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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

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

BE ALWAYS PRAYERFUL

BY SWAMI TURIYANANDA

‘Why forget, O mind! Say Durga and Durga again.’

‘Whether in life or death, O mind, do not let go your hold on the feet of the Mother.’

May the Lord firmly implant this faith in our hearts that what He does is all for good. . . .

Struggle hard with your spiritual practices. Every one is not fortunate to have favourable circumstances always. Therefore one should call on Him whatever be the circumstances in which He places one. For there is no other way to attain good except to submit humbly to Him remembering Him always. The highest good is attained by perfectly submitting to Him. This is the final conclusion; reason also supports this, and all the great sages are also of the same opinion on the matter. The intelligent person overcomes all disadvantages remembering Him amidst them.

There is no other resource in this world except the grace of the Lord. The more a person realizes this, the more will he be

without worries. Do not think that you are away from us, because you are at a distance. Far and near are all ideas of the mind. One can be very near, though far away; and one who is very near may be very distant. You are always near us. . . .

The Lord alone knows where He will take me. Wherever He may take me my prayer is that may He allow the mind to dwell on His lotus feet. That alone which the Lord wills becomes fulfilled and there is no doubt that it is for good. Only our mind does not understand this, and we don't have patience. Nothing can give more peace than this faith. What He does is really for good; without this conviction the mind can have no peace. Happiness and misery, disease and bereavement are inevitable so long as the body persists; they will come, but the attitude which regards what brings happiness as good and what brings misery as bad is evil. This is horrible self-seeking. May the Lord always give us poise in happiness and misery, in disease or bereavement. May

not the right conviction ever disappear from our hearts, whatever be the circumstances. This is the only sincere prayer to Him.

Maharaj blesses you that you will recover your health this winter. Spiritual practice is a far cry unless the body is free from disease. So take special care to keep the body healthy—it is needless to say so.

What kind of *brahmachari* are you? Why are you looking to the body? It is the nature of the body to grow and to decay. And one day it will go. But there is One inside the body who never ages or decays; turn your gaze on Him.

You have dedicated yourselves to the feet of the Lord; so all responsibility now rests on Him. Now proceed along the path chalked out by Him and be an instrument in His hands. No more will there be any room for fear or anxiety.

There is no fear for those who have taken refuge in Him.

‘O Brother, stick to it with cheerfulness, You will have success by and by.’

Everything will get right gradually; no fear; don't be restless. I clearly see in imagination how many good activities will start from that place (the Madras Math), thanks to the grace of the Master. The Lord Himself does His work and is doing it; yet blessed are they whom He uses as His instruments. The very fact that you are doing His work as His special instrument delights us beyond measure. I wholeheartedly pray that you and the others may be blessed by so doing, day by day, work dear to Him and thus attain the Supreme Good.

The Lord gets His work done. He who can dedicate himself with enthusiasm to that work becomes blessed and attains his end.

The Lord keep you engaged in His work and so bless you and make you attain your end is all that I pray for.

He is all good and will do and is doing good. If this faith is strong there is no more any need to turn your gaze in any other direction. May the Lord firmly implant this belief in your heart. I ask all of you to pray thus for me to Him:

‘There is no other desire in my heart, O Lord of the line of Raghu; I speak the truth and you are the Inner Self of all. O descendant of Raghu, give me perfect devotion and make my mind free from lust and other impurities.’

This prayer brings me the hope of supreme peace in my heart, as if this achievement itself brings perfection very near. Immortality then becomes a trifle. ‘Death is sure to follow birth; where and who is he who is immortal?’ But death is not without meaning, if it comes after the achievement of this.

There is no way to understand the doings of *Mahamaya*.

‘The Divine Mother, the Creator of the universe, deludes the mind of the wise even, by drawing it with force.’

When this is the case with the wise, what to speak of others? One can be saved only if one remains always prayerful with folded hands. You have written rightly that in this world the rule is that ‘the cake burns and the dough laughs.’ ‘O Mother, there is no escape unless you save us!’ This alone is right. What the Lord wills will happen. If one can fix one's mind on His feet, there is then not so much need to think of outside things. His grace alone is our only refuge in this matter.

‘As the dawn heralds the rising sun, so sincerity, unselfishness, purity, and righteousness precede the advent of the Lord.’

—SRI RAMAKRISHNA

STATE AND CULTURE

BY THE EDITOR

Dando hi sumahat tejo durdharashcha kritatmabhih

'Great is the majesty of sovereign authority, which cannot be held by rulers without a knowledge of spiritual laws.'

—*Manusamhita*, VII. 28

Politics dominates the thought of this age. The emphasis on politics and the political aspects of life, on liberty and equality, constitution and human rights, is peculiarly modern. The thing has engaged so much attention for so long from so many that a belief has strongly entrenched itself in the minds of men that it is the principal question that matters in collective life and that if it is properly tackled all the other problems of society, of peace, order, and happiness, will be automatically solved. But a people politically engrossed is a people blind to the deeper issues of life, for in the white heat of political discussion and in the preoccupation with immediate issues, eternal questions are thrust into the background. The average human mind behaves *a la* the cobbler who propounded the celebrated dictum of 'Nothing like leather!' Some even go a step further and improve upon the shoe-maker's philosophy by proclaiming: nothing except leather. Witness the Marxists of the orthodox school.

When a people is too much politically minded it is a sign that it is suffering from a deep-seated malady; and it is not a healthy sign. Political fever does not furnish the proper background for the understanding and solution of larger issues. Political cures prescribed by politicians in the atmosphere of heat and noise take account of surface symptoms and are usually like the cures practised by the medical men of an earlier age who attempted forcible suppression of symptoms without a true diagnosis of the underlying trouble. And the cures, while relieving particular symptoms, gave rise to others of a more serious nature. Our ad-

vanced state of knowledge of medicine and disease makes us look upon the earlier methods with a feeling of horror. But the prevailing shortsightedness in regard to matters spiritual does not incline us to view with distrust and misgiving the palliatives prescribed by politicians for curing the troubles of the body-politic.

Apart from the political heat, the intellectual atmosphere of the age marked by ignorance and pseudo-science, sentimentalism and sophistry, scepticism and disbelief, has also tended to obscure every traditional moral concept and to loosen its grip on the minds of men. It becomes all the more necessary, therefore, that the larger issues of life and the basic principles of a civilized community should be clearly seen and emphasized at this juncture, when we are on the threshold of a new period of reconstruction all over the world.

This is particularly true of India when her new-found freedom confronts her political leaders with gigantic problems in every sphere of life, on the proper solution of which depends the building up of a stable, prosperous, and progressive Indian society. So long India lived under a kind of dualism; while her political and economic life was dominated by foreign exploiters, her social and cultural life was hardly touched at its deeper levels by the alien rulers, except that her social weakness was exploited for political purposes and the worth of her culture was denied or ignored. All this has changed overnight, as it were; and India is left free to decide her fate in every field as she chooses. The disappearance of foreign rule does not, however, leave India where she stood when

she lost her political freedom. New ideas have come with their challenges to ancient ideals and principles. Above all the industrial revolution which came in the wake of foreign rule, and very often in spite of it, has profoundly altered the texture of her society.

Our political leaders who have taken up the reins of government face an altogether new situation and a new set of problems. The previous government was purely commercial in motive, its sole concern being the exploitation of the Indian people. The new government, on the other hand, has not only to build up Indian life on a basis of economic and social justice, but also to shoulder fresh responsibilities in new fields, which inevitably vest in a modern state. The problem, therefore, arises how the new state is going to function and what aim is going to bind its efforts in the unity of a purposeful striving for common welfare. What outlook is it going to have and what methods is it going to adopt? Is it going to be guided by conceptions which naturally burgeoned in soils suitable for their emergence, but which are narrow and based on partial considerations? Can it neglect India's past and her age-long wisdom and synthetic vision of life, and thus remain blind to broader aspects of national reconstruction, ignorance of which will stultify all its efforts, however well-conceived and good-intentioned they may be? These are neither idle philosophical queries, nor questions which can be thrust away from present consideration. Wise planning demands a long and complete view of things. This is true not only of India but of the world as a whole, for the problem of man is the same everywhere. But India is young politically and has a splendid opportunity to strike out an original path consistent with her cultural back-ground and thus be an example and inspiration to others.

II

Economic forces and science have combined to make large-scale planning the order

of the day. The tendency of the age has been to saddle the state progressively with more and more burdens, and of all kinds. In earlier times various corporations within the state enjoyed vast powers of autonomy and governed their own affairs. Societies as a whole were ruled by principles and laws which reflected the wisdom and experience of social and cultural leaders who stood apart from the strictly political life of the people. The political authority did not enjoy those wide powers of sovereignty which we are accustomed to attribute to a modern state. But the new economic forces which were unleashed by the modern methods of production and which have, by their ruthless and unchecked operation, broken down the old social structure have given wide powers to the state. The *laissez faire* attitude of the last century which regarded the state as a police agent and which favoured full play of economic forces has yielded to the new conception which makes the state responsible for the economic security of its members and views with favour its increasing authority in all kinds of matters. It was not only a desirable thing, but it became inevitable under the circumstances.

The economic consequences of unchecked capitalism are patent today, and the modern state is very conscious of its duty in this respect. But the other effects of the breakdown of the old economy, namely, the disruption of the cultural basis of the community in numerous and country-wide institutions, with its terrible implications, do not seem to be clearly envisaged. And this is due not to any lack of mental keenness but to a moral unawareness, to lack of a comprehensive vision of life and a true philosophy of living. It is due to an outlook shaped by the insistence of immediate needs, by a worship of false values, and by a false science.

The modern state representing the power of the new forces is essentially economic in character. These forces which have given it

its present shape claim through their representatives, financiers, and political spokesmen, the divine prerogative to reign supreme over all the human terrestrial affairs. The modern state regards man as an economic being and progress as a race for wealth. It believes that man can adapt himself to social situation of any kind, brought into existence by technological methods, which guarantees him economic security. The whole attention is therefore absorbed in the question of raising the standard of living and in devising means for increased production.

In the modern context, however, it is not enough even in such matters as pure production and distribution to have in view the principles of social and economic justice alone. The whole thing has to be based on the science of man and in the background of larger human interests, which today, more than ever, the state has to be aware of and to serve. If its economic and political measures are not to be frustrated, the state of our day—this is particularly true of India—has to be morally and spiritually aware and provide for fresh facilities, in place of those which have disappeared, for the cultural progress of the community. Because the state activity touches the lives of its members at so many points, and because modern large-scale planning affects the community as a whole, in any scheme of planning and reconstruction, whatever the particular field may be, the state cannot ignore, or be unaware of, questions like: What is progress? What is the truth about man? What is the aim of a civilized community?

The foregoing observations may look like an argument for still wider state powers and for more centralization. It will be wrong to form such an impression. What has been sought to be conveyed is that the modern state cannot remain blind to the larger interests of the community, that is to say, it cannot remain without a philosophical outlook and look at things from the economic

standpoint alone. The political authority, by its very nature, is incapable of meeting the higher needs of the community and the individual. The need therefore arises for its subordination to higher principles. A recognition of this will pave the way for a real decentralization and for the recreation of the old institutions on which community life and culture rested.

III

The questions treated above have assumed special importance in India today. One of the most ineradicable consequences of foreign connection has been that our politics is still dominated by concepts and notions, many of which have no relevance at all to our peculiar problems. Unless the truth and continuity of our culture and the local nature of problems facing us are realized and made the basis of national planning, imitation of foreign methods will only bring chaos and misery instead of order and happiness.

That our misapprehensions are not without basis will be obvious to any thoughtful person who has watched the general reaction of politicians in recent times to communal troubles and the policy enunciated and pursued in many places with regard to education. Let us be definite. Take for instance that unhappy phrase, namely, 'the secular state'. It reveals the woolly character of thinking that obtains among many at high levels. Nobody need be told how this phrase arose. The origin is obvious to every one. It is the fear of communalism, which may come to rule our politics and so disrupt the unity of the state, that has given it currency.

The concept of the secular state is a concept unknown to our history. We shall search in vain our past and our literature for an expression which will convey its sense, or the sense of its opposite, namely, the theocratic state. These ideas are alien and repugnant to our culture and have been blindly copied from elsewhere. But such

thoughtless imitation bespeaks more than ignorance ; it points to a danger, because it reveals a frame of mind not appreciative of the tested values and the glorious truths of our civilization. To raise this particular slogan is, therefore, to obscure the real character of the problem and to provide a smoke screen for a new orientation of national life in repudiation of the resurgent cultural consciousness of the people awakening after long centuries of suppression. We are sure to have troubles and failures, if the mentality which the phrase reveals comes to rule our political life.

To look at the thing a little more closely. A secular state is one which is opposed to a theocratic state, which is ruled by priests or persons who claim themselves to be representatives of God and who enforce a particular form of religious belief on its subjects. Students of history will find numerous instances of the conjunction of church and state authority in lands beyond India. Even now, though religion is relegated to the background, there is still the form of combination of church authority and political power in certain countries. Not very long ago heterodox communities were either not allowed political rights or permission to stay in countries which had an official orthodoxy.

India never had anything in the same line or in the nature of a theocratic state. For one thing, there never obtained a single religion in India. What goes by the name of Hinduism is not a religion, though the world has formed a habit of vaguely regarding it as a kind of faith. The word Hinduism was unknown to Indians either as a racial or a religious term descriptive of themselves, before it was applied to them by a not too discriminating foreign people. In origin it had a geographical significance. Even now its meaning is predominantly social. And if we choose to apply it in a religious sense, we have to take it in the sense of a parliament of religions. If religion is taken to

mean a set of beliefs and observations and a scripture or scriptures, then Hinduism contains forms of faiths which by their number and variety defy precise calculation. Hinduism even contained sects without belief in God.

All the different beliefs and practices were protected and respected by the state authorities. They were free to preach and practise what they believed and win adherents to their folds by the democratic method of persuasion and free choice. The method of force in religious matters was unknown. Even in a single family the different members followed different beliefs and practices, which would be termed different religions in the sense in which religion is used in the West. That intolerant hatred which is associated with devotion to a particular faith elsewhere was never a feature of Indian religious life. The higher wisdom of the fathers of the race knit together the different beliefs as varying approaches to the Truth, which is one and indivisible.

The vision of unity permeated every stratum of society and held it together. The political and commercial authorities were strictly confined to their particular spheres, and they performed definite functions in the social order. They were not allowed to overstep the limits of their authority and to raise themselves to positions from where they could override all other considerations. They were subordinated to the higher needs of the community and the laws of the spirit. Holiness attached to a life of renunciation and self-control, representing the top level and the ideal of the community as a whole. The *kshatriyas* who governed were controlled by the moral authority of men of poverty and virtue, and the state policy was subjected to the demands of the spiritual evolution of man and the cultural progress of the community.

Not only were the indigenous beliefs protected, but foreign faiths which sought

shelter from persecution in their homelands were warmly received and accorded protection and equal veneration. Even during the height of his imperial glory Ashoka issued proclamations, stating his policy of equal respect and protection to all the forms of faith obtaining in his vast dominion. Christians, Jews, and Parsees who came here in the early centuries of the Christian era have continued till today, in an unbroken and uninterrupted continuity, their religious tradition. The church and state problem, so familiar to students of Western history, is a problem peculiar to Western culture, and no amount of lofty and repetitive verbiage can give it any semblance of real character in the Indian society.

What have the Hindus received for their deep understanding and sympathy, their tolerance and acceptance of other modes of beliefs and worship? Under altered circumstances, consequent upon the loss of political freedom, the tolerated faiths have not shown the same respect to them, to put it very mildly. Recourse was even had to crush and wipe out Hindu life and beliefs by political and economic methods. If today certain ugly and previously unknown features exhibit themselves in certain quarters, where does the blame really lie? Again, as far as we know, nobody has ever advocated the establishment of a state enforcing only a particular form or forms of faith to the exclusion of all the others. These aspects of the problem must be seen in their proper setting to understand it and find out a just solution of the question.

IV

Apart from political factors, the peculiarly ugly and widespread character of the communal problem of our day is derived from the social conditions created by the modern mechanical civilization. Modern industrial conditions have brought into existence in cities as well as in villages in India, as elsewhere, a type of dehumanized proletariat,

the like of which the world has not seen before. With the destruction of the village economy, village institutions of different kinds which maintained community life and served cultural needs have decayed and disappeared. A type of rural melancholy has invaded the villages, and there has been for long a steady flight to the false and glittering values of town life to avoid the cheerless existence and the chilly poverty of the villages. In the towns the mobs who work in factories live a beehive existence in slums, without roots or ties. Being continually fed with poisonous propaganda from selfish, greedy, and short-sighted politicians, living on cheap and degrading amusements, and lacking the refining influences of those institutions of family and community life, which have built up and nourished the qualities of kindness, charity, tolerance, and restraint, in short, the qualities which make for culture and character, the industrial mob has sunk to levels which were impossible before. When even respectable and cultured men in groups are capable of most foolish acts, which they would never contemplate to commit individually, what behaviour can one expect from the dehumanized proletariat who remind one, in their frenzied conduct, of swarms of bees agitated by some disturbance in their colony?

The proletariat of today are truly what the word in its origin signifies, namely, rearers of offspring. Their only purpose of existence appears to lie in shouldering the burdens of the improved methods of production; they represent as it were the 'progress of investment'. It is not only the factory mob and the impoverished villagers who have been affected—more in their souls than in the body—, the new economic forces have not left untouched the means and morals of even those who belong to a different category.

We have selected the two most important and immediate problems that engage the

attention of our leaders, namely, the problem of peace and the problem of poverty. The problem of peace rests on a solution of the question of the majority *vs* the minority in Indian life, and the problem of poverty upon a solution of the question of production and distribution to eliminate the distinction between the haves and the have-nots. The problems are none of the making of our leaders. That is granted. But we have to solve them in a comprehensive way. Economic solution of poverty will not automatically guarantee peace. And the spectre of communalism cannot be laid low by looking at it from a wrong angle and attempting its solution in the dogmatic way of pure politics.

V

The church and state question, the opposition between things sacred and secular, between science and religion, the notion of state as an authority with a merely political and economic outlook, are ideas foreign to our soil and unreal viewed in the background of India's cultural tradition. Such bifurcations and contradictions in life, whatever may be the reason of their emergence in other countries, cannot endure long without reducing to nullity all attempts at securing peace and ordered progress. Life does not take kindly to dualism or pluralism in thought and conduct, but is ever seeking a unity of aim and endeavour. This is being recognized by thoughtful men everywhere, even in the West. There can be no justification whatever for copying here notions which are being subjected to devastating criticisms even in places where they arose.

To return to the question of the secular state. Obviously our leaders who have raised the cry take for granted that the communal conflict resting upon cultural opposition can be solved by secular methods. In this age materialism disguises itself as practicalism, but in the long run there is nothing less practical than that which is

ordinarily called practical. Can a 'secular' mentality bridge the gulf created by the opposition of cultures? There are only two obvious ways for resolving the conflict between matter and spirit, between two sets of cultural outlook, namely, by altogether denying the things of the spirit or by harmonizing them in a higher synthesis. There can be no neutral attitude, and the assumption of the neutral attitude inevitably turns out to be an attitude of negation of the things of the spirit. The emphasis on the word secular has already affected the very vital question of a new educational programme. Unless it is checked, it will herald disastrous consequences.

It is idle to believe that the state can repudiate a cultural outlook and succeed by purely political or economic measures in eliminating the causes of fanaticism and misunderstanding. Neither can a society or a state endure, if there be hidden cultural rifts within it and no realistic and positive attempt is made to heal them. The Indian society or state cannot long remain a house divided against itself. The division can be set aside not by secular means or by ignoring it ostrich-like, but by allowing healthy cultural forces full play to bring about a better understanding between the followers of the divergent faiths. It cannot be done by putting the church and the theatre on a level, but by giving due recognition to things and forces which matter more than purely secular things.

What matters in the life of a community is the steady and ordered progress of the individual members composing it to new and higher conceptions of dignity and liberty. The mark of a civilized society lies in the value it attaches to the dignity of man and higher conceptions of dignity and liberty, which has had such varied expressions in the long course of human history from political freedom to mysticism. The true dignity of man does not belong to his material basis, or his vital cravings, or even

his sharpened mental powers. It belongs to his spiritual qualities, above all to his transcendental perfection. True liberty in the same way is not of this world. Political and social freedom, the famous freedoms from want and fear and so on, are ends which cannot be final. That is to say, they are ends which are instrumental ends. A society and a culture which does not have a transcendental aim, but which believes that civilization is a matter of gingerbread and candies, and regards death as the end of human consciousness, will gradually suffer from waning energies, languish, and decay.

Organizations of men, and the state is only the highest and most powerful of them, are instruments of human progress. They serve the needs of a developing community. Unfortunately, it is a habit with them to hold themselves up as ends in themselves and to forget their original character as means to serve a higher end. The state can never be an end in itself, which means that bread and liberty are not everything. If it fails to reflect the cultural outlook of the community it is created to serve, it brings chaos in the train of its part-blind efforts and ultimately ruin upon itself.

A state cannot be without a moral and spiritual outlook and yet serve the community and survive. The governments of today of course practise morality of a sort, morality with a pair of scissors or a blue pencil. The moral agents of the governments cut out lengths of films and cancel out pages of literature for preserving the moral health of the community. But judging from the prevailing temper and practice among the members of present-day civilized societies and their attitude to spiritual values, one wonders if one is not entitled to ask whether the money of the taxpayer is being made proper use of in maintaining these censors of public morality at governmental levels.

Such tinkering at things due mostly to the force of inertia than to any real faith in

spiritual ideals cannot help today. We are on the eve of large-scale planning, which is going to produce vast changes in our life. It is therefore all the more necessary, having regard to our noble traditions and also keeping in view that fact that the old cultural institutions in the villages have disappeared with disastrous consequences, that our state must place before itself the true goal of progress, namely, the improvement of the quality of the individual. It must not blindly join in a race for wealth, but start a crusade for culture.

We are generally apt to assume tacitly and without enquiry that civilization and culture are perpetuated by simple reproduction in the same way as the physical features of the species, *homo sapiens*, are produced and preserved. Culture is a matter of instruction and imitation. Evolution has not been arrested at the biological level. The further transformation and mutation of the species proceed on the mental and spiritual levels. Such transformation is carried on by conscious effort and imitation.

The truth of man is a dynamic truth. He is a questing spirit and is continually evolving; but it is necessary to remember that evolution works both ways as our ancient seers declared. There can be a downward trend as well as an upward flight. Man does not stay where he is. He is not like a fixed truth of nature. The river of mind flows both ways, says the celebrated Vyasa in his commentary on the *Yoga Sutras*: it flows towards evil; it flows towards virtue.

Man is an ex-animal and can easily slip back again to animalhood. But with proper guidance, instruction, and effort he can rise to divine heights also. Our social institutions must be based on a perception of this truth, so that assured of economic security and political freedom, the ordinary members of the society can rise from a natural life to a spiritual existence.

Many of us have too long been under the

sway of an alien culture reigning supreme everywhere for a while to extricate ourselves from the grip of its narrow and childish notions. But chaos and turmoil produced everywhere by the pursuit of false values and godless ideologies should awaken in us a searching query and prompt us to reflect upon the ancient wisdom of the fathers of the

race, which has kept our culture still alive and strong in spite of a thousand attacks delivered against it by powerful forces within and without. A state cannot be disloyal to its culture. It is a treason, which is judged and punished not by man-made tribunals, but by agencies far more mighty and inexorable in their operation.

A NEW UNIVERSITY FOR INDIA

(A Letter to an Indian Friend*)

BY PATRICK GEDDES

Before entering on your very large and general enquiry as to what may be the best form of a new foundation of university character, and especially for India, we require in the first place an outlook on the whole university movement throughout its history, so as to see what progress is pointing to. Let me try to reduce this to the very briefest outline.

1. The Medieval University arose when the Monkish School became laicized and when it learned, from crusaders and pilgrims, something of Arab and other distant culture; thus recovering Aristotle and arousing a centre of teaching and discussion in almost every great city. Learning and discussion, however, both degenerated in ways we need not follow.

2. The Medieval University became the Renaissance University by absorbing the new learning from fugitive Greeks, the new astronomy from persecuted heretics, and the result of the new art of printing from wandering craftsmen.

This then gradually stagnated in its turn.

3. The Renaissance University developed

into the Modern (German) University, through the absorption of the unofficial, but literally encyclopedic, culture of the French 'philosophers.' The *Grande Encyclopedie* of Diderot (of which our *Britannica* and *Chambers* are also the direct descendants) was broken up, so to speak, into its constituent articles, e.g. algebra, anthropology, Arabic, archaeology, architecture, and so on, right down the alphabet; and chairs and lectureships opened freely to the exposition and the elaboration of each. The current ideal of *Liberté, Egalité*, etc., was translated from the political into the intellectual sphere, and acclaimed as the new freedom of teaching and learning (*lehrfreiheit und lernfreiheit*). This modern revival and freedom of special research, with its minute and increasing division of labour among many workers, is thus the glory of the German university. Its main dangers are of course that loss, or at least deficient sense, of intellectual unity, that paralysis of moral purpose, which a too exclusive absorption in any specialism tends to produce.

4. Now this modern or German type of university is again tending to develop afresh. It is absorbing the growing science of the

* See *To Our Readers*.

world around e.g., from travellers and inventors, from scientific societies and congresses, from museums, and even from those vast temporary museums of the present which we call International Exhibitions. It is absorbing also the comprehensive theories and synthetic ideals of non-academic thinkers, for instance, the evolutionists, the sociologists, and so on.

5. In direct contrast and opposition to this progressive movement was introduced, under the empire of Napoleon, a system of education consisting of the memorizing of artificially formulated and authoritatively imposed programmes, for examinations for degrees, calculated to repress investigation and merely to produce the respectable functionary and the docile tax-payer. This is the 'University of France,' now however in process of being dissolved.

The liberal movement of England has turned essentially upon the importation of the essential ideas of the opening period of the French Revolution—of course properly diluted and taken very gradually. But well-intentioned Liberals committed the mistake of importing also this type of examination-institution from the Napoleonic Empire, and calling it the 'University of London'; while others transferred it in essence to India.

This whole development, however, is now generally recognized as having been in the main little more than a vicious parenthesis. At any rate, it cannot be said to have had any vital use or place in the general progress above outlined, save as delaying it.

Returning then to 3: The general movement of university progress in England hitherto—so far as we can yet be said to have any general movement—has been the necessary process of 'modernizing or Germanizing', which has been carried out more fully and thoroughly in the United States.

But the most remarkable line of advance at present, even in this respect, though still

too little known in England—and presumably still less in India—has been the reconstitution of French Universities, since the War of 1870-71., a reconstitution no less thorough and effective than that of the Army. And I would specially press on the attention of anyone desiring to found or improve a University the work of M. Liard, who has for the past twenty years been permanent Under-Secretary of State for Higher Education—thus practically more important than has been any French Minister of Education, though M. Leon Bourgeois (twice minister) is also worth hearing.

His work has been not only to rebuild and reorganize the University of Paris—until it now corresponds, in sheer number of students and staff to all the teaching universities of England and Scotland put together and in spirit and efficiency greatly surpasses these—but also to re-establish seven or eight *regional universities* in the leading cities e. g., Bordeaux, Toulouse, Montpellier, Lyons, Marseilles, Nancy, Lille, etc., to which besides we must add the foundation of a number of incomplete universities (i.e. without faculties of medicine, law, etc.) such as Clermont, Caen, etc.

So much for the magnitude of his task, which as you see, many times exceed the work of the Presidents of Chicago or Harvard, much more anything in Britain.

Next as to its character. A great step has been to give up the technical unity of the University of France, with its programmes and examinations as the sole conditions of intellectual existence. This is now being rapidly dissolved, while the higher studies and research elements are being greatly and increasingly developed. Of course this change is still far from complete, but the policy is clear.

Note in this regard that the University of London is also becoming a teaching institution; so that you may fairly look for a corresponding relaxation of the examination sys-

tem, for and in India, before many years. But the matter which most directly concerns this new Indian scheme, of which you tell me, would be the *Ecole Pratique des Hautes Etudes*, of which printed particulars are easily obtained.

But, you may ask, how does this new, indeed still only nascent, French development differ from the familiar German type, with its off-shoots in America and England? In this respect, as I have already said, *German* means *modern*, and in that sense the University of Paris—with its innumerable specialists, e.g., over forty in history alone—is now immensely the largest of German universities.

But while thus more German than the Germans, it is also French in the best sense. It is yet more widely open—the *Universite de Paris* again beginning to denote, not only the sum of all the faculties, but of all the institutions of higher culture. It is also more systematic; the French spirit is acting on and incorporating the German specialisms—giving them its characteristic lucidity, unity, and clearness, and preparing a new systematization of culture. And further it is becoming directly *social*. That is, its science is becoming more fully applied to art, its theory to practice, its speculation to the needs of human life and the times.

Again 4: It is thus beginning to constitute a new academic type, ahead of the present modern one, the nascent, the *Incipient University*, which the past Exhibition and the opening century alike have been beginning more clearly and boldly to formulate—the university of the (near) future, of which the ideals are already becoming apparent. It will continue and intensify all the dispersive specialist progress of the modern type, but it will be characterized by the progressive coordination of this into an ever-growing unity. By the application of these specialisms to action, an open synthesis will be brought about, becoming, through the greater and greater harmonizing of the thought and ac-

tion of the whole world toward a Peace-Unity, the synergy of a widened and deepened human sympathy.

You ask, in what way is this being achieved?

This generation of French educational organizers, just like the army organizers, have had to make their country anew. From nearly twentyfive years' personal knowledge of French higher education, e. g., of Pasteur, Lacaze, and their pupils, as well as of half a dozen others of the great schools of science, I can tell you that their most abstract and disinterested research has been infused with this spirit of enlightened and humanized patriotism. (Their actual watchword has been *il faut refaire la patrie!*) And it is worth remembering that the German University movement of the beginning of the century arose in a fully similar way.

Another point most noteworthy is that while Paris and the greater universities have a universal character, and are being equipped with all the imaginable Institutes of Physics, Chemistry, Physiology, Botany, etc. upon the first-rate German level, some of the smaller, of which I spoke, are becoming the most truly *regional* in the world. For instance, that of Clermont is largely characterized by admirably working out the geology, meteorology, natural history, anthropology, etc., of its historic province and natural region of Auvergne. The application of this to India is surely obvious.

France—a country of small agriculturists, artists, and intellectuals—is, in each of these ways, peculiarly analogous to India, much more so than is Britain. And her example, therefore, ought to be studied by Indian educational organizers in the fullest possible way. Thus I submit that the influence of Pasteur (and of course a direct touch with the Pasteur Institute, at present probably the most active critic and focus of fruitful research and general progress in the world) e. g., in general and special hygiene, in the

question of the fertility of soils and in larger agricultural matters generally, would be found of the highest importance. Take even as a minor instance the production of silk; and then think of its profound reaction on the hygiene of the home, on the arts and industries, and, not indirectly, even upon the status and education of Indian women. For, while agricultural detail may be left to Agricultural Colleges, the proposed new foundation might well include an Institute of Bacteriology. Similarly, you require a French contact to vitalize your studies in other subjects, say ethnology and political economy. For, while the manufacturing, mercantile, and financial economy of England is not directly related to the needs of India, the peasant proprietorship and rural syndicates of France, like the agricultural banks of Germany and Italy, are of immediate and practical interest (and perhaps even example) for the Indian economist. I, of course, strongly believe that our Indian rulers would become greatly more efficient by this change in their economic point of view, from their present insular and urban one of the manufacturing and exporting, the financial and governing city, to that of Continental economists, agricultural especially, and here, as I have first said, not only French but German and Italian also.

Again, while English ethnologists, like German Sanskritists, have undeniably done good, even fundamental work in the past, the modern French movement originating with Le Play and now revolutionizing both anthropology and economics, is still almost unknown in both these countries, although (through Desmolins and the Edinburgh Summer School) it is beginning to find its way into one or two lecture rooms at Oxford and Cambridge.

For, with the School of Le Play instead of beginning with language, or with race, as our initial principle, we begin with the geography of the chosen region; we investigate how this determines the essential occupations,

and how from these evolve the family type, the clans, and castes of the people, and ultimately their appropriate ideas and even ideals also, spiritual and temporal, philosophy and education, aesthetics, symbolism, and art.

This would constitute an almost new (i. e., a reorganized) science of the evolution of India—surely one of the finest subjects for the new foundation, and one ideally adapted to the native investigator, once brought abreast of European, not simply English, thought.

So much then for some of these French developments. You should be in immediate touch with, e.g. Mm. Liard and Greard; (the latter the Rector of the University of Paris) and with specialists of most kinds. Similarly with those of German also, though here the great founders were of an earlier generation, and are no longer surviving. Quite one of the best senior men I can here suggest is Ernst Haeckel from whom you may be assured of valuable counsel if you want it; for from his eager evolutionism, he inherits much of the spirit of the generation of Goethe.

Another university type well worth studying is that unique one of the *Université Nouvelle* of Brussels, which broke away from the existing official university, and has gone on now for five years, almost without money, by the voluntary and unpaid labour of its large professoriate! It is already one of the most living of European centres, especially in the social sciences.

All this, of course, is a matter of international comparison, and it is at present one of your many educational misfortunes in India that you only know the acute insularity of Oxford and Cambridge when you get outside the examination machine of London, except in so far as the Scottish doctor or missionary may have any influence.

The introduction of the German level of specialism I am, of course, not undervaluing; but we may assume that you are safe to get

this if the present project goes on. Hence I insist on the later French developments, that of what I have called the Nascent University beyond the modern one, of which moreover too few Englishmen have heard. (It is fair to recognize that the older members of the professoriate—who, of course, form opinion more than I can—only knew France, if at all, before the war, i.e. during the Second Empire, when she was perhaps at her lowest level for centuries. Of the present revival of old prejudices I need not speak. It cannot last indefinitely; we especially are too serious losers by it.)

Pray note also my insistence on the necessary and increasing internationalism of science. Science which, like ours in England, too often loses touch with the Continent and with America, is not wide enough to inspire India, which must in this respect be as free and as eclectic as Japan. Here the Indian student like the Japanese needs to travel and no less widely. Why not have travelling fellowships?

It is time you diminished your reverence for our academic pretentiousness and realized (1) that most of the great names of British science, Darwin, Wallace, Spencer, Joule, Lyell, Murchison, Faraday, Davy, Huxley, Tyndall, etc., are no more regular products of the universities than are the poets or the inventors; (2) that where distinguished and official, like Lister, Kelvin, and Tait, they are very often, like these, Scottish professors, not English; and (3) that the younger generation of distinguished men of science e. g., Ramsy, Dewar, etc., are still largely Northern or German graduates. This very notably reduces the scientific authority of the two great English Universities, where despite an increasing infusion of respectable specialism, the old traditions of Classics at the one and Mathematics at the other, of social convention and intellectual routine at both, still far too largely holds good. It is from the latter class that your Indian profes-

soriate is already, in my judgment, far too largely drawn. With this spirit and with the machinery of the University of London, still mainly dominating Indian education, it is a wonder to me that your results are as good as they are. But a new institution on fresh lines may soon do wonders, even for the existing universities, since to do these justice, a feeling of needed progress is becoming more common.

Of course, you are right to wish to import some of our good men. Every country and every line of culture needs its special missionaries—the representative academic missionary to my mind being, for example, Max Müller in Oxford, with his undeniable services in popularizing there the mythology of his time.

But have you not quite enough at present in India of the mythology of England in our time? . . .

Here it is that the Japanese have been so wise, in selecting the Cambridge mathematician, the German chemist, the Glasgow engineer, the American psychologist, and so on—of course, occasionally re-appointing them for a second or even a third period when specially desirable, but steadily replacing them with trained and travelled Japanese, as they gradually presented themselves.

Weissmann has again and again told me that the ablest student (German or other) he has ever had was a Japanese, now a professor in his own country. Though I have not chanced to have many Indian students, and have not come across any genius, I have found Indians just as good as any other.

Another point, constantly forgotten by European and even American founders, is that science is not in buildings nor even in laboratories, neither in the instruments nor the libraries; and that when you have got the biggest and best of these, and even have selected your professor as carefully as you can, you have not yet got very far. Every

intellectual movement requires not simply an originative mind, but the friction of a group of kindred minds. It is largely, perhaps mainly, for lack of this that culture movements so readily die out. Your best professor is but a conductor: you must find him not only room and instruments, but an orchestra. I have now rambled for two seasons among American universities, and more than by all the wealth and variety and magnificence of Harvard or Columbia or Chicago, I have been impressed by the extensive unity of the small Clark University of Worcester, which Boston does not yet appreciate. Here there were not funds enough to start a complete university, and so it was decided to develop especially the Faculty of Education—already the most important faculty in the estimation of America, though the one we still care least about in England. Here, then, around a psychologist and educationalist of genius, were grouped eight or ten chairs only—those judged by him most essential. And the rest of the income from the foundation was devoted to the supply of about fifty post-graduate fellowships, of which one third are awarded annually to men of promise who have concluded the ordinary course in other American universities. For, this university does not waste its funds in preparing undergraduates at all, leaving these to the innumerable existing institutions for that purpose.

May not this principle be suggestive beyond the United States?

Enough details perhaps for the present: if you want information about foreign universities, or specific institutes, such as the Pasteur Institute, etc., it is as easily obtained as about our own. The beginning of International Museums arising in Paris since the close of the Exposition of 1900 may also be of interest; the preliminary memoir of their Committee is just out.

II

Yet a last word remains, perhaps the most important of all, since it raises the vast

question of the true relations between our respective civilizations. Read or hand this letter to some of the many good and kindly and sensible, honest and patriotic, but not educationally travelled, people among your friends, in London especially, of course, but for that matter anywhere. Read it to an actual or a retired official, one of the vast majority, the unquestioning sort. I mean those who, taking life and society, education and empire, as they find them, try their best to do their duty as they understand it, and as it is laid down. Try it too on one of the rising, clever, and successful men, one of those splendid and happy creatures whom it is a real glory of England to produce, and the natural and healthy human admiration for whom is the inmost and organic secret of our world-prestige, or our far extended rule, one of those men who have come easily and creditably through both playing fields and cram-shops, who have taken both college cups and honours, and who can now administer the law, or collect taxes, or compile lectures and read them in an Indian college as well as another. Try your average citizen at home, of whatever class and party, who has all his life been thanking God that we are not as these foreigners, as these Frenchmen, as these Irish; or at least hearing his neighbours and his paper say so. See whether my point of view to each of these minds, firmly sustained by the point of view of its order, does not necessarily seem extreme, unpractical, if not positively irritating—at best outlandish, indeed literally so. Here (will you not surely be told?) is one of those radicals, not indeed perhaps a little Englishman, but even worse, for he seems to have gone outside England altogether! Internationalism and nonsense! But now ask him—has he not in this very tight little island, after the usual years of preliminary contempt and resistance, adopted, and had to adopt, from the foreign devils, photographs and stethoscopes, screw-steamers, and iron-

clads in one generation, or now cycles and automobiles, smokeless powder or submarine boats in another, and in all these particular cases from the French, and that without ceasing to be patriotic, nay, some of them in the very name of country! Then too, should not I say, had we not better be more in touch with the thought, know more of the education, which produces these things? Am I unpatriotic, however unpleasant, if I say to the conservative or the liberal M.P. as I meet him, the Member of their respective governments as I read him, the Oxford or Cambridge or Edinburgh man as I know him—that in educational matters he does not appear to me to be fully awake in the present world, but for the most part is dozing in a departed one. He is resting on his laurels if you will, but all the more in a fool's paradise of material comfort and leading articles: both only varied by occasional starts and panicky nightmares of 'foreign competition.' This is as yet happily relieved again by banquets, or vicariously, by reports of the same, at which Lord Salisbury's gibe, Mr Balfour's gentle flippancy, Lord Rosebury's ready wit, and the Duke of Devonshire's solemn nullity, all regularly succeed each other; all leading up to the same practical and intellectual activity on the part of speaker and audience. For then, do we not learn that 'the right honourable gentleman resumed his seat,' and that 'amid loud and prolonged applause'?

Education! Science! Our statesmen on education? on science? Always read them attentively. It is as good as the Royal Academy Banquet, where you can hear them once a year on Art. For they patronize Art; at any rate a public speaker has to be ready to dine with strange fellows. As for Belshazzar's dinner party, it may not be ready in our time.

It is all very well to chaff our statesmen, and of course, it is very easy; everybody does it. A member is used to being

'heckled'; so he bears you no malice. Perhaps he has his tongue in his cheek already; at least he knows it's his sort of technical education for Parliament—so he is rather obliged to you than otherwise. To say we have, in this or that or the other eminent educational body, as many modern educationists as there are modern military strategists in the Tsung-li-Yamen is admitted to be a mere commonplace of statistics; it is not an offence, nor a warning. But to attack in sober earnest, in the business morning, not after dinner, as I am afraid we both look like beginning to do, the most powerful of trades-unions extant, those of public schools and universities, of clubs and services; to tell them that we are not educating India, that we had better first re-educate ourselves; that whether or no, India will in any case mainly have to educate herself, is more serious; and surely heresy, almost as bad as Ripon or Ilbert over again—the old foe with a new face. We shall be hearing of India for the Indians next!

Yet the higher, that is the farther-sighted patriotism, I claim is on my side. Let the Indian student come to us by all means. He still needs to do so. We have many things to teach him. But not I think merely to be a more or less faithful or weak reproduction of ourselves, be it at sport or games, be it as petty functionary, or native Christian. Not even if he were to attain or surpass our ideal. Prince Ranjit Singji is most welcome: he has done us no end of good; he has raised the popular esteem and respect for India, in the man in the street, more than a new *avatar* of Buddha would have done. We admire him like the Saxon Ivanhoe overthrowing the Norman champions at their own tournaments. Yet Ivanhoe, masquerading in a culture foreign alike to his deepest traditions and his highest aspirations, was, as an acute critic points out, but the first snob after all, a false and misleading example to his people; and the initiator to this very day of what is

the mischief of English society.

No, to educate Indians like ourselves till they are our equals or superiors alike at lessons and play, and then disappoint them as we do, as on present lines we must—there is the really dangerous policy to the British government and to India also. This begins to be seen, and so we already hear at the clubs of the need of a new policy—not simply of a needed change of such education, but a repression of all education, an ideal of ignorance, much like what we used to accuse Russia of. But this would be a sitting on the safety-valve indeed. This surely cannot seriously be listened to by any responsible person. But here as elsewhere, fools may rush in where angels fear to tread.

What is the remaining alternative? What, but a true, a deep, a living development of Indian culture? Already we see it in progress; already we sometimes meet the Indian student who is neither turning his back upon his old traditions, nor upon ours; but who feels, even if he does not as yet clearly see, that to utilize his vast ancestral inheritance, to fertilize his ancient world—his lotus-seedlet, with our far-blown and strangely active Western pollen is the way to the new life, the new development India needs. We meet too the Englishman who clearly and frankly recognizes this. The question is, how can we help to bring it about?

Without being foolish enough to rush in with a policy even I, who do not know India, can see that the clues are there to be found. I have suggested one or two above, say that of returning to the study of India with the best Western evolutionary geography and ethnology and economics. So the young medical man goes from Edinburgh or London or Paris to the study of Indian diseases. Soon, one will interpret a whole multitude of caste-observances and symbols, in terms of the bacteriology of their times; perhaps throw this or that new light back into

European bacteriology, as Calmette brought back to his Pasteur Institute at Lille, to its brewers and bakers, new yeast from old China; making both an industrial and a chemical step in one.

Pass, however, to larger matters. To say that our Western mind is primarily objective, your Eastern one preponderatingly subjective, is a commonplace; yet if so, may we not profitably follow this like any other commonplace observation into fuller theory, some corresponding practical result? Never mind at first the objections; or use them to strengthen the general proposition. For was not your occasional practical genius most commonly a conqueror or a king, who had by the very nature of things 'to do and do and never dream'? And our sporadic flower of poetry, or dream of metaphysics, is it much more than an occasional Celtic birthstrain upon the strenuous, masterful Viking, a rare weakness in the sturdy Saxon breed?

If this main contrast exists between East and West, what of its details? Enterprise and power, commerce and governments, riches and rule, are what mainly interest us, and fill our lives and histories; as your gentle ethics, your vast systems of religion, have fascinated you. We want wealth and health; we love good housing, good eating, and life-long assurance of both, and so bring home the gold and the fruits of the earth to brighten our cloudy isle. You seek wealth through poverty, health through simplicity. We seek the mastery of man and beast, you to know the spirit that is in them. Little wonder that it is mainly a technical education which interests us: that it is a spiritual education which interests you. In science, it is we who have dissected the body, we who have classified and named the plants; but it is amidst the strange symbolism of your temples that has first and most fully been shadowed forth the secrets of the growth and renewal of all things living—for us the outward forms of life and death, for

you their inner mysteries. We can tell you of evolution in concrete detail, as of horse from clumsy tapiroid, and flower from humble weed; but you caught first the breath of Brahma: the antithesis of anabolism and katabolism with its physiological details and their outcomes in ours; the mighty rhythm of birth and reproduction and destruction and rebirth, we have never seen so broadly stated, so vividly, as you. The geologic strata we have mapped and their fossils noted down; but the succession of world-formations was in your oldest teaching; modern philosophy and ancient science in one; generalizing the world-pulses of creation and destruction, untold ages before our catastrophists and uniformitarians of yesterday. Ours, in a word, is the modern specialism still, but yours has been the cosmic sense. With a renewal of your own poetry, your own philosophy, renew your ancient science, infuse and deepen our keener yet less profound Western thought.

The great mechanical industries are what we bring you, the webs of our coarse looms: yours the woven wind, the silks beyond compare, the carpets without price. Yet in sculpture and painting we are surely your betters; age after age in architecture, save at the very most that of our cathedrals, the honours lie with you. The love of visible beauty, the joyous and healthy lust of the eye, is strong with us, as with our children; the meditation of the mystery of beauty, the vision of the flowering of the universe, lies far deeper in you.

Physical science with its weighings and measurings, the precise transformations of chemistry, are still mainly ours. Come and learn them in our laboratories; go home and teach them; but do not fail to regain from your subtle wits of old the speculative insight now so much needed by the physicists to penetrate the protean mystery he calls matter—to chase and trace through all its varying modes and moods the manifestations

of the eternal energy. For, is it not through the highest generalizations of contemporary physics that we may reinterpret the Hindu, the Parsee, symbolism of Fire? And conversely may not these, deeply understood anew, rekindle the thought of the inventor himself?

We have been the better geometers: but was it not from you that the Arabs brought us algebra? Here, perhaps, we have an ancient keynote of destiny: we concrete as you abstract, we your masters in the measuring, as in the ruling, of space: but you our *gurus* in the unriddling, the deciphering, of time.

I but half told the story above of the rise of the modern German university from French parentage; the other main line was an Indian one. One of its very greatest elements was the re-discovery of Sanskrit, that Greek of a new, perhaps greater, renaissance even yet but beginning. Our minds Oriental and Occidental then are most fully complementary; and here lies the open secret of our too common misunderstanding, but of a deeper future understanding also. Each in turn for thousands of years has stimulated the other; each in isolation has suffered—we ever hardening into external growths within which the inner life shrivels; you concentrating yourselves into this inner life, till the external be depressed or forgotten. The strength of our youth is ever sallying forth resolved to gain the whole world, sure it will profit him; the silent depth of yours retires to seek the saving—the finding—of his own soul, which profits him much; yet may let the other's die. Has not each now in turn to share the conquest of the other's kingdom, each in turn to help to save the other from his supreme danger, himself!

Here is the excuse of our blundering beginnings of mutual education. Yet let us have done with trying to educate princes into public school boys, pundits into

honours graduates, babus into cheap clerks, peasants into proletarians. As well make our forest officers into hill-men, our magistrates into fakirs. It is not the best use of each.

Yet we cannot all stay as we are: we must assimilate each other's culture. Assuredly, yet let it be to the enrichment, the completion, not the mere uprooting, the mechanical replacement, of our own. To the warp of the one let us add the subtle woof of the other. Merely to reject, to break, to undo the long labours, the vast and complex heritage of the past, racial and individual, as the thoughtless schoolmaster or professor or missionary, whatever his good intentions, has too often done, too often still does, we now seem to be little better than paving and facilitating the descent towards social and moral, individual and general ruin. But to preserve and continue the past, to purify and to enrich its social heritage, is not the ideal of statesman and of educationists in one?

To begin carrying this out into practical everyday educational work in India: that is what your new educational endeavour must do, or fail. Utilize all that is best in Europe: but do so by help of all that is best of India, not by abandoning it. Your new school of science would thus acquire an individuality and an interest of its own, as indeed here and there an isolated Indian investigator has personally proved already; and in half a generation it might be your turn to stimulate Western thought, and so richly repay the substantial draft on us with which you will begin.

Here would be the real gain to our European learning: what matter to our universities a somewhat diminished export of their mandarins and missionaries, if there

be an enrichment, a renaissance of thought and strengthening reaction upon ours also?

The old enthusiasm of the great discovery of our common origins in race and language has indeed ebbed; it is with this mutual completion of our still too imperfect Indian and European cultures into an Indo-British whole, and no longer merely an Anglo-Indian and Eurasian one, that our sympathies may again begin to flow. Modernize then your education, by a wise use of the great opportunity now before you: Europeanize it in the best sense, and at the highest level: yet look also to orientalizing us in the best sense in your turn.

As naturally more interested in home and in Europe than in the India I have not seen, it is this extension of your best actual and coming thought here, even more than that of ours with you, that I look forward to. For we are coming to need your subjective impulse, if possible, even more than do you our objective one; yet for you to help to arouse (as with such new developments, I again say, you may do in the next half generation) our universities and cities, our centres of science and education—London, Cambridge, Edinburgh, and the rest—from their complacent routine, their prosperous dulness, their far-spreading famine of ideas, drought of ideals, would in turn bring another impulse to you.

This is no dream; it is only the way the world goes round; it is the course of things, the unending spiral of evolution. Our Western glories ever rekindle in the East; your Eastern dawn travels surely towards the West. It may be our hour at present, but yours is coming; and even more is to be hoped from it. *Ex Oriente Lux! Ergo, Oriens, Fiat Lux!*

SURREALISM : POETRY AND THE THEATRE

BY YVES DUPLESSIS

I. POETRY

Surrealism, appealing as it does to persons charmed by the idea of liberty as well as to adventurers in quest of new ways of escape from the impasse of a utilitarian civilization, marks the utmost limit of a free literature. The revolt against established order opened the gates of the dream, and then imagination after exploring the marvellous abandoned itself to pure inspiration. The surrealists were poets above all, and they rejuvenated the conceptions of art, because having gone beyond intellectualism, they found in art the language of the imponderable which escapes reason and is accessible only to intuition.

The entire world assumes a poetic aspect to one who perceives the marvellous beyond the real. The placards, the advertisements, and the cuttings of journals brought together accidentally can form poems; just as it suffices to tear an object from its usual sense to make it belong to the surreal, so the junction of anomalous phrases turns the mind away from reality and makes it bounce to another universe. Poetry blends with life in its totality. We can start from an everyday fact. A handkerchief which drops down can well become a lever by which the poet may raise up an entire universe. Anything can become a revelation to one who knows to make himself a 'seer'; he can convert himself into the instrument of a voice which expresses itself through all his being. Every man is a poet, though he may not know it. It is enough that he withdraws his gaze from his limited horizon and opens himself to the infinite which surrounds him. Surrealist poets revolt against the works of Valery, where literary problems take the form of abstractions, theoretical limits, and plans and sketches. The surrealists protest against everything that is calculated, willed, and

reasoned. When Valery asserts, 'I would like very much more to write in full consciousness some feeble work than to produce a master-piece among the very best by means of terror', the surrealists exclaimed, 'rather madness than designs and ruses.' Therefore they broke off from P. Valery in 1921 so that they may plunge into the labyrinth of instincts and emotions. Retouching can only disfigure the profundity of the surreal, which is so difficult to perceive. Art thus becomes a liberation of the spirit, and all barriers are removed to let inspiration have full sway. The surrealists long to emerge 'from sordid realities', and are therefore quite opposed to the theory of 'art for the sake of art',¹ which is subscribed to by many poets from Mallarme to P. Valery. According to the surrealists, art is not an end in itself, because 'poetry should lead somewhere',² and they look forward to the unconscious for revelations of the beyond, that is to say, of surreality.

The surrealist is really an inspired man, since he has 'to glory in that for which he is least responsible.'³ Thus A. Breton recounts that on every day when he sleeps St. Pol Roua places a board on his threshold containing the words, 'The poet works.' How different from the view of P. Valery is this conception, according to which 'the principle of total inspiration holds.... Our wakeful life with all its weaknesses effaces the profound creations of the pillow.... What boldness of writing without knowing the elements of language and grammar!.... Neither conceiving the structure or the duration of the work nor the conditions of its conclusion, knowing nothing of the how or the why of it.' The surrealists regard

¹ G. Hugnet: *Petite Anthologie du Surrealisme.*

² A. Breton: *Les pas Perdus.*

³ A. Breton and P. Eluard: *Notes sur la Poesie.*

'perfection' as 'passivity'.⁴ All voluntary effort and all research should be banished, we should let the surrealist voice express itself, 'that voice which continues to preach even at the verge of death and from the storms.'⁵ The author has no longer an active role in the elaboration of his work. 'It is as a spectator that he attends indifferently at the birth of the work and observes the phases of its development. Discrimination will alter the purity of the inspiration and hide from us the vistas of the unknown that we seek to coax. Mallarme and Valery are preoccupied with a very perfect and tenacious vigilance, while on the other hand the surrealist poets, the heirs of Rimbaud and Lautreamont, proclaim that the secret of all creative work lies essentially in the state of the dream, which rightly represents the highest point of indifference a human being can normally attain.' L. Aragon writes, 'Inspiration is the most genuine non-attachment of the human mind and heart, and belongs to the surreal.'⁶

Let us suppose that the mind of man is an imaginary circle whose centre represents consciousness, while the zones between the central point and the extremities represent the realm of the unconscious. The surrealists say that this centre of consciousness should be silenced, so that the poet can identify himself with the infinite. This explains the remark of Rimbaud that 'the first study of the man who would be a poet is his entire consciousness, and this would make his mind huge.' Yielding to his inspiration, the poet seeks to reach the unity of the universe and to become the messenger of the gods like the oracles of antiquity.

There is a contradiction between this conception and that of those who hold the view of 'art for the sake of art'. According to the latter, the central point of the circle,

that is to say consciousness, should extend to the borders of the unconscious so as to make them disappear, thus gradually integrating the unconscious to its lucid empire. The progressive widening of the centre of consciousness will be the effect of an implacable and voracious attention where the aim matters little, because it has no other end than its own intensity. This immense light will soon tend to extend to the whole of the mind.⁷ Thus, according to P. Valery, the true characteristic of a real poet is that he will keep himself quite distinct from the state of the dream.

The goal to be attained by these two methods is the absolute, and this explains the sympathy that existed for some time between P. Valery and A. Breton, regarding which the phrase of Baudelaire applies, namely, that the concentration and the vaporization of the ego are both there. The surrealists think that we should begin by making a descent into the lower regions so that we may extricate surreality therefrom and dedicate ourselves to it unreservedly with all sincerity. Then perhaps it will reveal itself spontaneously. They sacrifice themselves to the beyond and become the instruments thereof, whereas, according to P. Valery, art should be pursued for its own sake in its proper form and according to a precise arrangement of the resources of language.

As G. Hugnet has remarked, surrealism has made poetry take an immense forward stride. From literature, poetry has entered the full heart of life. It is no longer an art or a state of mind, but it is life and soul. It is a means of feeling and realizing, a mode of application, of view and review, a way of knowledge.

The personality of the poet floats in a wave which submerges him, and he thus becomes the echo of the universal correspondences of mysterious resonances of the entire

⁴ *Ibid.*

⁵ A. Breton: *Premier Manifeste du Surrealisme.*

⁶ L. Aragon: *Traite du Style.*

⁷ A. Rolland de Reve Ville: *L' Experience Poetique*, p. 22.

universe. Leaving Valerian retreats, the surrealists found that by accumulating somewhere, poetry is endowed with an enormous potential which bursts out through opening water-gates and sweeps off the towing-path⁸. The first floods of this liberated force will be tumultuous; there will be at first a river of spouting mud. A. Breton says: 'For years, I have been on the torrential flood of automatic writing or the definitive clearing of the literary stables. In this respect, the wish to open the grand flood-gates will certainly remain as the creative idea of surrealism.' In the same way L. Aragon considers that the most efficient cleansing is the cleansing by ordure. Revolting against the world and God, the surrealists could not but plunge into the depths of the flesh, in the abyss of sin. In this return to a primitive chaos, all is mixed up, subject and object cannot be distinguished any longer, the poets having indeed an exceptional sensibility and a unique privilege, which enables them to go far away from subjectivity and identify themselves with the true objectivity.⁹ The true artist does not express any particular or individual emotion, but descends to the deep and universal roots of humanity. Poetry is the power which, by violence, intimidation, revolution, or the dream seeks to go beyond the poem. Thus Tzara understands by poetry the activity of the soul as opposed to poetry as a means of expression. The surrealists do not descend into themselves to fight against their desires or instincts, but rather give free vent to them. A poem should be a subverting of the intellect.¹⁰ The surrealists do not merely penetrate into a transcendent world, but identify themselves with all that comes spontaneously from the vital in man. That is why surrealist romances like those

of R. Desnos or J. Jouve are full of monsters, because 'the flora and fauna of surrealism are unavowable.'¹¹

From *La Liberté ou l'Amour* by R. Desnos, the impression is derived that 'our limited individuality communicates with a paradisiacal and obscene infinite.'¹² This book deals with the simple fact of living, the desire for a primordial fury and the like, and is expressed with a melancholy grandeur that confers reality on the immanent fancy, which is the essence of the surrealist experience.

Again, the work of J. Jouve entitled the *Sueurs de Sang* attains to the surreal through the subreal. Its contents are constituted by spots, spittle, the flesh which decays and rots, the blood... those monsters which are within us awake or asleep and will all of a sudden cease to belong to us. It is with these premises that we should first of all consider the universe at the peril of life and love... But is it not the fault that makes the ideal, the fault that liberates and fills thought? The poet knows that the path of shame is the path of salvation. Our highest ego is the unconscious.¹³ In his tales, he contrasts the civilized world with the original chaos. Both are brutes brought face to face in a violent conflict between the present state of the soul and its obscure forces. The contrast of these two worlds and their encounter and combat are sanguinary tales. J. Jouve has himself explained how we should interpret his work, *A. Vagadu*. The reader should give up the desire to understand all at once; he should rather seek to harmonize with the varied and insistent things that pass before his eyes. Since the time of

¹¹ A. Breton: *Premier Manifeste du Surrealisme*.

⁸ L. Aragon in the *Nouvelle Revue Francaise* (March 1931).

⁹ A. Breton: *Position Politique du Surrealisme*.

¹⁰ A. Breton and P. Eluard: *Notes sur la Poesie*.

¹² A. Breton and P. Eluard: *Notes sur la Poesie*; G. Bounoure: *Notes—la Liberté ou l'Amour; Corps et Biens* by R. Desnos in the *Nouvelle Revue Francaise* (June 1931).

¹³ P. J. Jouve: *Sueurs de Sang, Nouvelle Revue Francaise* (January 1936).

Baudelaire and Dostoievski, the passion of the creative art is to investigate ever and more deeply the unconscious. There is indeed a vivid connection between art and knowledge. The novel should at the present day bring something really novel, more profound and mysterious than that in which we claim to live. One of the most important elements of the truly new will be the life of the dream. The descriptions of human corruptions should, therefore, attract our attention to that region now left in the shade which the surrealists wish to unravel.

But this descent into hell is but a kind of liberation which enables the poet to integrate surreality and reality into a higher category, in a unity that is now only obscurely sensed. The reality of a poem will be the aspiration of the soul of the poet towards the real, and poetry reduced to writing is but the result of that aspiration to an absolute reality on a plane where the flights of a grand power of intuition are linked with an extremely acute sense of the furthest relations which unite all things.¹⁴ The subject of a poem does not therefore matter at all. As Lautreamont has written, 'a man, a stone, or a tree may well be the subject of a song.' The essential thing is to attain and express the surreal.

But the difficulty is to describe in words the visions of a transcendent world. Has not Rimbaud himself tended to silence? It is not so much that language deforms the revelation as that the words adapted to the real have to lose their usual significance to express the surreal. The writer should not betray the dreamer.¹⁵ What matters in a surrealistic passage is the groundwork, the essence. 'Everything passes away like the curve of a moving thing where we cannot inscribe anything. How can we scan the variations of that curve? Its summit, bottom, and interruptions have value only

by what they express of the unknown. And it is to the search of the unknown that those who pursue the experience of the moment launch themselves.'¹⁶

Does this mean that a surrealist work should be ill-written? No. According to Aragon, we should distinguish between the true surrealism and its more or less perverted imitations. No discovery comes forth from mediocre minds, and no poetry worth the name issues from their language. 'When the man who yields the pen is not aware of what he is going to write and what he writes, then that which he discovers is realized, and he feels himself foreign to that which has taken by the hand a life whose secret he is not aware of; hence it seems to him that he has written anyhow, or that it is quite wrong to conclude anything except that what is formed here is truly anything. It is when you indite a letter to say something, for instance, that you write anything, and you leave yourself open to your discretion. But in surrealism everything is rigour, inevitable rigour. The sense forms itself without you. The grouped words end by expressing something, whereas in the other case, they want to say in a primitive way that which they can only fragmentarily express later.'¹⁷

Thus is explained the judgment of Carette, a Belgian critic, on surrealism. According to him, 'it is curious to find that, in spite of its origin, the best of the heritage of surrealism is in its form and not in its thought. The spiritual contents of surrealism are ever crumbling to dust and it appears more and more that surrealism is above all a school of style. I believe that it is the form and style which will carry *Nadja* and *Le Paysan de Paris* to the banks of posterity.'

Bergson too considers the discursive language as incapable of conveying the imponderable, which can be expressed by intuition alone. It is only by images that

¹⁴ P. Reverdy: *Le Grant de Crim.*

¹⁵ L. Aragon: *Traite du Style*, *Nouvelle Revue Francaise* (September 1928).

¹⁶ *Ibid*, p. 195.

¹⁷ *Ibid*, p. 190

the writer could suggest it to his readers, and that is why his works are full comparisons.

We can only give some aspects of intuition which make us harmonize with the essence of the being. Just as one who has never seen a city seeks to picture it by looking at the photographs of its different aspects, so also images are the different views of a single intuition. According to Bergson, the diverse perspectives of one and the same object provoke a particular work while they tend to impede in the case of the majority of people the habits of mind most useful to life. Intuition is above reason and logic, and images alone can give the mind an impetus and a direction to glimpse it. We have to strike the imagination and the feelings, and not to appeal to the intellect in order to reach the infinite. This notion belonged also to antiquity, when poets and philosophers sought by myths and legends to render accessible the mysteries of knowledge; they addressed themselves to imagination rather than to the understanding as in the celebrated Platonic myth of the cavern.

We may observe in this connection that in the writings of the surrealists these images are formed spontaneously, their hands writing what the unconscious dictates. From words thus brought together are born strange images which overthrow our conceptions of beauty. A. Breton is opposed to everything which, aesthetically as well as morally, erects a formal beauty on a perfectly voluntary work to which a man devotes himself. Beauty can be born from an image such as is formed in automatic writing. He styles as convulsive the beauty that arises from the unforeseen junction of anomalous images. It is the reign of unfettered imagination and plausible fancies, the images being the words of the dream.

The most arbitrary images, those that are most contradictory and most difficult to express, will be the strongest. They baffle reason and sense, and make the objects par-

take in the characteristics of one another. An atmosphere of the dream and an intense poetry emerge from the works which describe this enchanted universe. Even the titles of these books are suggestive like *Poisson Soluble*, an unexpected mannerism by which A. Breton expresses the idea that man is soluble in his thought. In the opinion of Y. Casson, the work shows that the author is one of the most learned poets. These works should be read, silencing the critical mind, and allowing it to be carried away by the brilliant fairy scenes that transport us into a sort of artificial paradise.

A. Breton wishes to go back to the sources of poetic imagination. An arrow indicates the direction of this country, and the reaching of the true goal now depends only on the endurance of the traveller. By abandoning oneself to the course of imagination, the mind is allowed to be invaded by the wave of the images which obtrude. As Baudelaire has written, the will has no longer any strength and does not govern the faculties. The images are not sought or willed. In view of the creative spark, their two limits are the simultaneous products of the activity called surrealistic by Breton. 'Reason confines itself to see and appreciate the luminous phenomenon. Just as the prolixity of the sparks causes to produce rarefied gas, the surrealistic atmosphere creates by mechanical writing . . . particularly beautiful images.'

The promenade in this interdicted zone transports us to a world stamped with an alluring beauty, so that it will become a positive need for the person who has ventured therein. Surrealism by its mysterious effects and peculiar gratifications is a new vice revealing a paradise comparable to that procured by hashish. This state affords such a beatitude that all life seems to take refuge in an animated intoxication; this is a proof that the mind that enjoys these images which disconcert it is marching straight ahead.

L. Aragon exclaims: 'I announce to the world these diverse facts of primary importance. A new vice has come into being, a greater intoxication has been given to man and that is surrealism, the offspring of frenzy and shadow. Enter herein, enter. It is here that the kingdoms of the snapshots begin with the vigilant dreamers of a thousand and one nights revealing the marvels and convulsions that surround us. The vice called surrealism is the dissolute and passionate use of a stupefying imagery, or rather of the uncontrolled excitation of imagery for its own sake as well as for that which it sweeps off in the domain of unforeseen agitations and metamorphoses; each image at each moment forces us to review the whole universe. Splendid ravages: the principle of utility becomes outlandish to those who practise this superior vice, surrealism.'

But the heterogeneity of the images and their incoherence are due to our habit of classification, delimitation, and practical arrangement; the poet, however, with his keen sensibility feels the universal correspondence of the images and their deep analogies. These images are but different aspects of the unity from which they have emerged and unto which they have to return. We can define the image as the unity of the soul recognized in the multiplicity of matter. It is a magical form of the principle of identity. To poets disorder is only the reverse of alignment and a higher order, which is an easy path to follow for some and which presents to their eyes a chaotic and incoherent aspect.¹⁸

¹⁸ P. Reverdy: *Le Grant de Crin*, p. 45.

The images, jostling, colliding, destroying, and dispersing one another make a void therein. It is by accumulating images of the void, such as whiteness or darkness, that Eluard evokes the presence of a unique entity which stands behind the multiple forms of amorous appearances, because it is by a dialectic of love that he raises from the multiple faces of the women the unique woman, an aspect of the absolute.

But the discovery of the identity of the loved being and of the absolute has a counterpart on the moral plane: the discovery of the helpless solitude of man. Some poems have no other end than the refining of the universe, and tend towards purity. Eluard writes: 'Quite early in life I opened my arms to purity. It was a flapping of wings in the sky of my eternity, a beating of the heart, an amorous heart-beating in a subdued breast. I cannot fall.'¹⁹ According to him, 'poetry scintillated in an interstellar silence, adorned with the surreal nudity of pure existence, daughter of the concrete moment flashing and dying in the dream.'²⁰

To the surrealists, art is therefore only a means to attain to surreality and enrich our knowledge of the universe. Surrealist works are not poetic except by accident, because 'literary pleasure and emotion are here but particular instances of the mysterious laws which govern the fundamental activities of the mind.'

(To be continued)

¹⁹ P. Eluard: *Les dessous d'une vie ou la pyramide humaine*.

²⁰ P. Eluard: *A Toute Epreuve*, *Nouvelle Revue Francaise* (December 1931)

'Verily, verily, I say unto you that he who wants Him finds Him. Go and verify it in your own life; try for three days and thou art sure to succeed. In this Kali Yuga, even three days are enough to make a man perfect.'

—SRI RAMAKRISHNA

SOME PHILOSOPHICAL HYMNS OF THE *RIG-VEDA*

BY P. S. SHASTRI

The *Rig-veda* is a microcosm of the entire vedic literature. The whole gamut of thought contained in the different *Vedas*, *Brahmanas*, *Aranyakas*, and *Upanishads* is to be found in it. Hence it is wrong to speak of an age of the *Samhitas*, of the *Brahmanas*, or of the *Upanishads*. The so-called ages which the occidental pundits distinguish and enumerate did not exist one after the other, but were chronologically one. The *Rig-veda* belongs to the same age which saw the birth of rituals as well as the high philosophical flights of the *Upanishads*; so much so that even without a knowledge of the *Upanishads* it is quite possible to build up the philosophy of the vedic age from a close study of the *Rig-veda* alone.

Analysis and interpretation of the hymns of the *Rig-veda* have been attempted many a time by Western scholars, but all such attempts have mostly failed as they were vitiated by two false assumptions. Firstly, each scholar started with a preconceived idea of his own and tried to read that into the text of the *Rig-veda*. Thus the *Rig-veda* came to be dubbed as polytheistic, pantheistic, monotheistic, kathenotheistic, and so on. The second fallacy, underlying the first, was the assumption of the unity of the *Samhita*. Almost every scholar has assumed that the *Rig-veda* speaks with one voice on the various problems of life and existence. This is far from being true. The *Rig-veda* did not present any single solution to any one problem. Like the *Upanishads*, the *Rig-veda* offers various solutions. The text is composed by nearly seven hundred *rishis*, and as such they cannot be expected to have presented a single conclusion of any ultimate problem. The *Rig-veda* contains a gradation of thought from naive speculations of the common man to philosophical conceptions of the highest order.

Our aim here, however, is to present some of the important philosophical conceptions contained in a number of hymns of the *Rig-veda*. These conceptions form the basis, and have determined the development, of all subsequent philosophical thought in India down to our times. Western scholars, and following them many Eastern pundits, have failed to understand them, for in their almost awe-inspiring boldness and sublimity they were completely new, foreign, and challenging to their limited, narrow mental presuppositions.

HYMNS ON REALITY AND CREATION

The famous *Purusha Sukta* (X. 90), which has been the subject of almost interminable discussion among vedic scholars, tells that the universe sprang into existence as a result of the sacrifice of the *Virata Purusha*. It does not mean that the world originated at a point of historical time. The act of sacrifice implies only the ground of creation. Many scholars have discovered pantheism in this hymn, for according to them, Reality here has been identified with the universe. But this hymn is a purely mystical and symbolical document concerning the genesis of the universe and the nature of Reality, both as immanent and transcendent. The song opens with an anthropomorphic description of Reality as having innumerable heads, eyes, and feet. But as the later *riks* reveal, here we have to adopt a symbolic interpretation. Hence it means that Reality is the unity of thought, perception, and activity, all realized as one. Though He encompasses the universe, yet He is something more than what He has created. Time is imbedded in Him, though He does not change. He is the Lord of life, and rules over immortality, transcending the earthly values. His omnipotence is great, but great-

er than that is He. This universe is only a partial manifestation of Him. He is immanent not only in the immortal objects but also in the mortal ones. Body and mind, or matter and soul, find their final explanation in the same immanence of the transcendent Reality.

The universe sprang into existence as a result of the sacrifice that involved time. Time is the distinguishing mark and the genesis of the empirical order of existence, which is an eternal act of the creative will of God. It is said: 'The moon came from His mind, the sun from the eye, Indra and Agni from the mouth, Vayu from the breath, the atmospheric region from the navel, heaven from the head, earth from the feet, and the regions from the ear of God.' This is a beautiful, graphic, and pictorial representation of the created things as the attributes of God. The 'finite centres of experience' are in a way only the adjectives, for Reality alone is the true substantive.¹ Finite things have no independent existence apart from God; and so is every activity. This is not pantheism. It is the vision of Reality felt intuitively as a spiritual whole.

The universe is said to have come into existence to fulfil *dharma* or righteousness, or more properly the *sittlichkeit*: *Yajna yajnam ayajanta devah* (X. 90. 16). God is conceived as ethical and hence the universe cannot be dissociated from God. It is dependent upon God. God is immanent in the universe; and it is said, *surya atma jagatas tasthanas cha*. The sun, conceived as effulgence, is the inner principle of activity in the animate and inanimate universe. This sun is not the visible star, but the Absolute Reality, much in the same way as Plato has conceived it. It is observed:

*Andram, Mitram, Varunam, Agnimihur
atho divyah sa suparno garutman
Ekam sadvipra bahudha vadanti
Agnim Yamam Matariswanamahuh* (I. 164. 46).

¹ B. Bosanquet: *The Principle of Individuality, and The Value and Destiny of the Individual*, Gifford Lectures.

This one Reality is also called *Hiranyagarbha* or the Golden Germ. It is the ground of the universe and is both immanent and transcendent. He is called *divo dharta bhuvanasya prajapatih . . . savita* (IV. 53. 2). He has created the universe and awakened it to consciousness and activity. Hence it is dependent on him. It is said that this universe is created out of 'nothing' or *asat* (X. 72. 2-3). Brihaspati, the lord of prayer, has worked it out into existence. Here *asat* does not mean pure nothing, but an inexplicable entity, or in the technical language *murtamurtetaram*. Before creation there was neither *sat* (existence) nor *asat* (non-existence) (X. 129. 1).

All the other gods sprang into existence later on. As such, apart from the Absolute, everything else is finite. This Absolute is called the transcendent Reality, *adhyakshah parama vyoman* (X. 129). The one transcendent Real is manifested as the many, *ekam va idam vibabhuva sarvam* (VIII. 58. 2). This is possible only if Reality is also immanent.

This Reality is *vishvachakshus*. He is the eye of every organism, or he perceives everything. With his power he created everything. He is *vishvashambhu*, auspicious to one and all. He is the ever-active consciousness and lord of speech (X. 81). He not only creates, but also sustains the universe. He is *paramasandrik*. In short He is the goal of all creation: *tam samprashnam bhuvanayantyanya* (X. 82. 3). He is beyond heaven and earth, beyond the finite gods, and himself unborn. Everything depends on Him like the spokes of a wheel on the nave (X. 83). Such an all-powerful God cannot be really known. There is a great gulf between Him and the finite beings. People cannot comprehend him fully because they are fond of their lives, are selfish, and indulge themselves in flattery and trifles. As such they are enveloped by *nihara* or mist. This enveloping factor is the root cause of their

ignorance of God. This is no other than the *maya* of the latter-day Advaitic system. The *nihara* can be compared to the *avarana shakti* of *maya*. It cannot be got rid of so long as we cannot rise above *sagunopasana*, or worship of the finite god of religion. Selfish attachments too are to be given up (*asutripah*). Thus alone can one experience the Absolute. The disappearance of *nihara* is no other than *Brahmajnana* (X. 82).

Knowledge (*jnana*) is Reality. For the dispelling of ignorance Knowledge alone is essential.² Knowledge is experience. The *Vedas* and the vedic lore serve no purpose to one who has not realized Reality, for it means that he has not understood them. They are equally valueless for the man of realization.³ Final emancipation or *moksha* is inexplicable Absolute Bliss. This is the final theme of all the compositions of the vedic seers. This oneness of Reality and unity of Godhead is deep-rooted even in the common appellation of God itself. It is *Deva* coming from a root meaning 'light'. Light or effulgence is the nature of Reality. Hence it is that even when they sang of the glories of Agni, it is not the visible light, but the light as experienced in the mystic consciousness. Otherwise who could have believed even in the vedic age that the *maruts* had beautiful ornaments? The seers sang of the Reality transcendent to and immanent in the world of appearances. Hence it is that Tauta Bhattapada has defined a poet as 'one who has apprehended Reality, which is mysterious and hidden, and which is the principle of activity.'

In the *Vedas* light or effulgence is the final object of worship, of ritual, or of philosophic enquiry. It is supramundane and is

² I. 164. 36-37,

³ I. 164. 36. Compare the famous verse quoted by Shankara, at the end of his commentary on the *Vedanta Sūtras*, I. 1. iv,

*Dehatmo pratyayo yad vat pramanatvena kalpitah
Laukikam tadvededam pramanamtvatmanischayat.*

seen as appearance in our daily life. This becomes crystallized in various forms under a variety of names like Agni, Savitar, and Surya. Ushas is the mother of the effulgent deities. This only signifies that Dawn is the awakener of the spiritual consciousness. She is the progenitor and the guardian of the Divine Light. She represents the activity of Consciousness, Consciousness that has awakened to its purpose.

The sun is the symbol of Consciousness. He is *vishvadarshaka* and *jyotikrit*. The vedic seer did not regard the visible physical sun as a spiritual entity, for he never alludes to the heat. On the other hand, the sun is always described as beautiful, peaceful, and amiable. This is the experience of the sun in mystic consciousness. While Brihaspati gave names to the objects of the world, the sun alone gave forms to those objects. And we know that this world of ours is fashioned out of *nama* and *rupa* as Sureswaracharya has observed.⁴

THE HYMN OF DIRGHATAMAS

The famous hymn of Dirghatamas (I. 164) is a most beautiful philosophical song, which raises a series of questions concerning nature and man, and answers them in the language of symbols. The marvels of nature and humanity, speculations about the ultimate problems, are all woven into a fine poetic texture.

The starting-point of Dirghatamas throughout is that of scepticism, with a burning desire to understand the ultimate problems. Naturally the attention is directed towards Reality. The poet asks:

Who has seen Him as He came to exist,
Seen how the boneless supports the boned?
Life and blood are from the earth, but
wherefrom the spirit?

Who can go to question One who knows? (I. 164. 4).

According to Sayana, the questions here refer to the corporeal frame, the subtle body, and the soul, for blood and life are *prithivi*

⁴ *Naishkarmya Siddhi*.

tattvas and are evolutes of *prakriti*. But as Ludwig observes, the sages talk about things beyond the power of comprehension.

The poet here seeks to know the nature of the world, throughout maintaining its dependence on God. The transcendent Reality comes to appear as the world, and none can see this beginning. The Reality is boneless in the sense that though it is the ground of the visible material universe, it is not limited by it.

Next the seer refers to the transcendence of Reality. Sunk as he is in ignorance, the seer requests the wise to enlighten him: 'Who was that one in the form of the Unborn that has established and firmly fixed these six regions of the world?' (I. 164. 6). Since God created all the regions, he must be superior to the world itself. And it is the secure station of the 'Bird of beautiful plumage' that he wants to know, for it is the rays of this sun that give out and absorb the waters (I. 164. 7).

Then follows a beautiful conception of Reality as Time or Duration. Reality is steady or immobile. It is unchanging. But time is within it with the six seasons, 360 days, and 360 nights. But unfortunately this conception is not elaborated. Yet we may note that Reality, though timeless, contains time within it. It is both dynamic and static (I. 164. 15-19).

Knowledge

After this account of Reality, the seer takes up the problem of knowledge. It is in the form of a short parable of the tree of knowledge:

'Two birds of beautiful plumage, closely attached to each other with bonds of friendship, found refuge in the same sheltering tree. One of them eats the sweet fruits of the fig tree, while the other silently looks on.

'They hymn ceaselessly their portion of immortality there, where the protector of the entire universe has placed me . . .'

'Upon the top of that tree where the fine birds taste the sweetness, take rest, and beget children, there the fig is delicious; none gains it who knows not the father.' (I. 164. 20-22).

These three simple *riks* have occasioned much controversy and varied interpretations. A faithful exposition of these hinges on the understanding of the true nature of the birds. According to Sayana these two birds represent the individual self and the Absolute; the former alone enjoys the fruits of *karma*. Griffith is too eager to be more faithful to ritualism than Sayana himself; and accordingly he takes the protector to mean Soma, and the fine birds to be priests. But he arbitrarily surmises that the seer has employed the numeral unnecessarily. Still more Ludwig holds that this triplet is an unconnected fragment brought in and inserted here simply because the term *suparna* occurs. Various other scholars have interpreted the dual *suparna* as two souls, day and night, sun and moon, and so on. Some have even thought the word to be a plural and surmised that the reference is to the rays of light, stars, metres, spirits of the dead, priests, and the like. The tree is explained as the body, the orb of the sun, the sacrificial post, the world, the world tree, and so on.

But the tree is that of wisdom, whose higher fruit is the knowledge of God. As Geldner has observed,⁵ the two birds represent the two species of those who are eager for knowledge with different faculties of comprehension.⁶ Only one of them, to whom the poet belongs, discloses the highest knowledge; while the other, who is not philosophically inclined, comes off empty handed. The portion of immortality referred to is the fruit of the higher knowledge, called

⁵ Translation and Commentary: *Rig-veda*, Vol. I. (1939).

⁶ Compare Bhavabhuti's famous verse in *Uttararamacharita*: *Vitarati guruh prajne vidyam yathaiva tatha jade.*

paravidya in the *Upanishads*. They enjoy the sweetness, i.e. the fruit, and beget offspring. This symbolizes the handing over of the secret knowledge or wisdom to the son by father, because the higher knowledge is considered a secret, or as the *Upanishads* declare a *rahasyam*. It cannot be imparted to all and sundry.

Thus in this triplet a distinction is made between empirical knowledge and philosophical knowledge. Philosophical knowledge alone leads the individual to Reality; it is the 'pathway to Reality.' Though there are two types of knowledge, both are connected. Even the uninitiated has some sort of experience, though clouded, of the Absolute by virtue of the identity of the individual self with the Absolute in fact.

Individual Self

The *riks* I. 164. 30-38, touch upon the problem of earthly existence. Ludwig, Henry, and Pischel read here a reference to Agni, contrary to Sayana's correct interpretation of body and soul. Life and death are the theme of the first of these four. Life reposes in breath, in activity, and it is the swift walker. The *jiva* or the soul acts as long as there is life in the body. When life disappears, it remains as a pillar in a calm house. The soul of the dead wanders of its own will. The immortal soul has the same origin as the mortal frame. The soul is to be distinguished from simple breathing as well. The soul is spoken of as having a will of its own. This implies that activity is the nature of the soul. The soul can be disembodied; but it does not mean that the body and soul are unrelated. They are related in the sense that both the immortal soul and the mortal body spring from the same source, the Reality or the Absolute, *amartyo martyena sayonih*.

The riddle of thought is taken up in the 37th *rik*. 'I know not if I am all this (what I am), I wonder deluded and limited by thought. As soon as the first-born of the

moral law approaches me, I obtain a portion of this speech.' The seer speculates on the possibility of understanding the nature of individual soul. He comes to the inevitable conclusion that it is impossible to know the nature of the soul with the help of simple thought or knowledge. Thought, being discursive, cannot comprehend Reality.⁷ As such thought and Reality are not convertible terms. Reality cannot be comprehended with our senses or mind.

The moral law of the world is God realized on the plane of ethics. The first-born of the moral law is the conscious human being. When the seer comes into contact with the human beings, he begins to feel his responsibility. The ethical realization of God is in society, in discharging duties and in claiming responsibilities. Though the seer is not explicit, he intends here freedom of the will in the realization of God in ethical action.⁸

Logos

The next verse (38) has a deeper philosophical import: 'Back and forward he goes through his own strength. The immortal (soul) and the mortal (body) have the same origin. Being associated and going together, men, when perceiving one of them, do not perceive the other. The individual has freedom of will, and he alone is responsible for whatever he does. Activity is the principle of the universe. Reality includes the activity of both mind and matter, for it is immanent in them. As such the pursuit of one alone is injurious to the understanding of Reality. The individual cannot realize the spiritual nature of Reality in one of them only. He must realize it in and through the universe around him. Such a

⁷ E. H. Bradley: *Appearance and Reality*; and compare the *upanishadic* passage, *yato vacho nivartante aprapya manasa saha*.

⁸ E. H. Bradley: *Ethical Studies*, chapter on 'My station and its Duties.'

realization can be through service and prayer. The seer accordingly proceeds to a philosophical conception of the Logos. The deity is said to repose in the highest sphere, in the permanent mystic consciousness of the eternal *rik* or Logos (I. 164. 39). This speech is potential and is in the highest empyrean. It is latent in Reality. The universe breathes with its help (I. 164. 42). It is imperishable, and from it flows the distinction between the various perishable things. Speech can be said to have four parts, three parts of which are hidden, the fourth being employed by human beings (I. 164. 45). Thus speech is both potential and kinetic. As potential it is prayer or thought. This speech as prayer brings forth the unity amongst diversity. Thought is the relating factor, in other words, thought always refers to Reality, though it does not comprehend it. As the idealists say, every judgement is an affirmation of Reality.⁹

The culmination of this speculation is reached in the next *rik*, where the seer proclaims the oneness of Reality. Reality is one alone; yet the wise call it a variety of ways and give it different names: *Ekam sad vipra bahudha vadanti*. The unity of the world, the realization of the universe as Spirit, the goal of speech and of thought, the culmination of worship and of prayer, are all realized only in this Absolute.

HYMN ON PRAYER

The hymn X. 71 is epigrammatical and deals with the problem of knowledge and that of creation. The entire universe, called the empirical, is distinguished by form and name. 'Speech or Logos gave names to objects or phenomena; and the excellent and the spotless one was disclosed through compassion.' This is the secret or mystery of the universe which is to be realized only

through love (*prema*). Only mystic contemplation, otherwise known as love, discloses Reality. 'Like men sifting the flour in a winnowing basket, the wise have fashioned prayer with spirit. Only the companions in worship (*sakhayah*) apprehend the communion or friendship (*sakhyani*) (X. 71.2). The nature of prayer is spiritual. Besides, it must embody pure and lofty thoughts. It is effective when it is recognized as having both individual and social values. 'The nature of prayer is apprehended after a struggle. It reposes in the seers, whence it is manifested everywhere.' (X. 71. 3). Then the seer proceeds to give out the mysterious potency of prayer and of knowledge: 'Though he sees, he does not see *vak*; though he can hear, he never hears her, only to one does she unravel, unmask, her beauty like a well-dressed loving wife.' (X. 71. 4). This paradox brings forth the distinction between an ignoramus and a wise one. In the language of Dirghatamas, it is the difference between two types of knowledge, as the *Upanishads* have happily conceived it, between *parā vidyā* and *apara vidyā*. The person who has no inkling of the higher knowledge, spiritual wisdom, can be said to have neither eyes nor ears. Such a one will not find out the universe as a Spiritual Whole. The other directly apprehends the immanent Reality. The person that has only the empirical knowledge is a laggard, stupid in friendship, and unfit for any heroism. He roams in a valueless illusion, the sacred Truth yields to him neither fruit, nor flower (X. 71. 5). He is friendless and never knows the path of righteous action. Consequently it follows that though all human beings are endowed with the same eyes and ears, yet their mental comprehension is not the same. Therefore there are two sets of human beings. One group is like a tank where a happy bath is impossible. The other is like a beautiful pool fit to bathe in. The latter alone are fit for sacrifice; they have the impulse and spirit which fashion

9. On the import of judgment see B. Bosanquet's *Logic or the Morphology of Knowledge*; and compare the theory of *Akhandartha* as propounded in *Samkshepa Saririka* by Sarvajnatma Muni.

out the prayer. The former approach prayer in a sinful way and spin out their threads in ignorance like spinsters (X. 71. 9). This is the highest tribute that can ever be paid to prayer and to knowledge.

HYMNS ON CREATION

The next hymn, X. 72, is primarily concerned with the act of creation. The seer declares the mystery of creation confidently, so that the people of a future age can comprehend the same and verify it spiritually (X. 72. 1). The relation of God to creation primarily suggests the idea of causation. The seer observes that, 'as a smith blows up fire and melts (the material), so did Brahmanaspati bring forth the existent universe from non-existence' (X. 72. 2). The analogy must not be carried too far. Brihaspati is the Lord of Prayer, or the Deity conceived of as prayer. The Deity created the universe, not from an existent matter, but from His will and by an act of His will. Since nothing or non-existence (*asat*) cannot bring forth something, it is to be supposed that the theory outlined here has certain assumptions: firstly, Matter has no independent existence apart from Spirit; secondly, Creation is an act of God's will. The seer proceeds to say that space or extension was the first thing to appear. This implies time, for without the manifestation of time, activity cannot take place. The empirical universe in the Space-Time form sprang from the Transcendent.

The hymn X. 81 also preoccupied with the creation of world and its relation to the Deity. God is pictured here as the generator and architect of the world. The world came to exist as an orderly cosmos like a work of art. The order at the core of the universe compels the seer to speculate a perfect First Cause. There is a touch of anthropomorphism in such a description. God is said to be all-eyed, all-faced, all-armed, and all-legged. He is the only Reality, who gene-

rated the Heaven and the Earth. The seer longs to know the material out of which the universe has been fashioned: 'What is that wood and the tree from the wood of which were carved out skilfully both Heaven and Earth?' (X. 81. 4). We find an answer in the *Aitareya Brahmana*, where the tree and the wood are named Brahman or the Absolute. The universe is the work of a Sculptor, an Artist.

Next the seer desires to know the location of Reality. 'Where is Reality? Is it in the universe or outside it? Is it immanent or transcendent? What is its locus? What is its nature? No positive answer is given to these formidable questions. But the seer exhorts the thoughtful to find answers for these questions in their souls. It is the mystic experience that has the final say in such problems. The hymn concludes with a beautiful prayer to Reality, requesting God Himself to teach mortals how to worship, for worship holds the key to the mystery.

The next hymn, X. 82, is a continuation of the same theme. The Reality is addressed to as Father. The holy Father, wise in spirit, has created both the worlds. He is the Father of the eye, for He is the giver of Light. He is mighty both in mind and power. He is *dhata*, *vidhata*, and *parama sandrik* (X. 82. 2). The souls of the blessed realize everything beyond the visible phenomena. All the wise are in this Reality. He knows all the existing phenomena, and all the gods too are his own manifestations. All the beings search him for knowledge. This universe has its centre of gravity in the navel of the Unborn, in the One wherein abide all things. It is impossible to comprehend such a Reality with the finite intellect: 'It is impossible to find Him out, who has created everything. There is between Him and ourselves a great gulf made up of a different thing. We wander in the world being enveloped by mist (*nihara*); and with prattling voices we move about flattering

Him, for we are fond of our lives' (X. 82. 7).¹⁰ The Reality cannot be comprehended because human beings attach too much significance to their bodies, to the detriment of spiritual values. Besides, they follow false values of life. All this is the result of *nihara* that envelops us. This is the same as *maya* or *avidya* in its *avarana-shakti*. It disables us from knowing the Real. For the first time in the vedic thought, we come across the enunciation of *maya* as a profound solution for certain ultimate philosophic problems.

The hymn X. 121 deals with the supremacy of the One Real, and the dependence of all finite things on it. Here God is conceived as *Hiranyagarbha*, the Golden Germ. That is, Reality is the valuable inner principle and source of the universe. Reality is One and Eternal. *Hiranyagarbha* is not only immanent as the name itself suggests, but also transcendent, for He alone is the Lord of all created things. He existed even before the universe sprang into existence. He alone is the giver of souls to the beings, and all worship Him. Immortality and mortality are His shadows, He is the sole monarch of the universe¹¹ that breathes and winks, because He is inherently or potentially great. Not only did He create everything, but it is even said that space can be pictured as the hands of God¹²; that is, space too is dependent on Him. He is the God of the gods, and is the only Reality.

The hymn X. 114 is important for its symbolic representation of Reality as the 'Sun'. The sun, says the seer, is in a high position surveying the worlds. He is the

¹⁰ *Na tam vidatha ya ima jajana anyad yushmakam antaram babhuva, etc.*

¹¹ X. 121. 3: *Yo deveshvadhi deva eka asit.*

¹² Compare the stanza of Blake:

'To see the world in a grain of sand
And Heaven in a wild flower,
Hold infinity in the palm of your hand
And Eternity in an hour.'

bird that is ever active. Though Reality is One, people call Him in many ways.

The problem of creation engaged the attention of the *Rig-vedic* philosophers over and over again. The thinker, the seer, the poet, were all compelled at every time to give up their discussions. The futility of rationalism or discursive thought in explaining the ultimate problems, is the noble conclusion to which all sincere, genuine thinkers and mystics have arrived. The short hymn X. 190, the last but one of the *Rig-veda Samhita*, is yet another statement confirming the failure of rationalism in understanding Reality. The hymn opens by stating that '*rita* and *satya* are generated by the highly enkindled *tapas*' of God. This *tapas* is the creative urge, will, or force of Reality appearing as world. *Rita* is the moral order of the physical universe, while *satya* is the moral order of the spiritual universe. Both originated from the same Reality.

The hymn X. 129 is popularly known as the *Nasadiya sukta*, after its opening words. This has been much abused in interpretation. Agnosticism, nihilism, anthropomorphism, and scepticism are some of the epithets that are almost contemptuously hurled against it. A close examination will reveal that the hymn deals with the ultimate philosophic problems in a most dispassionate way and offers reasonable solutions to some of these. It affirms positively the nature of Reality.

The song opens with a statement of Reality as it existed before the universe took this present shape. At that time, 'there was neither non-existence, nor existence; neither firmament, nor empyrean beyond it' (X. 129. 1). Reality can be neither matter, nor spirit; but it must be beyond *asat* and *sat*. Its nature cannot be understood in terms of the human intellect. It is impossible to say how the universe was enveloped or concealed then. One might argue that it was latent in the creative power of the Real.

There, at that time, was neither death,

nor life ; there was no sign of night or day. 'That One Reality breathed breathless by its own inherent power.' (X. 129. 2). That is, Reality is ever self-conscious and powerful. This much one can safely predicate of Reality. There is nothing beyond this Reality. Even darkness was concealed by primeval darkness. There is no question of presuming that God created light first. The nature of all this at that time is indeterminate, and yet fluid. It was constantly active realizing itself. There was no emptiness or vacuum even, for emptiness too cannot exist.

The One Reality was existing by the power of *tapas*, and was always conscious. Desire, the primal seed of intellect, arose therein in the beginning. It is the cause of creation, which is an act of will (*kama*). Hence it is said that 'the wise seers searched their hearts exhaustively with thought and found out that the existent is related to the non-existent.' That is, this non-existent universe is potentially in the Eternal Mind or Will.¹³ Once the universe is created, Reality has a twofold aspect, immanent and transcendent. Such a Reality cannot be comprehended by the human intellect. No one can declare its nature, though he might experience it. Even the way in which the universe has come to exist cannot be satisfactorily explained. So the seer concludes the song by declaring : 'He alone knows it well, He who

¹³ It is by accepting this view that Shankara in his commentary on the *Vedanta Suktas* escapes all the useless quarrels over the vexed problems of divine fore-knowledge, free will, and determinism.

is the *adhyaksha* or transcendent Reality of this universe. . . . If He does not know it, who else can ?' Thus though the hymn ends in a mood of agnosticism, yet the seer has sufficiently indicated the nature of Reality, denied the possibility of thought comprehending the Real, and suggested the importance of feeling or experience as the final guide of all ultimate metaphysical problems.¹⁴

HYMN ON SPIRITUAL DISCIPLINE

The hymn X. 136 is of the seven seers and is addressed to the *Kesins*. It pronounces the necessity of philosophic discipline and endeavour in understanding and experiencing Reality. It is a glorification of righteousness, by which fellowship with the angels and communion with God can be realized. 'The seer with his mystical knowledge', says von Roth, 'resembles the world of Light.' He is all Light to look upon ; he is called Light itself. Mortals behold only the body of such a seer. That is, the spiritual perception is too often neglected. The seer obtains the Blissful spiritual wisdom and experience only after he has drunk poison from the cup along with Rudra ; this implies that the 'pathway to Reality,' the way of righteousness, is beset with great obstacles which must be patiently overcome. In the words of the vedic seers, the best way of realizing Reality is the way of the ethical and religious discipline.

¹⁴ Compare Shankara on the *Vedanta Suktas* I. 1. ii: *Anubhavadayascha yatha sambhavam iha pramanam ; anubhavavasantavat . . . brahmajnanasya.*

'Be great. No great work can be done without sacrifice. The Purusha sacrificed Himself to create this world. Lay down your comforts, your pleasures, your names, fame or position, nay even your lives, and make a bridge of human chains over which millions will cross this ocean of life. Bring all forces of good together. Do not care under what banner you march. Do not care what be your colour, green, blue, or red, but mix all the colours up, and produce that intense glow of white, the colour of love. Ours is to work. The results will take care of themselves.'

—SWAMI VIVEKANANDA

MAN'S REAL FOE ON EARTH

BY DR M. HAFIZ SYED

In answer to a question put by Arjuna to Bhagavan Sri Krishna as to what drags a man to commit sin reluctantly indeed, as it were by force constrained, the Blessed Lord said: 'It is desire, it is wrath begotten of *rajas*, unquenchable and evil beyond measure: know this to be *our foe here on earth*.' This is the clearest indication of the fact that man's foe on earth is no other than his own desire.

As a rule when we are victims of sorrow and suffering, we usually blame God for our misfortune. This attitude is based upon a misconception. God is neutral; He neither likes nor dislikes. He has simply laid down certain fixed laws for our guidance. If we work in harmony with them we feel happy, if we fly in their face and run counter to it, we naturally feel miserable. Now this law which is the expression of the Divine will works with unerring precision and dominates all the planes of our being; physical, mental, and moral. Our sorrows and sufferings are our own creations and the result of our own wrong doing and wrong understanding.

One of the highest principles in man is *buddhi* (reason). If it is properly developed and its lead is followed scrupulously, it very seldom lands us in difficulties; on the contrary it guides us safely and securely to our desired goal. Every one wants gold but dreads digging. Every one desires peace, security, and happiness, and yet he seeks it in a wrong direction. In these days there are many people who talk glibly of the supremacy of reason as a safe guide of man, but alas! how few there are who regulate their conduct in accordance with the dictates of pure and dry reason. If they conscientiously follow the inner voice of reason and common sense, much of their sorrows and sufferings would be greatly minimized.

When we search our own heart to find out who is responsible for our innumerable sufferings and who is it that keeps us enslaved, 'cribbed, cabined, and confined,' we find on close scrutiny that our own uncontrolled desire is wholly responsible for our humiliation, frustration, disappointments, sorrows, and sufferings. We unhesitatingly run after the objects of our senses in order to derive as much pleasure out of them as possible. But on close analysis we discover that what we have been getting out of our indulgence and the so-called enjoyments are no more than mere momentary pleasurable sensations, which do not give us any moral satisfaction, nor take us nearer the peace of mind which we should really aspire to attain.

It is open to us to seek pleasure from the known sources as long as we like, but once a while it would be right for us to pause and to enquire within as to what we have been running after is really worth having or not. In the words of the Supreme Teacher, Sri Krishna, we are warned time and again that 'the delights that are contact-born are verily the wombs of pain; they have beginnings and endings. The wise do not rejoice in them.' It is up to us to verify this statement of the Lord and see for ourselves whether what we get out of our indulgence does really bring us any satisfaction in the long run or not. On the other hand those who have tested and verified the Lord's words assure us confidently that the pursuit of momentary pleasure, instead of bringing us any peace of mind, creates greater and greater chaos and confusion in our heart and mind. In those moments of our life when we feel we have nothing to run after, nothing to pursue, nothing to desire and achieve, we feel our burden is lightened, our mind is calm and heart pure. From the

purely rational point of view we have to discriminate and choose between what gives us momentarily pleasurable sensation and what is, comparatively speaking, a more abiding and lasting source of pleasure. In the words of J. S. Mill, the intellectual pleasure is more durable than the pleasure of the senses.

In order to secure greater and better sense of security and relative happiness we have to spot out the root cause of all our trouble, eliminate it as far as possible, and free ourselves from its dominance so that we may enjoy real freedom and security from the weight and burden of care, confusion, and strife. At every step in our search for happiness and victory over our foe we have to recognize the unquenchable and evil character of our desire-nature and transmute and transform it into a will for the pursuit and achievement of a higher aim. In the first stages of our evolution, as the Divine Nature has planned it, desire plays no insignificant part in making us active and develop some of our faculties which we would have failed to do if we had not striven for them. The various phases of material life and the vast development of worldly activities through which we acquire certain definite faculties would have borne no fruit if we were not egged on by our desire-nature. It may be admitted that the pursuit of desire upto a certain stage has its own weight and value for less evolved people. But when we have sufficiently grown in our mental stature and outgrown some of our moral weaknesses, it would then be meet and proper for us to argue within our own self as to which course of action or which line of thought is of most worth and which is going to bring us nearer our goal of 'happiness exempt from decay.' It is at this crossroad of our evolution that we begin to discriminate between our foe and friend. That which was our friend during the early years of our development becomes our foe when we are about to attain our

majority and learn to stand on our own feet, aspiring to become the captain of our soul and the master of our own destiny. Right understanding and right discrimination alone help us to decide for ourselves as to which course of action we should adopt and whose lead we should follow : Reason and religion or their opposites.

There are certain ethical values and moral injunctions which have been unanimously and universally enjoined on us by all the ancient and modern religions, whose originators and authors have had direct experience and full vision of the past evolution of man and his future destiny. They knew from their age-long experience of human evolution what steps were right for a man to take up in his march towards spiritual process. They laid down certain rules of conduct which have stood the test of all time. Therefore they have become incumbent and binding upon such persons as have faith in moral values and seek moral satisfaction for their own good and happiness. We are repeatedly enjoined to abstain from evil ways and cultivate positive virtues such as truth and non-violence. We have to eradicate evil tendencies in us by cultivating their opposite moral virtues. Every right or wrong tendency in man is the result of repeated thought and action. By constant reflection and repeated thought and action we can develop certain virtues in our character and focus them in our mind when we are tempted to do anything wrong or contrary to the accepted and right scheme of life. In this way we shall be able to rebuild and reform our moral nature, and thus would become successful in overcoming the foe of desire, which is the root cause of all evil.

In the words of the Light on the Path, there is no cure for the ills of life, nor for the misery of longing except to fix our attention on that which is eternal and free from all change and suffering. In other words we have constantly to dwell on our divine nature

and learn to identify ourselves with our higher Self, which is one with the Supreme Source of happiness and Life Eternal. This is the only way to overcome our foe here on earth.

NOTES AND COMMENTS

TO OUR READERS

The Editorial, *State and Culture*, points out that our national planning, if it is not to be frustrated, must be cast in the mould prescribed by the tested universal values of our cultural heritage. There is real danger today as India can easily be misled by the slogans of a false politics or economics. . . .

The late Professor Patrick Geddes, one of the most far-sighted and inspiring scholars of the West in the last generation, and a scientist and sociologist of international reputation, had many links with India and our Mission. The late Sister Nivedita had great respect and admiration for him. Her first book *The Web of Indian Life* was partly dedicated to him. We happened to discover among the late Sister Nivedita's papers a long letter written to her by the Professor, embodying his suggestions on a proposed new university for India. We are not quite sure of the precise date when this letter was written, but most probably it was in 1909, when Sister Nivedita was being approached for her suggestions concerning the establishment of the University of Benares, for which she, in her turn, had sought his advice.

The first half of the article contains a masterly, though brief, survey of the university movement in the West up to the time of the author's writing. The second part emphasizes the inner and the cosmic sense which characterizes Indian wisdom. Geddes is one of those rare individuals who are gifted with insight that can penetrate below the surface things, and therefore, prophetic. There are

many observations in the article which are still of great value to our educationists trying to shape anew the structure of national education. . . .

Surrealism: Poetry and the Theatre is the fourth instalment of the serial on Surrealism and deals with the inspiration and function for a true poet as envisaged by this school, which revolts against all current standards and values. The next instalment will deal with the theatre. . . .

After a century or so of application of critical methods by Indologists, vedic scholarship is still in its infancy and the true meaning of the vedic *mantras* is far from having been revealed. Glimpses of the true light are, of course, visible here and there in the writings of just a handful of scholar-mystics, but a thorough understanding of the deep mystical significance of the entire literature is still a far cry. The beginnings of a new revolution in vedic scholarship are, however, visible on the horizon; and it will be one of our endeavours to present to the world through these pages the true majesty of the vedic lore and to remove the misconceptions about the *Vedas*, their age and meaning, which obtain in the minds of the intellectuals who have formed their views on the basis of interpretations given by the Western scholars who have failed to penetrate below the surface symbolism of the *mantras*.

In this issue Prof. P. S. Shastri presents some ideas of the highest spiritual and metaphysical significance contained in some of the *Hymns of Rig-veda*—ideas which form the

basis and have determined the development of all subsequent philosophical thought in India. . . .

Dr M. Hafiz Syed dwells on the dictum of the *Gita* that *Man's Real Foe on Earth* is his desire and that the conquest of happiness lies through its transmutation into a will for a high end.

SCIENCE AND RELIGION

Pandit Nehru remarked recently at Allahabad that our civilization could be saved by science. But science, as it stands today, is a means at the hands of politicians for furthering their own selfish ends rather than an instrument in the service of true philosophers for uniting mankind in love and brotherhood. It is not intellectual error or moral ignorance that we are suffering from, but spiritual blindness. No amount of science can maintain whole an edifice whose foundations are unsound. 'All that we have upheld', observes Dr Radhakrishnan in his welcome address to the delegates of the 22nd session of the Philosophical Congress, 'all that we have defended, morals and laws, seriousness and severity, are slowly falling back before the invasion of religious fanaticism and political and social corruption.'

In a world threatened by political rivalry and racial bigotry, where the essential purpose of science and scholarship to foster

peace and harmony is being betrayed, the duties of the true philosophers are clear. In India at least, *moksha* and *dharma* (Liberation and Moral Law) are the two central concerns of the philosopher. Speaking about Indian philosophy Radhakrishnan says:

Philosophy in India has been defined as *atma-vidya* or knowledge of the Self. Man is not to be understood in terms of biology, psychology, social behaviour, or politics, all these belong to the world of the Object. Our tragedy is due to the fact that we do not recognize the reality of the Spirit in us. Man is not merely a passive product of objective nature and society. He is also a messenger of an inward spiritual life, without which there is neither freedom nor creation. He is a participant in the drama of universal history, where he works and creates without yielding to the powers of destruction. In the modern world he has to wage a relentless war for the preservation of the inward life, the integrity of his spirit.

This is the problem that faces us today. In this din and bustle of technological progress, we should see how best we could adapt ourselves to the tasks of the new age without losing the integrity of our lives. Dr Radhakrishnan continues:

We are suffering today. . . from the loss of the philosophic spirit of enquiry. We swear by catchwords and shout slogans. They make for hardness of heart and mechanical lives. If we work for a human life, we will grow into completeness, into that invisible world which is the kingdom of heaven, then the kingdom which is within us will manifest in the outer world. That day we shall cease to be dogmatic but let each individual worship God in the sanctuary of his heart, to feel after him and possess him.

REVIEWS AND NOTICES

CHRISTIAN PROSELYTISM IN INDIA. By MANILAL C. PAREKH. Published by the author, Harmony House, Rajkot. Pp. 463. Price Rs 7-8.

The author makes the following points:

The menace of proselytism is increasing everyday in India. Taking advantage of Hindu tolerance and government patronage, the Christian Missions have slowly penetrated into the interior parts of the Hindu fold, destroyed the family and village life, demoralized them and made friendly villages to fight one another.

The increase of Christian population in ten years from the last census to the present one, is about 3½ millions. While the percentage of increase among the Hindus is 10.4, it is 32.5 among the Christians,

It is worth noticing here that from France alone about 5,000 missionaries are coming to India this year for proselytization of the 'heathens.' Their new policy seems to be to convert families and villages *en masse*.

While we believe in free religious exercises, we cannot allow underhand methods of putting economic and moral

pressure on innocent and illiterate people to snatch them away from their mother Church. If Hinduism has to save itself, it has to reform its social system immediately and reformers of honesty and sincerity should go about villages to counteract the influences of missionaries, and take back even those who were weaned away by dishonest means.

THE SPIRIT OF INDIAN PHILOSOPHY. BY S. K. MAITRA. *Published by the author, Quarters No. D/8, Banaras Hindu University, Banaras. Pp, 294. Price Rs 6.*

In this book of eight essays, previously contributed to various journals, the author analyses the philosophy of *Gita* and the *Upanishads* and shows the real significance of it. Indian philosophy has been misunderstood by scholars who look at it through Western glasses, explain it in its exotic sense, and thus miss the true inner spirit. Prof. Maitra has done much in removing at least a part of such misunderstanding through these essays.

BENGALI

SRI VIVEKANANDA KAVYAGITI. BY SWAMI SHYAMANANDA. *Published by the author from 1 Umeshdutt Lane, Calcutta. Pp. 317. Price Rs 4.*

This book, intended to be the life of Swami Vivekananda in verse, was written by the author in 1938 while he was in Rangoon. Due to the last war, the work suffered a lot and about half of the manuscript was lost. Hence the present volume contains the incidents of Swami Vivekananda's life only upto his appearance at the Parliament of Religions at Chicago.

It is written in simple and flowing style, meant mainly for the common man. The introduction by S. J. Bhupendranath Dutt, the third brother of Swami Vivekananda, throws some new light on their family history.

SANSKRIT

SHATAKATRAYAM OF BHARTRIHARI. EDITED BY D. D. KOSAMBI. *Published by Bharatiya Vidya Bhavan, Bombay 7. Pp. 276. Price Rs 5-8.*

With the exception of Kalidasa, Bhartrihari is the most oft-quoted poet in Sanskrit literature. But most of his pearl-like stanzas are scattered all over the literature with various readings. Dr Kosambi has taken pains to present these stanzas in book form, after collating them from twenty-four original sources prevalent in Dravidian and Sanskrit languages. All these are arranged under three chapters with their meanings in Sanskrit and notes giving the various readings.

Dr Kosambi has thus made a start in this difficult task of arranging and editing such a work. Whatever may be the defects, the editor is to be congratulated for his scholarly and painstaking efforts in combing out all the different sources and bringing out the scattered verses in the present book form.

SANSKRIT-ENGLISH

BRIHAD SAMHITA IN TWO VOLUMES. Edited by V. Subramanya Sastri. *Published by the same from 65, 3rd Cross Road, Basavangudi, Bangalore. Pp. 1086. Price Rs 12-8.*

Varahamihira's *Brihad Samhita* is rightly called his *magnum opus* which deals with a variety of subjects of interest and value, such as astronomy, geography, architecture, sculpture, medicine, psychology, physiology, physiognomy, botany, zoology, prosody, and a lot of others.

Sri Subramanya Sastri has done a great service by translating it into English with helpful notes. We are sure this will help in spreading a knowledge of the ancient history and culture of Hinduism.

NEWS AND REPORTS

RAMAKRISHNA MISSION

REFUGEE RELIEF WORK AT KURUKSHETRA

The Ramakrishna Mission came to Kurukshetra in October, 1947. It took up the work of distributing milk to children, expectant and nursing mothers, sick persons, and invalids; medicines to helpless patients; blankets, quilts and clothes, both cotton and woollen, to deserving people irrespective of any distinction. Milk was provided by the Central Government.

The Mission distributed 1,196 mds. 12 str. of fresh

milk and 5,833 mds. of diluted powdered milk to the refugees through 25 Canteens up to the 15th February 1948. The total number of recipients was 7,43,535. Two Homoeopathic Health Centres were conducted, and the average number of patients attending per week was 1,495. Besides, 31 bales of blankets and warm clothing from Bombay and other clothing, both woollen and cotton, received by the Mission from the public, were distributed to 5,000 needy refugees. At the Kaithal Camp, 50 miles from Kurukshetra, 690 blankets and

2,000 pieces of warm and cotton clothing were distributed among 1,000 refugees.

Our volunteers visited thousands of tents and distributed 19,000 tickets to deserving refugees after due investigation. Upon these tickets the Central Government supplied blankets and quilts. Apart from this 10,000 pieces of woollen and cotton clothing were distributed by the Mission workers.

The Mission runs at present 25 milk Canteens throughout the four towns in the Camp area. The milk is distributed to all children below three years of age, to expectant and nursing mothers, and to sick children on doctors' recommendation. In addition, 16,718 school children were also receiving milk daily at the rate of a quarter of a seer per head. The total number of daily recipients of milk is 25,799. Except the school children, all other recipients are given milk at the rate of half a seer per head. Altogether 13 mds. of fresh milk and 204 mds. of diluted powered milk are distributed daily.

Our Mission has been entrusted with the distribution of the whole of the local Government stock of milk and fruit juice. It may take a couple of months more to exhaust this stock.

Two Homoeopathic dispensaries conducted by the Mission attend to 300 patients daily.

Refugees who have recently arrived from Parachinar, Bahawalpur and Bannu are very badly in need of utensils. The Mission at its own cost has made arrangements for the distribution of 2,500 enamel plates and 1,000 mugs to these people. Moreover, 12,051 boys and girls were entertained from time to time with sweets.

The Mission also distributed 130½ lbs. of multi-purpose food (dehydrated Soya beans) to 605 refugee families, 120 orphans, 100 destitutes and 20 patients, and 51,000 multi-vitamin tablets, supplied by the Health Department of Kurukshetra, to the refugees.

At present 141 volunteers are working in all the Canteens, Dispensaries and distributing centres.

Contributions will be thankfully received and acknowledged by the undersigned.

Belur Math (Howrah)
7 March 1948.

SWAMI MADHAVANANDA
General Secretary,
Ramakrishna Mission.

SWAMI VIJAYANANDA IN INDIA

Swami Vijayananda, Head of the Vedanta Centre, Buenos Aires, Argentine (South America), who went to

Buenos Aires in 1932 to preach Vedanta arrived in India on 10th January last.

The Swami has established a permanent Vedanta Centre in the beautiful locality of Bella Vista, just a few miles away from the centre of the town. Formerly he used to hold ten classes (5 in the morning and 5 in the afternoon) in a week and give two public lectures and two radio talks in a month. The most original work of the Swami, which one very much appreciates, is his morning classes where he has an average attendance of about 60 people—doctors, lawyers, university students, wage-earners, ladies, persons belonging to all sections of life, who come at the early hour of 7-30 to meditate with the Swami and have lessons of meditation along with the scriptural classes.

The Swami has published in Spanish four Yoga books and the *Inspired Talks of Swami Vivekananda*. He has also written six original books in Spanish. In the course of the current year, he hopes to publish *The Gospel of Sri Ramakrishna* and *Panchadashi* (a standard book on Vedanta). At present he holds three classes—one on Vedanta and two on comparative philosophy.

In the short period of these few years he has succeeded in making many people interested in the message of the Vedanta and in Indian culture. Some of his students are trying to put into practice the teachings of Vedanta in their daily lives. They are deeply interested in the message of Sri Ramakrishna and Swami Vivekananda, whose keynote is that all religions are true. As such many students belonging to Catholic families feel quite at home in his classes. His book on Christ, written in Spanish, is so much appreciated that it has passed into the third edition. The same has happened with the French translation of this book. The Argentine Republic is the stronghold of the Roman Catholics, who hold very dearly to their own interpretation of Christ. Even amongst them, the broad and liberal views of the Vedanta are spreading steadily.

Swami Vijayananda is the first Indian in the whole of South America who has learned the language of the people (Spanish), and is bringing India and Latin America in close touch. His Radio talks are much in demand, and through them he reaches a vast multitude of people from Buenos Aires to Mexico. We hope he will be able to continue this work of love, understanding and spiritual culture and make those distant brethren of ours, realize that, given opportunity, any man can wake up the dormant spirit of Universal Consciousness in him.