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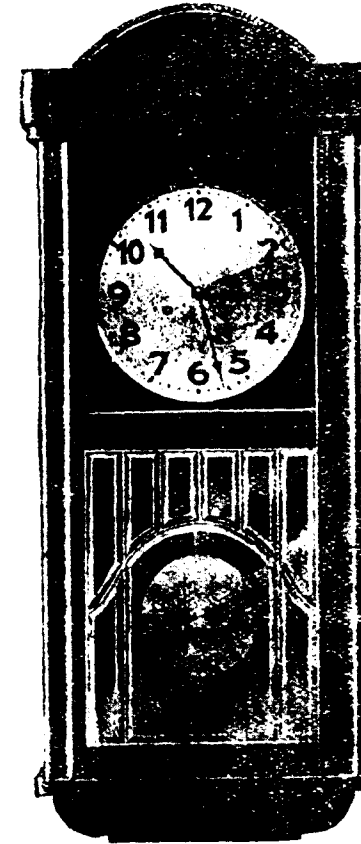
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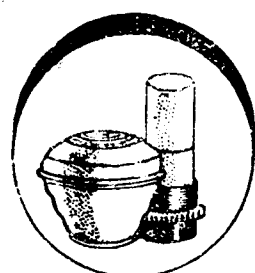
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The Scholar

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Abode of Light.

Address to the disciples.

By NICHOLAS ROERICH

“**A**NGEL—the blessed silence”. Who did not exult by this flaming mystery in the Image of a fiery Angel? Who was not imbued by the all penetrating message of this ever-awaited and never expected guest? He is silent as the heart which has attained. He is the keeper of the eternal beauty of spirit. The beauty of the eternally silent and merciful spirit. He guards and blesses.

The old Christian book—Mirror—tells: “The Angel is that impalpable, the fiery and flame-bearing”.—“That, not in need of word for expression, nor ear for hearing. Without word, nor hearing, the Angels convey to each other the wise understanding. “In dream-like body clads the Angel for the manifestation to people”.

In silence was manifested that vision. Translucent became all objects. And luminously radiated the Image of the Great Guest And his lips remained silent and he crossed his hands and from each hair streamed light. And fathomlessly, piercingly were glowing his eyes.

With care brought the Flaming One the message of the renovated and blessed world. Mysteriously he ordained the sign of Bliss. Daringly he reminded of the Never-expressable. Untiringly at the hours of day and night he awakens the heart of humanity. He ordains the victory of spirit. And all will cognize and accept it with the language of their heart.

Who then embodied the image of the Angel—the blessed silence? From the Northern Sea came this Image. Not only from the midnight sea came this mystery. The veiled image of the Messenger of the East is revealed in it. Within it is also the mystery of the Cross. The very Hand and thought which created the Image of Sophia the Almighty's Wisdom, manifested the Angel of Silence. Flaming are the wings of the ever-striving Sophia—the Wisdom, of the same flame are the wings of the Angel—the blessed Silence. Fiery are the steeds of the chariot

of Elias. And the fiery baptism preordained by the Apostles. In all the very same fire! Agni Omniscience and that of Ascension. All penetrating, where human word is superfluous.

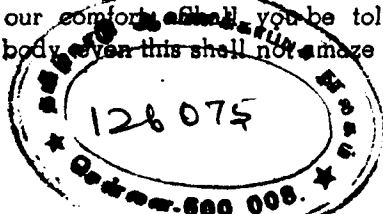
Sparks of the dynamo imbue the space. In tension they flourish in spirals of ascension and glow like a tree with its branches and fiery leaves. The Logos of thought tensifies the prana and in tremor humbles the human being before the radiance of the command of lightning. The fire of Kundalini kindles (flashes). The wheels of Isakial turn. The Chakras of India are rotating. Austere is the eye of Kapila. Where is the limit of radiance? Where is the measure of Might? But invisible became light and the sound drowned.

No glimmer, even the fragrance of prana disseminates. This is the highest tension. Inaccessible to the eye, and inaudible to the ear. Only the heart knows that silence calls and that the Chalice is over-filled. At first lightning and thunder and whirlwind and tremor and only after in silence the Voice untold of Agni Yoga says: "The first call is thunderlike, but the last is accomplished in silence". At first a flaming Messenger and after the purest Sophia, the Wisdom.....

It is said: "Bliss is a shy bird"; impetuous are the wings of Sophia. Woe to the one who did not perceive, woe to the one who did not comprehend; woe to the one who rejected. The flaming wing, which through Bliss became manifested, why shall it appear again to the timid or cruel eye?

But how many fires are already apparent even to the un-experienced eye. Humanity dreams about the Abodes of Light. It dreams in silence. Amidst darkness, confessing to itself in daringness. Even at night humanity believes but at day time it does not profess. Although aware of the law: "I have faith and profess," Oh, they themselves know that faith without deeds is but a phantom. Only abstraction! But bliss is attraction and affirmation. Else, what for all misty sighs? Otherwise what for the Science itself, if the spirit does not dare for application. Nicodem in the night is but the symbol of faith without results. Only a spark without flame or warmth.

Ghastly is the decay. Unbearable is the frigidness of ignorance. Inadmissible it is for its harm, for its contagion, for its destruction of the very foundation. Many a time the frightened Bliss-bird fluttered with its white wings, against the closed windows, but we are afraid of everything that infringes our ignorance and we hope for handmade bolts. Even when the eye sees, we call it an incident. When the ear even hears, we say coincidence. For us even the X-ray and the qualities of radium are but something, and electricity is a lantern for our comfort. When you are told that thought alters the weight of a body, even this shall not move the mechanics of civilization.



Unusually increases the irregularity of the blood circulation and the detrimental blood pressure. The last form of influenza burns the lungs like lung pest. The throat is flaming. Asthma ravages. Meningitis increases and the incomprehensible heart symptoms are growing. But to us these signs are only fashionable diseases, not deserving any special attention. We already hear about the over-satiation of the space by radio waves, about poisoning through gasoline, about the symptoms of over-electrification. But discomforting it is to think about the future and the fate of a golf ball is equalized to the fate of the small ball of the planet. We fear to address ourselves like the wise Queen Hatshepsut to those: "who will live in the years to come, who will develop their hearts and will look into the future". But even if the frightening conception "the future" shall be pronounced with such fossilized ideas that the way to it shall be at once transformed into a subterranean dungeon.

However the first condition of knowledge is not to hamper by methods of study. One should not insist upon standardized methods. The true knowledge is attained by inner accumulation, by daringness. The approaches to the one knowledge are so manifold. The description of such calls and milestones of life would make a most needed and uplifting book. Not to insist, not to deprive, not to subdue by conventionalities, but one should constantly remind about light, about fires of space, about high energies, about the predestined victories. All facts not entered into the elementary school books should be collected. Such facts should be strung with full honesty, without any self-conceit and disdain, nor hypocrisy, for behind it hides fear, alias ignorance. Never can it be known, whence the useful seed shall come. The physicist, biochemist, botanist, physician priest or historian or philosopher or a Tibetan Lama, or Brahmin-pandit, or rabbi-cabbalist, or confucian or an old medicine-woman or finally a fellowtraveller whose name was not asked with no reason. Who shall bring the best? In every life there is so much remarkably inspiring, unusual. Only to remember! Amidst reminders sparkle so many of the best only temporarily obscured stars. Thus, once more not renouncing our daily labor, we come closer not to the forbiddances, but to the possibilities which illumine the life. Just it is not our task to insist in order not to force. For nothing is attained by forcing. But I repeat—it is necessary to remind about the possible joys. The names of these spiritual joys are inexpressable in the language of the material world.

The Saint Isaak Siryn ordains: The hope for rest at all times urged people to forget the great".—He also says: "Who is not aware that even birds approach nets in the hope of rest". Happy are those who realizing the Infinity, love the everyday's labour". After the

holy scriptures let us also remember the last book of Prof. A. S. Eddington "Stars and Atoms". Speaking of the non-earthly condition of other stars, the professor points out: "or it would be more accurate to say, the reason why it should not, is earthly and does not apply to the stars". Even not very long ago people tried to ascribe earthly conditions to all far-off worlds. Unprejudice is needed. The creative flame is so needed. The bonfire summons the travellers in the desert. Likewise, the call of reminder is knocking and reaches under all garments that heart which is ready. Milestones are manifold. The calls are unexpected. Untiring vigilance and thoughtful attention shall be the keys to the sealed gates. There where all-embracingness honesty of study and veneration of the blessed Hierarchy are ordained there is no place for negation.

Nonetheless into the life of science enters the non-prejudice. With difficulties, under scorn, but already in various countries those fearless souls strive to the predestined synthesis. Perhaps soon shall the congresses of these creative workers be possible. Already now are being constructed centers, where without fear, without being condemned by ignorance or jealousy one can interchange the points of view in full confidence. Let us then gather with all care these multicolored flowers of the great garden of culture, remembering that "I shall not reveal the mystery to the enemies, nor shall I give the Juda's kiss". Without the coldness of condemnation, without repulsive ignorance, shall we open the door of welcome to each seed of Truth.

We turn the flaming ecstasy of lofty spirits into Hysteria Magna with high temperature. Vishudga—the center of the throat is for many only a hysterical globe. The fires of Saint Theresa, Clara, Radegunda; the hearty warmth of the Fathers, of merciful love; Tummo of the high Tibetan lamas; or the walking upon fire in India—a custom existing even to-day (the Agni-Diku—the throne of fire was likewise in India, where are the thousand summits of Maha-Meru). All this is for many either an abnormal rising of temperature or—the loss of sensitiveness. Even the difference in weight of a potato before dissolution and the loss in weight at the summarizing of its particles does not impel to ponder upon special energies which were neglected. However each sincere chemist will admit that at any reaction some untold of condition is participating—perhaps the special qualities of the experimentator himself. The presence of a certain personality in the laboratory of Sir Jagadis Bose prevented the death of plants. But Sir Jagadis being of great scholar, he at once noted this fact. Few are those who pay attention to the influence of human nature upon plants. Not many are those who are so refined as to accept a fact as it stands and not as prompted by prejudice, superstition, selfishness and self-conceit. Verily, rare are such great self-sacrificing

scientists, such as Millikan, Michelson, Einstein, Raman, Marconi who untiringly carry the torch of enlightenment and betterment of life.

The light-bearingness (Tejasi) of the manas is the same reality as the radiant emanation created at the tention of thought of high quality. The masters of the Christian iconography, as well as the Buddhist-artists, expressed the radiant emanations with great knowledge. Studying these images you will find an evident exposure of the crystallization of light. This reality of the value of thought, value of light is time to study and to apply. It is time to realize that while we pronounce the great conception of Bliss, we do not fall into abstraction, but we affirm high reality.

Time has come for valuation of the rays and energies being discovered. Ahead of us for decades are conscious experiments of the consequences of radium, X-Rays and that complex of energies which tensifies the atmosphere of the planet. Without denial one must start laboratories, just for untiring decades long experiments. There also will be studied psychic energy, physiology of the spirit and thought and light-bearingness and life-givers and life-preservers. A vast creative field, and in this duration of researches shall be manifested the fearlessness before Infinity.

Fire and Light. The entire progress of humanity is concentrated upon this all-penetrating and omnipresent element. If evoked it will be realized and lawfully applied or it shall burn the consequences of ignorance. In this search for the synthesis of knowledge once more the excrescences of the East and West, North and South shall be erased. Everywhere shall we find the very same "subtle pain of the cognizing heart", "the very same attainment by innermost heart exertion", the "same exaltation by spirit". And together with the Apostle we shall say, "it is better to tell five words from the innermost heart, than a quantity of words with the tongue". Let us not leave the real values in abstraction, but let us undelayingly apply them without prejudice. The transferring of reality into abstraction is one of the most deplorable crimes against culture. There are many who still do not distinguish between civilization and culture, and thus they are sending the values of culture into the misty unattainableness. How much already of the predestined is rejected by fear and hypocrisy. But sooner or later one has to be cured from fear; it is necessary to liberate that enormous mass of energy usually wasted on fear, irritation, lie and treason. Let us hasten to fix on a film our radiant emanations—thus we shall obtain the true passport of spirit. Agni-Yoga says: "The darkness shrieks deafening in its usualness. Darkness cannot withstand the daring of light"

Saint Theresa, St. Francis of Assisi, Saint Jean de la Croix levitated in ecstasy to the ceiling in the cells. Somebody will say that

altogether it is impossible. And what if even now there are witnesses of levitation and changing of the weight? The Flaming one took part in the Service with Saint Sergius, such is the tradition. From the flaming Chalice Saint Sergius took Communion. In the great Fire we realized the invisible Truth. The uplifted consciousness was illumined by tongues of flame. During the prayers of St. Francis of Assisi the monastery was so glowing, that the travellers rose, thinking: "is it not the dawn?". The radiance was glowing above the monastery when Saint Clara prayed. Once the light became so luminous that the peasants came running, thinking: "Is there not a fire?".

There are many traditions, but here is a simple story about the Pecherski Monastery in Pskov:

"Our monastery is an unusual one. In a dark night, look from afar at the monastery. Around is impenetrable darkness, but above the monastery light shineth. Many a time I saw it myself. But in the monastery there burn only two kerosine lanterns and two oil lamps in front of the icons. This is all of the lighting. No, this is a special light over the monastery".

Likewise came running the people at a fire in the Himalayas and in the same way instead of flames of destruction they found an inexpressable radiance. Likewise stood the mountains crowned by blue leaves of the fiery Lotus. Like in the Bible was kindled the unsinging fire. Many fiery signs appeared. A special manifestation of electricity. And what is electricity, but this again was not told.

During the last earthquake in Italy many people have seen the whole sky in flaming tongues. Over England a fiery cross was seen. Is it but superstition? Or somebody saw that which in other cases passed unnoticed? Try to test the attentiveness of people and you will be shocked as to how scarce are those, who know how to apply their vigilance and movability. Even the power of thought, the mighty magnet is shamefully neglected. Smile, smile, but just the same you do not try to think precisely.

Truly, boxing, and golf, and cricket and baseball do not require the power of thought. The races likewise are not quite for the thinking. One can invent still more occupations which will justify the neglect of thought, but just the same one will have sometimes to turn back to the creativeness of thought. Therefore even small experiments of attention shall not be superfluous. Verily, in schools one ought to establish special courses of developing the attention and thought. Even rarely somebody is able to dictate two letters at once, write with both hands or to control two conversations simultaneously. Often even a clear image of an object cannot be retained and even a simple interior cannot be described. For some even all foreigners look alike. But even a slight attentiveness could be a great help in life. Amidst

the hygiene of thought we can notice some which by the average is called phenomena. Whereas they are a simple manifestation of the law. Thus in the honest study once more the despair of denial will be replaced by a glorious possibility.

Anyhow we cannot avoid the era of Fire. Hence it is better to value and to master this treasure. Scepticism is advisable when it stands to reason, but as a doubt of ignorance it will be destructive. However the entire world is strikingly divided now into builders and destroyers. With whom shall we side? We heard repeatedly of many luminous radiations, but nonetheless we hearken with sneering about human and animal auras. Even if a photographic film shall fix them we shall rather hint at a defect of the film, than to admit the well known ancient law.

When we recollect the strange experiment of Kelly, we will prefer to qualify him as a charlatan, than to think about the specific quality of his nature. The apparatus invented by him worked in his presence but refused to act in hands of others. Why then does a machine tire in some hands more than in others? Each experienced engineer noticed this. Why does the fatigue of a horse depend upon the rider? Why does the quality of a hand shorten the life of flowers? We go round the psychic energy. We are aware that alike the ancient Militia Crucifera Evangelica gathered around the symbol of the Cross, we have to gather around the sacred conception of Culture.

Complicated but beautiful is our Era. When in new combinations are shining new manycolored stars. Experienced fathers advise "about the wondrous exertion in the innermost of the heart." "We have ceaselessly to rotate in our heart the name of the Lord, like lightning whirls in the space before rain. This is known well to the experienced one in the spiritual fights. This inner battle has to be carried out like a real war".

"But when by the sun of Truth the sensual desires will be dispersed, then are usually born in the heart luminous and starlike aspirations."

In another place of ancient Teachings it is said: "The one who affirmed himself in full consciousness, his pure heart is transformed into a mental sky with his own sun, moon and stars. Such pure heart becomes a receptacle of the inconceivable God through the mysterious vision and exaltation of mind".

Further the Fathers of mercifulness teach: "Sit down or better stand in a semilit corner in silence in a prayer-like position. Do not relax, transfer the mind into the heart. Guard thy attention and do not accept into thy mind neither good nor bad thought, keep calm patience. Keep reasonable moderation."

"In order to help this labor the holy Fathers pointed out certain means calling them art and even the art of the arts. This natural art entering into the heart by means of breathing helps much the exaltation of thoughts". Continuing the advices for this special pranayama the holy Father continues: "The breathing through the lungs conducts the air to the heart. • Thus sit down and concentrating the mind lead it this way by breathing inward, force it together with the inhaled air to penetrate into the very heart and keep it there not permitting it to leave, as much as it would want to. Keeping it there do not leave it idle but give it sacred words. Try to get accustomed to this inner concentration and watch that thy mind should not so soon leave, for at first it will be under depression, then it will be joyous and happy to dwell there and it will itself want to remain there. Shalt thou succeed to penetrate into the heart by the means I pointed out to thee, abide by this exertion for ever. It shall teach thee that which thou never hast conceived".

"Thus it is necessary to find an experienced preceptor (Guru). Saint Gregory Sinaite says: An active and hearty intelligent prayer is done thus: sit down on a low chair, half a foot high, transfer the mind from the head to the heart and keep it there and from there invoke hearty intelligently: Lord Jesus Christ, have mercy!"

"Know that all such special positions of the body are prescribed and are needed until in the heart shall be inrooted the pure and concentrated prayer. And when through the Bliss of the Lord thou shalt attain this, then leaving aside many special exertions, thou wilt be united without words with the Lord, in pure and concentrated hearty prayer, no more needing the special arrangements. Besides do not forget that when at times thou shalt be inspired for a voluntary pure prayer by no means shalt thou destroy it by the usual prayer precepts. Cast aside these precepts and as far as thy inner forces reach, try to adhere to the Lord and He will enlighten thy heart in the spiritual attainment".

"Even in the deep sleep the fragrance of prayer will ascend from the heart without effort. Shall the inner voice become silent during the sleep, but within the sacred service shall ceaselessly act. For only this sacred glaive being ceaselessly rotated in the heart liberated from any other image can force the enemy to retreat and destroy them and singe them as fire does to straw".

Endlessly one can quote from the Holy Fathers of the Church and from covenants of the hermits their rules and one feels how these rules are created for life and applied in reality. Again speaks an experienced voice: "When spiritual gifts are realized, then under constant bliss one becomes radiant and becomes unwavering from the contemplation of the spiritual treasures. Such one is freed from everything earthly, but for ever is liberated from death to the eternal life.

Inexpressible in words is the radiance of the Divine Beauty. Neither can the word express it, nor can the ear contain it. Shalt thou even compare it with the glory of dawn, the luminosity of moon, the light of the sun—all this is unequal to this divine glory. All this is poor in front of the true Light. As the deepest night or the gloomiest darkness before the purest light".

Thus can speak only he who experienced what is the "spiritual man of the heart"—"a light which even in the darkness shineth and is inextinguishable by darkness".

When Makary, the Egyptian, wrote the following, he depicted not abstract symbols but vital realization: "Those who are the sons of Light and the sons of Service in the Holy Spirit, those shall learn nothing from men for they are inspired by Divine Wisdom. For Bliss itself inscribes in their hearts the laws of spirit. They do not have to be persuaded by writings, written in ink but upon the tablets of the heart the divine Bliss inscribes the laws of spirit and the heavenly mysteries. It is the heart that rules all the organs of the body. And if Bliss reached the valleys of the heart, then it rules all the organs of body and dominates all thoughts".

An ancient Egyptian papyrus says: "The beginning of the physician's wisdom is the knowledge of the heart's action".

He who knows the spiritual heart, knows "the subtle pain of the physical heart also", about which so inspiringly speak the Holy Fathers. He who knows this "subtle pain" cognized also the fire of love—not the love of sighing but the real love of action and attainment. That love which from antiquity is called the Love of Godman, which purifies and uplifts the human sensations. Agni-Yoga says: "What sage of knowledge shall not be a Ruler of love?"

"The subtle pain" the heat of the flame of heart is known to the experienced one in the highest tests of life. It is known to those to whom the enlightened labor became the daily prayer. And prayer transformed into ceaseless rhythm of heart, into the rhythm of light. Someone will ask what is rhythm and why is so important its realization? It means that the inquiring one knows not what is the "subtle pain" of the heart and is not aware of the music of the spheres and did not harken to the hymn of nature. Without his own strain he shall not cognize the sparks of attainment, which will bring closer his heart to the Cosmos and Love. The center of spirit is linked with the center of the organism. This unity known since ages is not deciphered neither scientifically, nor philosophically but is nonetheless quite evident. The Chalice of experience. This way we approach again the creation by thought—to the mysterious but immutable "The Word became matter". This way the Logos is embodied into the physical. This mystery is manifested in each man, in each incarnated spirit.

"God inhaled into each man eternity into the heart"—the Abode of Light is immortal, eternal through all incarnations. And it shall cognize the Light for it is the very source of Light itself. The "subtle pain" is the manifestation of subtle energy and the luminosity is one of the prime qualities of the action of such energies. When this light is tensified it becomes visible even to our eye. This moment remains forever the long awaited and unexpected. It is ordained to keep the torches aflame, but the moment of the great Messenger is untold. Likewise untold is the "subtle pain" of heart and the covenant that "Joy is a special Wisdom". Alongside with this one can remember the covenants of the Bhagavad Gita, and Agni-Yoga and Kabbala and the prophecies of the Bible and the Fire of Zoroaster.

The 'Sun-likeness' of Plato belongs to the same untold but luminous conceptions. When the experienced ones meet they are not in need of a vocabulary, for though in silence they will understand the speech of heart. Hence experience and proclaim because you are not aware of your best hour, you do not know when shall the flame flash over the Chalice of accumulations. Only the high quality of thought shall guide and the insatiable impetuosity will be the wings of Light of Sophia—the Wisdom. It is ordained to radiate, but not to be burned.

The resounding of the Center of the heart harkened to by Socrates harmonizes with the rhythm of Good. The high matter of Spinoza is ozonized by the same waves of light. The luminous center of the heart can radiate with the all-illuminating flame—the fabulous stone of the legends of Graal.

Agni-Yoga says: "At the basis of the Universe search for the heart". "The creativeness of heart is strained by the Chakra of the Chalice". "The greatest Might is in the Magnet of the Heart". "The word not containing the affirmation of heart is empty". "The pearl of heart is the subtle tensity". "An Arhat as a flame carries in the heart all fires of life".

Origen affirms: "With the eyes of the heart we can see Be-ness", "All is pure to the pure", fearlessly ordains the Apostle Paul. He knew the purity and activity of heart, when it knows only the good and as a magnet attracts around itself only the good. The similarity between heart and magnet are often mentioned, although scientifically it is not yet acknowledged. However "the treasures of Wisdom and knowledge" are attained only by the wisdom of the heart, by the chalice of love and self-sacrificingly action. "There, where is your treasure, there is your heart", says the Apostle. The luminosity of the heart is similar to florescence of the sea, when the motion produces numberless visible luminous formations. Likewise the action of creative love kindles the flames of heart. "There shall be Light", says the thought of the Great.

"The inner man" wishes only good and at the moment of hearty radiation he knows without doubt where is the good. And from the hearty radiation springs forth only good. And this emanating light smites all excrescences of ignorance. Because sin and ignorance are the brothers of darkness. To live in spirit means to radiate, to do good and ceaselessly to attain. To live only bodily means to obscure, to condemn and to be ignorant and to prolong one's path. But it shall not be overlooked that slackening our own path, we burden the path of our nearest—hence each egotism selfishness, self-pity, wrong pride each ignorance—are the strongholds of darkness. In the name of the near, we must not disturb the rhythm of the waves of light and Good. Useful are observations upon flowers. The garden of light is in need likewise of constant care. The streams of pure thoughts are its best nurture. The more intense is light, the weaker the darkness. Even the radiant heart of the Angel could choose the freedom of gloom instead of the freedom of service and glory. Therefore without delay is needed the nurture of the garden of Light, otherwise the spotted tongues of tiger-lilies will devour the lilies of Annunciation and the treacherous Belladonna will overpower the Freezias of shiny summits. One must radiate. One must generate and strengthen the light of the heart. One must remember that co-radiance and co-resounding of light are mutually strengthened. Immeasurable is the might of the thoughts united by Benevolence. Prepared is for every one the Light but we may extinguish it by an empty vessel. It is said: "From the fall of a rose petal the far-off worlds tremble" and "the feather of a bird's wing creates thunder upon the far-off worlds". What a beautiful great responsibility and let us not turn the thunders born through lightmindedness towards the existence of the Earth.

From this inspiring responsibility issues a radiant striving, to study honestly without any disappointment all which surrounds us. Even an accomplished virtuese is in need of daily exercises. It is repeated: "If thou art tired, begin again. If thou art exhausted, begin again and again". And like a Shield invoke Love.

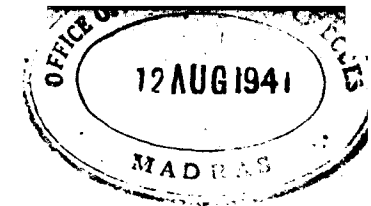
"The warmth of Love" is as real as the "subtle pain" of the heart. The radiance of the thought is not only tangible to the eye, but is accessible even to the film. It is necessary without any delay to study without superstition, fearlessly and altruistically. Evidence is akin to the physical body, but not to the spirit. Truth is in the very reality, but not in the pathology of evidence.

The heart, this great transmutator of energies—knows where is the convulsion of horror and the tremor of ecstasy. The spirit distinguishes the spots of terror and the radiation of exaltation. What for to be singed and be carbonized if it is preordained to radiate immortally. "God is the fire which warms the hearts" says the Saint Seraphim.

"He knows the depths of the heart", chants the King Psalmist. When we speak about the Beautiful, about the depths of the heart, then first of all we have in mind the beautiful creative thoughts. As the most delicate flowers they have to be grown. They have to be unceasingly watered by the joyful streams of Bliss. One must learn how daily to think clearly and benevolently. One must nurture aspirations these highest seedlings of thoughts. Let us dare. Let us not be afraid to aspire upon heights. From the summit we see far. From the summits come the Tables of Commandments. From the summits come the heroes and achievement. Radiant is aspiration. The flaming aspiration is the threshold of Bliss.

Agni and thought.

Fiery are the wings Of "Sophia—the Almighty's Wisdom".



Guilds in the Organisation of Village Industries.*

By TANDRA DEVI

[The Government of His Highness the Maharaja Bahadur of Kashmir has sanctioned Sm. Tandra Devi's Constitution of Industrial Guilds, which scheme has been registered under the Co-operative Societies Act of Jammu and Kashmir. The Government has nominated Sm. Tandra Devi as President of the Board of Control and a life-member of the Board.

"Tandra Devi" is the pen-name adopted by an Irish lady named Mrs. John Foulds (nee Maud Mac Carthy) whose untiring labours for upraising the down-trodden erstwhile master-craftsmen of India are well-known.]



GUILDS are societies or companies for mutual protection and for cultural and spiritual and civic ends. In true Guilds, culture, trade, protection and citizenship should be combined. It is in this combination of qualities that Guilds differ vitally from the modern conception of business and production.

The modern co-operative society scarcely resembles a Guild, although it appears to be the nearest approximation to the Guild in modern law. But if Guilds are ever to be built upon Co-operative law, then that law will have to be altered in several important respects, such as, giving a great deal more power and responsibility to the Guilds Councils, and doing away with rules regarding the sole control of the business by a committee elected annually by the mass of the members. Guilds are primarily businesses, and no business could succeed if run on this method. It is not proposed to run Kashmir Guilds by this method.

The rule of the Guild was not the rule of the crowd, although the voice of the crowd was heard in its councils, and every Guildsman ultimately had his say in the management of the business. A highly sensitive and adaptable form of democratic control obtained in the Guilds, for which I find no equivalent in the modern so-called democracies and co-operatives, except in the unique co-operative experiment of Guilds in Kashmir, which has been made possible by His Highness' Government there, but which is still too embryonic to be able safely to predict anything about it.

The Guilds belonged almost to the entire world of production and trade and also arts and sciences, for several thousand years,

* A Radio Talk reproduced by kind permission of the Station Director, A. I. R., Lahore.

before Guild laws were suppressed in the industrial revolution which swept the Guilds away.

There must have been something satisfying in the Guilds, or people would not have put up with them for so long. After all, it was several thousand years, as against our several hundreds since the industrial revolution, and we do not appear to have gained much in the modern system—H. G. Wells calls it the "lack of system"—which prevails in the world to-day.

And yet most of us do not want revolution or anarchy. We just want to evolve dynamic ideas, and to have the chance to carry them out in constructive nation-building plans. It is my firm belief that many of such plans lead us directly to the principles of Guilds. I will try to summarise these principles. They are :

Firstly, the organised co-operation of all grades of financiers and traders and workers and industrialists in graded ownership and graded control of industry, thus having co-operation replacing competition.

Then, individual initiative replacing the state of dead monotony in which nearly all types of workers, both manual and intellectual, so often find themselves to-day. (It is not always possible to have this, but it could be made possible much oftener than it is now. The world which can organise war could surely organise a creative peace.)

Another principle of Guilds is creative industry; that is, industry in which the scientific, constructive and artistic faculties of the people are utilised to the uttermost.

These are the main principles underlying Guilds; and the old Guilds faded out because the Guildsmen betrayed these principles.

The Guilds principles were implemented in a multitude of ways. Chief among these was the dignity of Masterhood. To become a master-Guildsman meant passing the judgment of the whole Guild. It meant producing masterpieces, and also being acceptable to the Guildsmen as a worthy man—whether as a producer or a merchant fit to control.

Then we had apprenticeship. The young learners were taken into the service of their masters and had to be treated as their own sons. Merchants worked on similar lines.

The crafts-family-unit or trader's unit thus formed was not necessarily based upon a blood tie, but it was always a spiritual bond. In these days this sounds like a fairy-tale, but if I had time, I would paint the old picture of the Guilds for you in all its glowing beauties, and many of you would be touched and amazed at the facts which cold history brings to light.

Historians tell us, for instance, that there was no unemployment under the Guilds. This sounds like another fairy-tale. Moreover, there was the absolute minimum of *wrong* employment.

It would seem that a system which could give right employment and enough of it, should be worth our careful study. Also, it was a system developed from the home, locally. People did not suffer from the disease of "*universities*" in those days. The Guilds did actually raise the standard of living among the people. But it was not raised by increasing wants. It was raised amid conditions of simplicity; by deepening the need for, and the expression of, true culture. Thus with the Guilds, we found the well-planned small town and the perfected village community.

In Guilds the main idea was to raise real masters and put them in control. Of course I do not want to suggest that we should revive the Guilds as they used to be. We cannot turn back the page of history; we don't want to. Since the industrial revolution, we have been turning over a new chapter, and in that chapter we will, I believe, at last find a vital synthesis of the best of the mechanical age *plus* the best of the non-mechanical age. We should, however, be able to re-live the ideal of the Guilds, but to apply that ideal in machine as well as in handicraft organisation.

In Kashmir Industrial Guilds, for instance, we have a bye-law about machines. It says that "no machine shall be permitted which lowers the standard of material and/or workmanship, or which immediately or ultimately creates unemployment or wrong employment". Then it goes on to say "By 'wrong employment' is meant work in the doing of which the faculties of creativity and skill of the workers are not called out as fully as they would be if the same work were done by hand." That, in simple language, goes to the root of the matter.

The well-known scientist Alexis Carrel is a biologist. He worked for years at the Rockefeller Institute, New York. He believes that modern mankind is biologically destroying itself. He says that "In order to reconstruct human personality, we must reject the very principles of technological civilisation." (This is significant, as coming from New York). Again he says, referring to the Guilds. "There have been, in the past, industrial organisations which enabled workmen to own a house and land, to work at home, when and as they willed, to use their intelligence, to manufacture entire objects, to have the joy of creation. At the present time this form of industry could be resumed....." It seems, he goes on, that modern business organisation and mass-production are incompatible with the full development of the human self. If such is the case, then industrial civilisation and not civilised man, must go." Given the right kind of organisation among Indian villagers, these people need not be biologically

destroyed. After all, the villagers form the bulk of the population of India, and in them we have ideal material, from several standpoints including the biological.

A well known writer in India on History and Economics recently wrote to me that "The roots of India's economic life lie in her villages and small industries, the rural handicrafts, in the home and cottage of the craftsmen, and not in the factories centred in her cities which number only 35 as against 7 lakhs of her villages. It is impossible" he said "to industrialise and urbanise these lakhs of villages, in the Western sense. The Guild movement is the only reform that can suit India's economic conditions". These are strong words from an expert.

Guilds do not represent any political creed. This is important. Capital and labour are combined in Guilds, so Guilds are not trade-unions. Trade-unions are built up to fight capitalistic industrialists; but where industrial enterprise ceases to be exploitative, trade unions become unnecessary. So Guilds should neither fight trade-unions nor capitalists. They should rather work from a fundamentally different basis—in fact, they should make a new start.

Guilds are not soviets, either, because they are made in the wise ancient pattern of responsibility graded according to actual merit won. In some of the old Guilds in India were found people of all classes. Princes became Guildsmen. Guilds weld people of different types under the pressure of common interests and ideals. You can't run a business with people who won't pull together. And so this is one of the factors which could contribute towards making Guilds a great solution of communal problems.

And Guilds are not political socialism, either, for Guilds should give full scope for individual initiative and enterprise in business. Speaking generally, they should not be State-controlled, but they should voluntarily co-operate with, and render support to, the State. They are best made spontaneously, by groups of private individuals. In the old days, no great State function was complete without its Guilds representatives, yet the Guilds were not subordinated to departmental methods, which in the nature of things cannot dovetail in with business methods. If Guilds are socialism, then all I can say is that socialism was the world policy up to the last few generations in human history! We must not confuse real Guilds either, with the Guild Socialism movement which was attempted a quarter of a century ago in England, and failed lacking the culture and spiritual background of the real Guilds.

You may ask: In what does control by the individual in Guilds differ from the individualistic control of the modern capitalist? This difference is absolutely fundamental. The modern capitalist is largely controlled by greed, and controls his people accordingly. (He may

not be conscious of it, but the fact remains). The Guild master is controlled by a principle which you can sum up in the expression "Guild-law", and protects and cherishes his people accordingly. Of this Law it is written in the Constitution of Kashmir Industrial Guilds: "Guild-law means a principle to be observed throughout production and trade, without which industrial revival will be impossible," and again: "Master-Merchants shall uphold the objects and mottoes of the Society at all sacrifice. They shall limit their profits, and regard themselves as soldiers of trade." In our attempt to revive Guilds in Kashmir, we would ask the Merchant-Guildsman to share his net profits in equal portions with the Guilds, after his income has reached the sum of Rs. 400/— per month. In that way we can build up a nation. It is the simple, direct, personal way. If such a spirit is not forthcoming there can be no Guilds.

Guilds are in the people's blood. To bring Guilds back would merely be to awaken a still living memory.

But unless we intend to revive the councils and the masterhood and apprenticeship and sharing ownership of the Guilds, it is useless, I believe to tinker with village crafts. Unless we can revive the Guilds Councils in a modern form, on a sound business basis, the Indian villager will not be able to stand against modern industrial methods.

Decentralisation, localisation, simplification: these are now by-words among the clearest thinkers of the world, and they were the conditions in which the Guilds thrived. We must look to business men of vision to inaugurate Guilds; but those who are not ready to sacrifice their money and their lives are not fit to industrialise India's seven lakhs of villages, and to restore the sumptuary industrial arts which were the glory of the villagers' Guilds.

That Guilds in Kashmir should succeed or fail is comparatively immaterial. Guilds in themselves cannot fail, because I think they are the only plan which has brought happiness in industrial and commercial life throughout the ages.

The Actor's Mission.

By Dr. LOUIS M. EILSHEMIUS, M.A., M.M.M. (New York.)

THE origin of the Stage was in the mediaeval churches. Its object was to instruct the people visibly, and to elevate their minds. Slowly it took a digressive path, and planted itself on a floor of individual boards, with the Shakespearean era as the outcome. Up to our times it has partially preserved its austerity — most observant in Europe. Most of our performances are undoubtedly showing that way. The "Clownism" so practical now-a-days, is an outrage upon the high service which the stage ought to yield to the public. The circus forms find life — the vulgarities of a low concert hall fill out the pauses between melodious singing; — and, most disgusting of all, even the actresses are led by the actor's example to exhibit the "café-chantant" propensities. Each thing in its right place. Koster and Bial is fitted for smokers and toppers. But when we favour such a structure as the theatre with a visit, we do not wish it to be recalled every other ten minutes that the acting recommends itself to vulgar laughter, and is suggestive of objectionable gesticulations and articulations which are out of place, since, while gazing at the audience present, the eye beholds many a young and rosy face, whose heart is not of such a fibre as to enjoy what the "clowny" actors do and suggest.

Actors ought to engrave upon their minds that they are important in the presentation of morals in a people; to cater to the people's taste is not for an artist or an actor — either must inform, and elevate the public. When an actor wields a woman most vulgarly and idiotically, when he uses his limbs expressive of rowdyism, when he cuts the line of propriety, and when he makes a circus of the stage sublime, it is necessary for the critics to come in armed, and challenge such a delinquent.

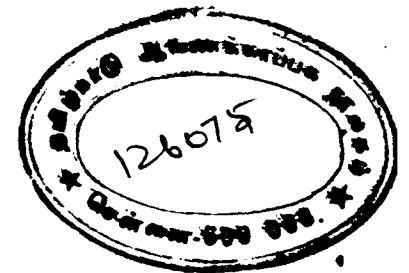
We want humour and pleasant wit -- not ribald evolutions of the body. We desire hearty, intellectual laughter — not the cachinations caused by the unseemly and vulgar contortions of our fellow's trunk and limbs. If the public delights in such so often, it is the duty of an actor (whose aim should be to ennoble and enrich the audience) to refrain from satisfying its low taste, and try to lead the audience to a higher level of enjoyment; more humorous, hence more profitable to the mind; more pleasant, hence supplying the spectator with a sense of new pleasure more perfect than is his own. If such should be aimed at, I believe the actors could educate the audience to enjoy a *real* play, in the true sense of the word; and later, produce some of the large-minded and beautiful dramas and comedies of the great poets and play-writers.

To recall the duties of an actor, he should be an example of the good and the beautiful, of the humorous and the intellectual, so that the audience can take home charming thoughts of noble actions, be improved, and thus rise to a higher standard of pleasure and understanding. Ah me!, for the days when Shakespeare, Ford, Beaumont and Fletcher, Sheridan and others were represented, not with an aim to please the galleries, or those who delight in the sensational, and riot in the burlesque and that which lowers, but with the desire to raise the minds of men to the beautiful in word, in action, to bring their thoughts within the pale of noble deeds, and to lead them to a sweeter and more enlightened living'.

Art.

The oriental spacing and display!
An endless way to purposes that play
Their magic part in moulding as a whole,
Some work of art as concrete as the bowl
Of an old Chinese artist; rhythm and line
Determining the meaning which, divine,
As all the forms of nature, can escape
The limits of the mind — the conventional shape
Our thoughts, which are conventions, take. This way
May prove as rich as is the milky way.

Barnett D. Conlan.



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The Need of Theosophy in the Present day World.*

By DEWAN BAHADUR K. RAMANUJACHARIAR

IN every religion the ideal of brother-hood is taught. The Bhagavad Gita mentions, as one of the marks of one doing Karma Yoga, that he will find pleasure in the well-being of all—("Sarva-bhuta-hite-ratah"). The term *bhuta* means whoever enters a form, be it vegetable, animal or human. It is not restricted to the followers of the Hindu religion, or to the residents of India. Nor is it limited to human beings. That religion is as tender to plants and animals as to human beings; for it states that souls abide in all of them. Hence, when one plucks tulsi leaves for making puja, a *mantra* is recited, which means—'Tulsi! you are ever dear to Kesava; I pluck you for Kesava; bless me!'. The question may be put—'If this be so, why does that religion permit animal sacrifices? The reply is simple. The portion of the *Veda*, which permits animal sacrifices, was written at a time, when meat was an article of ordinary diet. The *puranas* contain evidence of kshattriyas and Brahmanas taking food together and of meat being served to them. In their worship of *devas* they offered to them what they themselves used as food. Now, the higher classes have given up animal food and have become vegetarians. Instruction has been given that meat should no longer be offered at *sraddhas*; but instead of condemning the practice, it is stated that it is not suited to the present age.

Some Indians will not accept any authority lower than the *Veda*. We may refer them to the *Veda* itself. The *Taittiriya Upanishad* recites the *gayatri mantra*, which in my opinion teaches the ideal of brotherhood. It consists of three feet. The first foot refers to *Savita*, the creator, and the second foot states 'We meditate on His most excellent nature!' What is this creation, and what is its nature? The *Chandogya-Upanishad* describes creation, as consisting of two processes. The first process is the making of materials,—fire, water and earth, or in theosophical language, mental, astral and physical matter. The second process is the building of forms—mineral, vegetable, animal and human. From the magnitude of the work we must infer that the wisdom and power of the creator is infinite. As he has nothing to gain for Himself from this work, we must infer also that He is full of infinite love. So when we pronounce the word *Savitah* we must think of the creator in these aspects and then meditate on His nature (*bharga*). What is this nature? The seven sentences which precede

the *gayatri mantra* in the recitation by the Upanishad, give us the clue. The sentences may be thus translated—'Bhuloka is Vishnu; Bhuvārloka is Vishnu; Swarloka is Vishnu; Maharloka is Vishnu; Janoloka is Vishnu; Tapoloka is Vishnu; Satyaloka is Vishnu'. In Theosophical language, all the seven planes are Vishnu, the all-pervading Being. This is the nature we should meditate on,—His being omnipresent; being present in every person and in every object. That person and that object form His garment so to speak; they are the temples in which He abides. If one meditates on the creator in this aspect not only at set meditation when he sits alone, but also when he meets every person in his daily life, is it possible for him to feel ill-will to anyone? Will he not fall down before him in love and reverence?

The interpretation that I have put on the *Gayatri mantra* is confirmed by Sri Bhagavatam. Sri Krishna gave instructions to his servant Uddhava somewhat on the same lines as the instruction imparted to Arjuna, and directed him to 'look upon all' alike. Uddhava pointed out that this was a very difficult thing to do, and enquired what he should do. Sri Krishna replied 'Prostrate before every expression of the All-Ruler,' think 'this person is His expression,' and say to yourself 'This person is His expression.' Thus the great Teacher pointed out the importance of following thought by action. The servant enquired whether there was any exception to this injunction. The Teacher answered 'No'. He should prostrate before the outcaste also. Was he to do this in regard to human beings only? The Teacher replied, 'No,' 'Prostrate before all animals also, including the cow, the dog and the ass! The servant said 'If I do this, what will my relations say?' The Teacher replied 'They are proud people, abandon them'. The servant again said 'I am myself ashamed to carry out your instructions in full. Am I not a human being, and do I not belong to a high caste?' The teacher replied, 'My friend, you are identifying yourself with your physical body, and look upon the physical forms of others. The selves in all forms are alike; there is nothing which is high or low. Abandon this feeling of shame'. In another place the same Teacher said 'Do not praise anyone; do not blame anyone'. For praise and blame imply that the person praised or blamed is other than the person, who praises or blames. But they are all one.

The ideal of brotherhood may be justified from another point of view. It was pointed out that man is an expression of the Divine, but he is also divine, and possesses all the attributes of divinity. When all his karma has been worked out, and he becomes free, he is said to attain the highest likeness to the great Creator. This is not a new acquisition. It has always existed, and emerges, when his karma, which was an obstacle, is removed. When a new well is dug, water appears in it. It is not brought into it from outside. It has always been there

* Extracts from an address at Adyar on December 28, 1940.

and was hidden by the earth above it. When this obstructing earth is removed, it appears of itself. The highest attributes of power, benevolence, and wisdom, which we postulate concerning God, exist latent in every man, without distinction of race, creed or colour. All men partake of the divine nature. They are children of one Father and are therefore brothers. This message of brotherhood is not an ideal; but it is a reality as a law of nature. We are bound in the chains of one brotherhood!

Thus the Hindu religion teaches brotherhood. Other religions do the same thing. Christianity states 'Love thy neighbour as thyself'. Muhammadanism regards one Muhammadan as a brother of a fellow Muhammadan. Though the idea of brotherhood is restricted to the members of one faith, it will in due course be extended so as to embrace all humanity.

If every follower of a religion had living faith in its teaching and carried it out loyally, the world would be different from what it is to-day—weighed down by war and unemployment. But selfishness and self-centredness hold the field. They have grown during the earlier stages of evolution, and, are now very strong. How can they be neutralised by injunctions of religion, which are comparatively weak? Intense and prolonged misery must teach men that no one can be happy, unless others also are happy and the misery of one must make others also miserable. One living in a clean house cannot breathe pure atmospheric air, if that house be surrounded by dirty hovels. A rich man cannot have peace of mind, if he lives in the midst of poor persons, with whom he does not share his wealth. He will stand in dread of being robbed or plundered.

At the beginning of the last quarter of the last century, two Masters, occupying Indian bodies and living in the Himalayas, decided to give an impetus to the spread of the ideal of brotherhood, and founded The Theosophical Society. Owing to the efforts made by the founders and by their successors, the ideal is spreading; but until war in every form is abolished for ever, Theosophists must continue to work. They are the instruments of the Masters in the physical world, and must push on by both example and precept. The question may be asked:—What is it that they must definitely do? The reply is that Mr. C. Jinarajadasa has given ample instruction on the subject in his numerous writings, and this must be followed in utmost faithfulness. Some of this is collected here for your information.

First, in regard to men in general. The Theosophist should think joyous thoughts. There is joy in each person; he must let it come out. This can best be done by helpful thought. The Theosophist must think how he can help others—the elders in the family, people younger than himself, his teachers, if he be at school and so

on. There are three qualities in joy—purity, peace and power. To create something of these qualities in himself, he must avoid harmful thoughts, and thoughts of irritation, anger or jealousy towards another. He must admire beautiful things in nature. He must work with children, and associate with them and help them in their games and in their lessons. His thoughts will become pure. Next, he must think of being as peaceful as a great rock in a stormy sea. He must not be anxious, but must be firm, steady and full of peace. God's power is always in him. To get at it he must always have this attitude 'I will', 'I must succeed'. Next, the Theosophist must show bright looks. At times he may be under depression, he should find out the reasons for the depression and remove them. Next, he must speak brave words. A brave word must be kind, beautiful and true. The Theosophist must avoid angry words. If he knows something that is not good about another, he must not go and tell it to a third person. Disrespectful words also should be avoided. To make fun of a person, to ridicule his opinions, beliefs and customs is to be disrespectful. Coarse or low words are not beautiful words; they are ugly words. The Theosophist must be one to whom people would come and get help from. To deserve their trust, he must be true in all respects. He must speak accurately and without exaggeration. Lastly he must do knightly deeds. That is, he must in all his actions be considerate to his neighbours, and think of their welfare and comfort. In order that he may carry out all this instruction he must every day make these promises—I promise to think joyous thoughts, to show bright looks, to speak brave words and to do knightly deeds. In the evening he must review the day's work and see how far these promises were kept.

The Theosophist must think of others. Each morning before he leaves his bed, he must think of some one whom he loves, and say aloud or silently 'I send you my blessing'; or he may send the blessing to all. He must do this again at night, before he lies down. Each has a blessing to give; for he is made in God's image.

Secondly, as regards members of his family—The husband and wife do not meet for the first time. They have met many times before, and have made *karma*. They must get to know each other in their divine natures and discover their common work. Children do not belong to the parents. They only provide their bodies, and are only guardians of those bodies during their infancy and youth. They must do their duties to them. These are to know the rules of hygiene and sanitation, and surround the child with all that makes for a healthy life, to provide an emotional and mental atmosphere that will help him, and to refrain from forcing him by any kind of corporal punishment. They must understand the invisible power of thought and feeling, and foster in themselves their good thoughts and feelings, rather than evil. The master of the family has duties towards

his servants, and domestic animals. The servant appears in the family in order to be helped to grow, by an elder soul. The master must place before the servant examples of neatness, method, conscientiousness, generosity, courtesy and fine behaviour. He must not ask of the servant his own standard of achievement, but must be patient. In regard to domestic animals the master's duty is to soften their savage nature, and implant in them man-like attributes of thought, affection and devotion.

Thirdly, in the aspects in which he appears in the world. If the Theosophist be a trader selling goods, he must not rely on the rule 'Let the buyer beware', must disclose any defect that there may be in the goods. He must not use false weights and measures. If he be a lawyer, and a successful one, clients will flock to him, but he must not take advantage of this and demand a high fee for his opinion or service. He must not take up more cases than he can personally attend to. These remarks apply to the medical man also. If he be a judge in a civil case, he must be thoroughly impartial, and not allow private feeling to affect his judgement. If he be a Magistrate, he must seek to find out the cause that made the offender a criminal and order such a punishment as will cure him. If he be an administrator, he must treat the people placed under his charge, as if they were his children.

Fourthly, in regard to his possessions.—The Theosophist must be ready to share them with others. It is said 'Eka Svadu na Bhunjita—One should not enjoy a good thing alone'. Most are ready to enjoy good things with the members of their families or with their friends. But this is not sufficient. The Theosophist must ever widen the circle. In this respect the story of Rantideva will be inspiring—I quote from my analysis of Sri Bhagavatam. "Extensive wealth came to Rantideva without any effort on his part; but as he received it, he gave it then and there to those that asked for it. Thus he ever remained poor, but he never lost courage. It happened on one occasion that he and his family lived for forty-eight days without drinking a drop of water. On the morning of the forty-ninth day, ghee, rice cooked in milk, gruel and water came to him. A brahmana came as his guest, to whom he gave his portion of the food, seeing Bhagavan in every one. Next, a Sudra came, to whom he gave away what was reserved for his family. Then came a man of the low caste with dogs and said that he was very hungry. Rantideva gave him and his dogs what little remained. Water alone was available, and was sufficient for one person only. While he was about to drink it, a pulkasa (a man of the lowest caste) came and said 'Give me the water, low though I am'. Rantideva was touched with pity for his condition, and gave him the water, saying 'I do not desire the prosperity of the lords of the three worlds but I do desire to take upon myself the misery of those that suffer from hunger and thirst, so that they may be happy.'

Fifthly, with regard to his person.—The Theosophist must be ready to sacrifice his own convenience, his comfort, and even his life, when the need arises. Here again I quote a story from the same book. *Vritra* was a *bhuta*, who shrouded the whole world in darkness. All those who saw him were terrified and fled in all directions. The *Deva* chiefs, who attacked him, were devoured. Their lord, Indra sought the help of Vishnu, who advised him to get from the rishi 'Dadichi' his body, which had become hard like rock by the repetition of a mantra and by *tapas*. He was then to take out the bones and fashion them into a weapon. With this he was to cut off *Vritra's* head. Indra followed the advice given to him and approached the rishi, who being apprised of the public danger gave up his body gladly. He observed 'He that out of mercy does not buy dharma and fame with this perishable body, will be pitied even by the vegetable kingdom.'

Lastly, the Theosophist must seek the power of unity in himself. He must work with the current towards unity. He must work for something, which brings men together. He must gain some association, which brings men and women together, join a group, which brings together diversified interests. He must take part in work in his nation which takes him outside his nation to another nation. He must definitely be a soldier of unity and fight against all that is handicapping the coming era of unity.

If every Theosophist be all this, his example will be very powerful and his propaganda will be effective. The ideal of brotherhood will spread very rapidly and we may look forward to an era of universal peace and harmony. I therefore plead that the ideal of Brotherhood is the only cure for the ills of the present day world.

God in Different Schools of Vedanta.

By SRIDHAR MAJUMDAR, M.A.

IT is extremely difficult, rather impossible, for the finite individual soul, to get all at once a clear conception of the infinite universal soul, *Brahman*; and more so to express it in adequate words. Different commentators of the *Brahma-Sutra* seem to have given apparently different versions of the status of *Brahman*, but they have all based their conclusions on the authority of *Sruti*, which is the outcome of the direct intuition of the seers of old called *Rishis*. To doubt any of these conclusions is to doubt *Sruti* itself, which is regarded as sacrilege by the wise; as *Sruti* is the corroborated testimony of the results of the intuition of different seers, attained by each in the course of independent thinking and practice.—These differences, I am sure, will vanish if we remember the memorable couplet of *Sruti*:—"Who is incomprehensible, unspeakable, infinite in form, all-peace, immortal, the parent of the Universe, without rival, all-pervading, all-conscience, all-bliss, invisible, and inscrutable". (*Kaivalyopanishad*, Part I—6). Each commentator has given a partial view of *Brahman* as revealed to him. But it will not be doing equal justice to all the commentators to say that the version of one commentator truly represents the infinite *Brahman* in its entirety, while those of the rest are wrong; as this will be questioning the validity of *Sruti* which is based on well-founded intuitions of the seers of old. This direct intuition of the seers regarding infinite spirit in the spiritual field, has the same force as the result of practical experiment regarding the natural science; the only difference being that the former which is called revelation is not tainted with error. So the true view of *Brahman*, the infinite spirit, is, for the reason stated above, an adjustment of all the views of the different commentators and something more incomprehensible, unspeakable and inscrutable.

Illustrious Sankara in his theory of absolute monism has taken *Brahman* in its transcendental aspect which is the grandest idea, teaching us to be regardless of the manifested universe which is but an insignificant part of *Brahman* in comparison with its unmanifested portion (vide *Chhandogya Upanishad*, Chap III. xii. 6). Devotional Ramanuja in his theory of qualified monism, has taken *Brahman* in its immanent aspect as being the body of the universe with which we are primarily concerned. (vide *Mundaka Upanishad*, Chap II, i. 4). Strongly pious Madhava in his theory of dualism has taken *Brahman* in the light of the creator, and the manifested things as created beings which is also relatively true. Well-composed and peaceful Nimbarka, without any quarrel with any other commentator, has, in his theory of

monism, standing side by side with dualism (*Dvaidadvaita*) taken *Brahman* in its absolute as well as relative aspects as seen through different perspectives.

All these revered commentators stand on the authority of the Vedanta. We should most humbly bow down to them all, and maintain that all these different versions about the nature of *Brahman*, the infinite spirit, are perfectly true as they are equally weighty. *Brahman*, according to *Sruti*, can only be apprehended and not comprehended. Though these versions may appear conflicting to us in our limited knowledge, they are equally applicable, in their entirety, to *Brahman*, unlimited in time, space and causation.

Vedanta has no quarrel with any religion whatsoever; it inculcates the idea of that universal religion which is the fountain-head of all the religions of the world.

It is not possible for every individual soul to have a glimpse at once of the infinite universal soul. Vedanta therefore, prescribes stages to be pursued—step by step, beginning from dualism and ending in all-embracing monism. Even in dualism, Vedanta does not disagree when different processes are taken up for the cultivation of devotion and the worship of God in the light of the father, the mother, or the most intimate friend, to suit one's own nature and capacity, as in every process, the ultimate goal is the realisation of *Brahman*, the Infinite Spirit.

Village Improvement

By R. GALLETI, M. A., I. C. S.

(Continued from our September issue)

Section IV. Making a Start.

THE officers of the various departments are doing and will do what they can to improve water-supply, village roads, and village sanitation; and to develop co-operative institutions on every side. But the sooner the villager gets to work on simple improvements which he can carry out for himself, the better. Here are some suggestions for him..

I. THE IMPROVEMENT OF IRRIGATION

The P. W. D. and the M. I. staff are labouring incessantly to keep works in repair, to improve existing sources, and to construct new ones. Whenever ryots make a practicable suggestion it is investigated and the work undertaken as soon as funds permit. But the ryots are neglecting their duty of doing "*kudimaramat*", and are unwilling to make contributions to works which they know will benefit them. Unless every 'ayacutdar' does his duty the whole 'ayacut' must suffer. It is therefore desirable that the ayacutdars under each source should constitute an irrigation panchayat and empower it to levy contributions from the ayacutdars in proportion to their holdings, so that the panchayat may get *kudimaramat* done regularly and also make contributions towards the bigger repairs when Government says the revenue derived from the ayacut does not justify the expense found necessary.

II. THE EXTENSION OF WELL IRRIGATION

There are certain areas where water lies near the surface and wells are easy to construct and maintain. There are not so many wells as there might be, and much land that might be profitably irrigated continues to grow unprofitable dry crops. Ryots seem to be afraid to apply for loans from Government. But if they were careful in selecting the places to dig wells and were honest in applying the money lent, they would be allowed plenty of time for the repayment of the loan. The rates of interest are low at present.

III. BETTER MANURING

In most villages cow-dung is merely kept in heaps exposed to sun, wind and rain. The value of cow-dung lies mainly in the elements which are washed away, dried up and evaporated if it is thus exposed. It is quite easy to dig small pits, line them with straw and stalks, and cover each layer of manure with a layer of leaves, twigs and stalks, so as to preserve the essential elements. Such pits can be dug in rick-yards or back-yards or portions of 'porambokes' and village sites

which are not required for communal purposes. A good manurial compost of dung and vegetable matter goes very much farther than badly dried dung. If dry earth is spread in all cattle-sheds, it catches the urine as well as the dung. From time to time it can be removed and stored in pits, and makes a very excellent manure. But the best manure of all is prepared by the loose-box method. This is to keep cattle untied in a closed shed on the floor of which a thick layer of straw, stalks or leaves has been laid. The dung is absorbed by this layer, which the cattle tread hard as they move about, so that it remains clean and free from smell, and need not be removed for weeks or even months at a time.

IV. BETTER SEED

To get the best crops the ryot should use pure seed and improved varieties of it. He can get these from Agricultural Demonstrators and Government Farms. If an Agricultural Improvement or Better Farming Society is formed in a village it can arrange to obtain and distribute the seed most suitable for local conditions. It can also run a seed-farm, in which the good seed is grown pure and the whole crop made available for distribution as seed. Further, every ryot can improve his own seed by picking out the best plants in his fields using seed from those alone.

V. BETTER PLOUGHING

To ensure that plants get enough air and that moisture is conserved in the soil, a good tilth is essential. The earth should be well pulverised to a depth of six or nine inches, not merely scratched and left lying in large clods. The ryot can now buy for very small sums light iron ploughs which even weak cattle can draw with ease and which plough much better than the wooden plough. In order to help him to purchase them Government are granting special small loans. If individual ryots cannot afford them even with the help of the Government loan, a number of them can combine to purchase one or two and share their use.

VI. BETTER CATTLE

There is now a strong movement to introduce stud-bulls of good stock wherever possible. It is not yet clear how much can be done in this way. But if ryots have better Farming Societies that can undertake to look after stud-bulls and regulate their mating, rich landowners and District Boards will be more willing to make gifts of stud-bulls than if there is nobody to take care of the bulls given. Government will pay a handsome annual premium to anybody who keeps a stud-bull which serves a certain number of cows every year. Even if the premium is not earned, the increase in the value of the calves sired by a pedigree bull amounts in a very short time to more than the cost of buying and keeping the bull; so the investment is practically bound to be profitable. If the ryot is too lazy to try to improve the breed of his

cattle, he can at least improve their condition by better feeding and better-stalls. Cattle-sheds in which the cattle are comfortable make for longer life and less disease. It is false economy to build poor sheds or to stint working cattle. The amount of work that cattle can do and the length of their life depend on how they are treated. It is cheaper in the long run to feed cattle well so that they live longer and the ryot does not have to pay hundreds of rupees every few years to buy new animals. It is also very definitely worth while to grow special fodder crops. Well-fed cattle plough better, so that the food-crops yield a better outturn; and there are several fodder-crops that help to restore the soil. So the loss due to growing fodder-crops instead of food-crops is soon made good by the greater yield of the food-crops, not to mention the great increase in the yield of milk, that most valuable of all foods. This has been proved in other countries.

VII. BETTER CONSERVATION OF RESERVES AND UNRESERVES

Government is doing its best to maintain a good growth of vegetation on the hills and at their foot. But the ryot, instead of co-operating takes every opportunity to commit depredations. The result is that the tree-growth decreases; the rain rushes away over the denuded country carrying excessive silt into the tanks instead of falling gently on the foliage and then finding its way gradually into irrigation sources. In this way tanks are silted up and the second crop supply diminished. Fuel resources are also diminishing, and the supply of green leaf for manure is becoming inadequate in places. The ryot must realise that the only way to ensure (1) a good vegetation to regulate the flow of water on the hills (2) a steady supply of fuel and (3) an abundance of green manure leaf is to preserve the reserves and unreserves and improve them wherever possible. He should get rid of his goats, which eat the young trees and shrubs; and he should help to prevent offences instead of committing them himself and conniving when others commit them. If the ryots of a village divided the unreserves into blocks and agreed to close certain blocks for grazing for two or three years at a time, the growth would recuperate and become dense, instead of always remaining sparse and degenerating into thorn shrubs. In every village there should be an informal forest panchayat for this purpose.

VIII. PLANTING OF TREES

The expense and trouble of this is little and the advantage great. A certain day should be set apart each year for every ryot to plant at least one tree, which should be soon after the first rains. Seed should be collected in advance and pits prepared. A little manure or ash should be mixed with the earth. Care should be taken that when the pit is filled in, there is no hollow in which water can collect and swamp the seedling. The young tree must be protected from animals, preferably by a thorn fence; and it should be shaded from the sun when the heat is excessive.

IX. PAVING OF LANES

The parts of the lanes in each village where water and mud collect should be paved with stone. This is a thing that villagers can get done without outside help, if only they will combine to collect a small fund for the purpose, to gather and cart stone, and to provide labour.

X. REMOVAL OF ENCROACHMENTS

Lanes should be wide and straight. But individuals are always making encroachments to the disadvantage of the community. Nobody takes the trouble to protest or to bring new encroachments to the notice of the authorities. If every villager undertook to remove his own encroachments and to persuade his neighbour to remove his, or told the village officers of each encroachment he noticed, the lanes would soon be wider and neater.

XI. CLEANING THE VILLAGE

Villagers must set aside special places for the throwing of rubbish and see that rubbish is thrown there instead of fouling the village site. Every man should rebuke his neighbour when he finds him committing a public nuisance. Villagers when they meet together should discuss what can be done to make the village cleaner and to reform those who will not keep the neighbourhood of their own houses clean. Manure should not be allowed to lie about the streets and lanes; a special place should be set apart for it at a distance from the inhabited houses. The neighbourhood of wells should be kept particularly clean. In order to carry away dirty water and rain water drains should be dug. This is a work that need not cost much and can be arranged by the villagers for themselves by organising a special fund for the purpose and levying small contributions of money and labour from each house. The inside of every house should be kept scrupulously clean; if public opinion condemns sluttish housewives a great deal can be accomplished. The outside of every house and hut should be whitewashed or plastered as well as the means of the inmates allow. It might be arranged that on certain days every year each householder would do up the walls of his house so that the village may look decent. A common fund might be organised to provide whitewash for the poorer villagers.

XII. IMPROVED CART-TRACKS

It will be a very long time before Government or the District Board can give every village a good road. The existing cart-tracks will have to serve for the present. But they can be greatly improved by a little united effort. If, to start with, the villagers will unite to contribute money or labour and will arrange to remove boulders from important cart-tracks or to level the ridges and fill up the ruts, they will make travelling in bandies much pleasanter for themselves and much easier for their bullocks. Bullocks will suffer less from sores, will live longer

and will pull heavier loads faster. If fifty cart-owners will each work on ten yards once a month, in three months they will have improved nearly a mile of road; so a day or two of hard work once a month is all that is required to improve several miles of cart-track in a year.

XIII. BETTER EDUCATION

It is not likely that the number of schools will grow very fast. In fact the present policy of Government is to reduce the number of schools in order to increase the efficiency of those that remain. If any village wants a school it is up to the villagers to see that any school established in the village is given a proper chance to work and that the best use is made of it. There are in particular two things that the villager must do. In the first place he must not tolerate slack schoolmasters who make no serious attempt to teach, but close their schools when they should keep them open or sleep when they should be teaching. When a school-master is not doing his duty the parents of the school-children must rebuke him, and if he takes no notice of the re-proof they must report his conduct to the authorities. In the second place parents must give their children a real chance to learn. They must send them to school regularly and not take them away to work in the fields. A child who attends school only now and then will never learn properly; he will only waste his time. Parents must let their children attend school without interruption for at least two years. In that time a child can become truly and permanently literate. It is also most important that more girls should be sent to school. Ignorant women are no help to their husbands or neighbours and will often themselves suffer from their want of knowledge; and women are a half of every village. If half the village is backward, how can the other half go forward?

XIV. GAMES

Villagers, as a rule, play very little. Though some games require special apparatus and cost too much, there are others that even the poorest can play. Games are a much better employment for leisure than talking scandal and devising plots. It should be the aim of the more enlightened villagers to introduce simple games into their villages and especially to encourage the children to play games, run races, wrestle, jump, and engage in other pursuits that will both give them some enjoyment and improve their physique. The provision of playgrounds and playrooms can be considered when the habit of playing games has developed.

Section V. Parables for the Ryot.

In talking to a peasant audience a speaker must always adapt his mode of expression to the way of thinking of the audience. Illustrations and parables have a special use in engaging the attention of the hearers and stimulating them to think for themselves. The few given

below may be found useful. (If workers in this field would send me collections of similar parables which they themselves or their friends have used with effect, I should regard it as a favour.)

1. A ryot was ploughing with two bulls. One pulled willingly, like the hard-working bull he was. The other was not inclined to do any work but tried to lie down and rest at every turn. So the ryot could not plough his field properly. (In the same way Government depend both on their officials and on the villagers themselves; if the villagers will not help, it is impossible for Government to improve the villages.)

2. In a certain village there was a young man who did no work. He lived with his father and he had a wife to cook for him. One day his father said to him. 'Son, this year our crops have failed and the price given me by the merchant is very low; do you go and earn some money by labouring in the fields?' But the son replied 'I can do no work; you must work for us both'. So both of them starved. Then the son's wife fell ill and died. The father said to his son, 'I am going every day into the fields; do you cook for us?' But the son answered 'I do not know how to cook; you must cook for us both'. So they both had to eat their food uncooked.—(In the same way, if ryots think they need do nothing because Government and the District Board will do everything for them, they will have to do without benefits.)

3. In a certain village there was a poor man, who was the servant of a rich man. He had a house, but the house had no pial. He wanted a pial; so he wished and wished, but no pial came. Then he went to his master and begged him to build a pial for him. But the master refused saying 'I myself am busy with many things, and all my servants have their own work to do'. But as the poor man besought him humbly, the master said 'If you will do the work yourself, I will give you two rupees toward the cost'. The man cried out 'What is the use of two rupees? It will not even pay for the stone, and how am I to pay the coolies? He went away angry; but when he had reflected he came back and took the two rupees, and with other money of his own and his own labour he built the pial.—(In the same way ryots must be ready to contribute their own money and labour to accomplish the improvements they desire.)

4. Once upon a time five men resolved to grow a mango tree. The first year they dug a pit but put no seed in it. The second year they put a seed but did not manure and water it. The third year they put a seed and manured and watered it, but put no fence around it; so goats ate the seedling. At last they grew the tree; but without waiting for it to bear fruit they lopped off one this branch and one that, so that only the trunk was left. This they sold for a quarter of what they had spent.—(This is a warning against the common mistakes in forming

and working co-operative societies and associations. Ryots first resolve to form a society but do nothing. Then they form a society but take no trouble to make it strong and healthy, or allow it to be destroyed by bad panchayatdars and feuds. Then, if the society flourishes a little and obtains funds, they misapply and misappropriate the funds and do not pay their dues, so that the society has to be wound up and everybody having lost his investment ends poorer than he began.)

5. Many streams run from the hills into a valley; but until the skilful engineer makes a bund all the water just runs away to join the river. The engineer puts a bund across the stream and gathers the water together into a tank. Then at last the water is made useful and profitable, irrigating many acres of land. (In the same way every ryot uses his own strength and money and knowledge only for his own benefit, and wastes them all; but if the abilities and resources of many villagers are gathered together by forming an association a means is created of distributing them to the best advantage of all. And similarly the efforts of isolated societies go to waste unless a central society or union guides their activities into the right channels.)

6. There were three ryots in one village who had crops to take to market. One wanted to take his crops on Monday, one on Tuesday, and one on Wednesday. But none of them had a cart and there was only one cart for hire in that village. It was a big strong cart and could easily carry all their crops at the same time. But they each paid the cartman one rupee and took their crops at different times. Again in the next month the three ryots wanted to take their crops to market. They all wanted to hire the cart on the same day and began to dispute who should have it. One offered the cartman one rupee; the second offered one rupee and a quarter; the third obtained the cart by paying a rupee and a half. The third month the three ryots again had crops to take to market. But this time they met together and agreed to take their crops at the same time. They hired the cart for one day for one rupee.-- Which time did they do wisely?

7. In a certain village there were many ryots who had no bulls. Of these there were fifty who each had one acre to plough. Each hired one pair of bulls and a wooden plough from other ryots and ploughed his fields, spending one rupee. Another fifty ryots likewise had each one acre to plough. They met together and gave ten rupees each. Having thus obtained Rs. 500 they bought two pairs of good bulls and two iron ploughs. They ploughed their land well and raised good crops. At the end of five years they bought two more pairs of good bulls. They used their bulls also for carting and for drawing water from their wells to irrigate their fields; and they took the dung for manure. The first fifty ryots each spent one rupee for ploughing

and two rupees for carting and other money for driving their mhotas every year; yet they remained in the same condition. The second fifty ryots each spent twenty rupees in ten years and improved their land.--Which did wisely?

8. A certain man went a journey. On the way he had to cross during the night a difficult pass over high mountains. The mountains were the haunt of robbers. Before the traveller was half-way over the mountains he was set upon by robbers and left naked, without food or money, wounded and nearly dead. The next time that he made the journey he travelled as one of a band. Most of the robbers dared not attack the band; and when one gang made an attack, they were beaten off and some of them captured.--This parable shows how a single villager, who travels through the difficulties of life in a night of ignorance, is beset by debt, losses, disease, poverty and extortion. When he learns to work together with his neighbours he frees himself from his ignorance, his diseases, his poverty, and his oppressors.

9. In a certain village there was a well as deep as four men, with sheer sides. One day five men fell down the well one after another. For several hours each man tried to climb out by himself. At last one who had more sense than the others called them together and said 'If we try to climb out each by himself we only dash ourselves vainly against the sides of the well. But if one of you stands on my shoulders, and another man climbs on his shoulders, and so a third and a fourth, one of us can climb out and get a rope, up which the rest of us can climb'. And then they speedily escaped from the well.--Villagers cannot escape from their difficulties unless they learn to help each other and to combine their efforts so as to secure the means of improvement.

Section VI. The Place of Private Benevolence in Village Improvement.

This study has dealt mainly with the functions of Government officials and the villagers themselves. There is also work to be done by private individuals endowed with either wealth or public spirit or human sympathy. They can do a lot as individuals by lending their help or giving their spare cash to villages which have set on foot an intelligent and worthy endeavour of any kind. They can do still more as members of benevolent organisations like the Red Cross Society. Such bodies can draw together a multitude of small contributions and isolated efforts and give them a new direction and force. To conduct a widespread and intensive campaign for better health and sanitation, or for a sounder management of co-operative institutions, to arrange for the training of first-aid workers, midwives, nurses, vocational instructors or rural guides, to organise touring dramatic troupes to give amusement while they spread new ideas, to secure a proper provision

of playgrounds and playrooms and to arrange for village to match itself against village in a healthy and entertaining rivalry, to teach the villager the essentials of civics and to help him to understand the issues about which he has to make up his mind when he exercises his right to vote, to present the needs of the villager to the administration and to interpret the decisions of the administration to the villager—all these are valuable activities beyond the scope of Government departments with their limited personal and pressing duties or of the villager with his limited means and untrained intelligence, which can yet be brought into being and kept alive by benevolent organisations whose members are determined to do what they can for rural India. And my word in conclusion is that if they can, they must.

The Paper Boats.

BY K. N. BALASUBRAHMANYAN, M. A.



OLDLY and blandly descended the evening. The rain that had been pouring in hissing torrents all day long, showed signs of abatement. The last rays of the setting sun shone forth with chilly brightness through the chequered clouds. Immured as I was in my study, committing "Casabianca" to memory, the raucous cries of boys struck my ears. Moved by boyish curiosity, I looked out of the window and beheld in the street squads of boys at play, yelling with the marvellous energy of their years, as their paper boats glided on the flowing remnants of the rain water. I quitted the room and made haste to the street.

My co-mate Saro, a girl of seven, was at the gate, gaping at the boats; "Do you like them, Saro?" I said, in a low voice. She looked round with a jump and blushed, shaping a smile and screwing up her little shoulders, as she recognised my approach. "See! See! Look at those boats, Mani!" she coaxed. "How smoothly they glide! I will bring paper; can't you make one for me?" But as I did not know the several folds by which a bit of paper might be transformed into a boat, I endeavoured to veil my ignorance by an expostulation. "No," I returned in a tone of seeming seriousness, "you will catch cold if you touch rain water." But my imbecile remonstrance faded into insignificance before her girlish intractability. She persisted in her demand, I confessed the truth, and her face stilled.

Thereupon she piteously implored Ramu, one of the boys to spare her a boat—a corpulent boy whose arborescence, wholly disproportionate to his age, was the result of maternal care showered on him in exuberant plenty. "O, idiotic Mani!" he exclaimed in a loud tone of mockery. "He does not know how to make a paper boat!" At once all the boys chimed in, and blatantly hurled the jeer at me, with square mouths. Saro was piqued and she throbbed with a sudden heat at the sense that I was unduly derided by the boys. She gazed at them, glowering, and pouted: "I know you all. This night I will ask my father to procure a wooden boat for me and my Mani, and tomorrow you will all tangle after us, with parted lips and pathetic looks." Her words which had a ring of tender affection about them, indelibly dovetailed in my mind. This ostensibly trivial incident, had an effective but tragic bearing on our futurity, causing the ballad of our sad lives to close with sighs and an alas.

We tenanted in the same house from infancy and naturally drifted into intimacy. She was the only child of her parents and as she had

lost her mother, at the age of three, she was brought up with overwhelming tenderness by her father Sankara Menon and my parents too were exceedingly kind to her. We became enchanted with each other's society and we always moved inseparable in an inviolable sphere of more than mere friendship.

Years rolled on. We grew up to the plastic time of youth. The comely figure of Saro, with the lenient contours of plenary maturity, rife in beauty and capable of arousing poetic ideas even in prosaic hearts, made indomitable incursions on my emotional constitution. She too gravitated towards me. Thus the seed of love was planted in our hearts, warmed with such a wrappage of our close-woven amity as to assure its effective germination. To be brief, I loved her heartily, she was not recalcitrant, and we meant to marry.

However, the course of love, of even true love,—such is the agonising law of earth—never runs smoothly and 'at its own sweet will.' Our amative link was nipped in the bud. An inflated conceit of his social superiority propelled Sankara Menon to execrate the attachment of his daughter to me, and one day to my seismic shock, shifted to a house in the propinquity. My father, too, a Tamilian, abhorred my association with Saro, overcome by the delusion that his ancestral prestige would be degraded by my marital alliance with that girl from Palghat. Communal and social distinctions on the path of Love! What an excellent foppery befogs these light-minded men who do not realise that their thirst for the preservation of their social and communal dignity carries with it an interminable tragedy to young hearts whose love smacks of nothing but the finest parts of pure affection!

Howbeit, in the sequestered field enmuffled with verdant foliage, behind the town-temple, we frequently snatched at clandestine encounters, steeped ourselves in delicate duologues, and thereby fostered our love apace. We felt that each of us was a necessity for the other's existence.

The fine flower of love that burst into blossom in our hearts, was itself no midsummer night's growth, but the result of endeared association nursed for years. Yet my father in pursuance of his scheme to stultify our connection, determined to send me to Madras, to study in college, and the absence of colleges in our town favoured his idea. The thought of parting from my darling, for the sake of study, galled me to the heart's core.

The sad sands precipitately ran through the dim glass of Time. It was the night previous to the day of my departure for Madras. When I returned from my usual evening stroll among the fields, I found a

letter on the table in my study. I opened it and to my happy pain; it was from my Saro, wherein I was adjured to meet her that night at the stroke of eight, behind the temple. I was at a loss to understand how the news of my departure could have reached her.

Just before eight, I repaired to the trysting-place. In a few moments I saw her threading her way through ivies, plants and thickets over which the full moon threw her silver mantle. "Going, Mani?" she lippered in a voice of dry misery, as she neared me. Tears rose into my eyes. "It is the waggery of fate;" I said, interlarding my words with a sigh. "There is nothing in this world as you like it. But then, can't we have at least epistolary communication?" A damp of grief overspread her face. But the beauty of her form and her lily-like teeth, touched by the argent moonlight, as her sweet lips moved, melted my soul. I subdued the temptation that besieged me with force and refrained from perpetrating the wrong or social sin of responding to the unvoiced call of her lips. Tranquillity prevailed everywhere. The moon was shining in the cerulean sky, amid the blinking stars. Along the gentle wind came the chime of bells, the solemn voice of the temple, announcing to us: "We are happy here!" Lacerated in mind we lingeringly parted.

Pleasant was the college hostel life. But without any effort of my volition, I developed a lugubrious frame of mind and became derelict even in matters tending to self-delight. I remained internally detached from the cares of study. The stentorian merriments of my hostel friends on holidays, loaded me with an addition of gloom. I tasted a modicum of comfort only on those days which brought me missives from Saro. Still, I continued to nurse the unconquerable hope of marrying her at least after the termination of my studies.

But one day I received a letter from her—the conclusive stroke of tragedy—which stated that she had been coerced, by her father, into marriage with a Palghat youth in the neighbourhood and that she could write to me no more. A spasm of pang shot through me. I felt that some ginister power was working against me.

I moped away the time, abandoning myself meekly to despair. At length I was in the senior B. A. class. There were two months preceding the University Examination. One evening I received a telegram from Sankara Menon, to the effect that Saro was seriously ill and that she was agog to see me. That very night I started for my native place.

I reached the place at eight in the morning. I hurried straight to her house from the station. Her father who was at the gate, in eager expectation of my arrival, embraced me. His eyes brimmed with tears. "Mani," he said, with vibrations of feeling in his words, as he led me

to her room. "I should have allowed young hearts to have their ways. I sinnedI discountenanced her love for you and wedded her to some one else. O, Mani, he died three months after the marriage.....And now what cankers me sourly is the fact that a child is to be left behind....."

Saro, in her room, lay on a bed of sickness, hovering between life and death. There was a water-pot on one side, a book-shelf on the other, coated with a thin film of dust, and the child, the pleasing image of calm innocence, was amusing itself on the floor, near her bed. Her deflowered face shaped itself into affectionate lines as she recognised me. I bent over her breathlessly. "A little water, friend," her lips quavered. I plied her with a glass of water. She drank a little; tears welled up in her eyes; and as I bent over her again, she began in her feeble and tremulous voice, almost choked by her convulsive emotion: "I sent for youMani—because you are the only friend—I have in this world—I cannot recoverI am dying.....one thing remains.....I bequeath this child to your care.....can you"

"I promise," said I, corking the ebullition of my feeling with grand control. "I promise to shelter your child under my paternity." Her face emitted a blaze of satisfaction.

It was a rainy afternoon, two weeks after the death of Saro. The child was at the gate. As the boats floated by the boys in the street, slowly moved on the flowing rain water, she cooed with joy, clapped her hands and stuttered to me: "M...niboats!" Her words dissolved my heart into ineffable tenderness; I smiled to her with affection; but a hurrying influx of memories anent the events of my boyhood swept me into a delirium of exquisite anguish.

Reviews & Notices.

Bhasa Pariccheda with Siddhanta-Muktavali—Translated by Swami Madhavananda—Published by Advaita Ashrama, Mayavati, Almora (Price Rs. 2—8as.)

Students of Indian logic will be delighted with this venture of Swami Madhavananda, who has accomplished a rather tough job by translating *Bhasa Pariccheda with Siddhanta-Muktavali* of Visvanatha Naya-Pancanana, the great scholar of the 17th century A. D. The Navya-Nyaya school is rather notorious for its jaw-breaking verbiage and its terse, hair-splitting, and intricate reasonings. Many a student has despaired of ever understanding even this so-called beginners' guide. But those who are familiar with the Swamiji's *Brihadaranyaka Upanishad*, can, with confidence, take to this book. In this book, Visvanatha Pancanana, as he meant this book for the beginner, has given a brief resume of the important results of the Navya-nyaya speculations. He has omitted many unfruitful discussions and has been careful to avoid various pitfalls which have confounded his predecessors; as in the case of formulating a definition of "A substance".

A study of this book will be an efficient tonic to one's intellect and will put one in the way of clear thinking, though one may not be convinced by some of the Navya-nyaya conclusions. For instance, the Naiyayikas regard atoms as the material cause of the non-eternal objects of the world and infer God as the efficient cause of those effects. According to this theory, effects do not exist before their production and after their destruction, while their material cause abides. But if the relation of the effect with the cause is production and if the effect were non-existent before production, how can one explain the relation of the effect with the cause. For, in the non-existent there cannot be the property of being the support of any existing entity, nor can there be any determination of the relation with it.

The Navya-nyaya literature has been "a sealed book to many and a scarecrow to not a few". But, Swami Madhavananda by translating such a difficult work, has done a great service to those who are desirous of understanding Navya-Nyaya, and who, at the same time, are not proficient in Sanskrit, though this book seems to be meant to be read side by side with the original. The exhaustive foot-notes, the glossary, and the index will be of immense value to the student. Considering the difficulty of translating into a foreign language, a Nyaya work, this translation is the best of its kind, though the Sanskrit scholar may find the translation of certain technical terms puzzling. We would like to suggest that in future editions, whenever technical terms occur the original Sanskrit terms also be inserted.

R. Mahadevan.

The Sanatana Dharma or The Hindu View of Life. By His Holiness Sri Sankaracharya of Sri Kanchi Kamakoti Pitham. Translated from the original in Tamil by V. R. Sundararaman, M. A. (The Madras Law Journal Press, Mylapore, Madras).

It is not possible in the course of a short review to summarise the contents of this invaluable treatise, and its scope and nature cannot be

better explained than in the following words of the eminent contributor of the foreword. The "Hindu view of life or the essence of the Sanatana Dharma is clearly presented in this work in which an admirable attempt has been made to give an epitome of several Sastras in order to illustrate the many-sided development of Hindu civilization and culture. Its simple style and lucid expressions are the attractive features of the work and will certainly appeal to those who are intellectually inquisitive to know a little about the vast subject within a short compass". The book is a treasure house of information on Hindu religious life and civilization, and a perusal of it will remove the several misconceptions that people now-a-days have about Hindu Samskaras and other rituals. Sir Mukerji shows in his brief, but brilliant and perspicacious foreword that the "Hindu view of life does not ignore the practical needs of life, but only invests it with a spiritual significance", by considering "all activities of life as an offering to the Supreme".

But for the statement in the title page that the book is a translation into English from the original in Tamil, it would pass off for the original itself, for the English expression is so clear and idiomatic. We see in the book so much, that we are tempted to appeal to Mr. R. Narayanaswamy Ayyar, the enterprising publisher to make arrangements for the publication of the same in all Indian languages.

M. S. K.

The Self Urdu Teacher—By Edward John, Published by Ram Narain Lal, Khatra Road, Allahabad. Price Rs. 0—12—0.

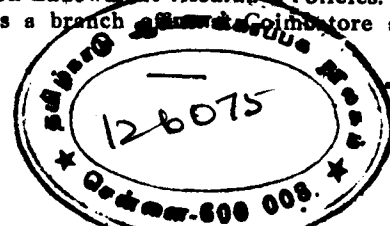
It may be said that the book justifies its name. The author has in mind the difficulties and doubts that beset those trying to learn Urdu without a guide, and he has guarded himself against such doubts by the clarity of his handling of the subject. The book will also be found useful by those who want to acquire a knowledge of Urdu literature.

Because of its prominence in Northern India, especially among Muslims, and because of its natural and unbreakable affinity to Hindustani: the national language of India. Urdu also is becoming now-a-days almost as important as Hindustani. This publication is therefore opportune.

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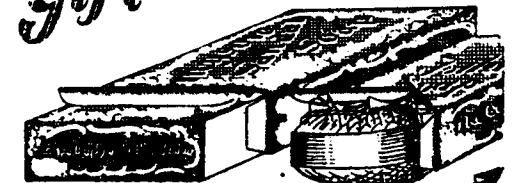
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