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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

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

GOSPEL OF SRI RAMAKRISHNA

SRI RAMAKRISHNA IN A SILENT MOOD;
THE VISION OF MAYA

Tuesday, 11 August 1885.

Sri Ramakrishna is in the temple at Dakshineswar. He is observing silence to-day from 8 a.m. till 3 p.m.

Sri Ramakrishna is ill. Has he come to know that the time for his final departure from this world is approaching near, that he is to retire again to the lap of the Mother of the universe? And is this why he is observing silence? The Holy Mother is shedding tears at the sight that he is not talking. Rakhal and Latu are also in the same plight. The Brahmin lady who comes from Baghbazar, has just arrived. She too is weeping. Now and then the devotees are asking, ‘Have you taken this vow for the whole life?’

Sri Ramakrishna indicates by a sign that it is not so.

At 3 p.m. Naran arrives. The Master breaks his silence with the words, ‘The Mother will bless you.’

With great delight Naran carries the news to the devotees that the Master has spoken to him. Rakhal and other devotees feel as if a heavy weight has been lifted off their chest. All of them come and sit near Sri Ramakrishna.

Sri Ramakrishna (to Rakhal and other devotees): ‘The Mother was revealing to me that everything is Maya. She alone is true and all else that exists is only a manifestation of Maya. The stages of spiritual progress that the different devotees have attained was also unveiled to me.’

Naran and other devotees: ‘Well, how far has each of them advanced?’

Sri Ramakrishna: ‘I saw the states Nityagopal, Rakhal, Naran, Purna, Mahima Chakravarty and others have attained.’

SRI RAMAKRISHNA IN THE COMPANY OF
GIRISH, SASHADHAR PANDIT AND OTHER
DEVOTEES

The devotees in Calcutta have come to know of the illness of Sri Rama-

krishna. All are of opinion that it is the throat that has been affected.

It is Sunday, the 16th of August, to-day. Many devotees including Girish, Ram, Nityagopal, Mahima Chakravarty, Kishori Gupta, Pandit Sashadhar Tarkachudamani and others have come to see him. The Master is joyful as before and talks with the devotees.

Sri Ramakrishna : 'I cannot pray to the Mother for this illness. I feel ashamed of it.'

Girish : 'My Narayana will cure you.'

Ram : 'It will be cured.'

Sri Ramakrishna (with a smile) : 'Yes, let me have this blessing from you.' (All laugh).

Girish has begun coming only recently. The Master tells him, 'You are to live amidst great troubles and have many things to do. Come here for another three times.' Now he speaks to Sashadhar.

BRAHMAN AND THE PRIMAL DIVINE ENERGY ARE IDENTICAL

Sri Ramakrishna (to Sashadhar) : 'Let us hear something of the Âdyâshakti (Primal Divine Energy) from you.'

Sashadhar : 'What do I know!'

Sri Ramakrishna (with a smile) : 'A man was very much devoted to a certain person. Once he asked the devotee to bring a little fire for him to smoke. The man replied, "Am I worthy of bringing fire for your high self?" and did not move at all to get the fire!' (All laugh).

Sashadhar : 'Yes, revered sir, She is both the efficient and the material cause. She has created the world and its beings, and again, it is She who has become all these. It is like the spider that makes its net by spinning out the thread from within.'

Sri Ramakrishna : 'It is further said that He who is the Purusha or Brahman is one and the same as Shakti. When

He is inactive and withdraws from the threefold activity of creation, preservation and destruction, He is called by the name Brahman or Purusha; and when He is active and engages in these works, He is called by the name Shakti or Prakriti. He who is Brahman is the same as Shakti, He who is the Purusha is also the Prakriti. Water is nothing but itself whether it remains steady or undulates. A serpent is the same whether it moves in a tortuous course or coils up and sits still in a place.

ENJOYMENT AND WORK

'Brahman cannot be expressed in words of mouth; speech becomes dumb in its attempt to express it. If one goes on repeating the line, "My Nitai is like a mad elephant," he cannot, after a time, utter the whole sentence, but keeps on repeating the word "elephant" only! He cannot hold on long even to this word but sticks only to the first letter of it by dropping the rest. This first letter also he misses at the end and becomes lost to all sense of the external world.' ...

As the Master says this, he loses himself in the state of Samadhi. He is standing, but is merged in Samadhi.

Some time elapses after the Master descends from the state of Samadhi. He then says, 'One cannot express in words what lies beyond the realms of the Kshara and the Akshara (the Mutable and the Immutable).'

All are silent. The Master says again, 'One cannot attain Samadhi till even a little attachment, that must result either in enjoyment or suffering, is left in him and till there is any Karma destined to be worked out in this life is left unexhausted.'

(To Sashadhar) : 'The Lord keeps you engaged now in works such as lecturing etc., and you will have to do them now.'

'You will be free after you have finished this work. When the mistress of a house, after finishing all her household works, goes to the pond for a bath, she does not return in a hurry even if she is called repeatedly.'

HOW TO GET RID OF DESIRES

BY SWAMI TURIYANANDA

'Karma-Yoga is for persons who are desirous' (Bhagavata XI. xx. 7). It is clear from this that desireless action can never be possible for those who are desirous. Their work, to be sure, is desire-prompted, but that does not make it necessarily blamable. It is reprehensible only if it is not sanctioned by the Shastras and is heinous. Persons with immoderate desires for enjoyment are bound to do desire-prompted works in order to satisfy those cravings. They will not even have a clear apprehension of desireless action, though they are taught about it. So the Shastras prescribe desire-prompted work for them. It is not that the Gita has enjoined only desireless action. It has also talked of desire-prompted work in verses like, 'Having created mankind along with the sacrifices, . . . ' (Gita III. 10).

The long and short of it is, can mere precept be effective? And are all precepts of the same nature? Precepts are seen to vary for persons differing in fitness. Men appreciate precepts for which they are fit; and following them with faith they even attain what is good. So the Lord says: 'Devoted each to his own duty, man attains the highest perfection' (Gita XVIII. 45). Each doing works for which he is fit, should gradually strive after making his nature full of the Sattva Guna—this is the gist of the Shastras. The person who by nature excessively craves for enjoyment must have some satisfaction

of his desires. His desire for enjoyment will never cease by mere precepts forcibly taught. But then it is very necessary to have discrimination between the Real and the unreal along with enjoyment, for desire can never be appeased by enjoyment. It increases all the more like fire fed with fat. So discrimination also should go with enjoyment. In that case illumination may come in the course of time through discrimination, as it happened in the case of King Yayati. Of course desireless work should be the aim, but it is not possible through sheer force. Really speaking desireless action is not practicable at all. None becomes desireless without attaining Knowledge. Desireless action attempted before the attainment of Jnana is like the work mentioned in the verse, 'One who is desirous of the Divine Person is without desire,' that is to say, the work done with a view to realize God is desireless work. As the Master used to say, desire for devotion is no desire, *hinche* is no spinach, sugar candy is not among the sweets, or lemon is not among the sour things which do harm. That is to say, desire for devotion is never a cause of bondage. Work done in this spirit of dedication to God is desireless work. Otherwise only the Jnanins can do true desireless work, because Knowledge has destroyed all their desires. None but the Jnanin is capable of desireless action. But as I have just said, work done for the attainment of Jnana, even

if there be the desire for Jnana, can be called desireless work. Discrimination in regard to work is extremely difficult. So the Lord has said: 'The nature of work is impenetrable.' 'Even the sages are bewildered as to what is action and what is inaction' (Gita IV. 17, 16).

And for this reason our Master, without going into such intricacies, has said: 'Mother, take away this Thine work and this Thine non-work, give me pure devotion; take away this Thine sin and this Thine righteousness—give me pure devotion.' None else has ever in this way taught about such easy straight way of realizing God, suitable for all. 'As the cow swallows all kinds of fodder if a quantity of oil-cake is sprinkled over it, even so God accepts all acts of worship, if it is accompanied by devotion.' What a wonderful hint the Master has given us in these words! If only man can in any manner whatever resign himself wholly to Him, can look upon Him as his only near one and can dedicate to Him whatever he thinks and does, he achieves his end. Sri Krishna, the author of the Gita, repeatedly teaches the same thing to Arjuna, even as the Master has done it: 'Whatever thou doest, whatever thou eatest, whatever thou offerest in sacrifice, whatever thou givest away, whatever austerity thou practisest, O son of Kunti, do that as an offering unto Me.

Thus shalt thou be freed from the bondages of actions, bearing good and evil results: with the heart steadfast in the Yoga of renunciation, and liberated, thou shalt come unto Me' (Gita IX. 27, 28).

It is a cause for great grief that even after hearing such precepts we cannot observe them in life. It is called Karma-Yoga, because persons whose mind is attached to objects, will be able to attain to non-attachment through gradual purification of mind by doing desire-prompted works sanctioned by the Shastras and following their own professions. It is for this reason that Shastric ordinances even are held in so much esteem.

'He who, setting aside the ordinance of the Shastras, acts under the impulse of desire, attains not to perfection, nor happiness, nor the Goal Supreme.' (Gita XVI. 23).

These are the words of the Lord. But if any one can anyhow dedicate everything to God there does not remain any anxiety, fear or worry. Further, there is no more need also for bothering oneself about Shastric injunctions, or to be fussy about petty details. May God give us good understanding so that we may become heirs to everlasting peace by walking the path shown by Him. Let us not thirst for the water of the well rejecting the pure water of the Ganges which is flowing in front.

THE NEW ATTITUDE TOWARDS RELIGION

At the present time, when men's minds are busy discussing a New World-Order, a New Education, a New Freedom and so on, we need offer no apology for taking up for discussion the new trends in what is commonly considered to be the oldest of human institutions. Religion came very early into man's life. Allowing ourselves to be guided by Semitic traditions, we may say that on the day when 'the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life,' religion began. Man, a living soul, fashioned in the very image of God, did on that day stand face to face before his Maker, thereby establishing that relationship which forms the very core of the religious life. The lesser relationships that brought in the woman and the Tempter came later. Again placing ourselves under the guidance of modern science, we may say that on the day on which Homo Sapiens emerged out of his animal ancestry and standing erect gazed with wonder at the beauty of the starry firmament dimly sensing the Maker of heaven and earth, religion began. The science of anthropology has a great deal to say about primitive religion and the influence it exerted on making man a social animal, by subduing his violent passions and providing him with diverse avenues for creative self-expression. When we turn to Hindu civilization we become aware of a very rich heritage. The sacred books which constitute the religious and cultural heritage of the Hindus have come down from a hoary past and are so perfect in their form and substance that one is forced to admit that men should have passed through several millenniums of

intense religious thought and discipline to discover and formulate the grand truths contained in them. Without labouring the point further, we may take it for granted that from time immemorial religion existed and exerted a profound influence upon human society.

* * *

World-saviours are, as it were, landmarks in the history of religion. Whenever humanity is at the cross-roads and in a state of confusion, a great prophet appears on the scene and provides the solution for the pressing problems of life. He becomes the centre around which a new integration takes place. Values which were forgotten are rediscovered and fresh values are added and new hope springs in the hearts of men. Very often a new culture develops. Men begin to mould their own life in the pattern of the great life that was lived in their midst. Under the potent influence of religion society often becomes completely overhauled. The change brought about is so great that men lose sight of the old culture of which the new one is only a growth and a fulfilment. They recognize the new as something unique and begin calling it by the name of the prophet who provided the dynamic impetus. But in all ages there have been wise men who could see a little deeper and observe the continuity of religious thought. They declare that Religion is one, although religions are many. When the life of the spirit gets quickened by the coming of a new prophet, men find in the new movement the means for a fuller life. In time the new impetus gets worked up, fresh problems arise and it becomes necessary to reinterpret the philosophy

of an existing cult, or wait for the advent of a new prophet. The course of human history records the birth, the persistence and the passing away of religious cults. Even if the cult does not altogether pass into oblivion, it loses its power to influence humanity. The religions of Egypt, of Babylonia, of Greece and of Rome have had their day and have become forgotten chapters of human history. Some of the later religions have lost their original power by crystallizing into rigid forms which do not sufficiently respond to the needs of a changing world. Some others like Hinduism have been continually strengthening themselves by giving birth to a succession of saints and seers who by their life and teachings added new vigour to the religion they practised.

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To fully comprehend the current trends in religion it would be necessary to subject contemporary life to a thorough analysis and clearly formulate its pressing problems. Moral chaos, economic disharmony and political maladjustment are noticeable everywhere. The man in the street feels that something is wrong somewhere. To ease his mind troubled with conflicting thoughts and emotions he sets about to do a little amateur philosophizing. Even as the expressing of sorrow eases to a certain extent the agony of a stricken heart, so does philosophizing ease a troubled mind. Thinking is a hard job, but to allow the mind to continue for any length of time in a state of hesitation and doubt is harder. Consequently, when the average man is confronted by any problem he feels that it is better to offer some solution and be done with it. It is said that pessimism afflicts the man who enjoys political freedom and fatalism is the philosophy of life of the enslaved. When poverty and misery

are the problems before them both are prone to take a dark view of life. Everywhere we find Jeremiahs who are not tired of telling us that the human race is heading to a fall. There is a sort of universal restlessness and also a widespread discontent. These are hard facts. The old moral restraints, the respect for authority, the mild contentment with which persons stuck on to the station in life in which they found themselves, the patient endurance exhibited by the poorer classes in facing the insolence of the rich and such other qualities which the passing generation looked upon as the products of a well ordered religious life have almost disappeared from the face of the planet. Seeing these happenings, one section of people opine that religion has failed to perform its function and another section denounce religion as an opiate of the masses and would have it altogether removed from the position it erstwhile held. This second section belongs to the school of advanced socialists. A third that swears by science—not modern science, but the discarded seventeenth century science—says that in its scheme of things there is no place for a Divine Being that rules the destinies of mankind. Scepticism is eating into the vitals of the more educated classes. The masses driven to a state of despair speak disparagingly of high and holy things.

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The creative arts, the handmaidens of religion, have suffered deterioration. The modernist poetry, painting and sculpture of contemporary Europe fail to evoke those lofty thoughts and sentiments that we associate with all good art. Men and women exhibit a tired, weary aspect. Charity which is the first and foremost of religious disciplines is on the wane. Truth is hidden in a welter of false propaganda. Justice is

assailed by narrow national and sectional interests. Man has lost faith in himself and consequently has no faith in the working of the moral law. Statisticians tell us that insanity, neurasthenia and similar maladies are on the increase. All these exhibit a state of decline. Nevertheless there is a silver lining to the cloud. Several forces are at work for the unification of humanity and for the emergence of a new civilization. As far as religion is concerned, attempts are being made to erect a common platform in which the doctors of different creeds will meet not as rivals, but as co-workers having a common aim and a common purpose. Man is learning to be more tolerant towards his neighbour's religious faith. Organizations such as the World Fellowship of Faiths testify to the new spirit pervading religion. We wish them god-speed, for they are the harbingers of a new dawn.

The West is making efforts to understand the religions of the East. The more cultured minds are trying to get at the real thing. The less educated, with characteristic shallowness, appear to be satisfied with the sham product. Herein, perhaps, lies the explanation for the fascination which some Westerners exhibit for occultism, spiritualism and cheap Yoga, things which the East discarded long ago as veritable obstacles that hinder the progress of the spiritual aspirant. The path of religious discipline is long and arduous and at every stage the light of true knowledge should illumine the path. Those that are impatient and seek short cuts may be led into blind alleys and end in confusion and disappointment. The man who practises the religion of his forefathers has a certain advantage in that he unconsciously learns many things which are extremely difficult for the neophyte to acquire. Learning to practise a new

religion is something similar to the acquiring of a new language. The grammatical rules of the mother tongue are acquired almost unconsciously, whereas the rules governing a foreign language have to be consciously acquired by accurate study and application. Consequently outsiders who are interested in the study of Hinduism would do well to make a careful study of the philosophical thought of the Hindus. 'Religion without philosophy runs into superstition; philosophy without religion becomes dry atheism' (Swami Vivekananda). Here philosophy should be taken in the broad sense of insight, enlightenment regarding essentials. According to one's standard of education, one can make a serious study of relevant religious texts and acquire a clear conception of the essentials. The conversion of children and ignorant adults to an alien faith cannot be justified, for it is not possible for them to arrive at true convictions based upon reason. As religion is a way of life, it is best for the majority to stick to the path that is familiar to them.

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The mechanistic conception of the universe held by older scientists has broken down before the brilliant achievements of modern physics. Physical science has now become an ally of idealistic philosophy; and the alliance, we dare say, is advantageous to both the contracting parties. Philosophy from being mere speculation has taken a firm stand on scientifically observed facts and conclusions arrived at by sound reasoning. Science on the other hand has risen above the reproach of being blind to the realm of reality that lies outside the limitations of sense perception. The time is, therefore, most opportune for broadening the ranges of both science and philosophy. The mental discipline demanded by the accurate sciences is

also something akin to the discipline demanded by religion. Science seeks for unity amidst diversity. All matter has been reduced to ninety-two elements and these have been shown to be built up of varying numbers of units of energy. Matter, in fact, has been dematerialized by science. Mathematics, the science *par excellence* appears to hold the key to the final explanation of the material universe and mathematical concepts belong to the realm of ideas. The pure scientist travelling along his own chosen path knocks at the portals of religion and gains entrance. God has been conceived as the Supreme Mathematician.

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The Deity has also been conceived as the Supreme Poet and the Supreme Artist. He is also the Eternal Law. There are indeed many paths which the aspirant can tread to reach the Fountain-Head of all truth, beauty and goodness. The widespread recognition of this fact is one of the new trends in the religious attitude of the modern man. Viewed in this light all education, in the true sense of the word, is religious education. The barriers between the sacred and the secular in matters educational was only a passing phase as the history of education as well as the history of religion definitely shows. The ascendancy of the positive sciences has also made the educated man to seek for a scientific religion, a religion that would satisfy the reasoning faculty of man. Humbler folk who seek the consolation that religion affords desire a simpler faith that would be easily intelligible, a faith centring round a Personal Deity to whom they can address their prayers. Religion, therefore, should be many-sided. 'If a religion cannot help man wherever he may be, wherever he stands, it is not of much use; it will remain only a theory

for the chosen few. Religion, to help mankind, must be ready and able to help him in whatever condition he is, in servitude or in freedom, in the depths of degradation or on the heights of purity; everywhere equally, it should be able to come to his aid' (Swami Vivekananda). The Hindu religion is known to cover a vast range. Its rituals, its mythology and its philosophy grew up to meet the varying demands of various people and consequently it has the potency to help man, wherever he may be.

* * *

To the early Indian thinkers, philosophy was not a mere intellectual quest. The search for the Reality underlying the changing phenomena of nature and the vicissitudes of human life was to them something more than a life and death problem. They were not satisfied with merely explaining the sense-manifold, but boldly sought to pierce the veil and go to the very source of all truth, beauty and goodness. What the rest of the world classifies as the special experience of mystics and seers formed the raw material of the philosophical speculations of the thinkers of the Upanishadic period. They who ventured upon the pursuit of absolute truth recognized the necessity for perfecting the instruments used in the investigation. The mind, the supreme tool of the student of philosophy had to be purged of all bias and prejudice and consequently the researcher had to keep himself aloof from the competitive life of society and undergo a rigorous discipline. The science of Yoga that prescribed the necessary discipline was perfected a very long time ago, at any rate as early as the time of the Mohenjo-Daro civilization. Language and logic had also to be perfected and this resulted in the elaboration of various schools of thought all of which were limbs of the idealistic

philosophy of the Upanishads. Direct realization of the Supreme Truth was held to be the goal and all other disciplines were counted as the means. The contemplative after completing his spiritual education could return to society and take an active interest in its affairs. Plato's scheme of education also was something similar.

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In the existing order of things, it is not possible for the large majority of men to follow the method of Plato and of the early Indian thinkers. The new attitude seems to be for harmonizing the active life and the life of contemplation. While continuing to perform the ordinary duties of citizen, the modern man would like to pursue the path that leads to the Supreme Good. This is by no means impossible. The stories of the housewife and the butcher related in Vedantic lore illustrate the possibility of attaining the highest knowledge, while pursuing the ordinary avocations of life. Let us relate the said stories briefly. A young aspirant retired to a forest and spent several years performing rigorous Yogic practices. One day while he was musing under a tree, some dead leaves fell on his head. He looked up and saw a crane and a crow fighting. He angrily glanced at them and such was the young Yogin's power that a flash of fire went forth from his eyes and reduced the birds to ashes. Satisfied with himself, he went to the neighbouring village and entering the first house asked for food. Someone from inside the house asked him to wait a little. Feeling rather offended, he was thinking within himself that the person who dared to slight him like that knew not his powers. While this thought crossed his mind, came a voice from inside the house: 'Boy, don't think too much of yourself; here is neither crow nor crane.' The Yogin was nonplussed. A short while after

when the housewife came with the alms, he fell at her feet and asked, 'Mother, how did you know what took place in the forest.' To which she replied: 'My son, I know nothing of your Yoga and such other practices; I am a poor illiterate woman; and from my young days, I endeavoured to do my duty to my parents and then to my husband; I was tending my sick husband when you came and asked for alms; I could read what passed in your mind, I could also see clearly what transpired in the forest; I seem to have acquired these powers merely by the performance of my duties; if you want to know more, go to the neighbouring town, where in the market-place you would meet a butcher, who may tell you something higher.' Taking leave of her, the young Yogin went to the neighbouring town and as directed met the butcher. At first the Yogin was reluctant to approach him, seeing him cutting big hunks of meat. But reassured by the fact that the butcher like the housewife knew all about him, the Yogin followed the butcher to his house and there witnessed the devotion with which the butcher nursed his old parents and learnt that such service led to the remarkable illumination which the butcher possessed. The performance of one's duty with a spirit of non-attachment is thus seen to be the path most suitable for the householder to attain illumination. This path has been fully expounded by Swami Vivekananda in his Karma-Yoga.

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But the one great fact to be borne in mind is that it is not possible to serve both God and mammon. The aspirant for spiritual illumination must be non-attached to self and power, to fame and social advancement, to lusts and objects of desires, to anger and hatred and even to philanthropy. Keeping

himself free of all attachment, he may yet continue to discharge the duties towards his family, his country and humanity. Fortunate is the man who lives under a Government that does not interfere with a citizen's private beliefs and in a society that is not over-competitive in its economic outlook. When society is constituted on Dharmic principles, it is easy for the individual citizen to walk along the path of righteousness. The New World-Order, if it is to help humanity to achieve the higher ends of life, should be constituted with that definite object in view. As India has not as yet won its own political freedom, the world outside does not pay sufficient attention to Hindu Dharma as applied to the solution of social and political problems. The range of Hindu thought is vast, for it touches all aspects of life. It has been cynically observed that the Hindu bathes religiously and eats religiously. If the whole truth were to be told, the forefathers of the present-day Hindus fought in the battle-field religiously, conquered religiously, administered kingdoms and empires religiously, dispensed justice religiously, traded religiously, did manual work religiously, married religiously and brought up children religiously. Religion as a matter of fact pervaded the whole life. India's highest contribution to the world would certainly be this unified conception of life, the integrating factor being religion.

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Why is there conflict between Science and Religion in the West? It is simply

because the scientist provides one outlook and the priest another. Both are partial views of life. Truth embraces the partial realizations of the scientist and the priest and works out the grand symphony where all partial views get harmonized. Sun's light comprises the seven colours of the spectrum, they lose their individualities when blended into a harmonious whole and reach our eyes as a single white light. Why do we dislike Nazism and Fascism? Mostly because they are partial views of life, they are exclusive and do not permit every one to develop according to his own chosen way. Religious intolerance is also disliked for the same reason. The modern man demands that religion, if it were to persist and continue to exert its influence upon human society should become fuller and richer. It should have the highest educative value. While not contradicting the conclusions of positive science, it should rise above mere rationalism and lead man to a conception of the supra-rational. It should provide the mental discipline necessary for the solution of the complex problems of modern life helping the individual to take his proper place in human society. The peace and consolation that it grants should begin here and continue through all eternity. Such, in brief, is the modern educated man's conception of religion. If we look for one system of thought that provides all these requirements, we find it in the Vedanta Philosophy.

MAYAVATI,
22 December 1940.

PHILOSOPHY OF CLOTHES

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

The opinions regarding Carlyle's life and philosophy are of the most varied complexion. A writer in *Blackwood* called him a 'blatant impostor,' the *Quarterly* 'did not think he was a deep thinker;' *Frazer's Magazine* summed up its opinion by saying, 'He cultivated a contempt of the kindly race of men.' Once an Indian scholar remarked that Carlyle was a philosopher run mad. On the other hand John Morley said, Carlyle was 'not only one of the foremost literary figures of his own time, which is comparatively a small thing, but one of the greatest moral forces for all time.' He has influenced the men of influence. His first convert of note was Emerson. There is good reason for believing that Carlyle's Sartorian philosophy aided Tennyson in his great task of completing *In Memoriam*. Ruskin, who came later, is also proud to acknowledge Carlyle as his master in his humanitarian efforts. The attitude of Huxley and Tyndal towards him is not unknown. To the student of Indian philosophy, however, the sage of Chelsea has a special and peculiar charm. The fruits of the French Revolution, in which men, inflamed with the passion of liberty, flung overboard the old settled ideas of society and faith, had spread over Europe. They cast to the winds many vital principles and eternal interests. The result was the advent into Europe of blank materialism. For the materialist there was no God. Mind was a manifestation of matter, and life was explained as a system and sequence of mechanical effects from mechanical causes. Carlyle could find no satisfaction in the materialistic explanation of

the universe. He searched for salvation elsewhere than in the dead, soulless void of a mechanical world. He found it in the message of Kant, Fichte and Goethe, especially the last; and *Sartor Resartus* contains the explanation of the enigma, as it appeared to him. Nature appeared to him a vocal expression of a living and a sentient God. Matter is a manifestation of spirit, 'the garment and clothing of the higher celestial invisible, unimaginable, formless, and dark with an excess of bright.' His interpretation of the universe is illumined by his favourite quotation from Shakespeare, 'We are such stuff as dreams are made of, and our little life is rounded with a sleep,' corroborated by that utterance of the life-spirit of Goethe :

It is thus at the roaring loom of
time I ply,

And weave for God the garment
thou seest Him by.

Everything in life, the little conventions, creeds, and institutions, all seemed to him to have a striking analogy to the garments in which humanity clothes itself. It will not be wrong to assume that Carlyle, so far as we know, was the only writer in the English language, in whom the idea of the philosophy of clothes dawned for the first time. 'It might strike the reflective mind,' says he, in the opening chapter of *Sartor Resartus*, 'with some surprise that hitherto little or nothing of a fundamental character, whether in the way of philosophy or history, has been written on the subject of clothes.'

Before elucidating his meaning and entering into the spirit of his wonderful

philosophy in the light of Indian thought it is necessary to quote his own words bearing on this subject. In the fifth chapter, 'the World in clothes,' he says: 'Clothes gave us individuality, distinctions, social polity; clothes have made men of us; they are threatening to make clothes-screen of us.' In the seventh chapter we come across the following: 'Did we behold the German fashionable dress of the fifteenth century, we might smile; as perhaps those bygone Germans, were they to rise again, and see our haberdashery, would cross themselves, and invoke the Virgin. But happily no bygone German, or man rises again, thus the present is not needlessly trammelled with the past, and only grows out of it, like a tree, whose roots are not intertangled with its branches, but lie peaceably underground. Nay, it is very mournful, yet not useless, to see and know, how the greatest and dearest, in a short while, would find his place quite filled up here, and no room for him; the very Napoleon, the very Byron, in some seven years, has become obsolete and were now foreigner to his Europe. Thus is the law of progress secured; and in clothes, as in all other external things whatsoever, no fashion will continue.' In 'The World out of clothes' we meet the following striking words: 'Teufelsdröckh undertakes no less than to expound the moral, political, even religious influences of clothes; he undertakes to make manifest, in its thousandfold bearings, this grand proposition, that man's earthly interests are all hooked and buttoned together, and held up, by clothes.' He says in so many words: 'Society is founded upon cloth; and again, society sails through the Infinitude on cloth.' Further we read the following: 'Pity that all metaphysics had hitherto proved so inexpressibly unproductive! The secret of man's being is

still like the Sphinx's secret, a riddle that he cannot read; and for ignorance of which he suffers death, the worst death, a spiritual. What are your axioms, and categories, and systems, and aphorisms? Words. Words. High Air-Castles are cunningly built of words, the words well-bedded also in good Logic-mortar; wherein however no knowledge will come to lodge.' In the chapter on 'Prospective,' he says, 'All visible things are emblems; what thou seest is not there on its own account; strictly taken is not there at all: Matter exists only spiritually, and to represent some idea and body it forth. Hence clothes as despicable as we think them, are so unspeakably significant. Clothes, from the king's mantle downwards, are emblematic, not of want only, but of a manifold cunning victory over want. On the other hand, all emblematic things are properly clothed, thought-woven and hand-woven; must not the imagination weave garments visible bodies, . . .' Further we come across the following: 'Men are properly said to be clothed with authority, clothed with beauty, with curses and the like. Nay, if you consider it, what is man himself, and his visible terrestrial life, but an emblem; a clothing or visible garment for that Divine Me of his, cast hither, like a light-particle, down from Heaven? Thus is he said also to be clothed with a body. Language is called the garment of thought: however, it should rather be, Language is the flesh garment, the body, of thought.'

'It is written, the Heavens and the earth shall fade away like a vesture; which indeed they are: the time-vesture of the Eternal. Whatsoever sensibly exists, whatsoever represents Spirit to Spirit, is properly a clothing, a suit of raiment, put on for a season, and to be laid off. Thus in this one pregnant subject of clothes, rightly understood, is in-

cluded all that men have thought, dreamt, done, and been: the whole external universe and what it holds is but clothing; and the essence of all science lies in the philosophy of clothes.' Here ends a fairly long quotation, from Carlyle's famous book *Sartor Resartus*. Now let us turn our attention for a while to the Indian thinkers of yore, and see how much light they throw in understanding the true spirit of Carlyle as embodied in his philosophy of clothes. Whatever may be the final verdict of Western savants as to his moral and spiritual greatness, the writer of these pages has not the least doubt that Carlyle was an inspired writer; and like many 'Seers of the Essence of things' he was endowed with no little spiritual insight. It is no wonder, then, if his utterances and writings bear striking resemblances with and find ample corroboration in the teaching of the Indian thinkers of antiquity.

The Chhandogya Upanishad says: 'All this verily (is) Brahman' (III. xiv. 1).

'This' is the technical word for the universe, and the universe is Brahman, because therefrom it is born, thereinto it is merged and thereby it is maintained. All that we see around us comes forth from that fullness and is as the shadow of that substance.

The Brihadaranyaka Upanishad says: 'There are two states of Brahman, formful and formless, changing and unchanging, finite and infinite, existent and beyond (existence)' (II. iii. 1).

He cannot become manifest save by clothing Himself in This, and This cannot become manifest save as illumined ensouled, by Him: The Supreme Ishvara, by His Maya, creates, preserves, and destroys the innumerable world-systems that form the ocean of Samsâra. In one of his commentaries on Aitareyaranyaka Upanishad Sayana

says: 'All objects whatsoever, being of the nature of effects, are Upâdhis for this manifestation of the Supreme Self, Sat, Chit, Ananda, the cause of the universe.' Who does not remember that immortal and well-known verse in the Bhagavad-Gita? 'As a man throws away old garments and takes others (that are) new, so the Embodied casts away old bodies and puts on new ones' (II. 22). In the Chhandogya Upanishad once more we read how man creates form or in the Carlylean phraseology the tailor makes his own dress. 'He who has the consciousness, "May I smell," he the Atman, in order to smell, (makes) the organ of smell; he who has the consciousness, "May I speak," he the Atman, in order to speak (makes) the voice; he who has the consciousness, "May I hear," he the Atman, in order to hear (makes) the organ of hearing; he who has the consciousness, "May I think," he, the Atman (makes) the mind, his divine eye.'

There are three worlds in which the Jivatman circles round on the wheel of births and deaths. These are: Bhurloka, the physical earth; Bhuvanloka, the world next the physical, and closely related to it but of finer matter; Svarloka or Svarga, the heavenly world. Beyond these are four other worlds, belonging to the higher evolution of the Jivatman, viz. Maharloka, Janarloka, Taparloka and Satyaloka. There are also seven Shariras (bodies)—Sthula, Sukshma, Kârana, Buddhist, Nirvanic, etc. There are seven other worlds usually called Talas, literally surfaces which have to do with regions within the earth, that are of grosser matter than the earth. They correspond to the Lokas as an image corresponds to an object, and are on a descending scale, as the Lokas are on an ascending.

'All this,' says the author of the Devi Bhagavata, 'is made, one within the

other; when that perishes, all perish, O Narada! All this collective universe is like a water bubble, transient.'

Why does Carlyle call it philosophy of clothes instead of form or appearance or the changing world, is the next question we have to examine. Some of the characteristics of clothes we wear are: (1) we change our clothes as we grow from infancy to childhood, from boyhood to youth, from youth to manhood or as the clothes are worn out from time to time; (2) seasonableness—we vary our clothes according to the changing weather and periodical season; (3) our clothes have variety—they are not of one colour, size, shape and fashion; (4) no clothes are put on for ever. They are changed from time to time; (5) every article of habiliment is not as a rule made by us but by a tailor who is an expert in dress-making; (6) our garments are of our own creation and not made by God. All that applies to clothes in their variety, seasonableness, changeability, etc. holds good in the case of our thoughts and views, customs and creeds, social and political opinions of every kind and every age. If our views and institutions lack adaptability and flexibility they are sure to become out of date and effete. Everything that has a beginning must have an end is a fundamental thought of Indian philosophy. The unborn, perpetual, eternal and ancient is the only reality that is free from change. All human institutions, human knowledge, human society, political and religious organizations have their age. They come and go with the changing world. None can retard the slowly moving march of the divine plan of evolution. Whether we like it or not, in exact accordance with the Divine Will, we grow, blossom, wither and die. Those who work in harmony with the divine plan succeed in their efforts, prosper and shine, whereas those that oppose it are

wrecked and ruined. Not only human institutions and man-made customs and creeds but also the world-systems, planets and mighty civilizations have their 'little day' and pass away, yielding place to new ones. Every outer garment of our thought and life is only a means to an end and not an end in itself. When they once serve their purpose they are no longer required.

In view of the various characteristics of clothes just stated, our thoughts and views, customs and conventions, should be modified and altered to suit the exigency of time. Differences of caste, creed and colour, minor and unessential as they are, should be tolerated and not made much of. Rigidity in thought and custom, and dogmatism should be depreciated in the light of these considerations. Open-mindedness and unbiassed attitude of mind will alone help us to view things rightly.

People have been accustomed for a long time to look upon the phenomenal universe as the only reality and therefore they attach great importance to the passing and fleeting things of this world. If they had right discrimination and knew how to differentiate between the real and the unreal, the essential and the unessential side of every object, they would never waste their precious breath and energy in wrangling over so many shifting problems of life. History bears no little evidence to the heart-rending conflicts and feuds, crusades, industrial exploitations and political aggrandizements that have been existing in almost all countries of the world. What an incalculable amount of human life and property has been recklessly destroyed for the mere gratification of national greed, vanity and false idea of prestige! If the leading men in all nations had correct perspective and right discriminative visions, they would have made up their differences, put an end to war and

thus minimized human suffering. Human beings generally forget the ephemeral nature of our existence in this world.

Man's clothes are changed as he grows in stature and in size. Why should we then feel sorry and blame anybody if we have to part with any of our out-of-date views and customs that are no longer useful? We cannot help adoring what we burnt and burning what we adored. 'Thou grievest for those that should not be grieved for, . . . the wise grieve neither for the living nor for the dead' (Bhagavad-Gita II. 11).

Robert Briffault in his famous book *The Making of Humanity* says, 'Our age which is witnessing the dissolution of all the traditional sanctions of ethics, which tears without awe or scruple the veil from every sentiment and convention, which questions with unprecedented temerity the very principle of good and evil, this sceptical iconoclastic age, has not only given more practical effect, more current realization to those ideals of temperance and compassion which previous ages dreamed of and preached; this emancipated sacriligious age is doing more, it is carrying those ideals higher, it is creating new ones; it is witnessing the development of a higher and truer conception of ethics, evolving a loftier morality.' The foremost factor in that development is precisely the perception of that human evolution which seems to have close relation with the philosophy of clothes.

It is interesting to note that only human beings stand in need of clothes, because they alone are endowed with creative thoughts. Thus it is obvious that men cannot do without clothes or forms which have their temporary value. They are not to be despised and set aside. They should be taken at their right value. Similarly we should treat all human institutions, thoughts

and views, customs and creeds. It is futile to grieve over the inevitable.

Freedom of thought (and action) is our birthright. The human soul is essentially free in its nature. No creed, no dogma, no theory of things, no conception of life, no assumptions, no prejudice, must be allowed to dominate the soul.

Carlyle has dwelt on the philosophy of clothes, the outer garment of our existence at great length. It should be noted that he has not neglected to dilate upon the permanent and real side of human nature. In the concluding portion of 'Natural Supernaturalism' Carlyle eloquently declares: 'Know of a truth that only the time-shadows have perished, or are perishable; that the real being of whatever was, and whatever is, and whatever will be, is ever now and for ever.'

Compare it with the teaching of Sri Krishna (in the second chapter of the Bhagavad-Gita) who says: 'Nor at any time verily was I not, nor thou, nor these princes of men, nor verily shall we ever cease to be hereafter.' 'Know that to be indestructible by whom all this is pervaded, nor can any work the destruction of that imperishable one.'

In the 'Everlasting Yea' his sublime words 'Make thy claim of wages a zero, then, thou hast the world under thy feet' have brought peace and solace to many a weary soul. Further in the same chapter he reminds us: 'It is with renunciation that life, properly speaking, can be said to begin.'

At the root of all religions lies the idea that self-sacrifice, leading first to self-loss and then to self-realization, is the supreme law of man's higher life. If man has indeed been made in the image of God, and if the capacity of self-sacrifice is the highest attribute of man, then self-sacrifice—the going out of self in order to find new life—must be of the

essence of God. This idea is, I need hardly say, central in the teaching of the ancient Rishis. Let life itself, then, with all its limitless possibilities, become the main object of man's desire,—and material possessions will lose their charm. For the desire for them is, in its essence, a desire for property, for things which a man can claim as his own. This desire which has darkened the world with strife and misery, must give way to the desire for possessions which no man can keep to himself, which each man shares with all. Such a possession is life itself—life in all its infinitude, in all its mystery. The whole sea of life is at the service of each of us. For the fully expanded, the fully developed self is the real self. It is not until a man has arrived at the maturity of his 'true spiritual manhood' that he is free to say 'I am I' or 'I this not' (Aham etat na). To lose the apparent self is to find the genuine Self; and to find the genuine Self is to become what one really is. Every one is not fit to renounce or make his claim of wages a zero. It is a question of stage of evolution. Indian philosophers recognize the spiritual unity of mankind, but do not consider all eligible at one and the same time to tread the path of spiritual development. So long as a man is attracted by the attractive and is dragged by his desires to enjoy the objects of the senses he is going round the descending arc of the circle of evolution. He is treading the path of Pravritti or the path of forthgoing. When he is satiated with the passing phantom of the outer world he turns his back on the

mundane existence and enters the Nivritti Marga or the path of return. This is a turning point in the life of every ego. It is here that he waives all his claim of material ownership of every kind of worldly possessions. For, he has realized to the fullest extent the worthlessness of all that this world holds dear and valuable. An insight into the working of the spiritual evolution of man, helps us to understand the meaning of the temporary void and the feeling of nothingness that overcomes an aspirant on the path. At one time in his life Carlyle was dominated by this feeling of emptiness. Everything appeared to him vapid and tasteless. His 'Eternal No' is a reflection of this state of his mind, which shortly afterwards is transformed into the 'Eternal Yea;' the positive, healthy and hopeful aspect of human life. In Indian philosophy this state of mind is called Vairagya, dispassion which is the outcome of Viveka or discrimination, a tendency of mind that learns to differentiate between the Real and the unreal, Sat and Asat. This process of evolution is believed by Indian sages to be as eternal as its author.

Men differ in all ages, but their typical and psychological characteristics hold good in the main for all time. It is to prove this aspect of man's nature that Sri Krishna says: 'Flowery speech is uttered by the foolish, rejoicing in the letter of the Vedas, O Partha, saying "There is naught but this";' that is to my mind an explanation of why Carlyle used the word 'Eternal' in connection with the negative and affirmative phases of human mind and experience.

GITA AND WAR

BY V. R. TALASIKAR, M.A., LL.B.

The history of human wars amply testifies to the fact that the spirit of war makes men forget words of wisdom; and the promptings of philosophic intuitions are overpowered by slogans and clash of arms. Nevertheless, it is also equally true that wars have been the occasions on which the world has witnessed some of the rarest heights of philosophic thought. No better illustration can be cited than the Gita.

As every student of Hindu philosophy knows, this divine philosophic revelation sprang in the very midst of the din of mighty forces facing each other with a sanguine fervour. It was the greatest war of the ancient world, provoked by the same spite and dross in human nature as now, but certainly less brutal and more humane than the present civilized warfare. It is one of the most amazing paradoxes in the history of Indian philosophy that the deafening sounds of fierce unreason should give rise to the perennial melodies of the Holy Song.

And what other problem should it tackle under these conditions? There were countless legions on the historic battle-field, awaiting the order of the great attack. They knew that they were taking arms against their own kith and kin, but they were ruthlessly being impelled to grapple at each other's throat. So the problem was essentially one of war. The instinct which drove men to war still inheres, or it would be more correct to say that it is on the increase by reason of the widespread acceptance of mechanistic dogmas and the absence of moral values. Arjuna entertained serious misgivings regarding

the desirability of war in general and then follows an argumentation unparalleled in the history of the world, carried on by the Lord Himself.

Sri Krishna being the charioteer of Arjuna had brought the hero to the battle-field obviously for the purpose of obtaining natural justice by the force of arms. Nobody knows why such an indomitable hero should, at the sight of arrayed forces, totter in his shoes. He had been the victor in countless wars; his faculty of reason was always steady; but this time mysteriously enough his reason—imperfect as it proved to be in the long run—got the upper hand and paralysed his impulse to action: in a word, conscience had made a coward of him.

It is very instructive to learn the splendid chain of arguments which he tried to advance in support of his contention regarding the devastating nature of human warfare. It must be pointed out that these arguments represent the height of sociological thought not only in a period shrouded in mystery but even in these days of modern sociological developments. Arjuna tried to sum up very briefly the effects of war from the standpoint of the isolated individual, chiefly from the standpoint of the family which is the unit of society and lastly from the standpoint of the welfare of social strata and group as a whole. At a later stage I shall briefly examine the question whether these arguments have been met with adequately on the same ground.

Arjuna begins by saying that;

'Slaying these sons of Dhritarashtra, what pleasure can be ours? Killing

these desperadoes *sin will but take hold of us*' (Ch. I. 36).

Therefore,

'We should not kill the sons of Dhritarashtra, our relatives; for how, killing our kinsmen, may we be happy?' (37).

The answer is in the next two verses.

'Although these, with intelligence overpowered by greed, see no guilt in the *destruction of a family*, no crime in hostility to friends' (38).

'Why should not we learn to turn away from such a sin, we who see the evils in the destruction of a family?' (39).

And the destruction of a family entails the following things :—

'In the destruction of a family the immemorial family traditions perish; in the perishing of traditions lawlessness overcomes the whole family' (40).

'Owing to predominance of lawlessness, the women of the family become *corrupt* and from women corrupted, there arises caste confusion' (41).

'This confusion drags to hell the slayers of the family and the family; for their ancestors fall deprived of the necessary obsequial ceremonies' (42).

'By these caste-confusing misdeeds of the slayers of the family, the everlasting caste customs and laws of the family are abolished' (43).

And what is the end of such persons?

'The abode of the men whose family laws are abolished is everlastingly in hell' (44), (Dr. Annie Besant's and Bhagawandas' translation).

It must be admitted that this is quite an irresistible logical sorites. It describes quite vividly the consequences of war from a sociological standpoint. The most dreadful of all these is the rapid disintegration of the family; the observance of laws which ensure family

stability and consequently the stability of whole races and populations is in jeopardy. Thus the decay of the family is a direct result of the aggressive tendencies of the modern atomistic societies which are obsessed with values of power.

Widespread family disorganization with the consequent fall in the birth rate is an index of the decay of morals in the population. Arjuna has presented this picture of the gruesome consequences which war brings along with it and it must be confessed that Sri Krishna also has not tried to repudiate these effects. Arjuna was fighting shy of war because of these consequences which even Sri Krishna would not deny. Sri Krishna brought him round not by telling that it was possible for mankind to wage war without the fear of these consequences but essentially by moralizing and inculcating on his mind his infallible duty under those circumstances without regard to the consequence which the performance of that duty may entail. Thus we see a very queer spectacle that a sociological objection is answered in philosophical and ethical terms. It may be true that the world may be an illusion or that the existence of the world cannot be proved as an apprehensible reality. It may also be true that the best ethic for the individual as well as for the group is to be true to one's own duty without regard to the fruit of our own actions; but that would hardly go to prove that to take arms is such an act of ethical necessity which would entitle us to disregard these consequences of war.

What I wish to bring to the notice of the students of Gita is only this aspect of war which Gita has presented. I believe that it constitutes the best pacifist argument which speaks in a nutshell volumes of sociological thought.

SANTAYANA : ON THE VIEW OF TRUTH

BY ANIL KUMAR SARKAR, M.A.

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The secret of Santayana’s philosophy is always found in his conception of the ‘essences’ or ‘forms.’ A thorough understanding of the genesis of the ‘essences’ or ‘forms’ is found in his *The Realm of Matter*, and a culture of the real character of them is obtained in his *The Realm of Truth* and *The Realm of Essence*. In this article we are directly concerned with the analysis of the essences as found in his *The Realm of Truth*.

If we just analyse the character of an essence, we shall find that it has two aspects, viz. it has an inner character and an outer reference. In its inner character, it is viewed as purely ‘formal,’ it is only a ‘mental synthesis.’ Being a ‘mental synthesis,’ it is an experience. Being an experience, it enjoys itself. So the ‘enjoyment’ of itself is also one of its characters. As a mental synthesis, it is an experience, or an intuition, but as ‘enjoying’ that experience, it is an intellectual or spiritual grasping of the situation, in other words, it is a transcendence of its own self, being only a mental synthesis. By itself it is ‘passive,’ but as ‘enjoying’ itself it is active, or rather active or spiritual realization of itself. It is not merely a ‘consciousness,’ but an enjoyment of a consciousness, it is an illumination of consciousness.

So the analysis of the inner character of the essence, shows that it is not only a ‘mental synthesis’ or ‘awareness,’ but an illumination or enjoyment of it. The former aspect of the inner character of the essence, is the result of the interac-

tion of the psyche and the environment, and the latter aspect is the real self of the essence, it is its spiritual aspect, it is its transcendent aspect, so it is an enjoyment of its own self. The first is its ‘formal character,’ and the second is its ‘manifesting character.’ For a clear understanding of the character of the essence, in all its aspects, we must not confuse between the two. The culture of both the aspects is possible. The first will take us to the problem of truth, and the second will give us an idea of the spiritual life which we may enjoy for the mere pleasure of it, but we should not claim any material truth from it. So at any rate we should not confuse the ‘forms’ (or rather the ‘formal aspect’ of the essence) with the ‘manifestations.’ The ideal world of manifestation or pure enjoyment cannot have any reference to the external world outside, it is only a culture of the character of the essence in that aspect, it is pure enjoyment.

If we consider the essence, as merely a mental synthesis, we consider it in its ‘formal aspect.’ This is its primary aspect, it is the consideration of the problem of its origin or genesis, and in this aspect it is concerned with the problem of truth. From this let us try to deduce the character of ‘truth.’ As the ‘essence’ is a ‘psychic fusion,’ and is ‘projected’ outside, it always ‘claims’ truth, and this claiming of truth, is always a claiming of a factual truth. So going to truth itself, we may at once conclude that ‘truth’ is always ‘contingent,’ it can never be ‘necessary.’ So

the conception of necessary truth must be abandoned.¹

As the truth always belongs to the realm of essence, it is posterior to the flux of existence; in other words, it radiates from the region of facts or existences. Being an essence, it has a 'formal character,' and this alone distinguishes it from the flux of events, and for this ideal aspect, we can think of 'truth.' But, after all, the source of it is in the realm of flux. The realm of flux generates truth, and on special occasions, generates beauty or goodness. So in every case of mental synthesis, there is a possibility of the arising of truth, or at least there is a claiming of truth, for the mental synthesis is for adjusting the psyche to the environment. There may be wrong psychic fusions, resulting in wrong adjustment, but yet there is a demand of the truth. So truth is a very natural occurrence, as arising in every case of 'mental synthesis,' only in certain cases when there is the mingling of the 'tropes' in a temporary harmony, there is a possibility of the arising of beauty. In this sense 'truth' covers a greater portion of the realm of essence, than 'beauty' which arises on special occasions. But essence, truth, beauty, all come from the flux of matter. This can be better explained in the words of Santayana himself thus: 'Truth, on the other hand, arises by automatic radiation from every region of fact; since no event can occur without rendering it eternally true that such an event and no other fills that point of space and time.'²

Truth belongs to the realm of essence, and as such, it possesses all the characters of that realm. It is not merely an essence, but it demands an adjustment of an 'essence' to something outside. So says Santayana: 'Truth

thus becomes the arbiter of success in one of the most important functions of life: that of intelligent adjustment on the part of living beings to the conditions under which they live.'³

Truth like thought is aroused by events and directed upon them. It is indicative. But if we try to determine its inner character, we shall find that though it is descriptive of existence, 'it has no existence of its own, and remains an ideal standard for any opinions professing to be somewhat true, or true as far as they go.'⁴ Truth has its independent place in the realm of thought, it is not simply any idea, or it should not be confused with the mere essence, or with beauty or goodness.

Though it is a fact that the realm of essence radiates from the realm of flux, and is controlled by it, our intuition, guided by the genius of each psyche, controls the essences and directs them to the realm of truth or of error. In this connection it should be mentioned that Santayana does not like the idealists hold that mind is a train of self-existing feelings or ideas, but it is 'spirit,' a wakefulness or attention or moral tension aroused in animals by the stress of life: and the prerequisite to the appearance of any feeling or idea is that the animal should be alive and awake, attentive, that is, to what is happening, has happened, or is about to happen: so that it belongs to the essence of discoverable existence, as a contemporary philosophy has it, 'to be in the world.'⁵

This view of the mind clearly indicates that mind has a place in the realm of nature, it is only a pre-condition of the appearance of any feeling arising as a result of the interaction between the psyche and the environment. So the

¹ *The Realm of Truth* Chh. II, III, IV.

² *Ibid.* p. 40.

³ *The Realm of Truth* p. 40.

⁴ *Ibid.* p. 42.

⁵ *Ibid.* pp. 50-51.

human mind has to accept whatever vision arises in it; it views the visions as true though it might not be so always, but yet the mind is often helpless. This is very beautifully expressed by Santayana himself: "The poor human soul walks in a dream through the paradise of truth, as a child might run blindly through a smiling garden, hugging a paper flower."⁶

The nature of mind just shown here as only a pre-condition of the arousal of feeling, may be taken as only a consciousness or a knowledge of a particular situation in the process of adjustment. It is only an occurrence, only circumstantial, but this view of mind will not give us any idea of truth. Truth, as already mentioned, is a 'form' or 'essence,' discerned in an object, or in a system of objects, by the attending mind, and this is by no means a part or a member of that existential reality. Truth is only that something which the mind can detach, it is more than the 'awareness' of a situation, it contains within it the moral impulse or stress prompting to survey a situation or holding it up to attention in the form of a recognizable essence. It is not, therefore, merely a 'dramatic perception,' or a 'fancy' as in the case of mere awareness, it is turning the situation to suit a particular purpose, in other words, it involves a moral stress. In this the myths of Freud, the dialectics of Hegel and Marx, as Santayana views them, have truth. They are truths, for they reflect the tendencies of their times. The whole universe may be viewed as purely dramatic or fictitious, but for the moral stress that is involved in our experience of the universe. To quote the author himself: "So in the whole verbal, sensuous and moral medium through which we see the world, we may learn not to see the world falsely, but

to see ourselves truly, and the world in its true relation to ourselves. With this proviso, all the humorous and picturesque aspects of experience may be restored to the world with dramatic truth. The near is truly near, when the station of the speaker is tacitly accepted as the point of reference. The true is truly good, the foreign truly foreign, if the absoluteness of the judgement is made relative to the judge. And this judge is no vagrant pure spirit. He is a man, an animal, a fragment of the material world; and he can no more annul or reverse his hereditary nature, in reference to which things are truly foreign or good, than he can annul the external forces playing upon his organism. Thus in reporting his passionate judgements, as if they were self-justified and obligatory, the dogmatist is unwittingly reporting a truth of natural history—namely, that at that juncture such judgements on his part are normal indexes to the state of the world, and not least interesting element in it."⁷

This survey of Santayana regarding our experience of the universe is like the 'functional realists' of America. Charles Morris, Dewey and Boodin hold the view that though our experience is 'qualitative' or 'human,' it is real from a human standpoint in that our experience arises as a result of the interaction between the organism and the environment, and the organism itself is a function of nature.

Truth, so examined, tells us that it is a 'form' discovered in the flux of existence, it is always descriptive of fact, in fine, it is objective. Now we ask whether there is any such thing as moral truth or not. If we believe in any such thing as moral truth, we have to reject at once its objective validity, for moral truth is ideal and cannot have any objective reference. It is a pure culture

⁶ *The Realm of Truth* p. 58.

⁷ *The Realm of Truth* p. 66.

of the moral life, and the culture of moral life is only culture of moral ideal. Self-knowledge is moral ideal. This sort of life is pure spiritualism. It is an attempt to transcend our natural biological life, and is only a chase towards an ideal state of things, which can be true only of the realm of pure being or spirit.

Besides the culture of the moral truth there is the culture of truth itself. Such a culture of it is but a consideration of it as something which is superexistential and supertemporal. We ask ourselves whether there is any such thing as the 'whole truth,' or impersonal or non-existential truth. This is nothing but a direction of our attention to the realm of truth itself which is a spiritual culture of truth. In order to get a clear idea of this ideal truth, let us try to form an idea of truth 'as the memory of the universe,' and as the 'destiny of the universe'. In the first sense of truth, we take it as but the understanding of the flux of existences by the 'forms,' for the flux cannot be understood without the permanent forms. It is, therefore, the 'memory' of the universe, in that it helps us to understand it through forms. But it must be mentioned here that the 'whole truth' cannot be fully told by means of the flux of existences, so there is always an ideal truth which remains to be told. This ideality of existences in both these aspects of truth, gives us an idea of relativity between the momentary truths which are chasing the flux of existences, and the whole truth, which transcends the mere flux of events. In this context we can say that truth changes as the facts which it describes. The further observations of Santayana should also be marked here: 'On a day before the Ides of March it was true that Julius Caesar was alive : on the day after that Ides of March it had 'become true' that

he was dead. A mind that would keep up with the truth must therefore be as nimble as the flux of existence. It must be a newspaper mind.'⁸

In trying to explain that the whole truth cannot be told we also referred to the fact that 'the truth changes as the facts which it describes.' Here we only pointed out that the 'whole truth' is never exhausted. But really speaking truth does not change, our 'knowledge' of truth changes. This points to the 'ideality' or 'ideal character' of truth. Truth is after all an 'essence.' So it is ideal, and being ideal, it is super-temporal. It has reference to time, but it transcends time. Returning back to the case of Caesar, can we say that he is dead long ago?' If we say so, will it be true to say that he is really dead? There is no doubt about the fact that he is dead long ago only in relation to our own times, or it might be true of his corpse if it still existed. But this is nothing but the transference of the 'sentimental colour of our temporal perspectives' to 'physical time.' So there is no objective existence of the truth referred to as here. This non-existent character of truth may further be illustrated through the character of the 'spirit' which is also ideal.

Every feeling or intuition is a self-transcendence, it is a spirit, a transcendent function of our thinking. Such transcendence in every case of mental synthesis or feeling, points out the identical character of the spirit in all moments and even in all persons, but such identity is 'qualitative only.' So the spiritual transcendence is a common occurrence in all experience. Though there is a reference to physical time, such reference is always from that transcendent centre; so; by itself, it is

⁸ *The Realm of Truth* p. 83.

changeless, though it is referred to the flux of events. The survey from the spiritual centre is ideal and that centre is also ideal and changeless, as transcending time. Only due to the organic basis of the spiritual centres, that there is reference to physical time. So truth which comes from that ideal centre, must be itself non-temporal and also super-temporal, though it has a reference to physical time. But we should not forget that all such reference comes from our private perspective and is coloured sentimentally. In this way the ideality of truth is pointed out by Santayana.

Our knowledge of the past depends on memory and experience, that is to say, it is given to us by the rational element in us. It is given by the spirit which transcends the mere mental synthesis of the moment, and takes us beyond the present, to the future, and looks behind being the transcendence of the immediate present and rendering it 'past.' But says Santayana, this self-positing or transcendence in the flux of existence, places us to the future, leaving the immediate behind, and rendering it past. This knowledge of the 'future' and of the 'past' by a sort of inference or memory, being wholly rational or spiritual, is posterior to our instinctive knowledge of the 'future' and the past. Speaking of man, Santayana says: 'He is instinctive before he is rational, natural before he is artificial, and we may go further and say that he must look to the future before he can see the past.'⁹

We may ask here, Can we know the future by perception? If 'perception,' according to Santayana, means 'a sensation turned into knowledge of its ground, that is, of its present occasion,'¹⁰ then future cannot be known through perception, which limits us to the present. So Santayana says the future is known

by 'premonition.' Being controlled and actuated by 'animal faith,' man can act instinctively, believing in some future object. Premonition is more than mere anticipation in that it is grounded on the animal faith, it is thoroughly instinctive, and not intellectual as 'anticipation.' The direct knowledge of the future in the case of seers, might be dramatic or fanciful, but that cannot claim any physical or objective truth. The real basis of our experience of the future, is instinctive, and is given to us by our animal faith. The rational or spiritual knowledge of the future is a later acquisition, but its instinctive basis should never be ignored. The knowledge of the future, rationally known, is a 'hypothesis,' a 'mere fancy,' as the knowledge of the 'past,' which is also the projection of our own private perspective to the physical time, which is non-existent at the time of reference.

So if we claim truth of the future from the spiritual aspect of our experience, we shall find, that such a claiming is 'ideal,' and this consideration reflects further the ideal character of the truth itself. So the truth, viewed from the spiritual aspect, is an ideal knowledge of the present, past and the future; it is nothing but a projection of our private perspectives to the physical time. We cannot claim any physical or objective truth in such reference unless we view it from the instinctive basis of our organic life. All objectivity comes from the animal faith. So the reflection on truth from the spiritual aspect is a consideration of its ideal character, it is a form of culture of our spiritual life.

In all these considerations of truth, we have tried to study truth from the psychological and contingent standpoint. For us, truth is not a pure worship of forms, but is psychological, and has a reference to the realm of flux. Now is there anything as love of truth? There

⁹ *The Realm of Truth* p. 92.

¹⁰ *Ibid.* p. 90.

is the further question, viz. whether the truth is intellectual or aesthetic? The second question, if analysed, refers us to the relation of truth with 'spirit,' on the one hand, and 'beauty' on the other.

The problem of love is directly concerned with the problem of life. The love is associated with the 'eternal aspect' of the realm of flux. We are inviting here a sort of Platonism, no doubt, but really love cannot stand unless there is a permanent element in this flux of life. As it wants to view the universe in its permanent aspect, it is directly connected with truth which also views the universe of flux in its eternal aspect, in the aspect of its forms. So the realm of truth is the realm of forms, the tropes, the psyches, and in such junctures, there arises consciousness. So the realm of truth is all-pervasive and wide, and only in its realm of the psyches the consciousness arises. So consciousness is the child of truth. But once the spirit or the intellectual element arises, the forms of the universe become intellectually coloured. But this worship of the permanent element in the flux of nature may be beautiful, interesting and sublime, but it is not identical with beauty either in quality or extension or status. Beauty is only an intuition of form, while truth is intellectual or spiritual, it does not aim at harmony or mere enjoyment, but it aims at rendering the flux eternal and permanent.

The spirit arises later than truth, which has its basis in the 'forms' that come in the flux. But once the spirit is awakened, it gazes at those permanent forms, and we might say it is then in love with truth. Such love may be for the ugly or for the beautiful, or for anything else, it is only a worship of the forms and nothing else. To quote Santayana: 'No matter how tragic or arid the truth may be, the spirit follows

and loves it, as the eye follows the light.'¹¹

In this sense the love of truth is automatic and also internal, and there is a joy in holding the truth, but this joy or love is not narcissistic in any way. It is clean, healthy and sacrificial love. Here there is the element of courage mixed with submission and humility. Truth cannot be the same as beauty, for it follows from the above consideration, and as well from the observations of the author himself, that 'truth does not arrange or idealize its subject-facts. It can eliminate nothing. It can transfigure nothing, except by merely lifting it bodily from the plane of existence and exhibiting it, not as a present lure or as a disaster for some native ambition, but as a comedy or tragedy seen as a whole and liberating the spirit that understands it. In other words, truth is a moral and not an aesthetic good. The possession of it is not free intuition, but knowledge necessary to a man's moral integrity and intellectual peace.'¹² Continuing further Santayana says: 'Every movement of instinctive exploration that discloses truth, thereby discloses also the relativity, limits and fugitiveness of this exploration. It shows life under the form of eternity, which is the form of death. Life thereby becomes an offering, a prayer, a sacrifice offered up to the eternal; and though there may be incense in that sacrifice, there is also blood.'¹³

Truth and beauty liberate us from the flux of existence. But the liberation is different in each case. In the case of beauty it is spontaneous and innocent, but in the case of truth the liberation is achieved with great sacrifice. Here we have to take the fact as it is, without any human bias. It is only seeing the

¹¹ *The Realm of Truth* p. 114.

¹² *Ibid.* p. 115.

¹³ *Ibid.* p. 115.

flux of existence in its formal aspect. But liberation in each case is obtained through intuition which releases essence, truth or beauty. To quote Santayana: 'In sensation, intuition liberates some essence from the obscurity and tangle of fact; from passion it liberates eloquence, poetry and beauty; from the known world it liberates truth.'¹⁴

Truth, though it liberates us from the flux of existence, is relative and subjectively coloured. It expresses the sensations and expectations of a specific animal. This view of truth is different from the ideal complete truth as is demanded by our spirit. Santayana says that we should not confuse between the knowledge of truth and the truth itself. This confusion records the difference between realism and idealism. Too much devotion to ideal truth, which is nothing but a spiritual culture of it, is responsible for the denial of truth in ordinary experience of our lives. But Santayana points out that such ideal truth never exists. We may reflect on such ideal complete truth, but that truth has no existence. We have knowledge of finite truths only. We cannot know them by any of our idealisms. So here also he warns us by saying that such a spiritual culture may be an enjoyment of a spiritual life, but it has nothing to do with the experience of life, and so has no authority to deny our ordinary experience of life given to us by our animal faith. This position of Santayana may be reviewed through his own words: 'Thus among the ancients, so among the moderns, the denial of truth is due to palpable confusions between truth and knowledge of truth, between essence and existence, between the ideal and the actual.'¹⁵

This is rendered still more clear in the following expressions of the author him-

self: 'The truth, for the psyche, remains always an imposition. Sometimes she bows to it suddenly, sometimes she rebels against it, and angrily maintains that her radical feelings are much more to be trusted. In her happiest moments she forgets the quarrel, and builds with all the materials that experience has given her, a world of her own not too false to live with for a while, and so true as to check her animal joy in living. She is an artist, and her world must have the truth and the falsity of art.'¹⁶

The creation of such an ideal world of truth is good in its own sphere, it is an elevation of our spiritual life no doubt, but it is scientifically false and morally fanatical. So the truth to have any validity must have reference to its own home, the animal world. In this sense our animal faith and truth are allied. So says Santayana in very emphatic words: 'Truth is thus a household presence: not the naked truth nor the divine truth, but truth disguised as a domestic and dressed in homespun. Not to recognize such conventional truths in the home orbit would be idiocy, and to contradict them would be madness.'¹⁷ This is the realistic view of truth that we find in the evolutionary world-view of Santayana. This rational scepticism with regard to knowledge and truth is maintained throughout in his *Scepticism and Animal Faith*. So truth, in its realistic aspect, must be subjected to the animal faith. Therein lies true rationality. So there is a difference between the culture of truth from the side of our spiritual life, and the knowledge of truth that we obtain in our daily life. The life of ideation and the life of impulse must not be confused with each other. This is the essential note of the philosophy of Santayana.

¹⁴ *The Realm of Truth* pp. 117-118.

¹⁵ *Ibid.* p. 129.

¹⁶ *The Realm of Truth* p. 132.

¹⁷ *Ibid.* p. 139.

THE ACTUALS AND THE SURVIVALS OF RELIGION

BY CHUNILAL MITRA, M.A., B.T.

Though there are many established historical religions in the world, there is only one universal religion, i.e. the Religion of Man. Consequently we do not agree with those who pronounce that because there is only one true and genuine religion and because there are six, if not more, historical religions in the world, five of them must be false, and, consequently, most men are fools. As a matter of fact, Prof. Charles Ritchie, in his *Idiot Man or The Follies of Mankind*, has remarked that mankind is not 'Homo Sapiens' but 'Homo Stultus,' i.e. not intelligent man but foolish man. But this is going too far.

As to the genesis of religion some hold that it arises out of fear. Worship of the Deity through fear, either of hell-fire or of annihilation, is meant for the beginner and not for the explorer who has secured the passport, i.e. for the really religious man. For such a man just the reverse is the case. For him, the meaning as well as the source of religion is fearlessness within and non-violence without. He is to be fearless in spirit and in thought, and to be non-violent in words and works.

Some hold that the world has outgrown the necessity for religion. But the fact is otherwise. Really speaking, what we have outgrown of is not religion, but the conceit and the vanity of it. For, what is dangerous is not learning or even little learning, if we are conscious of its littleness, but the vanity and the conceit of learning.

A further question might be raised : Would it make the world a better place of habitation if religion were erased

from the face of it altogether? Would it then make life more happy and more secure than it is now? Decidedly not. Religion, undoubtedly, has not made disarmament possible. Nevertheless we can say that it has saved the human race from a worse calamity and a severer disaster.

Perhaps the entire difficulty arises out of a confusion between the two aspects of religion, viz. its temporary value and its lasting worth of much wider importance.

We often ask : To what religion does a person belong? The whole controversy centres round this single query. But the question is faulty. It may be more fitting to enquire what way of life does a man like, than to ask what religion does he adhere to. In the last analysis, what is of momentous import and of fundamental interest is neither the liking nor the adhering but the living—living of a life. Liking and adhering are more concerned with matters political or otherwise, and not with matters spiritual. Living the life of religion conduces to the well-being of society. The Hindu who lives the life of a true Christian, manifesting in life the Christian virtues, is more a Christian than a so-called Christian who merely likes Christianity and labels himself as an adherent; a Mohammedan who lives a Vedic life is more a Hindu than a Hindu who traditionally belongs to it and merely names himself a Hindu. 'Belonging' is not identical with 'Being.' We may part with our belongings; they are not part and parcel of our life. We can put off our shirts and shoes, we can sell them,

burn them, or exchange them for something else. Religion with men who merely belong to it or adhere to it is a religion of this kind. In truth, they do not belong to it, rather it belongs to them, it is a costume they put on, an article in the possession of which they exhibit pride. Regarding such men we can say, in the words of Sir Radhakrishnan, 'They wish to enjoy the consolations of religion without undergoing the labour of being religious'; or that they are religious not with their whole souls, but with their brains, more frequently with their spinal cords. Swami Vivekananda also observes that religion is never an intellectual assent. 'It is a positive something and not a negative nonsense.' Because, according to him 'Reason leaves us at a point quite indecisive.' We may reason all our lives, but we are incompetent to prove or disprove the facts of religion. Rituals and ceremonies do not survive. They often become worn out, changed, modified, and even die, unless there are living personalities to actualize them. Only the creative personalities survive. They explain religion more than any amount of rituals and conventions.

The truth might be illustrated by a single case. That to-day Vedanta or Hinduism is esteemed by the West is because Swami Vivekananda and the missionaries of the Ramakrishna Order have shown how the life of Vedanta can be lived by fully living it themselves. What the Swami propagated was neither Hinduism nor any other traditional 'ism' but a few creative thoughts that were bound to prevail. In America he appeared as an intellectual facing intellectuals or rather as a whole personality face to face with the combined intelligence of the entire world. In fact, the Swami lived the life of Vedanta and Vedanta was

established there as a consequence. Thus without the living man, the exponent and the harbinger, any particular religion dies away even in the land of its birth. Without such a man to take its hold once again it decays, it fades away.

Taking note of the extant religions of the world, viz. Buddhism, Judaism, Islam, Zoroastrianism, Christianity and Hinduism the truth of the aforesaid proposition may be corroborated.

To begin with the last illustration of the list. For a long time the religion of the Brahmos was a living force, and it was prevalent only because a living man was in its head, namely, the Raja Ram Mohan Roy. It was in full swing so long as the Raja lived. Another section of Hinduism is the religion of the Arya Samajists. It was in its full vigour so long as its founder and exponent, Swami Dayananda Saraswati, the 'World force' (as Sri Aurobindo puts it) lived. He was at once a religious reformer, a social uplifter, and a national rejuvenator. He overhauled the Shastras. His dynamic personality, galvanizing spirit, austere saintly character, and unostentatious life supplied the life-force of the Arya Samaj. Again, Sri Ramakrishna was the 'symphony of a hundred different musical elements emanating from the past,' 'the consummation of two thousand years of spiritual life of three hundred millions of people' and an apostle of the spiritual forces of India. Swami Vivekananda is a world-conqueror of our times, because he lived the ideals of religion. We would not properly understand the religion and philosophy of the Ramakrishna Movement if we study Ramakrishna and Vivekananda as parts instead of studying Ramakrishna-Vivekananda as a joint whole. For quite exquisitely has it been said that 'if we look upon

Ramakrishna as the Buddha of our age, Vivekananda was undoubtedly all the great Buddhist preacher-organizers boiled into one personality.'

The religions of the Brahmos, of the Arya Samajists, and of the Vedantins will be revived in all ages if a Ram Mohan, a Dayananda or a Vivekananda comes to the forefront and lives a perfectly religious life. On the contrary, all the religious ideals and beliefs will die in no time, if the rituals and scriptures only live and there is no man to actualize them. Hence it is no use asking 'What religion do you belong to?' if our belongings are with mere rituals, formalities and conventions. For, in the end, religion is never accomplished. It is 'ceaseless action, the will to strive, the outpouring of a stream, never a stagnant pool.'

We have thus two distinct aspects of religion, viz. the formalities or the social settings and the fundamentals. The first are the actuals, the other the survivals of religion. When Swami Vivekananda remarked that 'realization is real religion, all the rest is only preparation,' he virtually meant the same thing. He repeatedly told us that religion does not consist in doctrines or dogmas. 'Not what you read nor what dogmas you believe that is of importance, but what you realize.' Only men like him are exclusively

entitled to say, 'A man may believe in all the churches of the world, he may carry in his head all the sacred books ever written, he may baptize himself in all the rivers of the earth, still if he has no perception of God, I would class him with the rankest atheist.' Thus a substantial distinction between the actuals and the survivals of religion is made—ought to be made—by those who are higher and superior in the scale of being religious. Nay, for the saintly and the godlike such a distinction is of perennial interest and of paramount importance. As the actuals are the constituents of religion and as they just maintain its bare existence, so the survivals maintain its persistence and eternity. One has got the passing value, the other the surviving one. The former speaks for Churchianity, the latter stands for Christianity. That which is of permanent value can only make us real Christians or real Hindus, the sons of the Lord and of the prophets, of the seers and of the sages. The entire trouble in our life is due to our being so-called religious. And here, as elsewhere, we are victims of the common lot of degeneration. Herein also lies the crux of all our dissensions. Quite consistently, true religion is not in the least responsible for any mishaps in any spheres—social or communal, political or religious.

THE TEACHINGS OF ST. CATHERINE OF SIENA

BY WOLFRAM H. KOCH

[Mr. Wolfram H. Koch's article on 'The Life of St. Catherine of Siena' appeared in the *Prabuddha Bharata* of October, 1939. Ed.]

We shall translate a few chosen passages from the letters and from the *Dialogue of Divine Providence*, of St. Catherine, beginning with her vivid realistic description of the touching death-scene of Nicolò da Tuldo.

THE DEATH OF NICOLÒ DA TULDO

In a letter to Brother Raimondo da Capua, St. Catherine gives a detailed account of this tragic episode. She says :

'Up, up, my sweet Father, let us sleep no more. For I hear such news that I wish no more bed of repose or worldly state. I have just received a head into my hands, which was to me such sweetness as heart cannot think, nor tongue utter, nor eye behold, nor the ear hear. I went to see him you know of whence he received such comfort and consolation that he confessed and disposed himself very excellently. And he made me promise for the love of God that when the time of the sentence had arrived I would be with him. And thus I promised and did. Then in the morning before the bell rang I went to him. I led him to hear Mass. And he received Holy Communion which he had never before received. His will was conformed and subjected to the will of God, and only a certain fear had remained that he might not be strong at the last moment. But the immeasurable and kindling goodness of God deceived him and created in him such affection and love in the desire for God that he knew not how to abide without Him, saying,

"Remain with me and abandon me not. And thus I shall not be other than well, and I die content." And he held his head upon my breast. And I then felt a jubilation and breathed the fragrance of his blood, and this was not without the fragrance of mine which I desire to pour out for the sweet Bridegroom Christ. And as the desire of my soul was increasing, and I felt his fear, I said, "Be comforted, my Brother sweet, for soon we shall arrive at the Wedding Feast. Thou shalt go there bathed in the sweet blood of the Son of God, with the sweet name of Jesus, which I desire never to leave thy memory. And I shall wait for thee at the Place of Judgement."

'Now imagine, Father dear and Son, that his heart lost all fear, and his face changed from sadness to joy, and he felt great gladness and exulted and said, "Whence comes such grace to me that the sweetness of my soul will wait for me at the holy place of judgement?" See, he had reached such light that he began to call the place of judgement "holy." And he said, "I shall go there wholly joyous and strong, thinking that thou wilt wait for me there." And he spoke words so sweet as to break one's heart, of the goodness of God.

'Thus I waited for him at the place of judgement in continual prayer and in the presence of Mary and of Catherine the Virgin and Martyr. But before I attained her, I bent down and put my neck on the block. And then I prayed and said, "Mary, I wish this grace that at the moment of death Thou mayest

give him a light and a peace in his heart, and that I should then see him reach his goal." And then my soul was filled to overflowing because of the sweet promise given me, so that in spite of the great multitude of people I did not perceive a single creature. Then he came like a gentle lamb. And when he saw me he began to smile and asked me to bless him with the sign of the Cross. And when he had received that sign, I said, "Up, to the nuptials, my sweet Brother. For soon thou shalt be in life everlasting." He laid himself down with great meekness, and I arranged his neck on the block, and bent down and recalled to him the Blood of the Lamb. His lips said naught save "Jesus and Catherine." And while he was saying this, I received his head into my hands, closing my eyes in the Divine Goodness and saying, "I am willing!"

'And then I beheld God-and-Man as if I beheld the clearness of the sun, and He received his blood and with his blood a fire of holy desire hidden in the soul out of His grace. This He received into the fire of His Divine Charity. And when He had received his blood and his desire, He also received his soul which He put into the open treasure-house of His side full of mercy, the Primal Truth showing that it was out of grace and compassion that He received it, and not for any work's sake. Oh, how sweet and inestimable was it to behold this goodness of God! With what a sweetness and love He waited for that soul parted from the body! He turned the countenance of compassion towards him, when he came to enter His side bathed in his own blood which stood for the blood of the Son of God. Thus He made him participate in the crucified love with which He received painful and shameful death from obedience to the Father for the benefit of human nature and all genera-

tions. And the hands of the Holy Ghost held him fast.

'But he made so sweet a gesture as to draw thousands of hearts. And I am not surprised, for he was already tasting Divine Sweetness. He turned as the bride does when she has come to the threshold of her bridegroom, who turns her eye and head back saluting those who accompanied her, and showing by this act the signs of gratitude.

'When everything was over, his soul rested in peace and quietude, in so strong a fragrance of blood that I could not bear to remove the blood that had dropped on me from him.

'Oh, miserable me! I do not want to say more. I remained on earth with great envy. And it seems to me that the first stone is already laid. So do not be surprised if I impress upon you nothing save to see yourselves drowned in the blood and flame which flows from the side of the Son of God. Now no more carelessness and negligence, my sweetest children, for the blood begins to flow and to receive life. Sweet Jesus, Jesus Love.'

The style of St. Catherine of Siena is very typical of her and clearly shows all the passionateness of her nature. In many cases language proved too inelastic to express all she wanted to express in her most exalted moments, a fact all mystics had to realize when trying to express the ever-inexpressible to those who had not experienced their states of Divine Communion and Union with God. The modern reader may feel shocked by the exultation Catherine seems to feel at the sight of blood, but what she really saw and what to her was everything was the redemption of Nicolò da Tolentino from all bitterness and despondency through Christ, and the beauty of his courageous death which in spite of its terrible injustice was not able to kill the love of and desire for

God in his heart. All her life this death-scene remained indelibly engraved on her heart not as something gruesome but as the glorious victory of the spirit over the flesh, and all her life she felt glad at the service she had rendered the young man during the last hours of his life, a service which no one but she could have rendered. It was the hand of a great lover of God opening the door of higher life to a redeemed soul which otherwise might have been lost in its desperation and doubt.

THE DANGER OF HALF-HEARTEDNESS AND ATTACHMENT

In another letter, to Stefano di Corrado Maconi, St. Catherine speaks about half-heartedness which she abhorred:

‘Dear Son in Christ sweet Jesus,

I, Catherine, servant and slave of the servants of Jesus Christ, write to thee in His precious blood in the desire to see thee lifted up from the lukewarmness of thy heart, so that thou mayest not be vomited by the mouth of God, hearing the reproach: Cursed be the half-hearted. This half-heartedness comes from ingratitude, which ingratitude arises from a faint light that does not let us see the agonizing and consummated love of Christ Crucified, and the infinite benefits received from Him. For in truth did we but behold them, our heart would be aflame with the agonizing fire of love, and we should become chary of time, using it all with great zeal, in honour of God and for the salvation of souls. And it is to this zeal that I am inviting thee, Dear Son, so that thou mayest again set to work.

‘Be thou fervent and not tepid in stimulating thy brethren and the elders to do all they may in the affairs of which I write. If you but were what you should be, you would inflame the

whole of Italy, not only your own house.

‘I do not say anything more to thee. Abide in the holy and sweet delectation of Christ. Comfort thy brethren, and be comforted by them. All are waiting for thee. Sweet Jesus, Jesus Love.’

In a beautiful letter, full of deep insight into the finer working of worldly attractions on the human soul, written to Monna Biancina, wife of Giovanni d’Agnolino Salimbeni, St. Catherine speaks about God and the grave danger of our inordinate and indiscriminate affection for the things of the world and for material comfort. She writes:

‘Dearest Mother in Christ sweet Jesus, I, Catherine, slave and servant of the servants of Jesus Christ, write to you in His precious blood in the desire to see your heart and your affection emptied of the world and of yourself. For in no other way can you attire yourself in Christ Jesus Crucified, the world having no conformity with God. The inordinate affection of the world loves pride, and God loves humility. It seeks honours, station and greatness, and Blessed God despises them, embracing shame, scorn, disgrace, insult, hunger, thirst, cold and heat even to the shameful death on the Cross. With this death He rendered honour to the Father, and we were all reinstated in grace. The world seeks to please creatures, not minding if it displeases the Creator. He sought but to fulfil the obedience to the Eternal Father for our salvation. He embraced voluntary poverty and was clothed in it, but the world seeks great riches. Thus very different is the one from the other, and so the heart which is empty of God must of necessity be full of the world. Our Saviour said, “No one can serve two masters. If he serves one, he displeases the other.” Thus we must withdraw our heart and affection from this

tyrant the world with great care and solicitude and lay it wholly free and unencumbered before God without any intermediary, and we must not love Him with any feigned zeal. For He is our sweet God who holds His eye over us and looks into the hidden secret of our heart.

'Our futility and madness have really gone too far, although we see that God sees us and is a just judge who punishes all guilt and rewards all goodness. We live on blinded without fear, waiting for that which we possess already, but never being sure of having it. And we go on always clinging and forming attachments. If God cuts off one of the branches we cling to, we seize another. We feel greater anxiety lest we should lose these transitory things which pass like the wind, as well as creatures than we feel any fear of losing God. All this comes from the inordinate love which we cherish, having them and holding them outside the will of God. In this life we pay the earnest of Hell, for God has ordained that he who loves inordinately shall become unbearable to himself. War always rages both in his soul and body. He is troubled by what he possesses from fear of losing it. And in order to keep it, so that it may not decrease, he tires himself out day and night. And he feels pain for what he does not possess, but craves to possess. And never does his soul find rest in these things of the world, for they are all less than he himself is. They are made for us, but not we for them. We are made for God that we may taste His highest and eternal Good.

'So God alone can satisfy the soul. In Him does it become pacified, in Him does it repose itself. For there is no thing it can want or desire which it cannot find in God. Finding Him it does not matter that the soul finds no wisdom in itself for it knows at least

how to give up its will to Him who in return longs to give the things which are useful for its salvation. And we feel certain of this. For He does not give only if we ask, but He gave even before we were, for without our asking Him to do so He created us in His image and recreated us again in the blood of His Son. So the soul finds peace in Him, and not in anything else, He being the highest riches, the highest might, the highest goodness and the highest beauty. He is an inestimable good, for there is none who can estimate His goodness, His greatness and His delight; He alone can understand Himself and can appreciate Himself. Therefore I do not want us to sleep on and on, but let us awake from our slumber, Dearest Mother! He is able and knows how to satisfy and fulfil the holy desires of him who wishes to empty himself of the world and to invest himself with His attributes. Ceaselessly we are approaching death. I desire that you hold all temporal, transitory things and creatures as lent to you, using, loving and possessing them, but never as your very own. In this way you may have affection for them, but in no other way. Have it if it is convenient, but let us participate in the fruit of the blood of the Crucified Christ. Considering this, that there is no other way, I said that I desired to see your heart and your affection thoroughly drained of the world and of creatures, and it seems to me that God is continually inciting you thereto. I do not say anything more. Remain in the holy and sweet delectation of God. Sweet Jesus, Jesus Love.'

In the *Dialogue of Divine Providence* (Dialogo della Divina Provvidenza) there is another fine passage speaking about half-heartedness and attachment which fits in very well with the contents of the above letter.

'There are people who travel with so great a half-heartedness that they frequently turn back, for when they almost reach the shore, they are again tossed about on the waves of the tempestuous sea of life full of gloom, as soon as contrary winds arise. If the wind of prosperity arises, they at once turn back their eyes to worldly delights with inordinate pleasure. And when the wind of adversity comes, they turn back through impatience, for they do not hate their fault because of the insult done to Me but only out of fear of punishment. Every thing of virtue requires perseverance, and if one does not persevere, one does not acquire real love for one's desire, that is, does not reach the goal for which one has set out. This goal can never be reached if one does not persevere. That is why perseverance in the wish to fulfil one's desires is needed. I told thee that those people turn back because of the different movements that arise in them or come to them from outside, either when their own sensuality fights against the spirit, or when attached by creatures to an inordinate love which excludes Me, or from impatience, or because of insults received by them. Sometimes this also happens because of self-abasement which makes one say, "This good thou hast done does not avail thee because of thy sins and defects." This makes one turn back and give up the little practice one had entered on.

'It also happens through pleasure, so that the hope which they cherish for My compassionateness, allows them to say, "Why should we tire ourselves out? Enjoy this life and at the end of life thou wilt be received with compassion." In this way their demon makes them lose the fear with which they had begun.

'For all these and many other reasons they turn back their heads and

are neither constant nor persevering. And all this happens because the root of their self-love is not cut away, and so they are not persevering, but await My compassion, ignorantly and in great presumption. And being presumptuous, they hope for My compassionateness, though it is continually being offended by them.

'I told thee that the devil invites men to the dead waters, that is, to those which belong to him, blinding them with delights and worldly station. With the hook of delight he catches them under the colour of good, for he could not catch them in any other way as they would not allow themselves to be caught unless they found some delight or good of their own, for the soul by its very nature always yearns for some good.

'But it is true that the soul blinded by self-love, has neither knowledge nor discrimination of what is true good and of what is of use to the soul and the body. And so the devil, iniquitous as he is, and seeing that the soul is blinded through its own sensual love, attaches to the soul the different and various defects, colouring them with the appearance of some usefulness or some good. And to everyone he gives according to his station and to his principal vices, wherever he sees him to be most susceptible or receptive. He gives different things to the worldling, to the religious, to the prelates, to the lords, but to all he gives according to the various stations they occupy in life.'

In all her writings St. Catherine of Siena again and again fights what she considers the great vices of man: viz. incontinence, avarice, self-love and pride. According to her, incontinence and all forms of carnal desire completely veil the discriminative faculty of man and take away his higher intelligence making him thereby become like a pig, forcing his body and mind to wallow

lasciviously in the mire of lust, rape and voluptuousness, as pigs do in mud and filth.

Avarice is like a mole undermining the fertile ground and eating up the tender roots of higher aspiration, so that the soul becomes the slave of riches and gold. And thus it eventually breeds murder, injustice, cruelty, and the lust of power.

Pride generates hypocrisy of all sorts, making men profess one thing with their mouths and cherishing quite another in the hidden depths of their hearts. It hides truth and speaks falsehood. It is a detestable worm which quietly gnaws away all one's own good as well as that of others.

But the very fact that no worldly man addicted to these vices can bear the truly spiritual virtues of the soul, but constantly tries to annihilate them in others by open or clandestine persecution, gives them greater strength in the sincere devotee. And as there can be no true virtue without its effects on our fellow beings, all these obstacles placed in the path by the worldly-minded serve but to heighten the love and dedication to others of the really spiritually minded person, a truth so beautifully expressed by Sri Ramakrishna when he says that the hereditary agriculturist does not leave off tilling the soil though it may not rain for twelve consecutive years; while those who do not strictly belong to that class but take to agriculture in the hope of making large profits, are discouraged by one season of drought.

In the following quotations the reader may get a glimpse of St. Catherine's feeling and ideas on self-love as the very basis of all unspiritual tendencies and of every failure in spiritual life

THE EVIL OF SELF-LOVE

'Thou knowest that every evil has its roots in the love of oneself, which love

is a cloud that takes away the light of reason, which reason holds in itself the light of faith. And one cannot lose the one without the other.

'I created the soul in My image and likeness, giving it memory, intellect and will. The intellect is the noblest part of the soul. This intellect is moved by affection and it again nourishes affection. And the hand of love, that is affection, fills memory with remembrance of Me and of the benefits it has received. This memory makes it solicitous and not careless, grateful and not ungrateful, so that one power helps the other, and thus the soul is nourished in the life of grace.

'The soul cannot live without love, but always wishes to love something, because it is made of love, for I created it out of love and for love. That is why I told thee that affection moves the intellect, almost saying, "I want to love, because the food I nourish myself with is love." Then the intellect awakened by affection gets up and says, as it were, "If thou wishest to love, I give thee that which thou mayest love." And it rises at once and speculates on the dignity of the soul and the indignity into which it has fallen through its own fault. In the dignity of being, it tastes My inestimable uncreated goodness and the charity with which I created it. And in seeing its misery, it finds and tastes My compassionateness, for out of compassion I have lent it time and drawn it out of darkness.

'I already told thee that the delights of the world without Me are all thorns full of poison, so that the intellect is deceived in its sight and the will in its love—loving that which it ought not to love—and the memory in remembering. The intellect acts like the thief who robs what belongs to others, and thus memory continually remembers those things which are outside of Myself,

and in this way the soul deprives itself of grace.

'Thou seest wherefrom comes imperfection and wherefrom perfection, and how great is the deceit the soul receives in itself, because the root of self-love is not destroyed.

'In whatever state or station man may be, he needs must kill this self-love in himself.

'There are two goals, vice and virtue, and each of them requires perseverance. If thou really wishest to reach life, thou needs must persevere in virtue, and he who wishes to reach eternal death, should persevere in vice. Thus through perseverance one reaches Me who am Life, and also the devil, and tastes the dead waters.

'No one who is born into this life passes through it without bodily or mental troubles. My servants bear them bodily, but mentally they are free. That is, they do not feel the pain of the trouble, for their will is in tune with Mine, and it is only the will that causes pain to man. Those bear pain of body and pain of mind who, as I told thee, taste the earnest of Hell in this life, as My servants taste the earnest of Eternal Life.

'Thou knowest that My Truth spoke the truth when It said, "Whoever shall love Me will be one with Me," and so, following this truth, you will be united in It in a deep affection. And being united in It, you are united in Me, for We are but one thing. And thus do I manifest Myself to you, because We are one and the same. So when My Truth spoke, "I shall manifest Myself to you," It spoke the truth, for manifesting Itself, It manifested Me, and manifesting Me, It manifested Itself.'

There is an austere sweetness and stateliness in St. Catherine's letters and

writings, whose almost imperceptible charm is felt more and more as the reader ponders over her words. She wielded the language with so great a mastery, shaping and reshaping it till it was moulded to express her innermost thoughts and feelings, that she must be counted among the great Classics of Italy. The terseness and forcefulness of some of her finest letters have scarcely ever been equalled, and never so by the conventional, insipid, devotional treatises and manuals of her countrymen and women of that time.

May the reader, in spite of the fragmentary character of this paper, catch at least some flashes of her great and undaunted spirit of consecration in these present times of reckless self-aggrandizement and ruthlessness, individual and national.

Humanity ever had to relearn but this one great lesson of Love and Self-forgetfulness, of Charity instead of Hatred, and it has still to learn it notwithstanding all the great god-men and truly illumined minds that have arisen in all races and peoples throughout the ages: that disinterested love without which man remains a swaggering megalomaniac, a rather undeveloped preying anthropoid ape with all his uncurbed instincts of lust, rape and theft, damned by his own perversity to unspeakable suffering and endless, ever-recurring frustration.

Here and there a cotter's babe is
royal-born by right divine;
Here and there my lord is lower
than his oxen or his swine.
Chaos, Cosmos! Cosmos, Chaos!
once again the sickening game;
Freedom, free to slay herself, and
dying while they shout her name.

—Tennyson

THE URGE OF THE HOUR

BY NICHOLAS ROERICH

The call for culture is the most imperative urge of the hour. During the very time when the dark, uncultured forces acutely resent everything which reminds them of the existence of that culture which they so despise, other elements, desiring to identify themselves in some manner with the movements of culture, begin to imitate whatever has already expressed itself in life. A limited mentality is often wrathful at imitation and simulation; but this is precisely unworthy of the realization of culture. On the contrary, it is necessary to rejoice at each evidence of simulation and imitation. Permit all kinds of centres to grow. Some may be enriched with money; others grow through a deepened consciousness and fire of heart; let each one progress accordingly, if only they avoid deadening limitation.

It is not simulation and imitation which are terrible, and which we can notice and over which we can rejoice. Terrible are the breeding places of ignorance where the pronunciation of the word 'Culture' is forbidden—where, because of the limitations of the mind, it is desired to destroy all who think and express culture. It is sad that there are still existent these fossilized monsters of a pre-historic epoch, who try to harm culture as well as those who are its representatives. To our sorrow, we have evidence that such dark forces still exist. And not only do they vegetate, under cover of their casually acquired social positions, but they even attempt to style themselves as the voice of the public, thus indicting

humanity with the heinous and unjust stigma of ignorance.

The voice of the people is the expression of the people's consciousness. In its substance, this consciousness is always progressive, because all civilization has been created precisely through its offices. Of course, under the term 'People's consciousness' we do not refer to a quantitative thing; it is expressed through quality and through the minority. But such a minority seemingly appears as the hidden potentiality of mankind and therefore these leaders, this sacred legion of heroes, must be verily regarded as the treasure of the people. For it is these bearers of its pan-human heart-felt wishes that the people's consciousness in due time, always puts forward and leans upon in the hour of difficulty.

Special signs exist of these foci of heart-felt thought of the people. The dark forces, which fundamentally spread disunion and destruction, and a return to chaos, are especially wrathful at the glowing manifestation of light. The stake of Joan of Arc; the guillotine of Lavoisier; the burning of Giordano Bruno; the martyrdom of Hypatia, and all other countless evidences of the inexplicable wrath against the heroes of culture, appear to us as the contemporaneous signs of recognition by the dark forces of that which threatens their dusky kingdom with destruction.

It is time for us to have lists not only of the friends of culture but also of its enemies. For history, the oblivion of these does not sufficiently transmit the picture of the true circum-

stance of things. It is not necessary to be aware of their array of forces. Unexpectedly there will appear among them names eminent in the various branches of life. Such information will facilitate the precision of future historical writings. It is useful that history has preserved the name of the destructive Herostratus.

Without risking to fall into truisms of sentimentality, we must admit that the present upheavals threaten destruction to all cultural concepts. It is a sad fact that a general financial and economic crisis is commonly reflected first upon the entire domain of education. The people fear to lessen or do away with the manufacturing of poisonous gases, but with distinct ease they are ready to close educational institutions or, at least, to reduce the salaries of the much-tried worker in education. One may quote many of the saddest instances in human history, where the numbers of the unemployed and starving grew enormously while at the same time, the precious seed was destroyed and the ingress to national riches was closed through fear of over-production. Yet over-production itself is no more than a sign of petty thinking and lack of observation. But conventional standards are so greatly shaken that even the Golden Calf, the Valuta of Gold, is wiped away without the substitution of some other conditional sign. The shaking of such a stronghold of convention as gold, only indicates the degree of obsessed agitation and confusion.

It is precisely now, notwithstanding all the assaults of the dark forces, that the thinking circles of humanity must hurriedly turn towards the realization of culture. This is not the time for the

workers and the questors for culture to acknowledge any barriers between themselves. This is not the time for dogmatic discussions, for rivalries, for quarrels behind each other's backs. This is the time when there must be hurried building, construction, assembling of anything which, if only partially and imperfectly, can already think and act in the name of culture. It is necessary to forget all the rudeness, the kicks and conflicts. Why to think of such!

It is necessary to hasten with all means in substituting the ragged standards with vital and unwithering foundations of creativeness and of high quality. It is sad to see how at times those who might think in accord, often seek to resurrect the memories of dead malicious offences and contentions. He who in himself finds the spiritual force to forget all pettiness and discomfort for the sake of general construction shall thereby express the most vital need of the present hour.

The necessities of our life, which at times could have been expressed in terms of years, now in their acceleration must be measured by a day or even an hour. In the same swift way must be measured also the striving towards the unification of all those who can think of culture; who dream not of obstructions but who feel inwardly the potentiality of applying this creative thought in action, without fearing all the bovine derision, the venomous darts and the cudgels of contemporary barbarians.

Hence, he who within himself finds the strength of construction and of unification shall express the urge of the hour.

SWAMI TURIYANANDA

(Continued from the previous issue)

BY SWAMI PAVITRANANDA

Swami Turiyananda reached New York towards the end of August 1899, via England, along with Swami Vivekananda. Swami Turiyananda worked at first at the Vedanta Society of New York and then he took up the additional work at Mont Clair—a country town, about an hour's journey from New York. Both at New York and Mont Clair, the Swami made himself beloved of all. Swami Turiyananda carried the Indian atmosphere about him wherever he went. When he came to America, he said to Swami Vivekananda that platform work was not in his temperament. At this Swami Vivekananda told him that if he lived the life that would be enough. Yes, Swami Turiyananda lived the life. Intensely meditative, gentle, quiet, unconcerned about the things of the world, Swami Turiyananda was a fire of spirituality. His very presence was a superb inspiration. He did not care much for public work and organization. He was for the few, not for big crowds. His work was with the individual—character-building. And the greatest scope for work in this line he got when he lived with a group of students in Shanti Ashrama, at California.

A Vedanta student of New York, feeling the great need of a Vedanta retreat in the West, where the students could live like Indian Sannyasins, offered to Swami Vivekananda a homestead in California—160 acres of free government land—situated in San Antonio Valley about fifty miles from

the nearest railway station and market. The place was naturally very solitary and in addition it commanded a very beautiful scenery. Far far away from human habitation the place stretched out in a rolling, hilly country. Oak, pine, chaparval, chamisal and manzanita covered part of the land, the other part was flat and covered with grass. Swami Vivekananda accepted the gift and sent Swami Turiyananda to open an Ashrama there. Swami Turiyananda came and started what was to be known as Shanti Ashrama.

From New York Swami Turiyananda went first to Los Angeles and stayed there for a short while. Teaching and talking and holding classes, the Swami became an influence in Los Angeles. But he could not stay there in spite of the earnest entreaties of the students, for he came for some other work. From Los Angeles he went to San Francisco, and stayed there for some time before he actually started for the Shanti Ashrama. It was at San Francisco that Swami Vivekananda told the students, 'I have only talked, but I shall send you one of my brethren who will show you how to live what I have taught.' The students eagerly longed for the coming of the Swami about whom Swami Vivekananda spoke so highly, and naturally they expected much from him. Their expectation was more than fulfilled, for in Swami Turiyananda they found a living embodiment of Vedanta. During his short stay at San Francisco Swami Turiyananda gave a great impetus to

the students who had formed into The Vedanta Society of San Francisco.

With the first batch of a dozen students Swami Turiyananda one day left San Francisco for his future work at the San Antonio Valley. When the party arrived there, many initial difficulties presented themselves. Except one old log cabin, there was no shelter. Water had to be brought from a long distance. But the enthusiasm of the students at the prospect of a future Ashrama was unbounded. Gradually things came into shape. Tents were pitched, a well was dug and a meditation cabin was erected. Though the students were accustomed to the comforts of city life—some of them bred up in wealth and luxury—they all braved any difficulty that came in the way. Soon they were in a position to devote their individual attention to spiritual practices.

At this place Swami Turiyananda lived in one of his most intense spiritual moods—day and night talking only of God and the Divine Mother and allowing no secular thought to disturb the atmosphere of the Ashrama. The mind of the students was constantly kept in a high pitch—through classes in meditation, the study of scriptures, and so on. With the Swami there was no special time for instruction. He was always in such an exalted mood, that to any topic he would spontaneously—and unconsciously as it were—give a spiritual turn. There was no set of definite rules for the Ashrama, but the very life of the Swami was so very inspiring, that everything in the Ashrama went on in an orderly and systematic way. Once a student actually asked the Swami to formulate a set of rules and regulations. ‘Why do you want rules?’ the Swami said, ‘Is not everything going on nicely and well without formal rules? Don’t

you see how punctual everyone is, how regular we all are? The Divine Mother has made Her own rules, let us be satisfied with that. We have no organization but see how organized we are. This is the highest organization; it is based on spiritual laws.’

In later days it was found that his method of chastisement was unique. He had a very loving heart, but usually he would keep his emotions under control and not give a free play to them. As such a little reserved and apathetic attitude on his part helped to set right the delinquent. Once to a young monk, who was laughing loudly to the disturbance of others in an Ashrama in India, the Swami said by way of reproof: ‘Well, have you realized God, have you attained the life’s goal, that you can give yourself up so whole-heartedly to laughter?’ A man of God as he was, he could not but talk in that strain even in chastisement. Once interrogated by a curious student as to how men and women of pronounced and different temperaments were living so peacefully together in the Shanti Ashrama, the Swami said: ‘As long as we remain true to the Mother, there is no fear that anything will go wrong. But the moment we forget Her, there will be great danger. Therefore I always ask you to think of Mother.’

In those days the word ‘Mother’ was constantly on his lips. ‘Mother tells me to do this,’ or ‘Mother wants me to tell you that.’ The Swami felt that the Divine Mother was guiding him in every way, that She was directing all his actions, even his speech. Referring to this period, he once remarked, ‘I could palpably see how Mother was directing even each single footfall of mine.’

At times fiery exhortations came from the Swami to the students, to

make God-realization the only aim of life. 'Clench your fists and say: I will conquer! Now or never—make that your motto, even in this life I must see God,' the Swami would exhort, 'That is the only way. Never postpone. What you know to be right, do that and do that at once, do not let any chance go by. The way to failure is paved with good intentions. That will not do. Remember, this life is for the strong, the persevering: the weak go to the wall. And always be on your guard. Never give in.' And as these words would come not from his lips, but from the very depth of his heart, and as his own life was the visible example of these instructions, the effect was tremendous. The students forgot, as it were, the whole world, their past associations and lived in intense longing for God, and the new-comers would unconsciously fall in that atmosphere.

Sri Ramakrishna used to say, 'If a cobra bites a man, its poison will have sure effect; in the same way, if a man comes in contact with a really spiritual person, his life is sure to be changed.' Those who came in touch with Swami Turiyananda or received training under him, were transformed—metamorphosed. In America as well as in India many are the persons whose outlook on life entirely changed because of the influence of the Swami. Afterwards Swami Turiyananda used to say, 'If I can put a single life in the path of God, I shall deem my work a success.' Certainly the number of persons whose thoughts turned godwards, because of the living example of the Swami, are many. A student who was with Swami Turiyananda at the Shanti Ashrama, writes: 'To think of Swami Turiyananda is an act of purification of the mind; to remember his life, an impulse to new endeavour.'

But to transform lives is not an easy task. Especially to change the outlook of those who are brought up in a different culture and tradition and are born with diverse momenta of past lives is an arduous work. As such Swami Turiyananda had a very strenuous life of it at the Shanti Ashrama—so much so that his health broke down within a short period of two years.

Swami Turiyananda badly required a change for his health. It was, therefore, decided that he should come to India, at least for a visit, specially as he was very eager to see the leader—Swami Vivekananda. But before he reached Calcutta, the tragic news reached him that Swami Vivekananda had passed away. This news gave him such a great shock that a few days after he had arrived at Belur Math, he again started for North India to pass his days in Tapasya. For about eight years he practised severe spiritual practices—living sometimes at Brindaban, sometimes at Garhmukteswar in Dt. Bulandshaher, and again at Nagal, some sixty miles down Hardwar. Except at Brindaban, he lived alone and begged his food, though his health was indifferent and he needed help. A Brahmacharin went to serve him at Nagal, but the Swami would not allow him to do so, saying, 'Ganges water is my medicine and Narayana is my doctor!' While at Brindaban he was joined by Swami Brahmananda, the then President of the Ramakrishna Mission, who took temporary leave from work for Tapasya, and they both lived together performing intense spiritual practices.

After coming from America, he no longer engaged himself in any active work, excepting that with the co-operation of Swami Shivananda, one of his Gurubhais, he built an Ashrama at

Almora. Even there the Ashrama grew as a by-product, as they stayed there only to perform Tapasya. For a short period he stayed at the Advaita Ashrama, Mayavati. During his stay here he would hold scripture classes and render help in the matter of editing the writings and speeches of Swami Vivekananda.

As a result of severe austerities his health was being undermined. But still he would not desist. His motto was: 'Let pain and body look to themselves, but you, my mind, rest in the contemplation of God.' In 1910, when he was seriously ill, the authorities of the Ramakrishna Mission Sevashrama at Kankhal anyhow persuaded him to go to the Sevashrama, where he was treated and taken care of.

About the year 1911 he developed symptoms of diabetes, which began to increase gradually. As a result of this, he got a carbuncle on his back, for which he had to undergo operations several times. Strange to say, in none of the operations he allowed himself to be put under chloroform, and the surgeons themselves wondered at such a thing. He had the wonderful capacity to dissociate his mind from the body-idea, and so he would not feel the necessity of any chloroform. But he had also extraordinary fortitude as well as living faith in God. So it was easy for him to bear any amount of bodily suffering. Once, when he had an eye-complaint, nitric acid was applied to the eye through mistake. When the mistake was found out and everybody got alarmed, he simply smiled and said, 'It is the will of the Mother.' Fortunately the eye was saved.

The last three years and a half of his life he spent at the Ramakrishna Mission Sevashrama at Benares, where he passed away on the 21st of July 1922.

The manner of one's death often

indicates the life one has lived. Swami Turiyananda's death was as wonderful as his life was exemplary. The day before his passing, the Swami said all of a sudden, 'To-morrow the last day. To-morrow the last day.' But none could realize the meaning of these words just then. Next morning when Swami Akhandananda, one of his brother disciples came to see him, Swami Turiyananda said to him, 'We belong to the Mother and the Mother is ours. Repeat, repeat!' This he himself repeated a number of times. He then made obeisance to the Divine Mother reciting the well-known Mantram beginning with सर्वमंगलमंगल्ये (salutation to the Divine Mother—the source of all beneficence and bliss). This he repeated in the noon and also in the afternoon.

In the afternoon he insisted on being helped to sit in a meditative posture. But as his strength gave way, he could not remain sitting; and much against his wishes he was made to lie down in bed. Then he said, 'The body is falling off—the Pranas are departing. Make the legs straight, and raise my hands.' The hands being raised, he folded them, and made repeated salutations uttering the name of the Master. And then he suddenly spoke out as if realizing Brahman in everything, 'This creation is Truth (सत्य). This world is Truth. All is Truth. Prana is established in Truth.' Then he recited the Vedic Mantram, सत्यं ज्ञानमनन्तं ब्रह्म । प्रज्ञानमानन्दं ब्रह्म । He asked it to be repeated. And Swami Akhandananda recited it. Hearing this ultimate Truth of the Upanishads, the Swami said, 'That is enough,' and entered into Mahasamadhi. It seemed as though he quietly passed into sleep. Not a sign of pain or distortion was visible on his person. His face became aglow with a divine beauty and an unspeakable blessedness. Those who witnessed the

incident could not but come to the conclusion that life and death for such a soul was like going from one apartment to another. While in physical body Swami Turiyananda felt the living guidance of the Divine Mother so much that one would believe that death simply intensified that feeling in the Swami. The Divine Mother simply called away Her child to Herself from the arena of the world's activities.

Swami Turiyananda began life with a firm belief in the utility of self-exertion, but ended in perfect resignation to the divine will. His self-surrender was, however, no less dynamic than the early impetuosity to storm the citadel of God. These two attitudes may seem contradictory. But the Swami himself explained how they are not. Birds fly about in the infinite sky on and on, till they are tired and weary, when they sit on the mast of a ship for rest. The same is the case with a man who believes in self-exertion. He strives and strives, knocks and knocks, but with every striving his egotism receives a blow till at last it is completely smashed, and he realizes that the Divine Mother is everything. But to reach that ultimate stage one must struggle sincerely and earnestly. There should be no self-deception in spiritual life. Because people forget that surrender to the divine will becomes identified with a drifting life of inertia in the cases of many.

Even in the complete self-effacement of Swami Turiyananda before the Divine Mother, how active he was! Even in his severe illness he was intensely active. His Shanti Ashrama days were a period of very very hard labour. When he would pass his days in Tapasya, he would live an intensive life. He was a man of uncompromising attitude. Whatever he would do, he would apply the whole strength of

his soul to it. One found him always sitting erect—even in his illness, even while on an easy chair, he would never bend his body. This simple physical characteristic represented, as it were, his mental attitude. He was unbending in not allowing Maya to catch him. In his self-exertion as well as in his self-surrender one would find a great spiritual force intensely active in him.

When he was in any of the Ashramas or Maths, he would hold classes or inspire people, through conversation, for a higher life. He was a great conversationalist. But his conversation always was full of great spiritual fervour. In it flowed quotations from the Gita, the Upanishads, Hindi literature, sayings of Tulasidas, Kabir or Nanak. Once asked as to how his conversation was so spontaneous and at the same time of a high level of spiritual intensity, the Swami said: 'Well, from my childhood I have lived that life intensely.'

Not a few would get spiritual impetus in their life through his letters. Not being able to be with him personally, these devotees would have correspondence with him regarding their spiritual difficulties. And the letters the Swami would write in reply would always wield a tremendous influence upon their lives. These letters indicate his clear thinking, vast scholarship, and more than that his spiritual vision. Once asked as to how his answers to the questions became so effective, the Swami said: 'There are two ways of answering a question; one way is to answer from the intellect, the other way is to answer from within. I always try to answer from within.' While answering questions, the Swami would get, as it were, glimpses of the mental state of the questioner. Naturally his answers were like flashes of illumination.

Thus though not actively engaged in any philanthropic work, the life of the Swami was of tremendous influence to many. Swami Turiyananda had a remarkable breadth of vision. In him there was the synthesis of Jnana, Karma, Yoga and Bhakti, and many things more. That was perhaps the main reason why all classes of people were attracted to him. He greatly eulogized the Seva work as inaugurated by Swami Vivekananda. Though Swami Turiyananda spent his whole life in intense spiritual practices in the form of meditation and contemplation, he used to say: 'If one serves the sick and the distressed in the right spirit, in one single day one can get the highest spiritual realization.' He had a feeling heart. He felt for the masses of India and encouraged all forms of philanthropic work. He was in close touch with all current events. He took great interest in the movements started

by Mahatma Gandhi and was anxiously hoping that they might bring better days for the sunken millions of India.

His devotional side was very marked. He used to visit shrines as often as he could, and devotional songs always had a telling effect upon him. His chanting of sacred texts on special holy occasions was a thing to enjoy—such a devotional attitude and such perfect intonations one could seldom meet with.

Swami Turiyananda was one of those rare souls whose very birth is a blessing to humanity. But even in their death they leave behind an example whose burning light blazes along far, far into the future. Swami Turiyananda lived a life which is sure to supply inspiration to many even in the time to come.¹

¹ Much of the matter for this article has been got from: *The Life of Sri Ramakrishna* (Advaita Ashrama, Mayavati), *With the Swamis in America* by a Western disciple, and *Prabuddha Bharata* (1922).

(Concluded)

SONNET SEQUENCE TO SRI RAMAKRISHNA

IV

Yearning for Kali, for long sleepless years
 On fire with a love that madly flamed toward death,
 You wept, until, awakened by Your tears,
 Her basalt figure flushed and was with breath,
 And bent and blessed You, drawing You inside
 A light so soft and poignant of perfume,
 You reeled and fell before the shining tide
 Of Consciousness that swept the temple room.

Yet when Her gracious Person barred the way
 Of Your ascent beyond twin name and form,
 No smile of Hers, however sweet, could stay
 Your mind's strong sword from cutting through Her charm:
 In whom, beside You, can a seeker find
 At once such love, such mastery of mind?

—Dorothy Kruger

NOTES AND COMMENTS

THE DISINTERESTED LIFE OF THE SPIRIT

Sir S. Radhakrishnan addressing the convocation of the Patna University said that a civilized life was not to be equated with physical strength or material prosperity, political power or commercial success; civilization consisted in the enjoyment of the rarest of man's gifts, the disinterested life of the spirit. He went on to say that it was not possible for us to cultivate the inner life unless we were raised above physical wants and that the importance of this basic principle was understood by those who were working for the better distribution of wealth and the increasing socialization of the State. He further said that the new economic policies and political arrangements attempt to remove the hindrances to good life but could not by themselves make it prevail and that it was in the educational institutions that the youth of a country must be trained to the appreciation of the good life with its fine and delicate perceptions and desire for the things of the spirit.

The above analysis clearly indicates the twofold aspect of the question. The hindrances to good life should be removed and it should be made to prevail. The first part has to be achieved by proper economic policies and political arrangements and the second by the right kind of education. Economic policies, political arrangements and educational programmes should be shaped so as to become efficient instruments of the life of the spirit. Thus we see that physical strength, material prosperity, political power and commercial success

are necessary for the life of the spirit, although all these cannot be equated with it. A superfluity of the worldly riches and power are detrimental to the inner life of the spirit; on the other hand extreme poverty is also equally detrimental.

COMMON LIFE OF WISDOM

The reply given by His Excellency Dr. Tai Chi-Tao, leader of the Chinese Goodwill Mission, to the welcome address presented by Acharya Kripalani on behalf of the Indian National Congress shows how far-reaching is the influence exerted by the early Buddhist Missionaries sent from India to China. In the course of his reply Dr. Tai Chi-Tao said the following:—'Every one in China knows the greatness of Buddhist teachings, and the great country which produced Shakyamuni Buddha. We often congratulate ourselves for having accepted that great religion. The readiness with which people in China accepted the Indian religion and culture shows that the two peoples have something in common. In the term of Buddhist scriptures we both possess the common "Life of Wisdom." Of all the Bodhisatvas, I myself, my family as well as many other people in China worship most Avalokiteshwara, as he appears in white robe and under a white hat, because he is most merciful of all and because he is inclined to emancipate other people by imposing sacrifice on himself. The objective of my mission is to bring the goodwill of my countrymen to the Indian people in general and to the white-coated and white-hatted Congressmen in particular.

Since I arrived, I have observed their lives and behaviour. Their undaunted spirit of self-sacrifice has filled my heart with admiration. On behalf of the

Koumintang, the Nationalist Party in China, I pay my respect to the men in white robe and white hat—the Congressmen.’

REVIEWS AND NOTICES

OUTLINES OF HINDUISM. By T. M. P. MAHADEVAN, M.A., PH.D., Professor of Philosophy, Pachaiyappa's College, Madras, Pp. 128.

Unlike Buddhism, Christianity or Islam, Hinduism is not a founded religion and is not based on the teachings of any historical personage or prophet. It is called the Sanatana or Eternal Religion and is believed to have had no beginning in time. It is not even a single religion but is, as it were, a number of religions rolled into one. The vast body of spiritual thoughts and ideals, ranging from the lowest idea of idolatry to the highest flights of the non-dualistic philosophy of the Vedanta that Hinduism presents, baffles all attempts to comprehend it under a single definition. But this vastness and catholicity constitute both the strong and weak points of its character. It allows each individual infinite scope for the choice of his Ishtam in religious life but at the same time helps the growth of innumerable sects and denominations that are little acquainted with Hinduism as a whole, which fact seems to be responsible for the lack of the feeling of solidarity among the Hindus. So it is imperative that our people should have a clear conception of our religion in all its aspects and should be trained right from their young days to think not only in terms of the particular sects to which they belong but also in terms of Hinduism as a whole. The present book under review fulfils this purpose to a great extent. It is well conceived and will acquaint our young generation, for whom it is meant, with the main outlines of our religion.

The book is divided into six chapters under the following heads: What is Hinduism? Hindu Scriptures, Hindu Rituals, Hindu Ethics, Hindu Sadhanas and Hindu Philosophy. The treatment is very simple and systematic as may be understood from the above titles. Though written for the

Intermediate Classes the book will be of interest even to the general reader. We congratulate the author for the amount of success he has achieved in his noble endeavour.

1. ESSAYS AND LETTERS. Pp. 204. Price Rs. 2/-. 2. LETTERS ON HINDUISM. Pp. 55. Price Re. 1/-. 3. RAJMOHAN'S WIFE. Pp. 100. Price Re. 1/-. ALL BY BANKIM CHANDRA CHATTERJEE. Published by the Bangiya Sahitya Parishad, Calcutta.

Bankim Chandra's name is a household word in Bengal, and there are scores of non-Bengalis in every province who have known him through his famous novels. He was not merely a Bengali novelist, but one of the greatest makers of modern Young Bengal and, therefore, of modern Young India. His writings have greatly contributed to the re-awakening of Indian Nationalism. He brought about a Renaissance in Bengali literature, and though pre-eminently a novelist, he wrote essays and articles on a number of subjects, such as, art, literature, science, history, politics, economics, Hindu religion and philosophy. The books under review, comprising most of Bankim's English writings, clearly show with what facility he could write in that language, keeping, at the same time, all those gems of thought which have made him a great thinker and a master mind.

1. In this volume are collected Bankim's essays and articles, and also letters written in a controversy on Hindu religion as well as private letters of lasting interest. He is little known as an essayist, but his essays deserve to be read with care at the present moment. Seven essays and articles have been reproduced here from various sources. In these we find the harmonious blending of the ancient learning with the modern. Though Bankim was greatly influenced by Western thought, he was capable of pre-

senting his own views in a homely intelligible manner. A few chapters of the novel *Devi Choudhurani*, translated into English by the author himself, have also been included here.

2. Bankim wrote a series of letters to one of his friends, expounding his views on Hinduism. It started as a private controversy, but later on, the author himself, desiring to give it a wider appeal, wrote his letters, more or less in the form of essays. These valuable letters have been collected together in this book. To Bankim Hinduism consisted of the fundamental principles underlying the various denominations of faith professed by the Hindu peoples. In his search after a clear conception of Hinduism, Bankim begins by referring to Hindu legends and then passes on to the dogmatic philosophy that developed out of these legends. Next he takes up Hindu worship, its rites and sacrifices. Obviously the author was unable to give a completeness to this discussion. These letters reveal deep insight, scholarship and liberality. Though he was a true Hindu in every way, yet his radical views are not in agreement with orthodox Hindu thought.

3. This was the first novel written by Bankim Chandra and strangely enough, he happened to do it in English. As the first three chapters of the original could not be found, the learned editors have rendered these portions into English from Bankim's Bengali version of this novel. Bankim Chandra is an expert in character-representation, and this novel has such artistic elements as dramatic situation, lively dialogue, clash of personalities, originality and variety, which make it vivid and interesting.

THE VEDANTA PHILOSOPHY. BY SRIDHAR MAJUMDAR, M.A. *Published by S. N. Bhattacharya, M.A., Professor of Sanskrit, B. N. College, Bankipore. Pp. 480+xiv. Price Rs. 5/- or 10 S.*

This is the second edition of Majumdar's admirable work on the Vedanta-Sutras. The original Sutras are given in Sanskrit; each Sutra is followed by its word-for-word meaning and short explanatory notes. Endeavouring to present an unbiassed interpretation of the Sutras, the author has followed Nimbarkacharya's commentary, in writing his notes. The philosophical view of Nimbarka is peculiarly suited to the modern

taste and 'has a fascination of its own, especially for those who do not care to dive deep into the labyrinth of subtle logical and metaphysical arguments, and yet desire to know what the celebrated system of Vedanta has to teach.' According to Nimbarka Brahman, the world and the souls are all realities and he integrates all the three by his Bhedabhedavada or the theory that the relation of the sentient and insentient world with Brahman is one of difference and non-difference. He regards the Jivas and Prakriti as effects of Brahman. Matter undergoes further modification after creation, but the souls do not, and in this sense the latter are said to be eternal. Mukti results from the realization of 'the true nature of the Spirit,' but even then 'the individuality of the finite self is not dissolved.' The author also gives the views of Shankara wherever there is material difference. In the notes the original references to the Upanishads, Gita and other texts are given along with their English translations. A glossary giving the English equivalents of the technical words used in the Sutras, and an index to Sanskrit quotations and original Sutras, are added at the end of the book.

In this edition the printing and get-up of the book have been much improved, and a valuable introduction by the author has been added, which helps one to better understand his line of thought. The book is divided into sixteen sections and each section is prefaced by a sketch of the subject-matter dealt with therein. Thus it has proved very useful to students of philosophy, and the Calcutta University has rightly included the book in the syllabus for the M. A. Examination. The extremely simple style and lucid exposition will, we hope, make the book easy for the general reader and thus will help to remove the popular misconception that the Brahma-Sutras are abstruse and difficult of understanding.

THE NATURAL CURE OF EYE-DEFECTS. BY DR. L. KAMESWARA SARMA, M.A., N.D. *Published by the Nature-Cure Publishing House, Pudukkottai, S. I. Ry. Pp. 62. Price 8 As. or 1 S.*

Dr. Sarma is a well-known Naturopath and has to his credit many books on the theory and practice of Nature-Cure. He has successively treated and cured many acute and chronic cases by means of his natural

methods and thus has earned a name for himself. The author has already brought out an interesting treatise on 'Defective Sight,' giving the various causes of defective vision and the practical method of its treatment. The present booklet is written on similar lines and is more exhaustive. It contains plenty of useful information regarding the physiology of the eye, the true cause of eye-defects and the natural cure of eye-defects through regulated diet, performance of such common exercises as palming and swinging, use of sunlight and application of cold baths. It is interesting to note that while glasses cannot restore the sight to normal and surgical treatment involves risk, the natural methods of treatment, as set forth in these pages, is harmless and effects a thorough cure by removing the cause

of the defect. His books on 'Drugless Healing,' 'Practical Nature-Cure,' and 'Fasting Cure' have been well received by and have proved immensely useful to the public. Similarly even this book, which is highly practical and authoritative, is sure to receive wide appreciation.

SRIMAD-BHAGAVAD-GITA. BY SWAMI SIVANANDA. *Published by the Divine Life Society, Rikhikesh. Pp. 131+xii.*

It contains the thirteenth, fourteenth and fifteenth chapters of the Gita in original Sanskrit, each verse followed by word-for-word meaning, a running translation, commentary and notes, all in English. It is written in a simple clear style and helps to popularize the teachings of the Gita. The book is meant for free distribution.

NEWS AND REPORTS

BIRTHDAY OF SRI RAMAKRISHNA

The birthday of Sri Ramakrishna falls this year on 28 February and the public celebration on 2 March, 1941.

THE RAMAKRISHNA MISSION SHISHUMANGAL PRATISHTHAN, CALCUTTA

The Shishumangal Pratishtan is a maternity hospital and child welfare centre of a unique type. It is a nation-building institution which does not stop with the curative services it renders but lays special stress on preventive care.

The report of the Pratishtan for the year 1939 begins with a short history of the rapid growth of the institution from its humble beginning in a rented house in the year 1932. Within six years of its inception the activities grew to such an extent that the accommodation in the rented house proved too insufficient and the need for a bigger and permanent home became very urgent. Accordingly a plot of land was purchased from the Corporation with a borrowed amount of Rs. 45,845/- and a two-storied building was raised on it at a cost of a little over a lac and a half of rupees, of which Rs. 89,000/- was a capital grant from the Government of Bengal. The construction of the building entailed a deficit which also was met by a further loan. The institution was shifted, on the 1st of June

1939, to its beautiful new home accommodating 4 antenatal, 4 gynaecological, 50 maternity and 50 baby beds. The institution will, in due course, branch out in other parts of Calcutta as well as in other distant towns and villages where the need is the greatest.

The authorities of the institution send the year 1939 may be classified under the following heads:

Antenatal Care: It means the care of the expectant mother during the period of her pregnancy. Mothers were given instructions in the hygiene of pregnancy, diet, preparation for confinement and care of the infant and the growing child through lectures, pamphlets, posters and individual advice. There are 2 free and 2 paying antenatal beds in the indoor department. The outdoor antenatal care was given free as far as possible. A total number of 6,119 cases was treated during the year under report.

Hospital Confinement: The indoor hospital is meant for those patients who register themselves beforehand for antenatal

care. There are 50 labour beds with an equal number of baby beds and they are divided into three classes, viz. General Ward, Paying Ward and Cabin. There are 21, 21 and 8 beds in them respectively. The beds in the General Ward are reserved for poor patients. 1,140 deliveries took place in the hospital and 9,733 and 7,958 mothers and babies respectively were accommodated and looked after during the year.

Home Confinement : A total number of 140 cases of delivery were attended at home and 3,025 mothers and 2,989 babies were looked after through home-visits.

Treatment of Gynaecological Cases : The Pratishtan registers such cases in the outdoor clinic and has 2 free and 2 paying beds in the indoor department for the treatment and operation of them. 477 cases in all were treated during the year of whom 36

were admitted in the hospital and were cured and discharged.

Postnatal Care and Follow-up of Children from Birth to School-going Age : Every child born under the care of this institution is looked after till the end of the fifth year of his age. 5,387 children were looked after during the year through home-visits and 1,172 were treated in the children's clinics.

Training of Midwives : The institution trains midwives who are given boarding, lodging and stipend for incidental expenses.

The authorities of the Pratishtan send their earnest appeal to the generous public for funds. There are provisions for perpetuating the memory of the near and dear ones by endowing Rs. 2,000/- for a room, or Rs. 5,000/- for a free bed or Rs. 25,000/- for a ward or block. All contributions may be sent to the Secretary of the Pratishtan, 99, Lansdowne Road, Calcutta.

CHICAGO, U. S. A.

The Vivekananda Vedanta Society of Chicago celebrated the birthday of Sri Ramakrishna by holding a banquet in the Hotel Maryland on Sunday, the 5th of May. Guest speakers were Swami Akhilananda of Providence, R.I., Dr. Paul Scherger of St. Paul's Evangelical Church of Chicago, and Prof. Charles Hartshorne of the University of Chicago. Swami Vishwananda, the leader of the Chicago centre, acted as toastmaster.

Swami Akhilananda emphasized in his talk that the crying need in the world to-day is cultivation of the spirit of brotherhood among the different races and religions—the feeling of oneness with all human beings. To bring out the point more vividly the Swami related the incident from the life of Sri Ramakrishna, who, standing one day on the bank of the Ganges, saw two boatmen stand in their boats quarrelling and fighting. Finally, one of them began beating the other mercilessly. Watching them, Sri Ramakrishna felt such deep compassion for the injured man that the marks of the blows appeared upon the Master's body. Swami Akhilananda also dwelt for some time upon the service that Swami Vivekananda rendered by preaching

to the world the doctrine of the divinity of man.

Dr. Scherger, a scholarly student of Hindu scripture, maintained that the contribution of India in the domain of philosophy as embodied in the Vedas and Upanishads is unique.

The closing address was given by Swami Vishwananda, who said:

'Year after year, we invite you in the name of one who brought a message from the unknown and the unknowable. In the age of realism we need idealism, but idealism based solidly on the testimony of human experience.'

The audience was eagerly attentive and very appreciative.

In January 1940 Swami Vishwananda was invited by the Faculty of the Divinity School of the University of Chicago to deliver a lecture on the Harmony of Religions.

On three occasions during the last season the Swami spoke before three different groups of students in the Northwestern University. In the Department of Philosophy he chose the subject, Hindu Metaphysics; Comparative Religions, Spirit of Hinduism; Political Science, and Cultural History of India.