

PRABUDDHA BHARATA

VOL. LXI

APRIL, 1956

No. 4



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

AMBROSIA

I love you, so I am so strict with you all. If you do not understand this, you will have to suffer. I see it palpably, HE (MASTER) Is. Do you think I am lying? He is holding us by the hand. You are to live the life according to his advice; otherwise how will you understand him?

* * *

Did we understand him then as the Lord? In that case do you think it would have been possible for us to serve him or to be so near him? [His majesty would have created a barrier.] We looked on him as our own father—we banished all thoughts and anxieties about ourselves. . . .

Now and then I would go to Calcutta, but then life appeared dull and empty. And I would run back to Master at Daksineshwar.

* * *

Sri Gaurāṅga was accepted by Bengal and Orissa as a divine incarnation. Those who did it prospered and those who did not—just look at their degraded condition! Whether

people accept Master or not is immaterial to me. Those who will, receive his grace.

* * *

The key to salvation is in his (Master's) hand. Ah! how I wish to have Vivekananda as my brother in future incarnations. Little did I understand him then. He did so much for me and yet I used harsh words to him; but he did not mind them at all! What agony I suffer from when I am reminded of my behaviour towards him! You ask if I love him? I worship him. Next to Master's is his love.

Look here, I was in perfect health and spirits and cared for nobody. I used to pass my days nonchalantly by the Ganges and nights at the Basumati Press. Brother Vivekananda passed away and without any cause my health broke down. I did not disclose this secret to anyone. Today I opened my heart to you. So I say there is no chance of my recovery.

There is world-wide recognition (of the Mission) now. Had brother Vivekananda been alive what rejoicings there would have been! One day I asked him why he was founding these monasteries etc. He replied, 'It is not for you or me, but for these young lads. If they can't do anything more than merely leading a pure life it will be of great benefit to them. Through His grace they will never experience want, there will always be proper supply of the necessaries of life.' Now I realize, how prophetic those words were.

Returning from America he enquired where I used to get my food from. 'You used to remain absorbed in thoughts,' said he. I told him that Upen Mukerji of the *Basumati* used to look after me. Swamiji blessed Upen.

Once they decided at the Belur Math that at 4 a.m. everyone should sit down to meditate. They used to ring a bell and wake up all. One day I took my kit consisting of one piece of cloth and a towel and I was leaving the Math. Swamiji noticed it and asked me what I was about. I told him plainly, 'You have returned from Europe and America and would introduce many new rules and regulations, it would be hard for me to abide by all these. My mind is not so trained as to settle down in meditation when you ring the bell. If your mind is so trained, well and good. Through the Master's grace I will not starve for want of food in Calcutta.' Swamiji understood me and said, 'Well, you need not go. These regulations are not meant for you (i.e. Sri Ramakrishna's children). These young men—they are new-comers. They need guidance so as to be firm in this new life.' I said, 'Oh, I see.'

We do not understand what kind of meditation is that. Just after meditation some are

found abusing others, some beating people! Once Swamiji said to a child of the Master, 'It would have been better if you had not meditated.' He was much given to anger. Ah! how deep was his love for his brother-disciples! If any outsider said anything unpleasant to any one of us he would come down upon him. Nobody was permitted to say anything to us.

* * *

Once Swamiji asked Sasi Maharaj if he loved him dearly. Sasi said, 'Oh yes, most dearly.' 'Will you do whatever I would ask you to? If so, go then to that famous shop on that busiest crossing of Chitpur, the *Bālākhānā* and buy bread for me from it. [The shop was run by a Mussalman.] But mind you it is to be purchased at 5 p.m., when the offices close and the streets are heavily crowded.' Sasi Maharaj comes of an extremely orthodox Brahmana family. Without a demur, Sasi Maharaj, himself so orthodox, did exactly what he was asked to do!

* * *

We were at the Math at Alambazar. Sasi Maharaj took charge of the Master's worship and was doing it most devotedly; it became his very life. All on a sudden Swamiji said, 'Sasi, you will have to go to Madras.' Sasi started without a word of excuse or remonstrance. Sasi, a Sadhu, did not wait even to see Banaras but once. So deep was his affection for the *guru-bhāi* (brother-disciple). It was simply unfathomable.

* * *

When Master saw anybody angry he used to say, 'Don't touch him now, he is possessed by a pariah.' Anger is so mean and untouchable! Under its spell man becomes untouchable.

THE STUDENT PROBLEM OF INDIA

BY THE EDITOR

There are two very urgent problems in India which are assuming menacing magnitude day by day. They are the problems of the labour and students. As the student problem has far-reaching consequences and is deep-rooted we propose to deal with it in this issue.

By students we mean all classes of them from the primary to the post-graduate and research stages, including both general and technical kinds. And there are innumerable problems in each stage and each kind. Psychology and pedagogy are dealing with most of them. Our Indian teachers are not ignorant of their conclusions and methods. Many of them try to follow them faithfully with due adaptations to our special circumstances and traditions. The results, however, are not up to the mark even under those whom we call very good teachers. The methods of teaching are not bad; even when they are they can be rectified easily by proper guidance and supervision of the supervising staff. Method is not the problem. Neither are the subjects being taught to blame. Students learn the informations imparted all right. There are many things to be desired no doubt. But the improvements can be effected without much difficulty.

There is, however, one defect which seems incorrigible under the present circumstances. The growth of students' personality is nobody's concern. In this age of machines human beings are also looked upon as machines meant to serve some purpose or purposes of others, individual or corporate. Parents send children to schools, not to develop the latter's personality but to make them good earners of wealth in future. What produces wealth being informations about a particular group of laws and events or of some subjects, which mean the same thing, students are taught them; and the intelligent ones learn them and become efficient and in future fairly well-to-do. Wealth brings

fame, position, power, and pleasure—all a man and his dependants need. Teachers are engaged in schools and colleges for this imparting of informations. They know they draw their salaries for this. They do it. And there their duty ends. Society demands this much from parents and teachers and when they meet this demand there is perfect satisfaction everywhere—in students, parents, and teachers, and in society and state.

We cry, and Nehru cries, hoarse against the indiscipline of the students. Strikes in schools, colleges, and universities have become chronic. Even the teachers indulge in them. And why should they not, when, everywhere around, they observe strikes to be the order of the day? When student strikes transcend a certain limit and obstruct the even tenor of other bigger groups of men notice is taken of them, angry speeches are made against and in support of them and compromises are ultimately arrived at—not to improve anyone or change the general trend of society but to remove the snag so that the wheel of society may move on smoothly, as it was doing. Very often we hear people talk of 'discipline', rather deplore of 'indiscipline'. What they are really sorry for is not the lack of discipline but the loss of efficiency in earning money or the obstruction therein. If by leaving universities on a wrong issue students join the *grāmodāya* movement or engage themselves in raising an embankment, a temporary work of some months, they will be lauded up by the state and the Congress as well as the general public; or if they can earn enough money by trade and industry parents and relatives will be all praise for them. This shows that the censure is not because of indiscipline but because of creating a hitch in the smooth working of society, which wants money and pleasure. And money and pleasure can be had, at least

for a considerable length of time without discipline, provided efficiency is not impaired. Discipline is moral, efficiency is a-moral. Discipline may not give you money and pleasure; efficiency rarely fails to provide both. As society is based on the lust for these two it runs after and lauds efficiency.

Efficiency is generally equated with skill in performing one's job well. It is in reality one of its factors, a prominent one though. Skill can be learned, acquired with a little care and attention. But the other factor, which generally remains hidden under the noise and pressure of skill, is not a quality to be acquired so easily. And not being spectacular in nature and its effects and at the same time being difficult to acquire, it does not attract learners, who generally by-pass it, get the skill and are regarded efficient. It is tenacity. Where it is not an inborn quality it requires a high degree of strict but loving observance and guidance on the part of parents and teachers alike to infuse it to a person. It is not acquired quickly. A sustained effort, spread over a number of years, of the person himself and his guardians and teachers can alone lead him to success. It is a bitter chew, to be taken as such. It may be coated with sugar. But the coating must be thin, lest the boy be attracted to sweetness and leave it when it starts tasting bitter. Tenacity is bitter both in learning and in teaching. It demands quite an amount of physical and mental concentration, which most people lack.

The efficiency that is endowed with this quality is not very different from discipline based on morality. Comprised of skill and tenacity, it is a reliable aid to national prosperity and individual growth. Such an efficient man creates an atmosphere of happiness wherever he goes. He attracts persons to himself and helps running organizations almost automatically. Power comes to him unasked. Attracted by his personal qualities, his colleagues and subordinates gladly render him all the help he needs and do something more. And convinced of his integrity, his superiors create wider field for his efficiency, which gives

him more power than the particular post yields. The work progresses without the apprehension of sudden check at his resignation or dismissal. This creation of an atmosphere of trust and happiness eliminates worries and integrates his personality, makes it wider and deeper. He becomes an asset to humanity as to his family and immediate surroundings. But what an amount of care and attention, love and perseverance on the part of guardians and teachers is necessary to produce such an asset! Who is prepared to pay the cost? Who does it? Humanity progresses, not because, but in spite, of it. The undying divinity in man, which knows no suppression or repression, impels him on—he is goaded to progress. Otherwise human creations, from conception to requiem, are all against progress. We are born unwanted and we die unsought. The divine in us is crying for human cooperation.

II

If students are to be disciplined people must be found to take care of them. Who are doing it?

Parents do not. The Westernized parents regard it as drudgery. Returning late at night from clubs and engagements they rise very late, according to the Indian standard. The next few morning hours before going to the office they are too busy with personal matters and with meeting friends and clients. Then both parents and children are off to offices and schools. When children return from schools parents are either still in offices or have just returned, too tired and exhausted with their office works, and cannot take care of their children. Next both parties are out again, children returning earlier for their studies, parents busy with many things outside home. Where educated mothers (these mothers are generally literate) do not go to offices they have their works for many associations as well as their private literary activities; for, Western education teaches two things invariably, viz., personal independence and an inordinate passion for fame of some kind, for which these

mothers must work. And they work hard, according to their standards. So in such cases also mothers are not available to children.

Coming to the next lower group of parents we find male members almost in the same predicament as above. Mothers have no club life, at least not daily. But some are ambitious and have their own work and even though they can spare a little time for their children they do not do. Some are busy with their household duties and especially with the kitchen duties. They too are tired; but lacking in the baneful influence of the western education, they are available slightly to the children, for nothing more than that heavenly maternal smile and serving of dishes to the biosterous, maybe, peevish kids and worried youths, a little care and service that acts as a healing balm. Mellowed with love the children run to their playgrounds. When they return from play mothers are busy preparing their meals. They can hardly meet mothers except during meal times. But they know and feel, some children very deeply, how mothers are slaving for them. This undoubtedly exercises a great influence over the minds of children as long as they are not spoiled by others. This influence prevents them from turning beasts but is not sufficient to make them human far less divine. These mothers, even if they get more leisure, will not be of greater help to the children, for themselves lacking in education and broader outlook on life they cannot guide them properly. Mothers who are educated and properly trained and have no more personal ambition than presenting to society human assets, their children—it is such mothers who are really fit to shoulder this greatest social responsibility, which is their gravest birthright and the most pleasant duty. In turning their children divine they themselves become living images of the Mother Divine, to whom mankind bows low in utmost reverence. But where are they and who will train them to be so?

Teachers are teachers for four or five hours only per day. And their duties are to teach the students a number of informations on different subjects with a view to enabling them to

come out successful in examinations. They are paid for this. If they transcend the limit they come to grief. Both students and guardians would regard that as an unnecessary interference into their private affairs. For, in many instances of untoward behaviour of students guardians, relatives, and neighbours are involved. So if teachers prefer not to be unwise they are not to blame. Many teachers themselves lead such private lives that they dare not speak to students about moral matters. And true discipline can never come except on the wake of morality.

The West know of a sort of discipline, which, for want of a better name, we call here 'military', for it is exactly like the one that prevails in camps and barracks. It stands for perfect obedience and orderliness, and skill so far as it goes. This is induced by exploiting the herd instinct to its utmost. It has its utility and reward. Our country, no doubt, needs it; and our welfare state is trying to bring it to all. But this discipline falls short of our national purpose. It does not integrate personality by developing and rousing all capacities and capabilities, but by shearing it of all virtues other than those needed for a definite set of purpose. It suppresses some tendencies, connives at some others, and encourages some animal tendencies that serve some immediate ends. It keeps man on the animal level, though well organized and regimented. Its products, the dwarfed humanity well-ordered, are fatal to the coming world, where, behind the scene, divinity is rearing its head.

Our welfare state is showing some sort of determination to impart this sort of discipline to the youths of the country through a number of military and quasi-military organizations. And under the aegis of the Congress some social organizations are coming up. They will do immense good to the rising generations. But they take care of the youths and children for a very short period of their lives and even then the latter's whole personalities are not the concern of anybody. Every organization has a set purpose, otherwise it would not be an organization at all. But the discipline that

raises the brute to the human and the human to the divine cannot be imparted piecemeal. It must take charge of the whole personality and for all the time for, say, twenty years at a stretch. Then only a beautiful flowering of personalities is possible. No state, except of the Communist countries, is in a position, or is willing, to do it.

Now if parents, teachers, the state, and the premier political party do not and cannot take charge of the youths' training, it is but natural that the latter will drift and fall an easy prey to the temptations of other undesirable organizations that are under unthinking leadership or under those who deliberately preach immoral principles and encourage heinous activities. Our language perhaps is strong. But one cannot help it when one sees beautiful flowers being blasted by millions every year. Our sorrows would not have been so great had this taking to wrong ways been a temporary matter. It is not. Once the youths indulge in these activities, a mental and physical morbidity develops, which blights their whole life. Turning back becomes impossible. We look upon this straying away of the students in this light. This fast developing depraved mentality of the future leaders of the country is the greatest crisis of the nation, which, as it appears, is the concern of nobody but of the mischief-makers. The task of staying the rot is tremendous. It appears next to impossible when we consider that under the modern conditions of our society youths cannot be spared exclusively for twenty years and that there are no organizations which are fit and willing, and inspire general confidence of the public to take up this too dangerous but too urgent work. What then?

III

Students are the concern of the whole nation, and as such of parents, teachers, society, and state; and in India of the Congress, for it is, as it strives today and aspires in the future to be, not merely a political party but a true 'Servants of India Society', whose members are the country's dedicated workers. But one who is everybody's responsibility is soon found

to be nobody's. It is true that the whole nation is interested in the proper training of students. Interests of groups, however, differ and sometimes clash. Interests of guardians and larger society are not always identical. Governments, as they are today, are run by parties that are exclusive. Some of them, when in power, can go so far as to employ teachers and headmasters to do propaganda work for them during and before polling. We have actually seen the teaching staff of the secondary college of a hill town engaged in such activities. This is, however, an extreme case, as exceptional as it is deplorable. The Congress of Nehru's ideal would have been a fit body for this purpose. But that Congress does not exist, nor will it ever come into existence as long as it does not give up its parliamentary activities. Parliamentary activities mean position of power, and power ill fits a servants' body. Bhave's group, which has definitely turned its back to power of all kinds, may be taken as the next choice. It, however, lacks drive and some other qualities; it is peculiarly fitted for the work it has undertaken. One may well doubt its capacity to consolidate the work, which, it is a good omen, the Congress has undertaken to do.

Under the circumstances country's choice naturally falls on the teachers—teachers who are nobodies now, lacking as they do power and position as well as drive, organizing capacity, and brilliance of intellect. They have always been, as they are even today, under the grip of the power that be. The exploitation of teachers for political purposes is a great sin. It leads to national suicide. It is worse than infecting the police and the military with political bacilli. If the ruling group can spare teachers from this humiliation their neutrality will be assured, their prestige raised. And if they are better paid and endowed with some power and authority better intellects will be attracted to the cadre. To them we can safely hand over the training of our youths. Without loss of time we must be up and doing to create such a band of teachers. This is the welfare government's no. 1 duty. But they are yet to

be created. In the mean time something must be done with the material in hand.

With a somnolent public, it is the duty of government or the Congress to move in this direction. If there is a happy cooperation between the two it will be very effective. The high-ups of government and the Congress, as they move from place to place haranguing and enlightening the public on political and economic matters, should call special meetings of teachers and guardians and explain to them the sad condition of the students of the country and invite opinions as to improving the character of their own wards and infusing healthy public spirit into them. They should leave behind them permanent local organizations of teachers and guardians with necessary instruction for guidance of students and for regular despatch of reports to higher offices forming a special branch of the Inspectorate. There these detailed reports should be studied by the Inspectors, the local Congress heads, and the government officials specially selected for the purpose; and instructions and appreciations should be regularly issued and steps taken, rather promptly, to encourage good behaviour of students by creating wider and healthier fields of activity as well as to nip in the bud any undesirable move in any section of students or others involving students. These guardians, teachers, etc. must be warned against introducing any ulterior motive in this most sacred and delicate duty. If they do they will spoil the whole movement. Students discover selfishness too quickly. When it is once discovered, they lose faith in that person at once, and as long as he is not removed, in that organization also. So purity of purpose and method is absolutely necessary if we really want to guide our youths.

This system is for school children up to what is now generally known as the Intermediate Standard, before they join degree colleges. As the children rise to higher classes they should be invited to join deliberations, so that by the time they pass out of that stage they should have learnt how to guide themselves and at the same time subject themselves to superior guidance. This arrangement will work well in rural

areas. In towns the students must be given more voice in their affairs. But they must be led to feel that it is not a private affair of theirs; the whole nation is involved in it. Therefore whatever they are to do must be done in cooperation with the nation, i.e. the guardians, teachers, and the state administered by the people's representatives. And as they are immature in information and judgement due to lack of experience, which has greater value in life than scholarship, whenever there will arise any difference between the opinion of the students' representatives and that of the superiors they shall be bound to respect and carry out the latter's decision. This must be expressed clearly and emphatically. And any infringement of this wholesome rule must be promptly and mercilessly dealt with. No quarters should be given to the spirit of disobedience in any stage of youths' growth and in any public institution. And if any guardian, out of any private consideration, goes against the decision he will do it at a great social peril. Guardians also must know it and cooperate whole-heartedly in this most vital national undertaking. They too must be bound by honour to obey the majority decisions in letter and in spirit.

As to the town areas where there are a number of schools, sometimes too close to one another, and where students of one part of the town may read in a school at another part the above system must undergo some slight changes. Each town should be divided into a number of school areas. And the teachers of various schools in each such area and the guardians resident therein must form a committee of representatives and invite students of that locality to send their representatives school-wise and guide the students as in rural areas. Again, all the teachers' and guardians' representatives, together with those of students and the school supervisors of the whole town must meet monthly, rather fortnightly, to be informed of the workings and difficulties of the smaller area bodies and to guide them. All majority decisions will be binding on all without qualifications. Students, teachers, and guardians may have separate bodies of their

own to deliberate on and decide other matters. But so far as the conduct and guidance of students are concerned the above organization alone will decide and take proper steps. If any leader of any party, political, social, or religious, try to dissuade students against the decision of this guiding representative body and thereby inculcate the fell spirit of disobedience to their minds he should be brought to book by it. If any leader is to preach anything to students, he is first to convince the representative bodies of its efficacy and with their sanction can address the young hearts; for, it is easy to rouse up feelings in young minds but it is very difficult to guide them along useful lines and to save the boys from the after-effects of emotions and emotional activities. Irresponsible handling of students, as at present, must be strictly prohibited, if necessary, by legislation.

There is one danger yet to be guarded against. No one can check students from attending public meetings, nor is it desirable. There they may, as they actually do, get ideas which they may be prompted to translate into action which may have bad repercussions. So it should be laid down that no idea, personally evolved or gathered from meetings, private or public, can be put into action without proper discussion in and sanction of the representative bodies. The voice of these representative bodies must be supreme in all cases, above all persons, be he the Prime Minister or the Congress President or any international figure.

College and university students, including the technical and technological ones of the same age group, will be guided by similar bodies of Principals and Professors, guardians, and their own representatives. Only they will have greater voice and greater freedom, being more mature in experience and judgement. But the supremacy of the representative bodies in matters of decision and guidance remains unquestioned, and disobedience to its deliberated conclusions can never be countenanced in any case. Freedom must express itself in constructive work, in creative activities. The easy way of pulling down, basking in another's warmth,

and dancing to the tune of sentimentalism should be ruthlessly banished from the sacred precincts of Sarasvatī. Strong, fully controlled manhood being the end of education, emotions however noble must have the prior sanction of reason to be converted into an impetus for universal well-being.

Thus from the primary stage of education to that of research—general, scientific, and technological—the entire student community should be placed under suitable bodies of the representatives of guardians and teachers, with which students' representatives are to be associated in increasing number as higher and higher grade students are concerned. In the primary stage, representation of students would be foolish; in the secondary it would be consultative, and in the higher state it would be advisory but never decisive. In case of difference between students' representatives and others the latter's opinions would prevail. Where guardians and teachers would differ the scale is not to be tipped by the votes of students but the matter with all possible details should be referred to higher bodies. The association of students with these bodies is only to train them for future leadership, for the maturing of their intellect by partnership with the elders and not to decide such momentous and far-reaching issues. The higher grade students will have the freedom to express themselves, to represent their wishes and difficulties, and to suggest means to implement and obviate them. But their training, its methods, and ideals, are not their burden; they should be decided by their elders, and the students have to obey them to carry out their decisions. This clear statement of the students' position in the over-all scheme of the nation and of the attitude expected of them would be of inestimable value to the nation. It will check the foolish frittering away of the students' energy in useless or harmful pursuits; and thus conserving their energy make them more devoted to studies and to constructive national activities. Those who would choose to disobey or rebel, will be promptly and severely dealt with both by society and state. Disobedience

anywhere and at any stage should be eradicated from the nation. One must learn to obey before one is called upon to command. Freedom of the undisciplined leads to disaster and disintegration; and discipline without obedience to authority and in accordance with one's sweet will is a myth and a lie. Once this scheme is accepted and put into action the face of the country will be changed in a decade, efficiency will return, and there will be all-round improvement of the nation.

IV

To get an organization of the type mentioned above and to run it efficiently to the best advantage of students is a very difficult affair under the present circumstances. Firstly, most teachers and many guardians really do not have leisure to devote their time to thinking out plans, mixing with students, and patiently guiding them in accordance with those plans. We have every sympathy for them. But as there is no other alternative than to be lovingly intimate with the students to reach their springs of action time must be found for it. Students being on war path austerities on the part of teachers and parents are the emergency measures they are bound to take. They have neglected their most important duties too long, they must atone for this. And we have not the least hesitation to say that they are willing to sacrifice their little leisure for the sake of their dear ones.

Secondly the attitude of guardians towards teachers is anything but satisfactory, and their angles of vision differ. It is difficult to obviate this obstacle. Teachers are poor but conscientious, have no social status but know how to do the job they are called upon to. Guardians (we take into consideration only those who are likely to join such organizations) are rich and powerful but proud and tricky; they have the influence and wherewithal to do something beneficent to their charge but have neither the capacity and willingness to do it themselves nor have the faith and confidence in teachers to give them a free hand in the matter. The outlook of teachers is moral, that of guardians

utilitarian. Teachers are cringy, prone to fawning; those who are not, become hermetic, for opportunities for self-expression are lacking. Guardians move about with an air of *hauteur* and aloofness and meet teachers patronizingly, for which the best of the latter avoid them. Students understand the relation and exploit it. Pay and position being forbidding, teachers are less intelligent, which, intellectual guardians, moving in upper grades of society, give, by their words and deeds, free expression to before their wards, who lose reverence for their socially low and intellectually less brilliant teachers. This is a situation which is difficult to overcome, unless guardians mend their ways and teachers are given higher pay and social status to attract more intellectual people.

Teachers with sterling character are made to tighten their belt while cinema artistes wallow in wealth and debased luxury. If a tenth of the wealth that is wasted thus in immorality could be diverted to the uplift of the teachers' cause the face of the country would change in ten years; our schools, colleges, and universities, fields, mills, and factories would abound with blooming youthful faces, full of fire and energy, turning out work beyond the dreams of the present-day complaining managers and principals. Guardians who take their families to cinemas twice or more times a week should think of this. They should think also if they are not encouraging immorality and inculcating it into the minds of their wards. If they come to grief a little later, their children going wrong, they are to blame themselves. They, many of them, are already feeling it; and this is a blessing in disguise.

Let them change their ways of living and let them change their attitude towards teachers, into whose hands they are bound, willynilly, to surrender their children, their upbringing and future. Guardians, however rich, influential, and intellectual they might be, are to decide once for all that for the training of their children they are to depend mainly on teachers; that sooner they cooperate whole-heartedly with them in this national cause the better is it for themselves and their children; and that

unless they cultivate an attitude of respect for the teachers the children will not be able to reap the full advantage of the cooperation. Given this, the proposed organization will work smoothly to the well-being of the nation.

Thirdly, the teachers themselves are to be trained to this new responsibility. To say that this is a new responsibility is to censure them; but facts must be stated, and the blame is equally shared by teachers and guardians. All present-day teachers are products of the same irresponsible system of education. They were, in their student days, nobody's charge. They had to depend on themselves for whatever good they stand for today. But the very fact that they have selected teachership as their profession, which is neither lucrative nor influential, shows that they have done it for a cause or at least they are a quiet type of people, peace-loving and thoughtful. And for the modern world these are great qualifications, when the extroverts and aggressives are taking humanity almost to extinction. Still it cannot be gainsaid that, for a teacher, they are the least qualifications. But being foundational in character, on them the teachers can build a fine superstructure of other needed qualities when the grave responsibility of building the nation is consciously and respectfully delivered to them. What is however really difficult for them is to call forth the spirit of obedience in themselves. To be effective the teachers must work as a team under the guidance of their heads and principals, regulated by the majority decisions of the organizations. Products of individual whims, they would find themselves in awkward situations when they would have to carry out others' decisions that may not have their consent, or to do a work that does not fit in well with their old-world ideas. Many teachers would find themselves unfit for any kind of team work. Unless they are obedient to their superiors they cannot expect students to carry out their words and instructions. It is our national defect that we cannot obey anybody but ourselves. But it is a thing that has crept into us during the two hundred years of British rule; it is, however, not bred in the bone.

Hence the sense of responsibility to the nation can change this acquired trait and make teachers obedient to their principals.

When teachers combine whole-heartedly under their principals to give effect to the decisions sympathetically arrived at by the representatives of teachers and guardians and in collaboration with those of comparatively mature students, we can expect fairly good results conducive to the well-being of the nation. But these three groups of representatives must be well chosen. They must be intelligent and intellectual, they must wield influence over their own groups, and they must be moral, according to the standard of the country. Unfortunately these three qualities are rarely seen combined in one personality. If any representative lack in any one of them he is so much weakened by it and is likely to vitiate judgments and execution of work. As the main purpose of the organizations is to build the moral character of the students the moral strength of the representatives should be the prime concern of the group in selecting them. It should be borne in mind that the Western standard of morality, though agreeing in many respects with ours, differs in one fundamental aspect. There they have two sets of standards, private and public, and the private is no concern of the nation, that is absolutely personal. Here in India it is not so, the private alone is what matters. Any person having any blemish in his private character loses respect in his public career. The age-old moral propriety of the nation may not decry him publicly (sometimes that is also done in extreme cases) but the public cherish a sort of hatred for the man, his words are not relied upon. It is especially the case with students, who have an uncanny sense of detecting it. We are reminded of the most significant event in the Mahatma's life. When in Africa he was about to start his public career, his self-searching made him lay the greatest emphasis on Brahmacharya, which he did throughout his life. Chastity and poverty are the foundation on which rests the entire superstructure of India's culture and civilization. Poverty does not mean the monk's

poverty of denial of wealth but a horrible detestation for what a man has not earned by honest labour and indifference to hoarding (*Māgrdha kasyasvid dhanam*). A man or a boy who is above these two has all the other qualities or can acquire them easily. Truthfulness, catholicity, love of humanity, energy, skill in work—whatever he wants to possess are his the moment he wills. Hence in selecting representatives due emphasis should be placed on the private character of the persons, if they are to command respect of students.

We shall not get the ideal condition all at once. But if we fix the ideal, have the requirements bright before our mind's eye, and work and endeavour sincerely to improve ourselves and the budding hopes of our nation we will succeed by degrees. And if we can carry on the work in spite, but conscious, of our defects with a prayerful attitude we shall have the immense satisfaction of leaving the world better than what we had the misfortune of growing and have the drudgery of working in.

V

In schools and colleges students stay for not more than five hours. On the play-grounds they are seen, playing and chatting, for about two hours. The rest of the twenty-four hours they are outside, either at home or in hostels. At home they are individuals under the direct care and attention of the guardians, whose sense of responsibility we have noted. The bulk of students in our country, especially of the college group, who are the real leaders of the student community, live in hostels. All group activities emanate from these hostels. It is there that plans are hatched, executive bodies are formed, messages despatched to different centres. Hostels are the nerve centres of the student community. Individual students living in private houses are more dangerous, no doubt; but when joint actions are to be taken it is those residing in hostels who are to be mobilized. If the latter do not join, collective action by students may be started but would fizzle out. And these hostel students are, at present, left in charge of superinten-

dents who do not command respect by virtue of their scholarship, position, or character. Painfully conscious of the fact, they generally keep themselves aloof, leaving the students, to manage their affairs as best as they can. Sometimes there are Hostel Boards, but the members very seldom visit the hostels except at ceremonies or when there is an untoward incident. So they are useless as guides to students. Principals and Professors are too busy with their studies, researches, laboratory work, or administration. Even in rare cases when junior Professors are made superintendents they have neither the required experience nor the needed leisure to look after the students. And superintendents outside the teaching staff, as we have said, do not evoke respect from students. Cut off from the love and affection of the home, the students, in the most plastic period of their lives, are left to themselves or under the care of those who are forced to be indifferent to them except to collect the dues. Under the circumstances we cannot expect results better than what actually prevail. Each college hostel accommodates a few hundred students, who are all left dangerously uncared for. There seems to be no way out. How can we blame the students if they go astray? Guardians, teachers, national leaders—not those who fish in troubled waters—understand the situation and do not really blame the boys. What they seem to do is but bandying about harsh words of exasperation in too unbecoming situations; when they blame the students they really censure themselves. But blaming and sorrowing will not help us. How to convert hostels into loving homes of studies and character-building is the problem that is to be solved immediately. It should be solved with the materials available. There is no use crying for the moon, for ideal men to be superintendents.

In every town there are a few persons who are noted for their character, for their love of man, for their charity, truthfulness, uprightness. They are not always known to fame. They are to be sought after and found out. Then there are some professions where only

men of exceptional merits can shine. Organizers of constructive works, public servants of Bhaveji's type, eminent scientists, great scholars, able administrators not involved in any scandal, retired people like C. R. are to be grouped into local bodies who will, individually or in two or three, meet and talk with students living in hostels, know their problems, their hopes and aspirations, guide them, regale them with stories, hold meetings, discuss live topics of interest, join them in outings and excursions, take them where labour and other problems are brewing, bring other people of note, native and foreign, to them, encourage them to hold debates with visitors, teach them how to get news and views from them and make friends with unknown people—in fact prepare the students for the roughs of life well in advance. Teachers and Professors, it need not be mentioned, must be included in these bodies; in fact it is they in association with the students concerned who are to get these other people interested in these works. These visits must be frequent and talks with students informal and intimate. These great men should fill the place of parents and guardians of the hostel boys, to give the latter the much-needed touch of the heart. If eminent men of character take up this job gladly and discharge them dutifully the mischief-making so-called leaders, red, yellow, or black, will not be able to blast these beautiful flowers of our country. They must be saved from involving themselves in activities which are harmful to their preparation for life and detrimental to the larger interests of the country. Great persons of universities from Chancellors to Professors and Registrars must take keen personal interest in this foundational activity which alone will spread the fame of their universities far and wide. But formalities must be ruthlessly eschewed. Even in formal meetings the students must know that the formalities are there only to teach them how to conduct such meetings and how to behave with outsiders. This will ensure the correct observance of manners which formalities qua formalities will not evoke.

These flaming or easily inflammable youths

have two tendencies generally so finely balanced that a slight tip tilts them one way or the other. They have as irresistible a tendency to learn and imitate as to rebel and defy, to build and construct as to pull down and destroy. We are to appeal to the former and beware of the latter. Unselfish love easily makes students take punishment, selfish duplicity or diplomacy inflames them to white rage. Anything placed before them as a lesson to learn, as good and wholesome, grips them firmly and they devote themselves heart and soul to it and want to see it through; and they resent interference in the middle. Give them a job, teach them how to do it and tell them beforehand where and how to stop it, giving reasons; the work, students, and guides—all are safe. Omit any of these factors and meddle in the middle, troubles flare up; nobody knows how ugly an innocent situation may turn out to be. To handle these human radio-actives need skill and tact of the highest order; but if a person has genuine love for them he has conquered their hearts, and despite his tactlessness he can get anything done by them. It is this maternal quality that quells the turbulence of children and binds them for life even to ignorant and foolish mothers, while well-meaning intelligent fathers fail to draw them to themselves. Where love and tact combine results are unfailingly good and abiding.

Thus far the well-wishers of students can go easily and achieve tolerably good results that will satisfy them and take the nation to prosperity. But that is not enough for India. On her has devolved the pleasant though arduous duty of bringing peace and spiritual bliss to the parched earth. The training of her young ones needs a deeper understanding of human materials, their activities, and springs of action. Our students must know themselves, their real nature, why feelings and sentiments rise in human hearts, why judgements are sometimes right and sometimes vitiated, what make them a prey to these least understood but most potent *withins*, their *whence* and *whither*. Without this knowledge an Indian's life has no meaning. We are inheritors of a

culture that is thorough. Our national quest is unity, our life is vibrant with universality. When that is found within, as our very being, we have reached the bed-rock on whose secure foundation we are called upon to build the beautiful superstructure of the world culture. Who will infuse this spirit to our willing youths?

Only those who have it in themselves can impart it to others. Our covenanted God has bestowed us His grace abundantly, to overflowing. If we waste it wantonly He in His infinite love will forgive us; but will humanity do it? Where are we to turn for such men? Nation's myriad eyes are directed towards them.

MYSTICISM AND RAMAKRISHNA

BY DR. MIHIR K. MUKHERJEE

(Continued from the March issue)

Experiencing and sensing the vividness of contact of God and divine beings, angels and sacramental things is the expression of religious prayers in the highest degree. Unless there is profundity in feeling, religious and supra-mental, no such experience is possible. This has repeatedly occurred in the Eastern as well as the Western mystical experiences. The wonderful memory images of Mīrā Bāī and Śrī Caitanya in which they witnessed in delightful rapture the traditional love romances of Lord Kṛṣṇa and his devotee-beloved Rādhā are only too well known. 'God, the Supreme Ruler of the universe did appear before him (Ramakrishna) as his Mother, Master, Playmate, Child, and Lover, in various forms and with distinct names. He caressed him, instructed him, sported with him, and sometimes merged in him.' Sorrows and Passions of Christ, crucifixion, angelic Madonna, the Holy Trinity are some of the common desire-visions in the Catholic mystic-process. Meister Eckhart in unity with Godhead apprehended angels; some medieval mystics including St. Augustine had a clear gaze of Virgin Mary with baby Jesus. Julian of Norwich had an intense wish to witness Christ's Passions, her desire was fulfilled. 'With her eyes still fixed on the crucifix she suddenly saw red blood running down from the Crown of Thorns. . . .'

The Angela of Foligno used to have communion with the Holy Spirit in all love and delight: 'My daughter', says Lord God, 'who art sweet to Me, My daughter who art My temple, My beloved daughter, do thou love Me, for I love thee greatly, and much more than thou lovest Me.' Some will dismiss these visions as hallucinations and pseudo-mental freaks before they think clearly. But that there is an inner life of man which slumbers within in deep trance is difficult to disbelieve. Mustering of total strength and power in full candour can certainly re-awaken long forgotten events residing in psyche. Mystics penetrate further into the region where life, mind, and creative process are one. Great mystics can press others to the high callings by aiding them to understand the spiritual principle.² Ramakrishna's playful impressions and enchanting visions were no deceptions but glorification of a higher life on a pristine plane.

In his spiritual life there was such an ardour and deep fervour, such a splendid grace of enormous extensity to become a part of the cosmic spirit, the revelatory life, which Aurobindo calls synthetic experience,³ that there

² Regarding this strange power in Ramakrishna, Rolland says. 'Even if he did not speak a word, he gripped the heart of his visitors and left them transformed for days.'

used to hover around him strange phenomena that baffled all rational explanation. His was one-pointed absolute and total annihilation of material self. A beautiful conglomeration it was of the fair and graceful Rādhā and her passionate adoration and of the self-consecration of Śrī Caitanya to his divine love; and wonderfully enough he resembled lustrous Rādhā and beauty-celestial Caitanya. Bhairavī often mistook him for divine Rādhā, while he was in the garden. Vaiṣṇava masters were astonished to mark the wonderful identity between him and Lord Caitanya. The eternal longing for spiritual perfection in the supra-mental form of union presses upon life and life's business that are linked with one another. Feeling and intellect, power of love and power of understanding become infused in the whole personality, which is stretched towards the strongly felt and known reality. For sometime at least, it is said that while he was among ladies it was difficult to distinguish Ramakrishna. Mathur, his close associate, could not recognize him in his own house while he was doing divine service in woman's dress amidst the household ladies. Even his attendant and nephew Hriday failed to recognize him once from close quarters. The amazing intensity of interest and extensive devotion can easily be imagined; it was almost a mad frenzy of a passionately devoted lover.

This mystic attachment of Ramakrishna has frequently been compared to the Mahābhāva of Śrī Caitanya and Śrī Rādhā. There is a fascinating spell in every form of love and attachment. In conjugal love the emphasis is on the physical body hence it is partial, the quintessence of love eludes this snare. This tremendous psychic energy, if directed towards the Divine that transcends desires and motives associated with the finite self, becomes pure and magnificent. Transferred from the sensuous to the supersensuous domain in all its

³ Aurobindo terms it 'synthetic' because the process includes the total strength of life, mind, and will. Bathed in the spirit of sanctity the entire self consecrates itself to the Supreme, which is just like sinking into the unfathomably deep soul-life.

purity and elegance, it retains external beauty and internal fervour. This method of the Vaiṣṇava sect to attain Absolute Bliss was also practised by Ramakrishna. In order to feel the joyous raptures of longing for divine Kṛṣṇa he would dress himself in woman's outfit and take a deep plunge in His thought. Expectation, hope, anticipation of that divine milk-maid of Vrindāvana, Rādhā, would influence his mind to a happy exultation; the life-impulse of a beloved for her lover, the creative emotion and infatuation were measured, sensed, and basked in. Felt in all solemnity were the pangs of separation. Despondency follows the love between human and divine; despair is its natural sequence, there ensues a state of violent mental struggle and agony. Mental anguish can, however, be overcome by devotional surrender, the element of ego being eliminated. Ramakrishna experienced and passed through all these stage of dejection on actual personal level.

Rādhābhāva (Rādhā's attitude towards Kṛṣṇa) is the synthesis of different principles of approach to the principle-source of creation and is cultivated with deep sincerity and absolute disregard to self-comfort. Rādhā as an embodiment of perfect beauty is the basis of all *sādhana*, the infinite grace makes her its goal; she is selfless love and complete surrender personified, earnest longing after perfect sweetness, which Śrī Kṛṣṇa is. Unless a devotee feels to be a really attractive maiden-lover, melody and fragrance, which are the ingredients of beautiful spiritual emotions, can never be developed; chant and endearment are lost. Visions of the mystics are exquisitely fine and not insipid or gloomy. To Plotinus⁴ Nature's

⁴ Plotinus was perhaps the first mystic to bring in the aesthetic sense; for him profound love and ecstatic beauty elevate man to the domain of the spiritual. Those lovers, artists, and musicians, who can apprehend it have already made the first step towards the inner vision of One.

Aesthetic aspect has drawn the attention of many. Suso calls the Eternal Wisdom a sweet and beautiful wild flower. St. Augustine said, 'Oh Beauty so old and so new! Too late have I loved Thee.' Perhaps nowhere is this aspect more radiant and vivacious than in our own Vaiṣṇava Mysticism.

beauty is the sensuous manifestation of the soul; the creative artists and exulted lovers make their way to the understanding of the Infinite Reality by grasping its true essence. Ramakrishna's trend of thought was also the same when he emphasized on the intense personal feeling-aspect of love; to be sweet and vitally effective it should be ardent, intimate, and touching.

Mystics are also geniuses of rare calibre, their ideas and imaginings are perpetually reinforced from sources recognized as exclusively distinct from the ordinary and commonplace. The mystic is a transfigured soul whose imagination testifies to the distinctness of ideas and representation and behaviour in day-to-day life. Sometimes his works or dealings assume a form which may be called peculiar, if not queer. Call it whim or idiosyncrasy, eccentric ways of a mystic, as of all great men, have some characteristic personal peculiarity; but that only proves with certitude that a mystic thinks and feels in a way distinctly separate from the commonalty; his preoccupation in higher realm leaves little time to learn worldly matters.

Sri Ramakrishna did not pay much heed to petty and trifling affairs associated with daily life as these could not have any effect on his *sādhana*. Small distinctions, say, between cleanliness and uncleanness should not perturb one out to realize truth. Not only was it demonstrated in his own life, but his clear instruction to Hazra was not to observe purity to excess. In those orthodox periods caste distinction, untouchability, etc. were no problem for him. With a saintly disposition and child-like simplicity of heart he viewed intricate social problems, and tried to win over all alike, with his ideal of love and tender affection. Love is quite a broad term encompassing every shade of attachment, mental and physical. From filial and parental affection, from sympathy and compassion for distressed beings, animal or human, it includes passionate fervour for God the Creator. Rhapsodies of Mīrā Bāī, medieval Catholic nuns' fervent desire to be brides of Christ, Julian of Norwich's sincere

wish to be 'in the cross with Him' mean longing for the eternal union. Ramakrishna's love frenzy of Śrī Rādhā has been narrated; most piously and deeply did he desire to taste the 'Mahābhāva' of Vaiṣṇava mysticism. Other aspects of his affection are also on record. For young Rakhal he was almost nursing and fondling parent; he wept bitterly when he was away. For nearly all his close associates he had a simple yet fond affection. His blind love for Narendra verged on infatuation. It was a deep-rooted attachment devoid of considered thought. Why should he follow Naren everywhere? Severe and insulting reprimand had no effect. What was the reason for humiliating himself in his esteem? Was it the outcome of a disfigured intellect? No. It was no eccentricity, only this was distinct from the worldly love as it was pure and had no personal motive behind; it was rich in spiritual delicacy. Manifestation of infinite consciousness together with divine grace was present in Narendra and consequently he craved for his enlightenment and fuller expression. If suitable environment is not furnished man with such promise may never attain fulfilment. Dogmatic individualism of Naren was beautifully adjusted, a virtual rebel to our spiritual heritage was brought back to the loving care and personal supervision of the Master, the active impetus in turning the enormous possibilities of Naren into the tremendous regenerative force of Vivekananda. What seems to be loss of self-propriety from a limited standard may be really the work of great acumen from a higher intellectual plane.

There were occasions when Ramakrishna would speak truth point-blank, right on the face of a person, lay or dignified. Plain speaking is no respecter of pride or prejudice; if it be relentless assailing of an elevated person he would brave it. Astonishingly innocent and self-forgetful was his disposition when he had visions or was in the state of spiritual tremor. Polished manners of a conventionally sophisticated society he had never, but in semi-conscious states his mind would leave the world perhaps to meet the Infinite Consciousness and be oblivious of the world around. The last

vestige of polished society, clothes covering loins dropped off, there stood the saint in serene majesty, feet planted on earth but soul flown to have mystic communion with the Transcendent Soul, totally unmindful of the spectators. There might be gentry and notables witnessing. What of that? One is to do away with fears and foibles connected with the physical body in order to attain self-realization. Polished manners and decent social relationships are undoubtedly the gifts of social culture, the chief product of intellectualism. Social solidarity is achieved and much of our rough prosaic manners and awkward dealings mitigated. Yet one has to conceal and suppress much, it is difficult to give vent to your free feelings when you disagree or disapprove. The mystic way, however, scarcely cares wounding other people's sentiments if it is found not worthy of approval. Personal vanity is condemned outright even at the expense of social courtesy. Here the stand is not for a particular idea or individual or society but for humanity as a whole. The mystic is a man of the universe if he is anything.

Keshab was surely dumbfounded when he heard Ramakrishna asking him, despite the presence of distinguished gentlemen, the fate of their wives if all and sundry were to renounce the world in search of Saccidānanda. Neither did he hesitate to ridicule Maharshi Devendranath's devotion since it was not up to his mark. Not a few persons of distinction had submitted to his hard rebuke for egotism and vainglory, Vaiṣṇavācārya Bhagavan Das Babaji, his own preceptor Totapuri, Krishna Das Pal, Māhima Chakravati, to name some.

Strangely enough much likeness exists between the mystic way and the ways of an inebriate, delinquent, and sensual. This is no astonishment, common normal relation is wanting in both the groups. One is the exhilarating supernormal, the other is the contemptible sub-normal from the social standard; in one the working of our finest faculty of intuition is seen, while in the other men fail to rise above instinctive level with all its crude animal inheritance. Persons having an iota of brain will

not fail to discern such intuitive person as Ramakrishna from emotional fanatics. Workings in emotionalism of low order are hopelessly tied down to narrow sectarian limit, frequently confined to personal profits. To transcend the frontier of egotism, individual or sectional, becomes hard, howsoever non-material they may be. Ramakrishna reminds us constantly of the existence of Absolute Reality whose manifestation is vitally brought to bear upon us from moment to moment. It is the mystics of a very high order who can conceive of the mightiness and grandeur of this unitary whole. In religious emotion it is all ardour; mystics see beauty in it as commonplace sentimentality is absent. His only sentiment is his atonement for mankind in sorrow and suffering; and the test of his mysticism is that he has been able to regenerate a reluctant generation and immensely broaden the ideals of society.

There were some strangely simple, almost childlike, innocence written on the outward deportment of the man who probed so deeply into the inner secrets of life, whose enlightened vision beheld the bountiful universe with such perfect expression of splendour that had never been seen before. Take for instance the case when some insect bit his finger near a small hole and he mistook it for a snake-bite and waited long thrusting the finger into the hole, expecting the supposed snake to bite it for the second time and thus, according to prevailing superstition, neutralize the poison. Often he asked persons who came to him to bring him sweets and other delicacies. Explanation offered for such apparently curious conduct is this that simplicity and frankness are the consequence of personal communion with the Infinite. Neither morbidity nor utilitarian values can affect the artlessness of a person whose transcendental ideal has been actualized in love and faith, uniting boundless generosity with humility. His attitude towards the common code of sociality was openly candid; absence of any conflict, moral or spiritual, in the deep recesses of his heart made his relation straightly plain and unrestricted. Totally uninhibited characters can provide answer neither amiable nor

hostile, it can penetrate the depth nonetheless pressing on the issue. This freedom was reflected in personal conduct which appeared abnormal. Intoxication was there all right but instead of gross liquor-intoxication it was the sublime experience of the splendour of the perfect bliss. Divine joy permeating his whole being made him other-worldly; ordinary human intellect is incapable of gauging that supramental ecstatic state. Drunkenness is expressed in a general lack of control over the body and the sense-organs due to exhilaration of mind; it makes a man oblivious of his surroundings and transports him to a world of his joyous creation. A mystic too lives in his own joyous world, awfully absorbed in which his body and the senses do not function in our world. Between these two states many similarities are found. Neither is intellectually controlled; the same stumbling steps, faltering gait, chocked voice are discerned. The drunkard, however, degenerates to instinctive level characteristic of animals; the mystics pass beyond the topmost altitudes of the holy ascent, says Dionysius the Areopagite, 'and leave behind all divine illumination and voices and heavenly utterances; and plunge into the darkness where truly dwells, as Scriptures saith, that One Which is beyond all things.' Ostentation in feeling or willing is most unlikely. Ramakrishna had the privilege of experiencing this divine correspondence every now and then whenever any adorable object or process was present or even a venerable name was pronounced. Such was his unmediated mystic pattern of life, full of vision, trance, and ecstatic joy. His wife, Sarada Devi, once remarked, 'You have tasted the bliss of the Divine Mother.' 'Love', says a Western mystic, 'makes her (mystic soul) all drunken, that suffers her not to attend but to Him.'

Considering his frequent trances and exquisitely delightful rapturous flights into the depth of eternal consciousness, we may assert without

reservation that his mystical experiences surpassed all such past experiences. Deeply he penetrated, perhaps more profoundly than we can comprehend now, into the secrets of inner, abysmal reality that is at once universal and individual. A fundamental unity in life held spiritual life, all-embracing love, universal sympathy, prayer, and self-giving together, amicably to adjust the perennial conflict between the universal Absolute and the individual person. This is the reason why he never ignored the institutional form of worship under any tutelage. No rejection vitiated his system, so few were his rejections. In all folk and traditional institutions at least some truth is discernible so far as they stand manifesting the glory of eternal life. Transcendence of the particular objectives in this case was no refusal, but admitting the validity, of variegated expressions of the Infinity.

Saint and seer to the people, he was a true devotee who had consecrated everything, meditation and *sādhana* including, to delve the inner life. His mysticism was greater than his philosophy, as his meditative inner life richer than attainment. No religious Order or Sect was founded after him but an Order which is exclusively devoted to humanitarian deeds with a fine inner life of rich contemplation and concentration.

His universal aspect of spiritual voyages can hardly be exaggerated. It connotes that he is not an end in himself, liberation does not end in mere self-realization of a mendicant, or spiritual realization of a saint, or creativity. To elevate mankind was his goal. Society is regenerated by the tremendous influence of his super-sensual elegance. As a gracefully divine person his astonishingly pleasant impact originates novel ideas with new forces to work in society. There emerges a new generation with invigorating ideas whose aim of life is salvation of the entire humanity.

(Concluded)

FANATICISM AND TOLERANCE

BY PROF. DR. HELMUTH VON GLASENAPP

The word 'fanaticism' is derived from the Latin word 'fanum' (temple). Originally fanatics were people who were believed to have been brought into religious frenzy by a god. The word is now generally used for all those who advocate with great ardour and zeal their religious or philosophical views. It is evident that no propounder of a new doctrine, no enthusiastic follower of a prophet or a system of thought lacks some fanaticism urging him to spread and defend the opinions which seem right to him. Objectionable and unwholesome is this enthusiasm only when it leads to blind hatred against those who do not share the same beliefs and when it induces a man to fight vehemently, even with arms, against any opponent or when he even tries to convert him by force. It is this hypertrophic and exaggerated form of fanaticism that we usually have in mind when we apply the word.

The reverse of fanaticism is tolerance. The original meaning of this word connotes only a refraining from prohibition and persecution, it 'suggests a latent disapproval, for it assumes the existence of an authority which might have been coercive, but which, for reasons of its own, is not pushed to extremes. It implies a voluntary inaction, a politic leniency.' At the time when this word was first coined, the idea conveyed by it was not that of complete religious liberty or religious equality, but in the course of time it has acquired this sense.

This short analysis shows that both words comprehend a whole gradation: The scale of fanaticism is from legitimate enthusiasm to cruel persecution and wholesale destruction of temples while the scale of toleration is from silent disapproval of views which are condemned but against which prohibitory measures are not enforced for some reason or other to the ac-

knowledgement of the full right of private judgement in religious matters.

So the different manifestations of the behaviour of individuals, nations, and religious organizations towards other creeds or persuasions represent, as it were, a scale which like that of a thermometer contains a great number of degrees between two extremes.

Taking this point of view as a basis, we find that there are border-line cases, which mark the transition from fanaticism to tolerance. Some men of broad outlook and an irenic nature, in one form or another, cling to the belief in the intrinsic superiority of their own religion. They try to show that all other religions are, as it were, preparative steps to their own because this alone contains the absolute truth and is a 'treasury of values hitherto unsurpassed and unsurpassable in future.' With the best of intentions, Christian theologians try to show that monotheism, the doctrine of the creation out of nothing, and redemption by grace are already extent in the religions of primitive tribes all over the globe, or Vedāntins are eager to prove that Buddha, the great herald of a pluralistic philosophy of permanent flux taught the Brahman of the Upaniṣads. It is clear that these well-meant attempts to adjust other religions to one's own by way of a dubious and forced interpretation will carry weight only in a purely subjective manner and will never convince the adherents of other doctrines. These followers of a different creed will see in this merely an attempt made with inadequate means to convert them to opinions which are not theirs. Endeavours of this sort are tolerant in so far as they tolerate other views to which they ascribe a propaedeutic value, but they are not free from fanaticism, for their exponents stick to their own belief as being the best one, and assign to all other creeds a place much

beneath their own. They are, of course, far above the freezing-point of the scale which corresponds to utter fanaticism but they have not yet reached the degree of comfortable warmth which alone endeavours to give the same right to all views. Real freedom of thought in religious matters is only reached, when man possesses that intellectual breadth and humility which shrink from any claim to infallibility. The fact that every religion, actually in existence, is professed only by a minority, by a comparatively small fraction of mankind, should bring home to us that there are many ways of thought and worship. One has to take into consideration the fact that, as modern science tells us, humanity has existed for about 600,000 years and that the religious ideas and rites of human beings have always been in a state of permanent fluctuation. This does away with the assumption that one special conception or cult will remain unchangeable for ever.

There is no doubt, that such a latitude of thinking is not suitable for everybody. Especially to Westerners such views seem only compatible with lazy indifference. But in India such a mental attitude has prevailed for many centuries as philosophical insight. Dr. K. M. Pannikkar has put it admirably when he says that 'a feeling that others may be equally right in the methods they follow is the essence of Hindu teaching.' It is for this that the six *darśanas* (schools of philosophy) are consi-

dered as equally orthodox, though two of them are atheistic, three theistic, and one pantheistic. It is for this that enlightened monarchs like Aśoka and Harṣa allotted their benevolence to all the various metaphysical doctrines that were in existence at their time.

The question that naturally may be raised is this: how may such a view harmonize with the idea that truth can be only one? The solution is simple. Every kind of religious or philosophical view is not to be considered as an exclusive dogma, it contains some fraction of truth, but this is limited by the varying capacities of men of a different intellectual calibre. Everybody is capable of grasping only that part of the truth which may suit him. The mind of all mortals is not so construed that it is able to understand everything. Each one of us can comprehend only a part of the inconceivable and inscrutable whole, intermingled with errors and shortcomings of his own. Truth itself stands on a much higher level than all the manifold dogmas and teachings which contend to be the real, universal, definite, and final truth. Just as there may be many ways to the summit of a mountain, but everybody is only in the position to make use of only one of these paths at a time, so he can be firm in one faith only, as if, it were the only one. But what one must expect from him is a regard for the belief of others and a broad-minded understanding of their ways as separate legitimate approaches to truth.

THE REALITY OF THE APPEARANCE

BY DR. P. S. SASTRI

A consideration of the ground in the case of erroneous cognition reveals the ontological basis of every perceptual act. Here the criticism of the Yagācāra theory offered by the Advaita is valuable. It is argued by the Yagācāra school that when we cognize nacre,

there is the image or idea of silver in the mind. The mind has a certain impression. There is no silver outside since it is later negated. But how can we attribute a mental form to silver? This silver cannot be the object of knowledge which arises from the contact of the sense-

organ; and yet it is immediately apprehended like consciousness. Is the form of silver natural, or is it brought about by anything else? It cannot be the former since knowledge is merely and purely knowledge. And for the same reason the second alternative does not arise. Yet, it may be argued that due to the power or ability of certain impressions, knowledge assumes the form of silver. Sometime back when there was the knowledge of silver, that gave rise to an impression or image. This impression or image is distinct from knowledge. Is it something to be known or not? It cannot be something to be known because there can be no possible relation between knowledge and the known on the hypothesis of the Yogācāra theory. Nor can it be something unknown since it would then be incompatible with its pragmatic nature. As such we may be led to attribute the nature of mere knowledge to an impression or image.

The impression arose sometime back and many cognitions came later on. We are told that that impression is the cause of the present cognition. A seed is able to give rise to another seed, though prior to the emergence of the new seed there are many intervening stages; and the same might hold good of the present cognition also. The intervening stages in the emergence of the new seed are the immediate conditions or causes of the new one. The first seed can be a cause; and from the cognition of 'real' silver there can arise a series of cognitions, an endless stream of cognitions, which can constitute the impression (*samskāra*). Hence it may be said that the form of silver, which was in the earlier cognition, takes the mental form of an image, and that it is apprehended as if it is immediate.

We have to find out whether the erroneously apprehended silver has any ontological status. Does this silver come into existence? If it does not, it cannot be there outside. If it does, it cannot arise from an idea, since it is assumed by the theory in question that there is no object other than the knowledge or impression. It may be argued that some defective instrument makes possible the existence and

emergence of this silver from knowledge. Now, let us suppose that knowledge can bring an object into existence. Is it this apprehension that brings forth the silver? Or is it some other impression? The cognition which gives rise to this silver is prior to this silver. It does not have the silver as its object at that time. That is, the cognition and the silver belong to two different times. When there was the cognition which is the cause of silver, there was no silver and no cognition of silver either. Since cognition is momentary, there is no silver when there was the cognition. And when there is silver, the cognition has ceased to be there. As such this cognition or apprehension cannot be the cause of the silver coming into our view. It must be some defective instrument of cognition or condition that must have brought the silver. Prior to this moment there was no such defective condition in the cognition, nor is there any such after the silver came forth. And if the apprehension which is free from all defects were to have the silver as its object, then everything will have to be apprehended in every apprehension.

Does the apprehension create the silver? That which gives us something positive is real. The silver is at least the cause of its meaning or of its apprehension. Then this erroneous silver will have to be real. If the presence of a defective condition is taken to bring forth the silver, then the silver has a ground. And since the silver gives us its meaning, since it is apprehended, it should be accepted as real. If the apprehension, on the other hand, does not create silver, the silver is not its object; and as such it cannot be apprehended. In other words, even an erroneous cognition presupposes an objective ground as its referent.

The erroneous cognition gives us some knowledge about the object. This knowledge arises from a defect and from the impressions left by the earlier cognitions. It may be argued that this cognition does not stand in need of a real object; nor does it need an instrument of cognition. In other words, it may be held that this cognition has no ground. This position is untenable. Is error the mere cognition of

the object? Or is it the product of certain defects like ignorance? If the former is true, then even the knowledge of the void, the knowledge of nothing, would have to be erroneous. In error we have the cognition of an object at a place other than its own. If the second alternative is taken, then we can easily show that even the ground is cognized.

It may be urged that the silver is felt by me. The feeling may be said to apprehend silver, since the silver enters into a relation with the felt background. And since the objects are certain unknowable entities about which we can talk only in terms of sensations, the silver is apprehended by me in the form of certain sensations and impressions. From this it can be argued that there is a ground here, that one is the ground of the other. The analogy is that of the seed and the plant. In such a case we should not bring in a third entity as the ground.

This is not a tenable argument. In any erroneous cognition, the ground is distinct from the apprehended content. If one is the ground of another in the cause of the apprehension and silver, they ought to imply one another mutually; and this is impossible. But is not this impossibility accomplished in the case of the seed and the plant? A little consideration will show that there is no such relation. This seed gives a plant which yields a new seed; and the new seed offers a new plant, and so on. This is a relation involving a causal series, not mutual implication. And to speak in this manner of the apprehension and the silver as being the ground of one another is illogical.

It may be argued that the silver has its ground in the previous apprehension, and that the apprehension has its ground in its own object. In this manner one may try to assume an infinite series here also. Then we would have to say that the present apprehension or cognition is the ground of the silver which comes in the next moment; and that the silver of that moment is the ground for the apprehension of the third moment. This will be detrimental to the momentary nature of cognition. The cognition of the previous moment

must continue beyond that moment so that it might be the ground for the silver of this moment. That is, the two must coexist.

If this is a fact, is there such a coexistence of the seed and its plant? It is not the infinite series that brings about the coexistence of the two here. The seed is the cause of the plant and it functions here by undergoing a series of changes. By the time the plant comes up the seed is no longer there as the seed. The seed is merged into the existence of the plant: it exists in and as the plant. Otherwise, there can be no plant. This conclusion is confirmed by our apprehension and by the data. Now, there are entities which function together as giving rise to the beginnings of the seed and the like; these constitute the material which issues into the plant. It does not mean that the seed is useless. The seed and the plant constitute the conditions; one is the necessary condition of the other.

In like manner can we not say that the apprehension which is prior is merged into the latter, namely, the silver? Can we not say that the former is the condition of the latter? There is nothing in experience to allow us to do so. We accept that the seed is the cause and that the plant is the effect because this is warranted by experience. No such relationship is found between the apprehension and the silver. The relation between the seed and the plant is seen in certain cases and we extend it to all seeds in so far as they are seeds. Since this is found to be an actual fact, whatever may be the real nature of the causal relation, there is no fallacy of the infinite series. As regards the relationship between the apprehension and the silver, we have to assume a causal relation in the very beginning; and it is not an assumption based on experience, for it has its basis in a faulty analogy. It is a relation which is neither seen, nor proved, but blind. In other words, over and above my apprehension or impressions and the apprehended object, there is something else which has an objective existence and which we cannot deny rationally. In the absence of the

objective existence of the given, I cannot have error.

The erroneous cognition is of the form 'this is silver', 'this is a snake', 'this is X'. Here are two entities, the 'this' and the content 'the silver', or 'the snake' or 'X'. The 'this' refers to the existent given; and the other refers to the content apprehended. The 'this' is the ground of the apprehended content. The later negation too refers to the ground, or at least implies it. We find that the object cognized as having a certain content does not admit of the content apprehended. The later negation then proves that the previous cognition is a case of error which has an erroneous ground or which does not fit into the ground given. If the 'this' is not designated, if it does not have a specific content of its own, there cannot arise a negative judgement like 'this is not silver'.

It might be argued that the negative judgement need not take such a form. Sometimes we do say 'not a snake'. This verbal testimony and even inference merely negate the snake; they only speak of the absence of the snake. They never speak of any other content which excludes or is excluded by the content of the snake. This is true no doubt. But even in such cases there arises the question, 'what is this?' Then we are driven to the ground, the object which exists before us. We apprehend the mere object as qualified by the negation of the snake; for negation implies the existence of an object which was mistaken.

But take the statement, 'there is no uncaused matter which is the cause of the material universe'. Here we are not apprehending any other object as qualified by the negation of matter; for such matter which is assumed to be the cause cannot be said to be the apprehended content when some other entity functions as the given cause of the universe. Yet this argument should not mislead us to forget that when we negate this matter as being the cause of the world, something else which is taken as being the cause is there as the basis or ground of this negation.

Further, in all erroneous cognition the part

played by the apprehending subject cannot be ignored. The subject who is experiencing is the consciousness or self that apprehends or feels. He is the subject that witnesses, observes, and feels. Such a feeling or witnessing subject is the ultimate ground. Even in the alleged ungrounded cognition we have in reality this consciousness as the ground for the erroneous percept and for the subsequent negation as well. For instance, rub the eye, and open it; you will see many wavy ringlets floating hazily before the eye. These alone are later on denied any reality. We do not deny the reality of our apprehension. The apprehension necessarily implies a consciousness which sustains it and which contributes reality to the percept during the actual apprehension.

But it may be said that with the negation of the object there is also the negation of that apprehension and of the knowledge. If this were a fact, then with the negation of error there must also be the negation of the consciousness which has apprehended the object and which has made that appearance possible. This would imply that this consciousness is not the ground. Such a conclusion is an impossibility since that which is negated is only the appearance and not the consciousness which has made it possible. That consciousness cannot be rejected or negated since it is equally well present during the negation, and since it is also the ground of future erroneous cognitions. Negation implies the reality of the ground without which there can be no cognition of the negation. In other words, this ground can never be negated precisely because it is not a system of identity-in-difference. It is not internally differentiated; it is not a relational whole. It is a consciousness which is one and immediate.

When there is a ground for all erroneous cognitions, the apprehended content too has a positive existence. It cannot be unreal, for an unreal entity is not capable of appearing immediately and directly. A denial of the mere appearance has no reference to error. Such a denial is as meaningless as the statement, 'nothing or void does not appear'. If it does not

appear, we cannot say that it is nothing or void. If it appears, it is no longer *nothing* or *void*. It is then something positive.

The apprehended content in the erroneous cognition is an appearance. It is distinct from the void or nothing. If we say that the silver is 'unreal', we have only to mean that it is different from the 'real' silver and not that it is totally unreal. When we arrive at the negative judgement we are not admitting the silver to be totally non-existent. The object exists during the erroneous cognition, and it is non-existing later on.

This inquiry makes it plain that there can be no cognition of an entity in the absence of that entity. We cannot receive sensations, impressions, ideas, and the like from a non-existent entity. The object must exist. There can be no perception without any perceivable or perceived object. An observation always involves the existence and reality of the

observed and of the observer as well. The given in perception must have a ground and the ground in true cognition is Reality. In false or erroneous cognition this ground is other than the given object or the apprehending self. And the analysis of a phenomenalist account of erroneous cognition convinces us of the reality of the object. We cannot err without an objective ground; nor can we perceive correctly in the absence of such a ground. And a logical theory which claims to have observation or perception as its basis must have necessarily an ontological bearing. The existence, the being, of the objects perceived is not open to doubt. And epistemology must start with this fundamental basic axiom. A rejection of this plain truth results in the denial of an intelligible account. A theory of knowledge must tell us something about the known, something about the way an existent can be known. This is the cardinal principle which an analysis of erroneous cognition reveals.

ART IN LIFE AND LIFE IN ART

BY P. SAMA RAO

'Sing, O bird, that nestles deep within my heart,
Sing, O bird, that sits on the Kalpa-tree of Brahman,
Sing God's everlasting praise!'—*Gospel of Sri Ramakrishna*, p. 132

Garshin regards Life as an old sore, while to R. Browning it is undoubtedly a probation to higher ends. But to Shelley who visualized it most poetically in an advaitic manner, Life is 'a dome of many coloured glass which stains the white radiance of Eternity, till death tramples it into fragments.' In the purest objective sense it is a universe of an infinity of tangible and intangible things, multi-formed, multi-hued, and multi-qualified, and strewn about in patterns sometimes apprehended and sometimes not. In the purest subjective sense, idealistically, Life centres round the human, because it is the human who is the perfect type of the created, having been endowed with the keenest

perceptive sense, and could with greater ease attain the Divine. Thus subjectively, if God is believed to be the real author of creation, Life, as Westcott beautifully put it, consists in 'the knowledge of God which lives and moves,' and 'is not a dead thing embalmed once for all in phrases.' Thus the essence in creation is one: 'it lasts ever, past recall !'

'Earth changes, but thy soul and God stand sure;
What entered into thee
That was, is, and shall be;
Time's wheel runs back or stops; Potter and Clay
endure.'¹

¹ Robert Browning: *Rabbi Ben Ezra*. V. XXVII.

The mind of man is the greatest of His creation; for, without it there is no apprehension at all. It is the link between the subject and the object. It links up earth with heavens. With its ethereality it blends the two into a sublimity. Thus the highest and the spiritual activity of the human cannot be but reminiscing the qualities of the Divine. It amounts clearly into an experience of the oneness of things, participating, however, in their joys of aspiration and becoming. This participation is the bed-rock of all artistic experience and expression: for,

'Where dwells enjoyment there is He;
With still a flying point of bliss remote,
A happiness in store afar, a sphere
Of distant glory still in view.'²

God is the immortal embodiment of Joy
(*Ananda-swarupa*), for He

'... tastes an infinite joy
In infinite ways—one everlasting bliss.'³

Brahman, the Absolute, like Kālī in the cloud of her own tresses, often conceals Himself behind His creation. But in manifestation He splits Himself into Form (*Rūpa-Brahman*) and Sound (*Nāda-Brahman*). From these two, the primal form and sound, are derived the infinite variety of both the tangible and intangible beauty. While Form is the basis of all painting, sculpture, dancing, and architecture; Sound is the basis of all speech and music. The essence in both is one and the same: just as blackness, vacuity, is no colour; whiteness, the synthesis of all hues, is also no colour, Out of darkness is born light. At the finale Form and Sound blend once again into the qualityless Absolute. It is devout consecration alone that merges the devotee into his godhead.

In the Divine play the Creator and the created are ever hunting one another like lovers for a dissolution, as it were, of one into the other.⁴ They are eternal lovers, be they lovers pure and simple, parents and children,

² Ibid.

³ Ibid.

⁴ Francis Thompson: *Hound of Heaven*. Jayadeva: *Gīta Govinda*. Śrī Kṛṣṇa Karṇāmṛta. *Mīrābāī*.

or masters and servants, preceptors and disciples, or friends and friends. This relationship is the great 'plastic force' that binds all souls together.⁵

If art were an edible expression in Form and Sound of what we, conscious of the essence in creation, experience in the world of sense it can only be a recollection of our past—our divine origin—in our present, in the light of what we aspire to be—our becoming—in the future. Art can be compared to a vast mosaic or tapestry we build or weave out of the infinite forms that arise out of our own *gunas* or temperaments. Just as in homogeneity the elements combining cannot be discerned so in the best mosaic or tapestry the margins of their component pieces merge imperceptibly into one another, like the coalescence of notes in a great symphony. *Samarasa* or rhythm is therefore the quality of the best work of art. A mind estranged to this *samarasa* in itself cannot therefore be an author of any masterpiece.

It is to the attainment of *samarasa* or poise that all human activity is ever directed, be it for earthly felicity or spiritual bliss. This *samarasa* consists in the capacity to experience a oneness with the world and its creatures; in an easy and selfless abandon, and a pious consecration to serve them for their weal. In other words, the mind should be cultivated and cleansed of all dross so that all good and beneficial influences from outside, artistic or philosophical, may reflect themselves fully therein. This means, in spiritual practice, the cultivation of a perfect void in the mind, a pristine blankness, as it were, synonymous with mindlessness, in order that God's lustrous glory immanent in creation might occupy it and inscribe thereon inimitable forms of manifold beauty. In other words, tranquillity or *samādhi* must be attained by a cessation of all activity, that is, a transformation of the kinetic into the static energy (*prabhāśūnyam, manas-śūnyam, buddhiśūnyam, nirāmayam*;) for the attainment of *ānanda* or bliss, which is the

⁵ P. B. Shelley.

essence of Brahman, the creator.⁶ All sounds denoted by letters in their primeval forms (*bindus*) are immanent in the Lord. The Primeval Sound is divided by *bindus*. The sound that emanates from the *anāhata cakra* gives birth to *dhvani*: Claritas (Divine light) is immanent in *dhvani*; *manas* (the ethereal mind) is immanent in the Claritas; it is only when *manas* gets merged in the all-pervasive Absolute (Viṣṇu) that the ultimate goal is attained. For He alone is the most potent, the most ancient, and the eternal.⁷ Thus the suggestion of the eternal in either the graphic or sound form is the supreme function of the artist; for it is bliss alone that is the fount of all beauty which can create beauty. A perfect artist is therefore an unconditioned lord in the infinite realm of creation which bows down to his will. He is the unacknowledged legislator of the world.⁸

If qualities could be attributed to the Absolute, It represents excellence in every quality: It is perfection, sweetness, bliss, in creation. Art is a representation of that excellent quality in its infinite manifestations. As Hsieh Ho, the great Chinese artist (sixth century A.D.) put it, the ideal in every great work of art is 'whether or not the work exhibits the fusion of the rhythm of the spirit with the movement of living things,' which when translated into philosophical language means only 'whether or not the work reveals the self (*Ātman*) within the form (*rūpa*)'. Every thought, every dream, every sound, and every act has its own form. It bears its own impress of its author when rendered into an artefact. In its sublime excellence and blissfulness, it is verily the most edible representation of a divine quality in an endeavour to merge itself into the divine. 'On the huge canvas of the self the self itself paints the picture of the manifold words, and the Supreme Self seeing but Itself enjoys immense delight.'⁹

As Dr. A. K. Coomaraswamy put it, 'the universe is the product of thought or creative

imagination by Brahma' who is comprehensively known as *Kavir-Maniṣi*.¹⁰ The human artist possessing as he does a moiety of His creative power is also a *kavir manīṣi* in his own conditioned way. His Creations are therefore analogous to the Divine.¹¹ That in short is the function, the justification, and the goal of all artistic endeavour.

In a way art is *dvaitic* and is a blasphemy in that it strives to delimit the Illimitable and the Infinite.¹² But that is not the truth entire; for without playing the 'sedulous ape' to the divine, one cannot become the divine, or render true and proper worship to the divine (*Devo bhūtvā devam yajet*: by becoming divine worship the divine). Besides, aestheticism cannot be a vicious quality in the artist, for in his onward flight to the Divine he leaves behind him trails of his own progress, from achievement to achievement, in edible forms, to mark the way to similar aspirants. Logically, art is a blasphemy, as Plato also considered it in his own manner. But logic alone has not secured the Divine or even paved the way to the absolute. Art is one of the purest of endeavours to reach the Divine.

The foundations for all artistic activity are not on earth but elsewhere. 'With roots above, branches below, the Aśwattha is said to be indestructible; the leaves of it are hymns. . . .'¹³ If rhythm is the chief aim of art its attainment is divine. All life is an imitation of some quality or other of the Divine. Attainment of excellence in life is a realization of the rhythm in life which could be equated to self-realization. The essential quality of man is goodness,

¹⁰ A. K. Coomaraswamy: *Figures of Speech or Figures of Thought*.

¹¹ *Silpa-vidyā Rahasyopaniṣad*.

¹² Saṅkara's Apology:

'Rupam rupavivarjitasya bhavato dhyanaena
yatkalpitam,
Stayanirvacaniyatākhilaguro durikṛtā

Yanmayā,
Vyajitvañca nirakṛtam hhagavato yat-tirtha-
yātrādinā,
Kṣantavyam Jagadīśa tadvikalatā-doṣatra-
yam matkṛtam.'

¹³ *Kathopaniṣad* : VI; Also *Bhagavad-Gītā*
XV, V.1.2.

⁶ Uttara Gītā: V. 15.

⁷ Ibid. V. 40-42.

⁸ P. B. Shelley; *Agni Purāna*: 339. v. 10.

⁹ Saṅkara: *Svātmanirūpaṇam*, V. 95.

and the opposite is but a transient result of baneful influences. Maintenance of *sva-dharma* and *sva-prakṛti* alone enures for his physical and spiritual health and being; for he is the nearest approximation to the Divine, what with his intellect, fine feelings, sensitiveness, and highest capacity to work discriminately.

Only symmetry and pattern in form, and melody in sound, and gracefulness and quietness in colour are most edible to sight and experience. That is why pieces of art that portray violent passions were tabooed from homes inasmuch as they contribute to a rift in domestic felicity. On the other hand all representations of calmness, poise, and harmony were especially employed to decorate homes, because they had beneficent effects on domestic harmony. In short everything that tended to discord was disallowed. All high art is idealistically good and felicitous because they wear the marks of the Divine. As Siddharama put it, 'It is void in the beginning, void in the end, but it is spoilt in the middle knowingly, see!' The spoiling comes in with the infinite passions of envy, greed, anger, jealousy, miserliness, and selfishness. Yoga or the meditation on the Divine is a twofold activity: the negative and the positive; the negative consists in the shedding of the ego, the control of the passions, and the purification of the mind by good thought, good word, and good deed; while the positive, in consecrating the mind, thus purified, with a selfless ardour to the will of the Divine, keeping itself in readiness, like a vehicle, to transmit divine decrees. It is a scientific truth that unless the mirror is clean and unstained it cannot reflect anything truthfully and properly. It is equally true to fact that two things cannot occupy the same space at the same time. Thus it becomes necessary for any aspirant to spirituality or art to keep his mind purged of all dross and evil.

The achievement of the highest and the enduring is the fruit only of perfect action.¹⁴ Sensuousness is the most glamorous attribute of the Divine. It is His sweetest quality. It is beauty to sense and supersense. It is a joy for

¹⁴ *Bhagavad-Gītā* III.

ever. Truth is beauty, beauty is truth, as Keats sang.¹⁵ We are all broken arcs of the Divine Round and our life on earth is but a probation to a higher existence. As R. Browning emphasized, in *Fra Lippo Lippi*,

'If you get simple beauty and naught else,
You get about the best thing God invents.'

'That is all ye know on earth, and all ye need to know.'¹⁶

There is nothing intrinsically good or evil anywhere in creation. Every cloud has its own silver lining. They have their births only in our conceptions and our feelings about them. Good turns into evil and vice versa with the improper and proper use we make of them. Harmony in existence results from the proper use of everything, and the realization of the Divine hand everywhere with a vision unblurred by passion or egotism.

The bony pallor or stark nakedness is not attractive or charming. It is weird, not elevating. The sensuous aspect of God is beauty; and nothing which does not enspell the senses and remind us of this beauty can ever contribute to an apprehension of His real glory, which is sung every moment by His creation. Beauty is tremulous in the liquid throats of His bird-minstrels and fragrant in the sunrise and sunset, it is soothing in the pearliness of dew and ashine in the kingship of Rāmacandra, brotherliness of Lakṣmaṇa, and fidelity of Sītā. It is a permanent denizen of the artist's mind, and he need not go quite outside of himself for its portrayal. The mind is everything and in itself can 'make a heaven of hell and a hell of heaven'.¹⁷

It is the like that attracts the like, and it is in the union alone that real bliss lies. The love and the mutual regard that bring them together enures for their common weal and their supremest good.¹⁸ So the artist must love his art for its own sake. Without beautifying his soul by his own selflessness and perfection

¹⁵ Keats: Ode on Grecian Urn, 49-50.

¹⁶ Robert Browning and Plato.

¹⁷ Milton; *Avadhūta Gītā*; I.9 and VII.13.

¹⁸ *Bhagavad-Gītā*, III. 11.

he cannot become a genuine adorer of Beauty (*saundaryopāsaka*).

In the spiritual world the physical senses have to be transcended in order to find the sixth sense, the intuitional, before a vision of the Divine with His ethereal beauty, and all-comprehensive play at creation, preservation, and destruction, is truly apprehended and delectably rendered.¹⁹ Thus *saundaryopāsana* (devotion to beauty) is the most direct and sweetest mode of attaining the Absolute in His triune aspects of *sāntam* (peace), *śivam* (auspiciousness) and *satyam* (truth). It is not a long struggle though, if the mind is sincere and arduous. As the famous Japanese painter confesses: 'Only when I was 73 had I got some sort of insight into the real structure of Nature. . . .; at the age of 80 I shall have advanced still farther; at 90 I shall grasp the mystery of things; at 100, I shall be a marvel, and at 110, every blot, every line from my brush shall be alive.' (Hokusai.) This endowment of 'Life' to creations cannot be done by the artist unless he has captured the quadruple rhythms 'Unity, Vitality, Infinity, Repose'²⁰ of the universe in his own soul. These rhythms are no more or less than the rhythms or economy of the Spirit. The presence of this spirit is Beauty'²¹

Voluptuousness becomes most impressive to physical sense, and its images are often employed to express great spiritual truths;²² for the reason 'the more abstract the truth you wish to teach the more must you allure the senses to it.'

The element of intention or volition in art-creation is wide of the mark because the artist is but God's vehicle. He cannot withhold himself from creating. It is his *svabhāva* or nature to pour himself out in either scrolls and scrolls of painted forms or cascades of melody, or centre himself amidst an assemblage of sculpture or a maze of good thoughts and acts, all

of his own making. Like leaves coming to a tree,²³ or songs to bird-throats his creations come to him most truly and naturally with the progress of his own spirit. They are not the results of his deliberation. For people who endeavour to cultivate an artistic sense, intention becomes necessary in the initial stages before his mind gets duly sensitized into artistic nature. But in every case there must be the *kṣetra* (field made ready) before there comes the *Kṣetrajña* to sow and reap good crop. 'As a spider might come out with his thread, as small sparks come out from the fire, even so from his soul come forth all vital energies (*prāna*), all worlds, all gods, all beings. The mystic meaning thereof is 'Real of the Real'. He is their Real.'²⁴ But Divine beneficence is essential for one and all.

It is not the physicality of form that the genuine artist truly renders but the eternal spirit that animates it. It may be a blade of grass or an all important deity. The creative joy and the feeling of kinship to the Divine are not only his means but also his justification and goal. There is no greater recompense to such an effort than what is contained in the parting words of the great Chinese artist Lao-Kung to his disciples around his death-bed: 'It was not merely a blade of grass (I did paint), for within itself is contained the spirit of every blade of grass that had ever grown since the beginning of time. . . . I have made myself the equal of gods, for I too have touched the hem of Eternity.'²⁵

For a perfect consecration to art-creation and for meditation on his *Iṣṭa-devāta* (chosen deity) to yield him his desire, the artist must completely wipe out his ego as a preliminary. He must also have been duly qualified with learning in all the sixty-four branches of knowledge, *Śāstras* (scriptures) prescribe. 'The *śilpin* should understand the *Atharva Veda*, the thirty-two *Śilpa-Śāstras* and the Vedic Mantras by which the deities are invoked. He should wear a sacred thread, a necklace of sacred

¹⁹ *Kauṣītaki Upaniṣad*.

²⁰ Holmes.

²¹ Dr. A. K. Coomaraswamy.

²² *Bṛhadāraṇyakopaniṣad*, 4, 3, 21; and *Kauṣītaki Upaniṣad*.

²³ Keats: His Letters.

²⁴ *Bṛhadāraṇyakopaniṣad*: 2.1.20.

²⁵ H. W. Van Loon: Arts of Mankind.

beeds, and a ring of *kuśa* grass upon his finger. Delighting in the worship of God, faithful to his wife, avoiding strange women, piously acquiring a knowledge of various sciences, such a one is indeed a *śilpin.*²⁶ To this end in view the Indian artist chose always an auspicious moment to inaugurate his desire. In a yogic meditation, uttering the *dhyānas* prescribed he prays to God to delineate Himself on his mind in the form he desires. In the words of Dr. A. K. Coomaraswamy this process was a prerequisite for the most perfect art, for none could really know what appeared external to himself. As an old Chinese aesthete has correctly observed, in a masterpiece, 'the Spirit sets in motion the phenomena of the world, as the hand of the harper sets in motion the strings of the instrument. Rhythm is the motion of Life in life, in the aspect of its manipulation of movement.' It is only the artist with his most comprehensive and picturesque vision who can perceive 'the seed in the flower and Eternity in a moment' (Blake); or in his own wondrousness of the child enjoy.

'... a world in a grain of sand
And a heaven in a wild flower'

and hold 'Infinity in the palm of your (his) hand, and Eternity in an hour.'²⁷ To cite Hokusai again, the Indian artist 'grasped at the mystery of things, unravelled the tangled web of things, and discovered Truth.' Thus he alone is the most complete man abiding in God and His creation.

When Plato condemned the artists he condemned only the artizans among them and whose products were created for money or reputation or other earthly living. He was, however, all praise for selfless action in the domains of politics and social life, and always

²⁶ *Sukranītisāra; Agnipurāṇa; Maitrī Upaniṣad;*
6.17.20

²⁷ Blake: *Auguries of Innocence.*

where the self was not evident. But in the case of our ancient crafts-vessels for ritual and domestic use, the same high principles of the 'economy of Spirit' obtained. For the achievements of *puruṣārthas* (*dharmātha-kama-mokṣa*) aid from these was as essential as the spiritual intimations from the Divine. These were designed and executed with the skill to yield maximum benefit and the utmost pleasure. For the Universe which has been created by God out of His mind is *yajña-bhūmi* (altar for sacrifice), the venue for every kind of selfless sacrifice and consecration to serve Him and His creatures. It is a *dharma-kṣetra* (venue for righteousness) in the sense it exhibits the good fruits of selfless work. *Silpa* or Art is the perception and depiction in edible terms of the various aspects of Truth behind manifold things in creation.²⁸ Manmatha defines *rasa* as the aesthetic delight that links up earth with heaven, and holds it is akin to *Ānanda* or Bliss described in the *Taittirīyopaniṣad*.

Indian art is justly idealistic, hieratic, symbolic, and anthropomorphic; for otherwise it cannot express so many truths about God and Nature, and the struggles of humanity to attain that 'economy of the Spirit'. Western art on the contrary excepting for a few specimens of the Renaissance period like the paintings of a few Italian painters like Botticelli, Leonardo da Vinci, is mostly realistic. 'A good painter', says Leonardo da Vinci, 'has two chief objects to paint, namely, Man and the intention of his soul. The first is easy and the second difficult, because he has to represent it through the attitudes and movements of the limbs. . . . That figure is most worthy of praise which by its action best expresses the passion that animates it.' This statement has the Indian outlook about it.

²⁸ *Silpa-vidya Rahasyopaniṣad.*

(To be concluded)

"India has to learn from Europe the conquest of external nature, and Europe has to learn from India the conquest of internal nature".

—Swami Vivekananda
(Complete Works vol. V, p. 146)

THE INVARIANTS OF THE HUMAN SITUATION— VALUATIONS AND LIMITATIONS

BY DAYA

The search for invariants these days—particularly of those prevalent in the human situation—is suspect. Comparative studies of various primitive and advanced cultures have made one hesitant to talk about the so-called 'invariants' which have turned out so frequently not to be invariants at all. The increasing advance in scientific and social technology is the other factor responsible for this hesitant and suspicious attitude. If, in spite of this, we attempt to venture on such a slippery field—it is only to put certain considerations whose neglect, we fear, might not be entirely salutary to the species of which, willynilly, we all happen to be members.

Whatever be the significance of the human situation in its transcendental aspect i.e. in its relation to God, Nature, or History—the significance immanent in its situations is more or less well known to us. Finding oneself surrounded by objects of nature on the one hand and human beings on the other, it is inevitable that one's experience of significance should be felt with respect to them. The beauties of the morn, of the eve, and of night the dewy freshness of flowers that laughs in the sun, the cool breeze that gently caresses and flies past your cheek—all these and a hundred others make the human heart stop and cry in wonder 'what a delight to be alive on such a day as this!' The loving look that makes the heart burst into a silent song, the friendship that has stood the test of time, the unselfishness that suffers and helps—all these have, time and again, given to man's life a meaning and significance that has made him feel

'A little more, and how much it is
A little less, and what worlds away.'

The significance that thus arises in man's life is not confined to any particular epoch, class, or person. It flows from the very

situation of man as he finds himself among men and nature. The significance achieved in relation to other men, however, is more intense and significant for man than the significance achieved in relation to nature. The reason for this may lie in the lack of inter-communication which makes any communication with nature mostly one-sided. There certainly are moments when nature seems nearer to us than man; but, then, they are moments only. The alien character of the objects of nature, however, gets modified through the working of man which gradually transforms them into objects of a more domesticated nature—objects with which he can feel more homely and familiar, as they are the products of his own labour and imagination. It is imagination that makes man seek for beauty in his products and thus creates a second realm of beauty where he sometimes imitates and sometimes transcends nature.

Appreciation of beauty, whether in the form of natural or domesticated objects, and interpersonal relationships form, then, the two invariant values which can be realized by all persons in all sorts of situations. The forced labourer, the persecuted Jew, the slave in Rome, the prisoner in his cell, the soldier on the front—all can and do achieve interpersonal relationships which give to their lives a significance even in the darkness and gloom that surrounds them all over.

There seems, however, still another value of a radically different kind which makes an equal claim for being an invariant. The transcendence of time that is felt in the realization of the above two values is momentary only. The wheels of time move on and the vision breaks. The living experience lies broken into fragments of a fitful memory that

after sometime even eludes the grasp. A yearning for the past that is projected into the future fills the human heart with a vague dissatisfaction and longing for horizons in Arcadia beyond, where time stands still and happiness reigns supreme. The urge for the Infinite is the urge for the timeless—the timeless that is fleetingly experienced in the appreciation of beauty and the experience of inter-personal relationships. The eternal impulse to change an insignificant present into a significant future provides a dynamic invariant of the human situation which is radically different from the static invariants previously noted.

The three invariants noted up till now have been treated as providing the occasion for valuational realization to all human beings without reference to epoch, class, or person. But, unfortunately, the concept of value is not a unitary concept. It contains within itself a duality which is inescapable. Value is not merely value but value-disvalue. All the three invariants that seem so significant when seen in their positive aspects turn into bitter gall when they turn to their negative poles. Let a positive inter-personal relationship turn into a negative one—and you know what is the difference between heaven and hell. 'Hell is other people', said Sartre. Yes, but they are heaven too. The difference between heaven and hell is the difference between a positive and a negative relationship. Nature can never be as cruel as man. For, if men love what can nature do and if men hate what will nature do?

And the urge for the Infinite? What has it not trampled upon in its onward path? What mask has it not assumed to lure man into the arms of the devil? What has it not justified? The slave-labour, the concentration-camps, the mass liquidations, the inquisition, in short, the torture-chambers of history.

The essential situation of man, thus, does not lie in the three invariants but in the capacity of being good or evil in those invariant situations. The technological revolution of the contemporary times seems to have hypnotized even the eminent thinkers of today.

Like children, they clap their hands and look wonder-eyed at the technological toys of the twentieth century. An institutional change here and a technological change there, and Arcadia would be here. They forget, however, that the situation of the man in the jet-plane and of him who rides on his lonely ass is the same. Their sorrows and their joys derive from the few persons with whom they are in significant relationship and they can always be good or bad in the situations they find themselves in life. No institution or technology can compel a man to be honest—and one can be dishonest in any situation that one meets in life. 'If all men were to behave like this'—is the cry of all reformers. And if they do not, let us force them to do so. But who shall force the valuational dictator to be honest? What shall save him from being a tyrant? And what if he turns into that strange species—the self-righteous tyrant, who kills and tortures and liquidates for the sole end of your own good? No, goodness cannot be guaranteed by institutions or technology or History or Nature or even God. Man's ethical situation does not change just as his inter-personal situation does not change.

Beyond the ethical situation, beyond the inter-personal situation there lies a still deeper limitation to the human situation. It may be characterized as the psychological limitation. Our consciousness is essentially ego-centric and point-centric. Other men's suffering is not my suffering, their joy not my joy. Man is alone, literally alone, in his consciousness. Who has not felt the utter loneliness of pain when the other is felt as really the other? To stand by the bedside of one and look helpless at the torture and suffering that tears the heart and to feel and realize that one cannot feel the suffering and pain of one whom one thought one loved—is not that the inevitable tragedy of all human heart? I am I and you are you—and we can only signal to each other on mountains farthest apart. The desire to feel what the other one feels, the desire to be what the other one is, the impossible impulse to be all and feel all—who has not known it?

Man's consciousness, however, is not merely ego-centric. It is point-centric too. It is inevitably confined to the 'specious present'. The present pain obliterates all the joy that was in the past and the happiness that sings in the present makes dim the pain that was felt yesterday. Memories and anticipations do, of course, have their joys and sorrows, but only when the present allows it. The past, therefore, is irrelevant to the present in an essential respect. As an *object of knowledge* the present is understood only in relation to its past; but as *felt and experienced* it exists in its own right and feels irrelevant all that is not itself. Not only, therefore, is each man alone in his consciousness but is also alone in each moment of his consciousness. The moment, of course, is not a mathematical 'instant' but, what in psychology is known, as the 'specious present'.

These two features of consciousness, its ego-centric and point-centric characters, make the human situation as *felt and experienced* radically different from the same situation as *objectively known and understood*. Objectively the situational difference between the Pharaoh and his slave is immense—but as subjectively lived, felt, and experienced it does not seem to be so different. The situational framework is accepted by both, the consciousness flickers from moment to moment; and the worry and anxiety, arising from objectivities, however different, trouble in the same way. The slave may become an Aesop or an Epictetus, the master a Caligula or a Nero. The valuational and disvaluational possibilities are always there. The son of a carpenter may become a world-teacher, but so also may the son of a prince. Objectively, Epictetus is a slave and Caligula an emperor, Christ only a common man and Pilate the Procurator of Judea—but who does not see through the 'objectivity' excepting the 'objective' thinker of today?

What we are attempting to point, however, is a blasphemy which would be vehemently rejected even by those who see through the 'objectivity'. The life as lived, felt, and experienced could not have been very much different

in the case of Christ or Caligula or the Procurator of Judea. The consciousness of each was circumscribed to the immediate present; and the present, when it was succeeded by another present, must have lost most of its significance. Further, the consciousness of each was his own, and however much he might try he could never become the other. To any mind trying to understand, the conscious life of each would appear to be a continuity where the past and the present are indissolubly linked together. But to the mind that lives and experiences, the past does not exist. Whatever is, is in the present. The temporal distinctions do not exist for the *experiencing* consciousness.

The invariant structure of human consciousness sets, then, the limitation to the human situation on its subjective side. On the objective side the limitation is set by the essentially inter-personal situation of man. Within these limitations, man can always realize value or disvalue. His relations with Nature and his urge for the transcendence are the two other situations wherein he can always realize significance. Man's situation, therefore, does not vary from epoch to epoch, from man to man. The sinner and the saint, the emperor and the slave, the primitive and the modern are all the same with respect to the human situation.

Yet, eminent thinkers think otherwise. They have the classified catalogue of everything that humanity has gradually acquired and man counts his riches on his fingers and feels they are right. But he quickly forgets his pride and feels unhappy—for one whom he loves has been cold or because the queue is long and he has to wait or because . . . well there are a thousand because, and one can choose what one likes.

A neglect of these 'invariants' in the human situation has resulted in a hysteric utopianism which believes that heaven is just round the corner. Others, who seem to sense only decline and doom on the horizon, look longingly back on times and ages when human situation was better. They both forget that human situation as felt and lived is always the same. The

heaven and hell are not in the past or the future but in the present from which the human consciousness cannot escape.

It would be futile and foolish to deny the immense technological advances that have happened in various fields. It would be equally absurd to question the structure of postulational knowledge on which those advances have been based. The problems and the possibilities evoked by the new technique and the new knowledge are a challenge to man's daring and imagination. Still, these are only the variants and it is as well to be conscious of the invariants, which remain unaffected by the variables

of the human situation. The variables provide only the framework; and it is as well to be conscious of that which is within the framework.

The new technique and the new knowledge suggest new possibilities. The invariants are the limits of possibility. A consciousness that is aware both of the possibilities and the limits may temper the valuational conflicts of today. In the field of individual consciousness, the awareness may bring the realization that persons are more important than things, that heaven and hell depend not so much on external conditions as on themselves.

NOTES AND COMMENTS

TO OUR READERS

Prof. Dr. Helmuth von Glasenapp needs no introduction. 'Fanaticism and Tolerance', from his pen, shows how 'both words comprehend a whole gradation: The scale of fanaticism is from legitimate enthusiasm to cruel persecution while the scale of tolerance is from silent disapproval . . . to the acknowledgement of the full right. . . .' So between extreme fanaticism and extreme tolerance there is quite a gradation with some 'border-line cases which mark the transition' from the one to the other. What is generally associated with a high degree of tolerance, however, is a sort of pride in one's own faiths the very last word in religion and a condescending attitude towards other faiths. The Professor would not honour such an attitude by calling it tolerance; according to him it is a kind of fanaticism. True tolerance must be accompanied by 'that intellectual breadth and humility which shrink from any claim to infallibility', by the consideration that although truth is one no 'religious or philosophical view' can comprehend the whole of it, each represents some fraction of truth'. 'But in India', the learned Doctor avers, 'such a mental attitude has prevailed for many centuries as philoso-

phical insight', though he points out that some 'Vedāntins are eager to prove that Buddha, the great herald of a pluralistic philosophy of permanent flux taught the Brahman of the Upaniṣads.' . . .

Dr. P. S. Sastri, M.A., M.Litt., Ph.D., of the University of Saugor, is very well known to our readers. Last year he contributed three articles on the Philosophy of History. This year he starts with a fundamental question of philosophy, viz. the ontological ground of cognition, with a special reference to erroneous cognition. And with his characteristic thoroughness he has taken for his criticism the extreme view of the Yogācāra school, and follows Saṅkara's line of argument. The paradoxical character of the title of his theme, 'The Reality of the Appearance', vanishes when we come to the Professor's clear statement, 'It (appearance) is distinct from the void or nothing. If we say the silver is 'unreal', we have only to mean that it is different from the 'real' silver and not that it is totally unreal.' He concludes, 'The object must exist. There can be no perception without a perceivable or perceived object. . . . We cannot err without an objective ground; nor can we perceive correctly in the absence of

such a ground. . . . A theory of knowledge must tell us something about the known, something about the way an existent can be known? Yes, *something* must appear, it cannot be 'totally unreal'—a square-circle never appears. But this *something* is neither *totally real*, since it is negated—it is *anirvacanīya*, cannot be expressed in terms of reality and unreality. Still between them, 'reality' and 'unreality' cover the whole ground of experience. If we are to admit cognition, which we must, its object must be called 'real'. Otherwise appearance is appearance, neither real nor unreal. . . .

Sri P. Sama Rao, B.A., B.L., Advocate, is well-known to our readers as an art critic. His views on art, though essentially Indian in its spiritual outlook, are not cold to others, eastern or western, ancient or modern. In fact in the wide sweep of his Vedāntic ideal as preached by Swami Vivekananda, he finds a place of adoration for all master minds through the ages. The quotation from the great Chinese artist, Lao Kung, is the key to Sri Rao's ideal of art: 'It was not merely a blade of grass (I did paint), for within itself is contained the spirit of every blade of grass that had ever grown since the beginning of time. . . . I have made myself the equal of gods, for I too have touched the hem of Eternity.' Surely Hokusai revealed true art when he said, . . . 'every blot, every line from my brush shall be alive'. Art must reveal infinity in every speck and particle, in every moment, in every act and idea that it depicts; for the universe, severally and integrally, is the spot and expression of the infinite. One who can view art as that sees 'Art in Life and Life in Art', to him Art is his *Sādhana*, Art is his *Siddhi*, the means and goal of life, its being and becoming. . . .

The author of 'The Invariants of the Human Situation—Valuations and Limitations' is extremely uncommunicative regarding himself. Beyond 'Daya' he would not permit us to know anything about his personality. Hence we are unable to introduce him to our readers.

The article, however, shows that the writer is an original thinker with a fine power of

expression. He is daring to a degree. Knowing full well that there are no 'invariants' in this extremely variable world of thought and matter, he has given us four invariants, viz. 'appreciation of beauty', 'inter-personal relationships', 'the eternal impulse to change an insignificant present into a significant future', and 'the ego-centric and point-centric characters of consciousness'. Any student of philosophy knows how far they are really invariants. But they do cover a large field of consciousness, and man, as long as he remains human, is bound to work under these limitations. So Sri Daya's contention is 'significantly' true. Human personalities also labour under these limitations. Hence his conclusion is: 'the sinner and the saint, the emperor and the slave, the primitive and the modern are all the same with respect to human situation.' Daya is not a misanthrope or a cynic; he does admit what we call progress. But he wants to draw our attention to a deeper fact, to the value of the so-called values. 'Still, these (the elements of progress) are only the variants; and it is as well to be conscious of the invariants which remain unaffected by the variables of the human situation. The variables provide only the framework; and it is as well to be conscious of that which is within the framework.'

So far so good. But 'the urge for the Infinite' whose aberrations he has mistaken for the genuine and at whose doors he has laid all the blames of our blood-stained history of civilization, makes a short shrift of all the limitations Daya has carefully built around human consciousness. Man does transcend the basic limitation of his ego or point and very deeply feels his oneness with all and eternity. And civilization—arts, sciences, and literature; trade, technology and industry; cities, villages, and *tapovanas*, can be built on this vast, limitless, basic consciousness, *cit*. It is no utopia. What is blazing within each soul, what a wild flower on the road-side is manifesting, but what foolish, busy modern man fails to grasp, because of his ego-mania, will be a common property to all as it is even now in the depths of his being. Ostriches might hide their heads

in a stack of hay; but unfortunately the poor creatures have big bodies which refuse to be hidden. Behind man's finitude there lurks the infinite. How could he ignore the big fact? It is coming, it is delayed in coming but it is coming. Creation is for this.

MIRABEHN AND BHUDĀN

Mirabehn is the spiritual daughter of Mahatmaji even as Sister Nivedita was of Swami Vivekananda. The comparison has a deeper meaning than the mere characters of the personalities. The daughters have imbibed the peculiarities of the fathers more truly than any other associates and disciples of the latter. The daughters' interpretation of their fathers' views and opinions on matters pertaining to the tradition and future of India has a depth and reverence that compel consideration from people who have the welfare of the country nearest their hearts. Their love for even the dust of India is unparalleled, their dedication to her cause full and complete.

So when Sister Mira speaks something about the universally acclaimed *bhūdān* we ought to pause and analyse her opinion a little more deeply than we are wont to do and see how far we can agree with her in view of our unbiased study of the Mahatma's life and activities. The present Governor of Bombay also had to say something against the trend of the *bhūdān*. He too referred his doubts to the father of the movement and was as unsatisfied with the reply as Sister Mira. Bhaveji's scant courtesy to opinions differing from his or to persons seeking clarification of some important points regarding the movement makes it all the more obligatory to us to pay greater attention to what the Sister says.

What does Mira say about *bhūdān*? In the Jan. 8 ('56) issue of *the Hindustan Times* Mr. Homer A. Jack has put it very clearly. 'She listed five reservations about the Bhudan movement: 1. little or nothing is said about the needs of cattle and land for forests, as well as man; 2. the public is given no proper account of the collections of

land; 3. the campaign accelerates fragmentation of land holdings, from which India directly suffers; 4. much of the land donated appears to be of inferior quality; and 5. targets are not in proportion to the facts.' To the above we may cull from the same article two more points: 6. 'The land reform is a technical problem which cannot be tackled merely by all the emotion and goodwill in the world.' 7. 'For one thing, she feels that Vinoba is using religious emotionalism, especially with the poor land-holding peasants, "a thing Bapu never did".'

We cannot afford to deal exhaustively with all the seven points, though they require it. Points 2, 4, 5, and 7 are worthy of the daughter of Mahatmaji, who was so punctiliously thorough in everything. Bhūdānists do give a sort of account, which however cannot be called 'proper' in Mira's sense. As to the fourth point it is a fact in many cases and people do not like to accept such land for which a good deal of persuasion is not unoften necessary. Point 5 is of course not a serious charge. The seventh, though true and ought not to have been pressed is not anything very grave. But the other three points are really serious.

It must be admitted that the land reform is a highly technical affair involving a number of matters that need careful investigation and analysis. And the introduction of emotionalism in it has only covered the dangers, which are bound to crop up and spoil peace as soon as emotions will subside. It is not merely the acreage *per capita* or family that is vital, nor is landlessness a qualification to possess land. The proper utilization of land is of primary consideration; and that depends on the means to cultivate, knowledge of cultivation, and the willingness of the cultivator to profit by it. Emotions create a false willingness which does not last. Not all families are fit to get all kinds of land. Nor are all lands fit for production of corns. Horticulture is neither unprofitable nor unsuitable for some classes of families that cannot take to agriculture. Fodder too needs equal attention. If cattle

are not kept fit, cultivation is bound to suffer. So classification of land according to the nature and yield of production, irrigation facilities, and other factors is necessary. Similarly classification of prospective holders is obligatory. Then alone distribution becomes profitable. Even then proper supervision, aid, and guidance are to be instituted to convert land into real wealth. Mere parcelling out of land without ascertaining its cultivation value has another great defect. It unprofitably engages men who, otherwise, could have been profitably employed in some industries, thus enriching the country and raising the living standard of its nationals. What great harm has been done to the country by reckless deforestation has been vividly brought to the notice of the intelligentsia and need not be laboured here.

So far we have not heard of any proposal to employ tractors etc. It seems the Bhūdānists are against mechanization of cultivation. They are surely in favour of the employment of scientific methods for procuring better seeds and manure. All these, no doubt, increase the wealth of the country to some extent, but would not make land as profitable as industries. And this will create a dangerous tendency in man to go for the more profitable professions to the neglect of the more vital food-production. Any land reform must guard, from the very start, against this. To attract men land must be made as profitable as industries, and this cannot be achieved without mechanization. It is foolish to entertain a sort of horror for the employment of modern machines.

But the mechanization of cultivation will go against the distribution of land, for it requires vast fields to be economical. Will that not go against the Sarvodaya ideal, the welfare of all? Surely it will, if cultivation be left in private hands. If the State take it up how will distribution be effected, on what standard will the quota be fixed? Welfare states, if they are not based on village communes, are sure, in the long run, to be oppressive and authoritarian. Hence we must first have a clear idea of what kind of society we are going to build and then effect reforms in land and industries. If

we are afraid of establishing village communes we cannot possibly go for mechanization and therefore leave cultivation unprofitable and neglected, to the ultimate ruin of the nation. Big farm estates are going to be established and they will yield huge profits to the State. There are, and will still be more, State-owned big and middle-sized industries. The State is thus going to be a giant capitalist that is sure to swallow up other capitalists; and being a tool in the hands of the biggest political party it will tyrannize over the country in the same manner as the present-day totalitarian States do. We must beware of this danger which is almost imminent. The only remedy against this horrible development is the establishment of village communes based on morality and spirituality. This is the true *Sarvodaya Samāja*.

LET CONGRESS DECLARE

How to pacify labour unrest—the unrest that is impeding the country's progress, dragging it down, and preparing it for a ruinous revolution? Let the Congress declare that at the end of the Five Year Plan period the labour will have equal right with the capital in the management of industries and in the distribution of their fruits; and that during the period there will be increasing participation of labour in all the spheres at a definite accelerated rate.

This declaration is overdue. In reality the Congress is morally committed to it. By the declaration of the 'socialistic pattern of society' as the ideal the way has been laid and the Congress need not be afraid of treading it. On the contrary it will regain the prestige it might have lost by its unwise handling of the States reorganization affair.

Industrialization of a country becomes unreal if the labour remain dissatisfied and unenlightened. Their education and contentment again should go together. Nothing gives more encouragement and incentive to a group of people than a judicious devolution of power to it. Nothing is more educative than learning by practice. Responsibility awakens capacity. If the nation is to progress industrially its

teeming millions, the labour, must feel that it is their responsibility. This feeling will evoke their latent forces and make them worthy of greater responsibility. In them lies the nation's energy whose release is imperative; and sharing of responsibility is the most effective way to this release.

The starting of new plants and factories and the expansions of old ones are no doubt giving them employment, fetching more money to their pockets, which in turn will bring more amenities to them. But their status will not be changed, their slaving will not cease, the glow of human intelligence on their faces will be as absent as ever. These giant plants with their complicated machinery and fine productions will have no more value to them than mere wage-earning, will rouse little curiosity to use their intelligence to study and understand the establishment beyond what are required for their allotted duties. In the midst of tremendous activities, themselves working hard, they will have the look and attitude of aliens, as if nothing belongs to them save the wage in lieu of labour. The possessive words like 'mine', 'ours' have a magic power of unlocking the flood-gates of energy of people who have not ceased to consider themselves individuals.

Of all countries of the capitalist economy U.S.A. has considerable success in keeping labour fairly satisfied. But how many checks and props are there to attain it? And what is the fun in keeping people divided into rival groups breeding distrust? Even in that country there are mills and factories owned by the workers.* And the experiment was immensely successful even when they had to keep paid managers for lack of technical knowledge and sufficient organizing capacity among themselves. It is of course not ideal, though they succeeded in eliminating class distinction and directing energies, saved from strikes and bickerings, to profitable purposes. The joy of possessing and running the plants is there.

The U.S.S.R. has gone to the other extreme. As yet there is no sense of possession in the

* *Reader's Digest*—Jan., '56 : 'Rediscovery of America' est. pp. 74-6.

workers, joy is smothered by excessive labour and too much goading from above. The experiment, however, is not over and circumstances are extremely unfavourable; yet the direction is dangerous. When people from below are trained and educated and become conscious of their power, and the immense present distinction in personality between the leaders and the led is naturally obliterated the workers will automatically find themselves in possession of power, not only of this or that plant but of the whole country. In the Capitalist countries, if the workers be patient, capture of governmental power by them, as in recent England, will do the trick without bringing in economic dislocation and lowering the general standard of living. There is an innate tendency in man to live in peace. He cannot go on eternally distrusting others and keeping himself alert against mischiefs from them. Hence divisions are bound to go, they are actually going in all countries if one but look a little deeper.

India in her planning period, must observe this tendency and profit by it. Almost daily is she experiencing the evil effects of strikes and lock-outs. The enemies of the country and the rivals of the Congress, the mischief-making leftists, are spoiling the workers and hampering the progress of the country with a fiendish glee of perversity. Demand for ever higher wages, quite disproportionate to the capacity of the industries, is increasing every day. It is affecting both the private and the public sectors. And when the State is expanding its economic spheres in new fields, is starting bigger plants and factories, it is going headlong to a terrible crash, if it allows the labour discontent to assume ominous magnitude. Anti-labour legislation will aggravate the danger. Suppression is not the remedy. In the political field the State has burnt its fingers recently.

So the only alternative left for the State is to satisfy . . . labour, to give them their due by declaring that all wealth and amenities belong to the people, that all wealth-producing instruments, agricultural and industrial, are theirs by

right, that they will have their full right of ownership, management, and distribution of profits at the end of the Second Five Year Plan period and that in the mean time they will be given all facilities to learn all the techniques of management of the plants as well as the establishments.

This will blunt the mischief-making edge of the do-nothing, talk-much communists and socialists, who are exploiting this one sentiment

of the workers, viz. that they have no say, no control, over the machinery that produces all the wealth of the country though it is they who run them all. The Congress and the government will immortalize themselves in the history of the nation by this declaration and its scrupulous effectuation. The enthusiasm it will release will change the face of the country and will undoubtedly make up the money deficiency of the Plan.

REVIEWS AND NOTICES

MAN ANSWERS DEATH.—AN ANTHOLOGY OF POETRY. Edited by Corliss Lamont. Second and Enlarged Edition, 1952. Philosophical Library, New York. Pages xvi+330. Price \$ 4.50.

Dr. Lamont is well known as the Author of *Humanism as a Philosophy* and *The Illusion of Immortality*. He has collected therein a good deal of material to show that personal immortality is a fiction of the brain and that there is no soul apart from the body. This doctrine is linked with the higher hedonism. And in the volume under consideration Dr. Lamont seeks to show that his views are already expressed in a more delightful manner by the poets of all climes and times. He has collected nearly 360 poems from about 230 poets, and these poems are divided into thirteen sections. Each section carries a significant title, which is itself a line or a phrase from one or the other poet.

What the poets say about mortality is specially significant since the poetic utterance is born out of an immediate experience and awakening. The poets appear in this volume as endorsing the broad outline of that Humanism which Dr. Lamont advocates. Here death is considered to be the end of the individual conscious personality; and the supreme goal of human life is the happiness and progress of mankind on this solid earth. Whatever may be the truth of this interpretation, Dr. Lamont has succeeded in presenting many beautiful poems in a concise volume.

Each section carries a brief prefatory note by the editor. 'If a man die, shall he live again?' asks Job. That this is an eternally recurring question, is admitted by Dr. Lamont though he does not give us Job's own answer. The second section is entitled 'When Death is, we are not'—

a passage from Epicurus. The third is called 'All men are mortal; and here we find the democratic nature of death. These forty-four pages do clearly tell us that the poets never recognized personal immortality; and those of us who advocate immortality do not speak of the immortality for the bodily self. We, therefore, have no objection in accepting so much. But this does not prove that the soul is a fiction or that the spiritual reality is not.

Death does not mean the loss of consciousness, though Dr. Lamont says so in the fourth section. Consciousness is not a property or quality of any substance. It is itself the subject of all experience and death represents only a stage or a phase in the stream of consciousness. It is something akin to sleep; and sleep has not been the subject of any epistemological or metaphysical enquiry in the West so far. The instruments through which consciousness appears to function are no longer active in sleep and in death. And this shows that there can be no bodily or personal survival. But there can be the survival of the spirit; and the poets have always intuited the immortality of the self. But Dr. Lamont has not given such passages since they run contrary to his basic contention.

When we advocate immortality, we do not mean the immortality or fame; and some of the poems are so abridged that they lend colour to Dr. Lamont's interpretation. Yet in the fifth section we read Shelley's lines—

'The One remains, the many change and pass; Heaven's light forever shines, Earth's shadows fly; Life, like a dome of many-coloured glass, Stains the white radiance of Eternity, Until Death tramples it to fragments.'

Here is the best statement for Immortality. The Real is the Absolute; and the many are its ap-

pearances, since they are conditioned by certain media. Death refers to the dissolution of the media and not to the content of the finite centre of experience. The immortality which is the birth-right of the soul is not temporal. From the fifth section onwards we find that Dr. Lamont interprets Immortality as existence in a quantitatively endless time. This is a false interpretation. Time is the appearance or shadow of Eternity. It has its value and significance only in the context of the Eternal. It is one of the conditioning media. This meaning we do get even from the mystical utterances of great poets; and such poems are eschewed from this volume, though they creep in now and then. Thus Donne writes:

'One short sleep past, we wake eternally,
And Death shall be no more: Death thou
shalt die!'

Immortality is that state of the soul where there is death for Death itself; that is, it is beyond change, though change is within it. As Emily Bronte says, 'Thou Art Being and Breath, And what Thou art may never be destroyed.' It is such a conception that has given rise to the profound optimism of Browning in his 'Prospice'. And Rupert Brooke speaks of the soul as becoming 'a pulse in the eternal mind' when all the evil is 'shed away'; while Tennyson hopes 'to see his Pilot face to face when he has crossed the bar'. When this truth dawns on the mind, finite life appears to be a tale 'full of sound and fury, signifying nothing'. Most of the poems in the eighth and ninth sections really go to establish the immortality of the soul and plead for a true spiritual humanism.

All moral idealism has its roots in a spiritual humanism. Any other source would render the moral ideal subjective and insular. And it is the intimate contact with the immortal Spirit here and now that made the mystics proclaim the value of a temporal bodily life. The most effective answer to death is a truly spiritual existence here and now. In the last section, Dr. Lamont presents some beautiful lines from *Childe Harold's Pilgrimage*; and they provide an answer to death—

'I live not in myself, but I become
Portion of that around me; and to me
High mountains are a feeling, but the hum
Of human cities torture: I can see
Nothing to loathe in nature, save to be
A link reluctant in a fleshly chain,
Class'd among creatures, when the soul can flee,
And with the sky, the peak, the heaving plain
Of ocean, or the stars, mingle, and not in vain.'

Such a spiritual existence alone is the 'free, abundant and happy existence for all mankind now and in the ages to come'.

P. S. SASTRI.

MUKTIDĀTĀ (JISHU KHRISTER JIVANĪ). *Translated by Amal Kumar Bandopadhyaya and P. Fallon, S.J. Published by Bangiya Catholic Sahitya Samiti. Price Paper Bound Re. 1/2/- and Board Bound Re. 1/8/- only.*

Muktidātā, as the authors write in the Preface, is a translation of the selected chapters of the Four Gospels, where the life of Jesus and his message have been recorded more clearly and vividly and without repetitions. It is no mean credit to the translators that nowhere does the reader feel dull and uninteresting. The language is good, the style easy and lucid. Any Bengali can go through the book with lively interest.

There are many translations of the Bible in Bengali; but not one of them is readable. They are written in ludicrous anglicized Bengali, which scare away readers. The book under review is a welcome exception. We have no hesitation to say that the beautiful language of the book will attract readers and give them a correct idea of the sweet and sublime life and message of the great Saviour, who stood for truth, peace, and love for the regeneration of mankind and sacrificed his life on the cross at the hands of bigots, fanatics and hypocrites—a fact which should bury fanaticism and hypocrisy so deep that they may not rear their ugly heads again. The saviour's last words, 'Father, forgive them, they know not what they do', show his unbounded love and sympathy for misguided humanity. At present the so-called civilized followers of Christ have forgotten the high ideal of truth, renunciation, and spiritual brotherhood of mankind and have brought untold miseries and unhappiness to humanity. It is time that the West should follow the great message of Jesus Christ: 'The life is more than meat and the body is more than raiment.'

KUMUD SEN.

HOLY MOTHER SRI SARADA DEVI. BY SWAMI GAMBHIRANANDA. *Sri Ramakrishna Math, Mylapore, Madras-4. 1955. Pp. viii 540. Price: Board Rs 7/- Cloth Rs 9/-.*

The Birth Centenary of Sri Sarada Devi, divine consort of Sri Ramakrishna, known to devotees as the Holy Mother, was celebrated in 1953-54 the country over. As a part of the programme the Central Committee of the Celebration resolved to publish an exhaustive and authoritative life of the Mother. The present volume is the fruit of these efforts. Though the same publishers had brought out a life of Sarada Devi in 1940, this new book eminently stands out as a fit commemoration for the Birth Centenary, and in its added matter and

thoroughness of treatment fully justifies the new publication.

The author seems to have spared no pains in gathering the least bit of information, anecdote, or treasured thought, that is relevant to the right exposition of this unique life of a saint, who was at once, and that to an astonishingly intense degree, both divine and human, godly and motherly. This is what makes this task particularly formidable. 'The life of the Mother is woven with the warp and woof of various complicated domestic problems; and the events there are full of tears, troubles, and vexations, even from the worldly point of view' (p. 192). And her life at the same time is a fountain of tremendous spiritual power that transforms lives and lifts aspiring souls to dizzy heights of realization. This simultaneity defies all attempts at synthesis or analysis and yet rightly does the author observe: 'Still through our prismatic mind we try to understand Sarada Devi as the mother, the guru, or the Deity. But. . . all the three aspects are inalienably blended in her. . .' (p. 325).

By bringing together incidents from various sources pertaining to different periods, illustrative of each of these aspects, the author has expounded them in a telling manner; and when we have got a glimpse of the Mother's immense love, pure and simple motherly love, we no more require those rare and private instances—her divinity is revealed.

Swami Vivekananda prepared the field to sow the seeds that Sri Ramakrishna had given. But when the seeds sprouted it was for Sri Sarada Devi to take care of them, water them with inspiring waters of love, till the roots took firm hold in the national soil. Her ministrations therefore had to be a long one during which she consolidated the Order founded in the name of Ramakrishna. But this was only one side of her universal mission, which she herself clearly stated in answering a query thus: 'My boy, you must be aware that the Master looked upon all in the world as Mother. He left me behind for demonstrating that motherhood to the world' (p. 120).

NEWS AND REPORTS

SRI RAMAKRISHNA ASHRAMA, THE VILANGANS, TRICHUR REPORT FOR 1953-1954

The Ashrama, started in 1924, has at present the following main departments of activities:

1. Gurukul and orphanage for boys
2. Gurukul and orphanage for girls
3. Vidyamandira or High School with Primary and Secondary sections
4. Industrial School
5. Harijan welfare work
6. Charitable Dispensary
7. Poor and Destitute Relief
8. Rural Reconstruction Activities
9. Religious Activities
10. Free Reading Room and Library at Punkunnam
11. Crèche for children of working mothers.

The Gurukul and Orphanage has two sections, one for boys and the other for girls, each with its own home run separately under the immediate supervision of the monastic workers and teachers of the Vidyamandira who live with them. The Gurukul had the following strength on 31-12-'54: Boys—paying 22, orphans 13; Girls—paying 11, orphans 7. Regular religious classes were held for the inmates and they perform their daily worship, bhajana, and *Gītā*-chanting in the temples attached to each section. The general health and conduct of the pupils were satisfactory, being re-

gulated by a daily routine of work, worship, and study.

The Vidyamandira provides academic education for the Travancore-Cochin S.S.L.C. and has three departments, Primary, Lower Secondary, and Upper Secondary. The strength of the school in 1954 was 890.

The Industrial School is intended to provide vocational training for pupils who have no opportunity for literary career. Weaving, spinning, needle-work, embroidery, crochet, etc. are taught here. There are three teachers and thirty-nine trainees.

In addition to the Harijan welfare work of the Ashrama there are two more welfare centres in the near-by colonies. A full-time worker was in charge of one centre. A class is conducted for the adults. Daily milk distribution and medical service were also undertaken.

The charitable dispensary, opened in 1946, is of service to a dozen villages around. In 1954 a total of 14898 of out-patients and 39 in-patients were treated. Rs. 4820-2-0 were spent during the years under report to provide relief to the poor and destitute. Also, 10800 lb. of rice and 3455 lb.

of milk were distributed to poor and needy children and mothers.

In 1953 the Government gave a grant of Rs. 500/- and in 1954 Rs. 1000/- for rural reconstruction activities, which consist of: 1. Seed-multiplication and distribution 2. Bee-keeping 3. Soap-making 4. Pine-apple cultivation etc.

Regular discourses on Vedānta were conducted by the President for the inmates of the Ashrama. *Gītā* classes were conducted for the Gurukul pupils on Sundays. Bhajana and religious discourses were held for the Hindu prisoners at the Central Jail on all Sundays. In the library hall at Punkunnam weekly discourses were given on all Saturdays, and in the School hall on all Sundays for the public.

The crèche for children, opened on 16-12-'54, started with ten children and the number rose to twenty-six. The children are received in the morning, bathed, fed, and supplied with toys and fresh clothes.

Urgent needs:

- | | | | |
|--|-------------|----------|-------------------|
| 1. Permanent residential quarters for Gurukul boys | ... | ... | Rs. 47,000/- |
| 2. Industrial school building | ... | ... | Rs. 15,000/- |
| 3. Ashrama staff-quarters | Rs. 8,000/- | | |
| 4. Extension of school buildings | ... | ... | Rs. 25,000/- |
| 5. Equipments for the Laboratory | ... | ... | Rs. 2,000/- |
| 6. Compound-wall for Balika Gurukul | ... | ... | Rs. 6,000/- |
| 7. Maintenance of orphans | Rs. 6,000/- | per year | |
| 8. Maintenance of Dispensary | ... | ... | Rs. 2,000/- |
| 9. Sick and destitute relief | ... | ... | Rs. 2,000/- |
| 10. Children's crèche | ... | ... | Rs. 2,500/- |

We appeal to the sympathetic and generous public to contribute their mite to carry on the work.

THE RAMAKRISHNA MATH DAIRY, BELUR MATH. ANNUAL REPORT FOR 1954.

This unit aims at supplying economically pure and fresh milk and milk products to the Belur Math for Thakur Seva and for meeting the needs of patients, invalids and its other inmates besides developing itself into a model domestic dairy, which may serve as an impetus for others to take up the work of cow-keeping for domestic purposes.

It attracts visitors and attends to queries from outside. In course of the year under review it has furnished the Mission centres at Belgharia and Ranchi with schemes to start dairy units and has improved the existing unit at the Mission Boy's Home, Rahara.

This is the third year of the dairy in its new set up. During the year under review the progress of the dairy has been kept up. As a result of planned breeding, a more uniform milk supply has been obtained and the total production during the year rose from 17,122 to 20,145 seers. The average cost of milk production fell from Re 1/- to As 14. per seer. The economic status of the dairy improved despite the reduced price of milk, raising the surplus from Rs 5,082/- to Rs 5,489/-. A buffalo and a butter churn have been added to the dairy. About an acre of Napier grass has been planted to provide green fodder throughout the year. The general health of the livestock kept up a high standard during the year.

The livestock position on 31 December 1954 stood as follows: Studbull-1. Milch Cows-13. Young Stock-10 (heifers). Sucklings-6 cow calves and 6 bull calves. Total-36.

Experimental work with hormones has been continued this year also, yielding significant results. The continued work on the 'let down' factor also gave encouraging results.

The management express their deep sense of gratitude to all those contributors, friends and sympathizers who have enabled it to bring the dairy to its present stature. Particular mention must be made of the Express Dairy and superintendent Sri H. S. Vaidya, the Bengal Veterinary College, Belgachia and the Bengal Immunity Co. Ltd.

Erratum :

March issue p. 118, left column, line 26 for 'and in that super normal condition picked up' read 'and from side to side with the rhythm of his'.