourselves of them. The elements will not accept them. The water regurgitates them back to us; the earth will have none of them and before the fire can destroy them, they come dropping through the air to complete Abu Kasem's undoing. Even the State refuses to keep them. Why indeed should anything in the world burden itself with what we ourselves have bred, the demons of our own ego just because they have become alarming to us?

Who is to liberate Abu Kasem from himself? Definitely his own effort toward self-freedom was of no avail. One cannot rid oneself of one's beloved ego forever just by suddenly throwing it out of the window when it begins playing tricks on one. In the end Abu Kasem implores the magistrate at least to hold him responsible no longer for any future tricks the slippers may play on him. This, however, only elicits laughter from the Kazi, and who can blame him? We ourselves are the only ones responsible for the process of the building up of our own ego.

Involuntarily and lovingly have we patched and tended what we go about in. We have become the slaves of this very involuntariness. We know its power from observing others, when we try to interpret their aimless behaviour. It is by involuntary expressions, lines of conduct, hand-writing, failures, dreams, unwanted visions, that this power expresses itself—this power which has a greater hold over man than he himself realizes, that he would have us believe, and just as this unintentioned side tells more about a man than his conscious behaviour can tell, so it also holds greater power over his own life than his conscious will.

That self-same net in which Abu Kasem knew so well how to catch his disreputable kettle of fish out in the world of the bazaars, he has now unconsciously knotted about his inner self, and the mesh of that net is his own avarice. He finds himself now in the most unexpected predicament. Here he is caught in his own net. That which until now had been smouldering deep within himself, gradually increasing to a state of ominous tension, explodes and reaches the outer world. He is now caught between the claws of the law and the fangs of personal envy, extortion and chicanery on the part of

the authorities enforcing it. His own behaviour, his avarice and his greedy prosperity have for long been sharpening the teeth of this machinery and putting it together, bit by bit.

According to the Indian formula, we sow uninterruptedly, heedlessly, and as the sown seeds, sprout and ripen, each man must harvest his own field and eat his own fruit. To that which one does, each simple way of behaviour which becomes one's fate, is added that which is undone, not yet even volitioned, and the two, like an intended and accomplished whole, become apparent at last in an event which strikes one from without—that is "Karma."

We become our own hangman, at our own sacrifice, like Abu Kasem, our own fool. The laughter of the Kazi is the laughter of Hell over the damned, over the soul condemned by his own judgment, and burning in his own flames.

The tale of Abu Kasem goes to prove how finely woven is the mesh of Karma and how strong its slender threads. Can his ego release him from the super-ego that is within him, this super-ego whose demons hold him in their claws? In his despair is he not on the verge of an important emotional reaction? Realizing that no one is able to relieve him of his slippers, no power on earth can destroy them, he comes to the conclusion that he must part from them in quite a different manner.

Could he not throw off their checkered character, tatter by tatter, until they are reduced to a pair of useless rags? To Damascus—that is the "way back" that Strindberg created from the hell he went through. In Swedenborg he had found the conception of the self-inflicted punishment arising out of the unconscious; he had experienced how sinister a role externals play—strange persons, houses, places, set-

tings—the general shoddiness of the day. Eventually, in his old age, with tired hands, he wrote the fairy play “Abu Kasem’s Slippers.” This play, however, does not live up to its title, some essentials having been changed, and many unessentials having been inserted. In his version the slippers are not symbols of Abu Kasem’s own life, they are merely foisted upon him by the Kalif to put his avarice to a test.

In some of his earlier writings Strindberg dealt in a more clear-sighted way with this problem of self-determined destiny.

As the final outcome of his wandering through the infernal regions he found decisive factors in the self-built theatre of life. He has shown us how the wings and properties of this theatre become an exteriorization of our inner selves; how out of our own involuntary actions our material world takes shape either to help us in constructive passivity, or to destroy us with active demoniacal power.

Who is to release Abu Kasem? The magistrate, so the story goes, has not the heart to decline his request. He is, therefore, freed at last from the ghostly trickery of his slippers. The gleam of

truth which now begins to dawn upon him can come from no other place but from the deep crater which up to now had clouded his vision with its fumes. The strange, sinister all-embracing ego, which he has woven round himself as his world, i.e., the Kazi, his neighbours, the fishermen, the elements (for even these became actively concerned in his dear comfortable ego), his wretched slippers, and his enormous wealth, all have given him hint after hint, yet what further hint did he require? The outer mirror-world has expressed itself in every possible way. Blow after blow it has given him, but only from within himself can come the hint which makes him see the light—*nemo contra deum nisi deus ipse*. The demon behind the conscious ego, he who plays such a leading role in the mirror world possesses a great and helpful power—that of undoing by night the web that has been spun by day. He at least might make the suggestion to Abu Kasem, “Buy yourself a new pair of slippers!”, for Demon is aware of all that is at stake, while the conscious ego seldom knows. It is at such times that dreams may point the way.

NOTES AND COMMENTS

THE REAL INDIA

The Amrita Bazar Patrika writing under the above caption says :

“There was a time not very long ago when people thought of Germans as a nation of unpractical dreamers, idealists, erudites and sentimentalists, patient, docile and industrious certainly, but politically inapt. Europe has had a terrible awakening from that error. When the process of rebirth through which India is passing is complete, Europe will have an awakening, not of the same brutal kind certainly but startling enough, as to the real nature and capacity of the

Indian spirit. When we look at the past of India, what strikes us is her stupendous vitality, her inexhaustible power of life and joy of life, her almost unimaginably prolific creativeness. For three thousand years at least, if not much longer, she has been creating abundantly and incessantly, lavishly, with an inexhaustible many-sidedness, republics and kingdoms and empires, philosophies and cosmogonies and sciences and creeds and arts and poems and all kinds of monuments, palaces and temples and public works, communities and societies and religious orders, laws, codes and rituals, systems of Yoga, systems of politics and

administration, arts spiritual, arts worldly, trades, industries and fine crafts,—the list is indeed endless and in each item there is almost a plethora of activity. She expands outside her borders; her ships cross the ocean and the superfluity of her wealth brims over to Judæa and Egypt and Rome; her colonies spread her arts and epics and creeds in the Indian archipelago; her traces are found in the sands of Mesopotamia; her religions conquer China and Japan and spread westward as far as Palestine and Alexandria, and the figures of the Upanishads and the sayings of the Buddhists are re-echoed on the lips of Christ.

That superabundant life is today not extinct, but only dormant. It is in that immense vitality that the nationalism of today has its roots. The rude impact with the West has reawakened the hitherto dormant Indian spirit and put it face to face with novel conditions and ideals and the urgent necessity of understanding, assimilating and conquering them. The urge of the Indian soul can find full outer expression only with the beginning of a freer national life. We cannot allow our cultural independence to be paralysed by the accident that at the moment Europe came in upon us, we were in a state of ebb and weakness such as comes some day upon all civilizations. India cannot forget the truth that she can best develop herself and serve humanity by being herself and following the law of her own nature."

The awakened India has already realised the necessity for creative effort in all departments of life. They that have eyes to see perceive clearly that the renascent India is manifesting herself in arts and crafts, in poetry and in commerce. Once more she will take her rightful place in the assembly of nations and contribute abundantly to the true wealth and welfare of the world

SANSKRIT AND INDIAN CULTURE

Sir Mirza Ismail, Dewan of Mysore, presiding over the Silver Jubilee celebrations of a Sanskrit and Veda Pathshala in Bangalore observed as follows: "Though

Hinduism and Sanskrit learning go together, the appeal which the language and literature carry with them transcends geographical and religious frontiers. Students of Indian history will tell you that some of the Moghul emperors were great patrons of Sanskrit learning. Akbar, for instance, true to his cosmopolitan tastes and catholicity of outlook, afforded all possible encouragement to the study of this language. His ministers Faizi and Abul Fazal were both Sanskrit scholars. Dara Shekoo, the son of Emperor Shah Jehan, displayed considerable interest in Sanskrit. It is said that he took great pains to learn the language and became such a master of it that he was able to translate great works like the Yoga-Vasishtha, the Bhagavad-Gita and the Upanishads into his mother-tongue. . . . From the cultural point of view, Sanskrit occupies a pre-eminent position. All the Indian languages have benefited to a greater or less extent by contact with it. Even today the process by which the literature of other languages is enriched by Sanskrit is going on."

Even as Latin was the medium of intellectual intercourse in mediæval Europe, Sanskrit was the common language of scholarship in mediæval India. With the coming in of the modern universities that place has been appropriated by the English language. Nevertheless the old language is still maintained by pandits and ministers of the Hindu religion. Sanskrit and Arabic also find a place in the "Oriental" studies sections of the curricula of modern universities. Specialists will continue to study Sanskrit, but the trend of events, show that the place of Sanskrit as a medium of intellectual intercourse will be taken over by Hindi.

THE CRISIS IN CHRISTIANITY

Writing in the *Saturday Evening Post* of Philadelphia, Will Durant, the well-known author, says :

“If Christianity would go back to its origins, cleanse itself resolutely from the silt of time, and take its stand with fresh sincerity upon the personality and ideals of its Founder, who could resist it? Consider Gandhi, the greatest of living Christians, he was won to Christianity at once by reading the New Testament, and was lost to it by hearing the din of disputatious sects in the churches of London. All over the world it has been found easy to interest people in Christ, but hard to keep them for any doctrinal division of Christianity. For all the world—even Christendom—will hear gladly the story of one who died that there might be among nations goodwill and peace. What else is the world longing for today? Even of those who preach the Good News of peace and goodwill, we should not expect the literal practice of the Master’s counsels. We believe that many saints will appear among them, who, like St. Francis of Assisi, or Spinoza, or Ramakrishna, will live lives of complete devotion and charity ; but we know our own selves too well to require so much of any man. At most we presume that they will brook no restraint upon their courteous inculcation of the Christian code, and that if liberty of teaching should require it, they will leave the costly pulpit and preach, like Christ, along the highways and in the byways of men. We trust that a strengthened church, in its turn, will honour the freedom of the mind in science and print and speech, and will recognise that the good and the beautiful may shine out in sages, rebels and poets as well as in prophets and saints. And we

hope that it will continue to add to the glories of the Bible a second Bible, recording the finest thoughts and actions of every race of men, so that every race may find in the new old faith its heroes and its ideals. Such a church would allow each member to conceive or define deity according to his nature and development. The philosopher will not be offended by the natural anthropomorphism of the simple soul, and will guard his lips against any skeptic word so long as honest faith does not degenerate into obscurantism or intolerance.”

Mr. Will Durant’s wish regarding the second Bible appears to have already found its fulfilment. In the *Unity* of Chicago, under the heading “The Whole Bible” we find the reviews of two books “The Bible of Mankind,” compiled and edited by Mirza Ahmad Sohrab and “The Bible of the World” edited by Robert O. Ballou. Mr. J. H. Holmes who writes the review says : “Both books present the scriptures of the great universal religions of mankind : Hinduism, Zoroastrianism, Buddhism, Confucianism, Taoism, Islam, Judaism and Christianity. Mr. Sohrab’s volume adds Bahaim to the list. . . . Both books are admirable, each in its own particular way. . . . These are two volumes of unique value, edited by men who understand the universal character of religion and the common inspiration of man’s witness to his inner faith. We think, as we ponder these treasurers of the spirit, of the great saying of Zwingli, ‘Everything that is true is God’s word, whoever may have said it.’ ”

REVIEWS AND NOTICES

BENGALI

BANGLAR DHARMA-GURU, PART I: BY RAI SAHEB RAJENDRALAL ACHARYA, B.A. *Published by Students' Library, 57/1, College Street, Calcutta. Pp. 416. Price Rs. 2.*

This is the first part of a book intended to depict the lives of those great souls whose grace and influence have built up the spiritual life of Bengal. The book opens with the life of Sri Krishna whose influence on the religious life of Bengal is inestimable. The author has quoted profusely and very aptly from the writings of Swami Vivekananda, Sri Aurobindo, Mahatma Gandhi and others and from the sayings of Sri Ramakrishna to bring out clearly the full significance of the life and gospel of Sri Krishna. Then follow the lives of the great Vaishnava

saints and devotees such as Sri Advaita, Nityananda, Haridas, Sanatan Goswami, Rupa Goswami and others who came with Sri Chaitanya and after him and flooded the land of Bengal with their religion of love and devotion. An inspiring account of the life of Sri Chaitanya, the incarnation of divine love, also is included. Next come the lives of Trailanga Swami, Bholananda Giri, Vijaykrishna Goswami and others who lived more recently and exerted a great spiritual influence over the life of Bengal.

The presentation of the lives is very inspiring and the book will, no doubt, be read with much spiritual benefit. The language is smooth and graceful and the get-up is excellent. We commend the book whole-heartedly to the public.

HINDI

YOGAKE ADHAR: BY SRI AUROBINDO. TRANSLATED BY MADAN GOPAL GADODIYA. *Sole Agents—Dakshin Bharat Hindi Prachar Sabha, Tyagarayanagar, Madras. Pp. 269. Price Rs. 2.*

This is a Hindi translation of Sri Aurobindo's English book "Bases of Yoga". The book is a compilation of extracts from letters written by Sri Aurobindo to his disciples in answer to their questions.

Sri Aurobindo is recognised as a great thinker and Yogi of high spiritual attainments. The Yoga propounded by him is, nowadays, attracting the increasing attention of a wider public; but unfortunately in many cases it is not properly understood or is even misunderstood. This is due not to a less extent to the unfamiliarity of the complex style of a foreign language in which he has clothed his thoughts. The present publication will remove this formidable barrier of language and provide the reader a freer and easier access to the thoughts. The translator and publisher deserve the gratitude of the Hindi-speaking public for this act of service done to them. The book will be a valuable guide to those who are interested in the Yoga of Sri Aurobindo and want to live a life in the light of that.

MOTHER SARADA DEVI: Published by

the Ramakrishna Mission Ashram, New Delhi. Pp. 29. Price 3 as.

The world is yet to know of the great life portrayed in these pages. The serene silence of prayer and meditation in which this sublime life was lived kept it ever away from the gaze of public eyes. Sri Saradamani Devi or the Holy Mother, as she is popularly known among her devotees, was married to Sri Ramakrishna when the relatives of the latter were advised to put him under the bond of matrimony to turn his God-ward mind to this world and get it tied permanently here. But contrary to their expectations the new bride eventually proved herself a companion soul to Sri Ramakrishna in the pursuit of a spiritual life. Facts go to show that the happy union of this divine couple was predestined by Providence to fulfil a higher purpose—to hold before the world the pure ideal of a true conjugal life.

A study of the life of the Holy Mother reveals her as a true wife, a universal mother and a gracious Guru—a dynamo of spiritual power. Instead of a hindrance she was a real partner and help-mate to her husband in his spiritual journey of life. Her motherly affection flowed equally to all without any selection and filled to the brim many a thirsty soul with everlasting joy and satis-

faction. The saving grace of her spiritual benediction converted many a base metal to pure gold and showered peace and solace to all those that sought refuge in her. It was indeed a life of many-sided perfection and an emblem of ideal Indian womanhood.

The booklet under review gives for the first time an opportunity to the Hindi-speaking public to know of this divine life.

Though a short account, it brings out quite well the salient features of her life from which a careful reader will be amazed to catch glimpses of an immense treasure of profound spiritual depth and power concealed behind the screen of a sublime simplicity that was so characteristic of her. We invite the reading public to a close study of this life.

SANSKRIT

1. KAMALAVIJAYA NATAKAM. 2. SARVA SAMAVRITTA PRABHAVA. 3. STHUTHI KUSUMANJALI. ALL BY C. VENKATARAMANAIYA. *The first two published from the Govt. Press, Mysore, and the third from the Bangalore Press, Bangalore.*

The First is a tragedy in five acts, beautifully adapted from Tennyson's "The Cup".

The Second is an excellent work on Sanskrit metre.

The Third contains fifteen original hymns in praise of gods and goddesses.

SANSKRIT—TAMIL

SRI LAKSHMI NRISIMHA STHAVA. BY K. V. RANGACHARYA. *Published by A. Srinivasaraghavan, M.A., Ambalpuram, Pudukottah. Pp. 70. Price ¼ as.*

In addition to the author's devotional verses on Sri Lakshmi Nrisimha, the brochure contains well-chosen extracts in Tamil from the works of some of the celebrated Alvars.

SANSKRIT—ENGLISH

UMA'S MIRROR. BY M. VENKATARAMANAYYA AND K. A. KRISHNASWAMY IYER. *Published by Vidwan B. N. S. Gois, Sri Vijaya Lakshmi Vilas Press, Bangalore*

City. Pp. 30.

It contains a story in English poetry and its Sanskrit translation in verse, entitled "Umadarsha".

TAMIL

DIVYA SURI CHARITAM. BY PANDIT SRINIVASACHARIAR. *Published by his son Mr. K. Devanāthachar, M.A., Retired Asst. Professor of English, Mysore University, 134, Thulasi Nivāsam, Fifth Main Road, Chamarajapet, Bangalore City. Pp. 393. Price Rs. 3.*

In about three thousand stanzas of the *Viruttam* metre, the author has beautifully told the soul-absorbing story of the lives of the twelve great Alvars (saints) of Southern Vaishnavism. The book contains a learned introduction from the pen of Sri Vankipuram Vasudevachariar of Mambalam, Madras.

BUDDHISM AND TAMIL LITERATURE. BY MAYILAI SEENI VENKATASAMI. *Published by K. A. Vallināthan, publisher, Mylapore, Madras. Pp. 190. Price Re. 1-8.*

The author has previously published a study on "Christianity and Tamil Literature",

which was very well received by the Tamil-reading public. The present book is equally good. It is written in simple style and within a short compass gives a large number of interesting facts which will be of great use to students of Tamil literature and South Indian History.

TIRU (K)-KAILAYA-GIRI-YATRA. BY SWAMI CHIDBHAVANANDA. *Published by Sri Ramakrishna Math, Mylapore, Madras. Pp. 249. Price Annas 12.*

Published in a handy pocket size and profusely illustrated the book gives the author's personal experiences of a pilgrimage to Mount Kailas. The account was previously published serially in the pages of the *Ramakrishna-Vijayam*, the Tamil monthly of the Sri Ramakrishna Math, Madras, and is now issued in a permanent form.

NEWS AND REPORTS

MR. C. F. ANDREWS—A GOOD FRIEND OF INDIA

In the death of Mr. C. F. Andrews, which occurred on April 5, 1940, in Calcutta, India has lost a true friend and devoted servant. He is a rare instance of an Englishman who dedicated his life to the cause of the poor millions of India in all parts of the Empire.

While at College in Cambridge Mr. Andrews' thoughts turned to Christ, missionary work, and India. In 1904 he first came out to this country as a teacher, priest, Fellow of the University of the Punjab, and labourer in many other fields. This gave him an opportunity of entering into Indian thought and in interesting himself in the

wider India that lay outside books and beyond cities. In a few years he joined Tagore's Institution at Santiniketan. After some time he became associated with Mahatma Gandhi in the latter's effort for securing the rights of the Indians in South Africa. For the rest of his life till illness incapacitated him he remained actively interested in the cause of the Indians. For this work he came to be widely known and affectionately regarded by Indians. He is also the author of a number of publications which show his deep religious spirit. He was sixty-nine when he died.

ST. LOUIS, U.S.A.

After visiting and addressing meetings at the Vedanta Centres in Providence, Washington, Hollywood, San Francisco, San Antoine Valley, Portland and Seattle and meeting his brother monks Swamis Akhilananda, Prabhavananda, Ashokananda, Devatmananda, and Vividishananda working in the above-mentioned centres, Swami Satprakashananda arrived in St. Louis in October, 1938. He has been holding regular lectures and classes and granting interviews to men and women who sought his advice for the solution

of their personal problems. The Swami also celebrated the birthdays of prophets and saints whose life is connected with the religious culture of India. His lucid exposition of profound religious truths and their bearing on modern life and thought made a deep impression on the audiences he addressed. He was also invited to a social gathering of the American League of Pen Women, where a brief address was given by him on "The Art of Life."

NEW DELHI

The seventy-eighth birthday anniversary of Srimat Swami Vivekananda was celebrated at the Sri Ramakrishna Mission Ashrama, New Delhi on the 24th and 25th February, 1940. The Hon'ble Dewan Bahadur Sir A. Ramaswamy Mudaliar presided. Recitation competition amongst school students and Speech competition amongst college students formed a special feature of the occasion. Lectures on the life and teachings of Swami Vivekananda were delivered by Dr. Bijan Raj Chatterji, Professor, Meerut College, Mr. F. E. James, O.B.E., M.L.A., Mahamandaleshwar Swami Gangeshwaranandaji and Swami Kailashanandaji. The proceedings were brought to a close by the Ramanama-Sankirtana of Swami Viswanathanandaji and party. The Tithi-Puja of Sri Sri Ramakrishna Deva was celebrated at the

Ashrama premises on the 11th March, 1940 and the public celebrations in connection with the 105th birthday anniversary were held on the 16th and 17th March, 1940. On the first day Swami Raghavanandaji, President, Ramakrishna Math, Allahabad, presided, and lectures on the life and teachings of Sri Ramakrishna Deva were delivered by Swami Vipulanandaji, Swami Kailashanandaji, Mr. M. S. Aney, M.L.A., Sardar Sant Singh, M.L.A. and Gyani Badal Singh (Sikh Preacher). On the second day under the chairmanship of the Hon'ble Sir Srinivasa Varadachariar, Judge, Federal Court, Sir Syed Raza Ali, C.B.E., M.L.A., Swami Vipulanandaji, Swami Raghavanandaji, and Mahamandaleshwar Swami Gangeshwaranandaji spoke on the life and teachings of Sri Ramakrishna Deva. Orchestra by the

Sangit Sikshalaya, Chorus song by Mr. Sambu Ghosh and party and Sri Ramana-Sankirtana by Swami Viswanath-

anandaji and party formed the other items of the programme. On the 22nd about 2,000 Daridra-Narayanans were sumptuously fed.

BURMA

The Ramakrishna Mission Society, Rangoon, performed the opening ceremony of its newly erected three-storied building on the occasion of the 78th birthday anniversary celebration of Swami Vivekananda. The ground floor of the building accommodates the Library and the Reading Room conducted by the Society, the first floor provides a spacious lecture hall while the top floor consists of a shrine and quarters for the monks.

Swami Madhavanandaji and Swami Atmabodhanandaji, the General Secretary and Asst. Secretary respectively of the Ramakrishna Math and Mission graced the occasion with their presence.

The opening ceremony of the Joy Chandra Dutta Memorial Hall on the ground floor and Chanda Galliara Hall on the first floor was performed by His Excellency the Hon'ble Sir Archibald Douglas Cochrane, the Governor of Burma on Tuesday the 30th January, in the presence of a large and distinguished gathering.

His Excellency, in the course of his speech, said "It is with great pleasure that Lady Cochrane and myself have come here this evening and we thank you for the opportunity you have given us to associate ourselves with yet another of the many beneficent activities of the Ramakrishna Mission Society in Burma". His Excellency concluded with the remark that the Library and the Reading Room conducted by the Society will provide all with the facility to continue the process of learning even after the conclusion of their academic career.

The opening ceremony of the temple accompanied by special Puja and Hômam took place at 8 a.m. on the 31st January, the birthday of Swami Vivekananda. In the evening an Address of Welcome, on behalf of the citizens of Rangoon, was presented to Swami Madhavanandaji in a meeting presided over by the Mayor of Rangoon. In the course of the Address the citizens expressed their high appreciation of the activities of the Mission in the following terms: "We have watched with joy and thankfulness the steady growth and development of the work of the Ramakrishna Mission all over the world and we are

proud that our own city has two branches of the Mission—the Ramakrishna Mission Hospital and the Ramakrishna Mission Society". Then referring to the gifted career of Swami Madhavanandaji they paid a high tribute to his manifold achievements as the president of the Advaita Ashram, Mayavati, as the leader of the Vedanta Society of San Francisco, U.S.A., and now as Secretary of the Ramakrishna Math and Mission. The Swamiji made a fitting reply.

On the 3rd February a public meeting was organised at the City Hall with Mr. R. H. Hutchings, C.I.E., I.C.S., Agent to the Government of India in Burma, in the chair. The hall was packed to the full.

Swami Madhavanandaji spoke of Swami Vivekananda as a practical Vedantist. He said that the Swamiji was a number of personalities rolled into one, that he believed in the infinite potentiality of human souls, and that he urged mankind to have unswerving faith in human strength. He also said that the message of Swamiji was one of hope and courage. In conclusion the speaker hoped that the ideals that inspired Swami Vivekananda would urge others also to acts of service and sacrifice.

The Chairman in his concluding remarks observed as follows:

"We have come here this afternoon to testify to our admiration for the work, to our gratification at the progress that the Mission has made and to our gratitude for the benevolent influence which it exerts in the midst of our city, but chiefly our thoughts turn to the teacher, the man, who inspired it and guided its infant footsteps. To sincerity and simplicity Vivekananda added a great fund of Humanity and it is this Humanity which makes the greatest appeal to my imagination. He was a man of bold and dominating physique and with a strong and impulsive personality. We see him as quick to indignation at injustice or hypocrisy as he was readily moved to tears of compassion at want and misery. He was a leader and has been described by Romain Rolland as a 'Kingly Man', 'a Warrior Prophet' and because his spiritual qualities led him to recognise and respond to the

Divine in man he went forth as a soldier to do battle against evil things, against prejudice, narrowness, ignorance, poverty and disease which so often distort or choke that same Divinity. The Scholar and the Saint were there; but Vivekananda's search for God led him to his fellow-men, his religion became something that concerned not only himself alone, but embraced the whole of humanity among which he lived and moved. If his religion is to be termed a 'Universal religion' it is so in the sense that man is universal and it is in men and the service of men that God is to be found.

"We see this idea reflected in the dual nature of the movement which he founded. We too in our workaday world may find a message of hope and encouragement in a saying of Vivekananda's which is cherished by and inspires the Mission, and it is this:

"The poor, the illiterate, the ignorant, the afflicted, let these be your God. Know

that service to these is the highest religion'."

A convention of religions was held on the 5th. Swami Madhavanandaji presided and in his concluding remarks pointed out the necessity of holding such a convention of religions in connection with the birthday celebrations of a teacher like Swami Vivekananda who practised and preached the principle of the Unity of Religions. He deplored the existence of strife in the name of religions and pointed out that every religion is capable of leading its votary to God. According to Sri Ramakrishna what is required is, a deepening of our spiritual life and not a change from one religion to another. Thus a Hindu is to become a better Hindu, a Christian a better Christian, a Buddhist a better Buddhist and a Muslim a better Muslim and so on.

The function came to a close with the enactment of a religious drama on the 6th.

THE RAMAKRISHNA MISSION STUDENTS' HOME, MADRAS

The Ramakrishna Mission Students' Home, Mylapore, Madras, has completed the thirty-fifth year of its useful existence. Its various activities during the year 1939 fall under the following heads:—

Home Proper: The strength of the Home at the beginning of the year was 182. During the year there were 79 withdrawals and 78 admissions, thus leaving the strength at 181 at the end of the year. There were 22 boys in the Arts Colleges, 1 in the School of Indian Medicine and 2 in the Medical College at the end of the year. Out of the 6 boys who appeared at the various University examinations, 5 came out successful. The boys were examined by qualified doctors and a health and weight chart was maintained for each boy, showing his progress for each month. The general health of the inmates was satisfactory and it was safeguarded by a well-regulated life, a balanced diet and ample out-door activities. About half the number of the inmates were in receipt of scholarships from various sources. The Seva Praveena Samiti, organised for training students to wield responsibility and to control work, consisted of 15 elderly boys elected by the general body. They managed all the internal day-to-day affairs of the Home, in addition to doing social service organised by the Ramakrishna Thondar Sangham. With a view to ensuring individual and close attention to each pupil,

the inmates were divided into nine groups, each containing about 12 to 20 boys of about the same age and class, with a separate ward-master, and all working under the Warden, a Swami of the Mission. The younger pupils had classes in drill and group games under a qualified instructor every other morning and in the evenings all the boys had to participate in one of the organised games. The High School boys devoted about an hour daily for garden work. Music classes were held thrice a week for selected boys. But group-singing and weekly Bhajanas were organised for all the boys. During the year the Home brought out a book, "Bhajanavali", containing typical devotional songs in various languages. In the Education Week Inter-school Competition, the Home Musical Choir got the first prize for group-singing. Occasionally the Choir was also invited by the A. I. R. to broadcast religious songs and scenes from dramas. A course of moral and religious instruction, based mainly on the Bhagavad Gita and also including a study of the life and teachings of Sri Ramakrishna and Swami Vivekananda and other great saints is imparted to the boys. There is a shrine for individual and congregational prayer and the daily worship is conducted by the boys themselves who are specially trained for it. Festivals and birthdays of saints and great national leaders were celebrated in a

fitting manner, and the Navaratri Celebrations formed, as usual, the grandest of all. The libraries of the Home and the Schools attached to it contained about 15,500 volumes, covering all branches of knowledge. Many leading dailies and journals in different languages are received in the Reading Room.

Residential High School: The special features of the School are its purely residential character, small classes, simplicity in furniture and dress, laboratory plan of teaching many subjects, compulsory course of Sanskrit up to Form IV and manual training as an integral part of education right up to Form VI. The medium of instruction is Tamil in all classes. There were 105 boys in the beginning of the year. During the year there were 48 admissions and 44 withdrawals and thus there were 109 boys at the end of the year. All the 20 boys who appeared for the S. S. L. C. Examination came out successful. The regular crafts taught in the manual training classes are weaving, wood work and cane work. Each pupil has to choose and work in one of these departments for at least a period of two years consecutively. The satisfactory results at the Examinations year after year, have proved that the manual training, gardening and household duties have not inconvenienced the boys in their studies. The School has a Volunteer Corps of its own in order to maintain order and discipline. The Literary Unions in the School held meetings for the practice of elocution and debate and also conducted a manuscript magazine. Hindustani is taught in Forms I to IV. The boys were taken on excursion to many places of interest.

Industrial School: The objective of the School is Automobile Engineering and it trains students for the L. A. E. Diploma issued by the Government. The Jubilee Workshops are fully equipped with precision tools and appliances and undertake spray painting, battery charging and all kinds of automobile repairs. The students were taken on instructional excursions to big railway and other workshops and were given

opportunities to study several things of interest. 20 students appeared for the Government L. A. E. Examination and 19 passed. This final examination which was so far being held at the end of the fifth year, was shifted to the end of the fourth year and a successful apprenticeship in a recognised workshop was prescribed as a condition precedent for the successful candidate at the examination to be qualified to receive the Diploma. Those who completed their Automobile Engineering course took service or got apprenticed in various automobile workshops in the city and elsewhere.

High School (for boys and girls) at Thyagarayanagar: The strength of the School had a large increase during the year, the number having reached 2253, distributed as follows:—Main School, 1392, South Branch, 292; North Branch, 324; Girls' Section, 245. In the North Branch Form III was opened during the year. A new building for the High School at a cost of Rs. 1,07,000 is nearing completion. When completed it will accommodate 28 classes, a library and laboratory, and will have a big common hall. The education imparted followed mainly the departmental syllabuses. In the last S. S. L. C. Examination 128 pupils were declared eligible out of 172 that appeared for the Examination. Educational excursions were arranged to places of interest. Lectures were held on subjects of historical, geographical and scientific interest. 11 boys and 3 girls passed the Madura Tamil Sangham Examination of 1939. Under expert supervision physical training and games were provided for the pupils, who were grouped into number of teams. Many boys and girls were in receipt of Government and other scholarships. The hostel attached to the School continued to work in rented houses, under the wardenship of a very experienced Swami of the Mission. The hostel will shortly have a permanent building of its own.

The Home and Schools are doing a great and useful service and deserve every sympathy and help from the public.

THE RAMAKRISHNA MISSION VIDYAMANDIR

The ceremony of laying the foundation-stone of the Ramakrishna Mission Vidya-mandir on a plot of land to the west of Belur Math, Howrah, was performed on March 31 by Srimat Swami Virajanandaji, President of

the Mission, in the presence of a large gathering of Sannyasins of the Mission and their disciples, on the occasion of the 78th birthday anniversary of Swami Vivekananda.

It was a cherished desire of Swami

Vivekananda to impart education to the youth of this country on national lines in the manner of the ancient Gurukula system. To materialise this object Swamiji wanted a full-fledged university to grow at Belur, the headquarters of the Ramakrishna Math and Mission, where secular education would be imparted along with spiritual and moral culture. It will require a huge expenditure of money as well as time to materialise this scheme in full. But as a first step towards it the Mission has decided to establish for the present at Belur an Intermediate Arts College of the residential type affiliated to the Calcutta University, on the spacious grounds close to the Belur Math and the New Temple, where the boys, living in a holy atmosphere away from the tumult and temptations of a congested city life, will be trained in both secular and spiritual studies. In addition to the advantages of University education, they will be helped to acquire during this formative period of their life, a steady character and healthy outlook to resist the many evil influences to which the youths are continually exposed. Provision for vocational training will also be made to increase their efficiency, so that they may enter the world better fitted for the struggle for existence. Special attention will be paid to their physical well-being as well.

The College and the hostel will have a limited accommodation and will be manned by a mixed staff of monastic workers of the Ramakrishna Mission and qualified lay professors with a spirit of sacrifice. It will be a nucleus of the University contemplated by Swami Vivekananda and in time will be

supplemented by other means of general and technical studies.

Arrangements will be made for the boys of the College to appear at the examinations of the Calcutta University.

The whole scheme is estimated to cost two lakhs of rupees.

The Vidyamandir will be housed on a plot of land measuring about 13 acres to the west of the Belur Math. A portion of this land has already been purchased and the rest is being acquired for the College through the Government. For the initial cost of the land and College buildings at least Rs. 50,000 is wanted immediately. Out of this Rs. 10,000 has been contributed by an American lady devotee of Swami Vivekananda and a sum of Rs. 7,000 has been donated by a few friends in this country. The complete scheme comprises of three blocks of two-storied buildings to accommodate the College classes and six blocks of two-storied hostel buildings, each hostel building providing accommodation for fifty students. Each block of the College building will have two blocks of hostel buildings quite adjacent to it. For the present it is proposed to construct only the first floor of the first block of the three College buildings and one block of a two-storied hostel building providing accommodation for fifty students. If funds are available to meet the cost of this modest beginning of a great scheme, it is proposed to start the college from the next academic session.

Any contributions for the College will be thankfully accepted and acknowledged by the Secretary, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah.