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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

DISCOURSES ON JNANA YOGA

BY SWAMI VIVEKANANDA

All men, so-called, are not yet really human beings. Every one has to judge of this world through his own mind. The higher understanding is extremely difficult. The concrete is more to most people than the abstract. As an illustration of this, a story is told of two men in Bombay. They were a Hindu and a Jain, and were playing chess in the house of a rich merchant of Bombay. The house was near the sea, the game long; the ebb and flow of the tide under the balcony where they sat attracted the attention of the players. One explained it by a legend that the gods in their play threw the water into a great pit and then threw it out again. The other said: “No, the gods draw it up to the top of a high mountain to use it, and then when they have done with it, they throw it down again.” A young student present began to laugh at them and said: “Do you not know that the attraction of the moon causes the tides?” At this, both men turned on him in a fury and enquired if he thought they were fools. Did he suppose that they believed the moon had any ropes to pull up the tides, or that it could reach so

far? They utterly refused to accept any such foolish explanation. At this juncture the host entered the room and was appealed to by both parties. He was an educated man and of course knew the truth, but seeing plainly the impossibility of making it understood by the chess-players, he made a sign to the student and then proceeded to give an explanation of the tides that proved eminently satisfactory to his ignorant hearers. “You must know,” he told them, “that afar off in the middle of the ocean, there is a huge mountain of sponge,—you have both seen sponge, and know what I mean. This mountain of sponge absorbs a great deal of the water and then the sea falls; by and by the gods come down and dance on the mountain and their weight squeezes all the water out and the sea rises again. This, gentlemen, is the cause of the tides, and you can easily see for yourselves how reasonable and simple is this explanation.” The two men who ridiculed the power of the moon to cause the tides, found nothing incredible in a mountain of sponge, danced upon by the gods! The gods were real to them, and

they had actually seen sponge; what more likely than their joint effect upon the sea!

“Comfort” is no test of truth, on the contrary truth is often far from “comfortable”. If one intends to really find truth, he must not cling to comfort. It is hard to let all go, but the Jnâni *must* do it. He must become pure, kill out all desires and cease to identify himself with the body. Then and then only, the higher truth can shine in his soul. Sacrifice is necessary, and this immolation of the lower self is the underlying truth that has made sacrifice a part of all religions. All the propitiatory offerings to the gods were but dimly understood types of the only sacrifice that is of any real value, the surrender of the apparent self, through which alone can we realize the higher self, the Atman. The Jnâni must not try to preserve the body, nor even wish to do so. He must be strong and follow truth, though the universe fall. Those who follow “fads”, can never do this. It is a life-work, nay, the work of a hundred lives! Only the few dare to realize the God within, to renounce heaven, and personal God and all hope of reward. A firm will is needed to do this, to be even vacillating is a sign of tremendous weakness. Man always is perfect, or he never could become so, but he has to realize it. If man were bound by external causes he could only be mortal. Immortality can only be true of the unconditioned. Nothing can act on the Atman,—the idea is pure delusion, but man must identify himself with That, not with body or mind. Let him know that he is the witness of the universe, then he can enjoy the beauty of the wonderful panorama passing before him. Let him even tell himself: “I am the universe, I am Brahman.” When man *really* identifies himself with the One, the Atman, everything is possible to him and all matter becomes his servant. As Sri Ramakrishna said: “After the butter is come, it can be put in water or milk and will never mix with either; so when man has

once realized the Self, he can no more be contaminated by the world.”

“From a baloon, no minor distinctions are visible, so when man rises high enough, he will not see good and evil people.” “Once the pot is burned, no more can it be shaped; so with the mind that has once touched the Lord and had a baptism of fire,—no more can it be changed.” Philosophy in Sanskrit means “clear vision,” and religion is practical philosophy. Mere theoretic, speculative philosophy is not much regarded in India. There is no church, no creed, no dogma. The two great divisions are the “Dvaitists,” and the “Advaitists.” The former say: “The way of salvation is through the mercy of God; the law of causation once set in motion, can never be broken; only God who is not bound by this law, by His mercy helps us to break it.” The latter say: “Behind all this nature is something that is free, and finding that which is beyond all law, finds us freedom, and freedom is salvation.” Dualism is only one phase, Advaitism goes to the ultimate. To become pure, is the shortest path to freedom. Only that is ours, which we earn. No authority can save us, no beliefs. If there is a God, *all* can find Him. No one needs to be told it is warm; each one can discover it for himself. So it should be with God. He should be a fact in the consciousness of all men. The Hindus do not recognize “sin,” as it is understood by the Western mind. Evil deeds are not “sins”, we are not offending some Ruler in committing such, we are simply injuring ourselves and we must suffer the penalty. It is not a sin to put one’s finger in the fire, but he who does so will surely suffer just as much as if it were. All deeds produce certain results, and “every deed returns to the doer.” “Trinitarianism” is an advance on “Unitarianism” (which is dualism, God and man forever separate). The first step upwards is when we recognise ourselves as the children of God; the last step is when we realize ourselves as the One, the Atman.

THE SAMGHA*

BY SWAMI VIVEKANANDA

Mutual love, obedience to the authorities, forbearance and absolute purity are the only means of maintaining unity among the brothers. Obedience is the greatest aid to achievement. Therefore, one must carry out orders even at the risk of one's life.

Continuance of policy through generations is the only means of noble achievements and greater and greater accumulation of power. Therefore, a Head of the Order should follow and continue the policy of work which has been inaugurated by his predecessor.

Organisation is the primary means of all progress and the only way to the conservation of energy. Therefore, the curse of the entire Organisation (Samgha) shall fall on the head of one who would seek to bring about its disruption and disintegration, by word, thought and action, and ruin shall seize him in this world and the next.

Whoever being guilty will deny it and seek to fight with the Organisation, shall also be ruined in this world and the next.

For this Organisation is the body of Sri Ramakrishna and in this Organisation He is ever present. The injunction of the united Organisation is the injunction of Sri Ramakrishna. One who worships it, worships Him. One who disregards it, disregards Him.

CHILD-MARRIAGE : AN UNPUBLISHED LETTER

BY SWAMI VIVEKANANDA

Your letter only made me sad. I see you have lost all enthusiasm. I know all of you, your powers and your limitations. I would not have called you to any task which you are incompetent to do. The only task I would have given you was to teach Elementary Sanskrit, and with the help of dictionaries and other things assist S. in his translations and teachings. I would have moulded you to it. Any one could have done as well—only a little smattering of Sanskrit was absolutely necessary. Well, everything is for the best. If it is the Lord's work the right man for the right

place will be forthcoming in the right time. None of you need feel disturbed. As for X, I don't care who takes money or not, but I have a strong hatred for child-marriage. I have suffered terribly from it and it is *the great sin* for which our nation has to suffer. As such I would hate myself if I help such a diabolical custom directly or indirectly. I wrote to you pretty plain about it and X had no right to play a hoax upon me about his "law-suit" and his attempts to become free. I am sorry for his playing tricks on me who have never done him any harm. This is the world.

*See "Organisation" in *Notes and Comments*.

What good you do goes for nothing, but if you stop doing it, then, Lord help you, you are counted as a rogue. Isn't it? Emotional natures like mine are always preyed upon by relatives and friends. This world is merciless. This world is our friend when we are its slaves and no more. This world is broad enough for me. There will always be a corner found for me somewhere. If the people of India do not like me, there will be others who will like. I *must set my foot* to the best of my ability upon this devilish custom of *child-marriage*. No blame will entail on you. You keep at a safe distance, if you are afraid. I am sorry, very sorry, I cannot have any partnership with such doings as *getting husbands for babies*. Lord help me, I never had and never will have. Think of the case of Y! Did you ever meet a more cowardly or brutal one than that? I can kill the man who gets a husband for a baby. The upshot of the whole thing is—I want bold, daring, adventurous spirits to help me. Else I will work alone. I have a mission to fulfil. I will work it out alone. I do not care who comes or who goes. X is already

done for by *Samsâra*. Beware, boy! That was all the advice I thought it my duty to give you. Of course you are great folks now,—my words will have no value with you. But I hope the time will come when you will see clearer, know better and think other thoughts than you are now doing.

Good-bye! I would not bother you any more, and all blessings go with you all. I am very glad I have been of some service to you sometimes if you think so. At least I am pleased with myself for having tried my best to discharge the duties laid on me by my Guru, and well done or ill, I am glad that I tried. So good-bye. Tell X that I am not at all angry with him, but I am sorry, very sorry. It is not the money—that counts nothing—but the violation of a principle that pained me, and the trick he played on me. Good-bye to him also, and to you all. One chapter is closed of my life. Let others come in their due order. They will find me ready. You need not disturb yourselves at all about me. I want no help from any human being in any country. So good-bye! May the Lord bless you all for ever and ever!

CONFUSION OF VALUES

BY THE EDITOR

I

Things are getting more complex every day,—we mean in India. Not that they are becoming simple in the other parts of the world. Not at all. But for the present we are not concerned with the world, but with India. The complexity does not consist in the keen struggle that has commenced in various departments of our life, but in the confusion of ideas and ideals that is manifest everywhere. "Struggle is God's gift," said Swami Vivekananda. For the power that we generate in making our onward path through adamant barriers, is the power that

also makes us great in positive achievements in the days of victory and prosperity. But when struggle is blind, when the ideals are lost sight of, and all sorts of ideas run riot in our brains, energies are largely wasted, we gain little, and we only exhaust ourselves. The goal must ever remain clear in our mind,—even in the darkest hours. The fundamentals must never be forgotten. Then struggle, instead of exhausting energy, rather multiplies it. New dominions of the soul open before us, and even our temporary defeats become as fruitful as victory.

Where is the confusion, do you ask? If we take a detached vision of the

present conditions of India, we shall have no doubt left in our mind about it. No doubt all is not lost. There is undoubtedly a growing substratum of national self-realisation. But we may easily hamper its growth and even spoil what has already been attained. The first thing needed is that the nation must feel as one. Not in any artificial manner, but spontaneously. Perhaps it will be said that the nation is one in political aspirations. Though we have our doubts about this unity, still we must remember that politics cannot call forth the best energies of the Indian nation. Even unity in this respect, therefore, means no unity. That alone will save and ennoble us, which can fill our soul with a heavenly glow and harness all our powers and enthusiasm to its complete realisation and enjoyment. Politics cannot do so. We think that the quest which can at once unite the scattered forces of our being, has not been yet held forth before the nation. That is the reason why at every step there is obstruction. Our own limited vision is largely responsible for it. There is an angle of vision from which the national being appears as an integral whole showing no signs of schisms or factions. That vision has to be proclaimed to and impressed on the national mind. That done, half of the work will have been done.

See in how many different ways we are divided to-day. First of all there is the major quarrel between the Hindus and Muhammadans. Then there is the Brahmin Non-Brahmin quarrel in the Hindu society itself. Thirdly, there is the antagonism between capital and labour. Fourthly, the revolt of youth against the elders. Fifthly, the conflict between the old and the new,—there is a growing section denying the validity of the age-long spiritual ideals of India. Sixthly, the freedom movement of our women. Seventhly, the social reform movement with its attacks on the social system. Eighthly, the struggle of India against foreign domination. Ninthly, the conflict between economic ideals,—

between the cottage-industry ideal and modern industrialism. Tenthly, the conflict of the East and the West, between spirituality and secularism. Our catalogue is not at all exhaustive. We have only noted the significant and prominent aspects. Not all of them, of course, are causing confusion. Some of them are quite clear in their import and in their claim on our duty. But others are bound to befog our intelligence and lead us astray unless we are extremely cautious. As for example, the Hindu-Moslem quarrel. The greatest cause of it is mutual distrust. Did it always exist? Not certainly to the present extent. We believe that the present measure of distrust has been generated by a mishandling of the situation. There were certainly causes for grievance. Hindus did not behave properly with the Muhammadans. They gave them no proper place in their society. They practically ostracised them. They made too much of the differences of forms. Muhammadans, on the other hand, have been extremely aggressive on the Hindu religious and social ideals. They did not try to understand them. The masses of them have been comparatively uncultured, and as a result have been often unscrupulous in their action. They lack refinement, many of them. They are always thinking of other persons and lands than India. Many of them, therefore, lack nationalistic outlook. These are and were no doubt some of the difficulties in the way of Hindu-Moslem union. But slowly India was casting her spell on them. There was a gradual infiltration of each other by their better thoughts. And if the process were allowed to continue unhampered, we have no doubt that these two great communities would have rapidly united. But the politicians interfered. They with their accustomed short-sightedness overlooked the deeper unifying forces, and pounced upon the points of difference and exaggerated them, till the whole masses have been aflame with hatred and mistrust. The fact is, it is

always our way of looking at things that makes all the difference. The differences were there. But there were also the unifying forces. And above all, we might remember that it is not what you or I think and do, that is the most important thing about us. There is a transcendent element in all our thoughts and actions, of which we may be unaware. We Hindus and Muhammadans may think and act from a partisan view-point. But overlapping these sectional view-points, the transcendent force works on towards a synthesis. This force is of the genius of the land itself. And that is the element which ought to have been emphasised. But we have made the communities conscious, not of the cementing forces, but of the points of divergence. This consciousness, necessarily vicious, has created the present mistrust and hatred. And whatever pacts and contracts we may make, the problem will never be solved unless sanity returns, and the points of unity are impressed on our consciousness. Then the difficulties which now seem almost insuperable would be easily and automatically removed. It is always true that when we feel as one, we ignore even real differences, and when we disagree, even real unity galls and irritates.

Take again the case of Brahmin Non-Brahmin quarrel. Who can deny that the Brahmins have enjoyed a higher social position than the Non-Brahmins, or that the Brahmins who were the promulgators of social laws and customs, have not done as they ought to have done by the other castes? But all these do not justify virulent attack on the Brahmins and self-alienation of the Non-Brahmins from the Hindu community. Here also the same fact has to be remembered. Both Brahmins and Non-Brahmins were victims of circumstances. In any case, the solution does not lie in creating grievances against the Brahmins. We have to take advantage of the forces which will eliminate the present defects without destroying the continuity and harmony of the society. We must not crystallise around the

bitter core of grievances and indulge in mutual recriminations. The transcendent attitude is the surest means of solution.

Our women's movement is also going the way of short-sightedness. In the West, the women's freedom movement was a kind of crusade against men. It is men who were responsible for women's degradation! The result has been on the whole unfortunate. India also seems to be trying to follow suit. It may be that the conditions of women in India are not as happy as they should be. But the remedy lies not in antagonising men or established ideals, but in taking advantage of them to realise a better state.

We need not multiply examples. In every case, it is the same blunder. We forget that the apparent causes are scarcely the real causes of our difficulties. By attacking the difficulties where they seem to exist, we are only misleading ourselves. We must probe deeper. We must make our difficulties impersonal. We must trace them to principles and not to persons, and try to remove them there. But because we are not doing so, our outlook has become narrow, we are creating factions, our struggles are becoming suicidal, and the confusion of ideas and ideals is growing day by day.

And that is not all. The nation is beset with many problems. Naturally, different persons are trying to solve different problems. And the same solution is not being proposed by all for the same problem. This is certainly a source of confusion. As for example, social reform. Those who are eager to ameliorate our social conditions, do not agree about the means. Necessarily there is clash. A deeper cause of confusion is that the problems are inter-linked but the solutions are not. Social conditions, as is well-known, do not exist by themselves. There are various forces moulding them. There is religion, there is culture. There are political and economical forces. There is education. There are climatic conditions and there

is past history. A social reformer should properly understand and measure all these forces. He cannot defy them with impunity. Yet, how many social reformers are there, who think as deeply as that? They dwell only on the social conditions, and try to solve them in a purely humanitarian or rational spirit. But the reaction of their reform measures often proves disastrous to the other departments of national life.

All such sectional outlooks have added greatly to our mental confusion; and it almost seems that the nation has lost its unitary consciousness and is broken into a thousand pieces.

II

A thoughtful writer remarked lately in course of an article: "Just as in these days the predominant interest of my countrymen is politics, so in my boyhood their predominant interest was religion." This is quite true. Up to the end of the nineteenth century and even to the end of the first decade of the present century, the country seemed to feel religion as its sovereign interest. Religion was the one and the greatest quest of its life. But that interest no longer predominates and other interests are about to usurp its place. Politics indeed seems to be the strongest tendency of the present national mind. It almost seems as if politics is going to be the central factor and the centre of crystallisation of all national aspirations and activities. If we but carefully observe, we shall find that society, economics, cultural ideals, domestic relations, communal ideals, education, all are being slowly moulded to contribute to the growth of a modern State in India after the Western model. Even religion is being made to serve that purpose. Those who value the ancient ideals of India, cannot look on with equanimity on this evolution or rather revolution. Is religion going to be made secondary in the national life? Is politics going to be the dominating factor? If it does, India is surely heading for a disaster.

Our readers may be aware that we do

not favour this predominance of politics in the Indian national life. In fact we have often sounded a note of warning against it. We have been, in consequence, often asked to make our position clear as regards politics. Do we not believe that India should be politically free? If so, should we not make every attempt to reach that consummation? If we desist from political work, how then can the struggle for freedom go on, and how can we ever hope to get rid of political slavery? These are some of the questions put to us, and no doubt they deserve some answer. But we cannot hope to convince our questioners unless the issues are clearly formulated. At the outset there must be a clear enunciation of the goal which we want to reach. If we try to closely examine the goal we are supposed to have in view, we shall find that many of us have a very hazy notion about it. We are not at all clear in our ideas. Many of us simply want that we should be free from British domination. Whether it is to be the Dominion status or complete independence, we need not consider here. The premier political organisation of the country has declared for the latter. But the implications of the freedom from British domination are not, it seems, properly considered. Surely by this freedom is also meant the growth of a national power and efficiency that would be able to maintain the freedom won. This aspect, we believe, is the central fact of the freedom movement. Those who are out and out politicians, even they should remember that the goal they are trying to reach, is not merely the getting rid of the British control, but the creation of an invincible power in the nation. In fact without this we can never hope to attain political independence. There is a subtle law governing political freedom and subjection. It is that if want of power makes us slaves, acquisition of it will automatically make us free. Even those who do not believe in spiritual forces, must concede this need of power. But how to make the nation powerful?

Suppose, however, we have become politically free. Where do we stand? Is it all right with us in every respect? History shows that as soon as we get rid of a foreign power, we do not necessarily acquire political stability. That in India the question of political stability is a difficult one, none would deny. Hard struggle would be required before all the divergent political forces can be co-ordinated. But apart from political stability, there are more fundamental needs: economic stability, social reconstruction, organisation of education and health, cultural regeneration, and above all, spiritual upliftment. Let us look at the free nations of the present day. They are politically free. They have health and wealth. They have wide-spread education. But in spite of all these, where are they? Most of them are seething with moral discontent. They are a menace to themselves and to the world. They have no peace at home. Their mind is not free. Classes are fighting with classes. Everywhere there is strife and struggle. We do not mean that they are worse than us, or that political slavery does not count or is preferable. What we want to point out is that mere political freedom does not touch even the fringe of the main problem of man. What is it? What is it that man wants, which no amount of earthly power, health, wealth and so-called knowledge can procure? We may not believe in God or soul or spirituality. But still we cannot deny that the tangible achievements of life are not enough to give us satisfaction. Those who are for abolishing God cannot tell us what, if not God, can fill up the void of our soul.

But let us not go at once so far. Our political friends may find the atmosphere too rarified for their lungs. Admitting that our aim is to establish a prosperous secular state, we must admit that the main problems are to give health to the people, organise their economic life, and give them social facilities, rights and privileges and a fine education, and make them cultured. Politicians would agree

that these are essential. Political freedom by itself is little use, if we do not have the above-mentioned equipments. Now the question is: Are these inevitably interlinked with political freedom? There are a good many people who assume that they are so. This is an important point. We for ourselves do not hold this view. We do not ignore the fact that under foreign rule there are difficulties. But we need not unnecessarily magnify them. We believe that there is scope for great improvement even in the present circumstances. No doubt if the Government had more earnestly taken up the task of education, sanitation and industrial re-organisation, the country would have fared better than now. And things would have been easier to accomplish. But our politicians also hold that whether it be in the name of Government or not, it is we, Indians, who will have to do all that are necessary for the country's regeneration. Surely no one dreams that when the country will be free, we shall all sit comfortably at home and people of other lands would come and perform all the works of re-organisation. It comes to this, then, that whereas politicians are waiting for better days to begin constructive work, others who may not believe in politics want to begin construction even now, and they believe that though there may be obstruction and opposition from interested quarters, there is enough freedom and scope still available in the country to push on with their work. We believe that much spiritual, moral, social, sanitary, educational and economical work can be done without any fear of obstruction from any quarter. Perhaps on this point our political friends would not agree with us. But we cannot deny our own experience.

But perhaps we are wrong in assuming that the political workers are not devoting their attention to those constructive works. We may at once mention the All-India Spinners' Association. It is doing splendid work. There is the anti-untouchability campaign, cam-

paign against the drink evil, upliftment of backward classes, the different Khaddar Associations of Bengal, such as the Abhoy Ashram, and the Khadi Prasthan, etc., etc. They are not only doing their specific works, but also devoting themselves to works of educational, sanitary and moral improvement. There are besides many other smaller organisations not so well-known, which are equally devoted to works of reconstruction. Great praise is due to them. They are connected with politics. But we should here point out that simply because they are doing this in the name of Congress or under its ægis, it does not follow that their work is also political. They are really doing constructive work. And if they sever their political connections, their work will not thrive less, on the other hand, we believe it will thrive more. It is well-known that the All-India Spinners' Association is only nominally under the Congress. It is really an autonomous economic organisation, having its own economic ideals and methods of work. And Mahatma Gandhi wanted in the Lahore Congress to create other such autonomous bodies for carrying campaigns against drink, untouchability and foreign cloth. Any one can organise such independent bodies outside the Congress, though it is true that at the beginning such bodies would not find as much funds at their command or as much recognition by the public as when started under the Congress, and the Congress also, shorn of these auxiliary bodies, would find its powers limited. But if there is sincerity, earnestness, perseverance and patience, funds, recognition, prestige, all will come. We do not, therefore, consider such constructive works as really political, in so far as their ostensible purpose is the social or economic upliftment or education of the country and not mainly the embarrassment of the powers that be.

We have not considered another movement for the all-round reform of the country, we mean the cry of Revolution. We do not think the movement

is as strong in the other provinces as in Bengal. There the politicians find that mere political reform is little or nothing. The main reforms should be carried out in the socio-economic system, in the ideals and methods of education, in the life's outlook. Youths are the authors of this movement. They believe that youths alone are capable of carrying out the necessary drastic reforms. They defy the established ideals. They dream of higher and happier conditions and are impatient to realise them all at once, and not slowly and step by step. And their slogan is "Long live Revolution!" The only element appreciable in this movement is the youthful enthusiasm and the desire to improve the national conditions. All other elements are of doubtful value. It is nonsense to say that youths will lead the nation. Wisdom, experience, understanding, knowledge are not nothing. After all is said and done, it is these that count. Youths by the very quality of their youthfulness cannot lead us, unless they are also wise, experienced, able and profound. Whoever would possess these qualities would lead, be they young or old. This movement is still in the region of sentiment, it has not struck root in the realities. Let it face the realities, it will do wonders.

III

So even political organisations feel that they must not be merely political. They also feel the urgent need of national reconstruction, of non-political work. But in many cases these activities are being made the appendages of politics itself. This is unfortunate. Suddenly to set about picketing toddy shops or foreign cloth shops simply because certain political bodies have decided on it, leaves the real drink or economic problems untouched. For suddenly again all these stop when the political situation changes. It is unnecessary to dilate upon this point. All thinking minds would agree that these non-political works are extremely important in them-

selves, and that any amount of time and energy can be devoted to them and yet we may not do enough. Our question to politicians is, therefore, whether they would wish that these works be neglected and all men and money-power diverted to purely political activities, or they would like the works of reconstruction carried on vigorously and unimpededly even under the present conditions. The question of questions before the country is this: We have a certain number of sincere unselfish souls who are eager to devote themselves to the cause of the country. We have certain resources. We have a certain amount of energy which we can devote to the service of the nation. Which field of work would these men and women choose and where shall all these energies and resources be applied? All thoughtful persons would agree that it must be purely constructive work. For whatever we do in that line, would be of permanent benefit whether the country be free or bound. If we can grow in physical, mental and spiritual health, if our sanitation is improved, economics rehabilitated, society reformed, spirituality revived, we shall have achieved what all men and women, bound or free, seek to achieve. The main purpose of our national life will have been realised. We have seen that all the drudgery that the work of reconstruction means, will have to be undergone at one time or another. It is infinitely better that it is undertaken even now; that would save great trouble in the future. It is idle to deny that the change of the governmental powers would inevitably cause some dislocation in the collective life of the country. It is safe and prudent to remould the collective life to the new forms even before the governing agencies change. We shall thereby be spared many future difficulties. Besides, the very efforts at reconstruction will endow us with an amount of power, experience and self-confidence, which are the very means of achieving freedom. We must acquire power. We must conserve power.

Constructive work is one of the potent means of doing it.

It may be argued here that we need not make any such extreme choice. We may do both political and non-political work. This argument is significant. But would such a combination be really fruitful? What is our experience? The political work itself exhausts so much of our energy that little is left for more solid work. Very few can do both. Constructive work requires a whole-hearted allegiance, the devotion of all time and energy to it. If one wishes to do constructive work, let him cut off all other activities and apply himself entirely to it. It may be said that since a co-ordination of all the different activities and powers of the nation is necessary to fight the political battle successfully, constructive work should not be divorced from politics, that though for efficiency's sake some workers may be entirely detailed to constructive work, still they must be under a supervising and controlling political organisation, and that they must never forget their allegiance and duty to it. This brings us to a very important point which we must very carefully consider. On our decision of this point, much of our future progress depends. All nations with secular outlooks have necessarily to make the state the controlling and motive power of their collective life. Every corporate life must have a basis. That basis is chosen according to the predominant tendency of the national mind. It can be material, mental or spiritual. Those nations which are dominated by the greed of earthly powers and prosperity, must necessarily have politics as their motive and controlling force. The state governs every activity, and the nation becomes secular in outlook and action. When India also wants to do the same, it really, though maybe unconsciously, means to secularise the collective life. We are, therefore, absolutely against the state assuming supreme power in the nation, for that will eventually mean the deterioration of the deeper powers

of the national soul. We want politics to occupy a subordinate place. We, therefore, want that other activities should be free from political influence and be governed by the ultimate ideals of the nation. Here is then the crucial question : Which shall be the governing principle of the Indian nation, politics or spirituality? Who shall lead, politicians or spiritual men?

This question cannot possibly be answered without the help of philosophy. We put off its consideration for fear our politicians would find themselves in too deep water. But at this stage, it is urgent. What is the purpose of life? Wherein is our satisfaction and fulfilment? We may deny the affirmations of our glorious ancestors. But how can we deny the verdict of history? What is the witness of the other nations? The Western nations have enough of what we are aspiring after. They are rich and powerful, free and cultured. And yet all these have not availed them anything. They are wild with discontent. They want a salve for their soul, they do not know where to find it. Their thinkers and reformers have tried various means. Even now they are struggling frantically. But none of these satisfies them. Obviously they must have something which is not of this world, if they are to find peace at all. Has not this any lesson for us? Suppose we have earned all we want,—we have a well-regulated state, prosperous industry and trade, and all the blessings of the earth. A problem will still remain unsolved : How to find peace and satisfaction. Should not India think of this from even now? If it is true that national freedom is primarily a condition of inner excellence, that must be begun to be acquired from even now.

But we refuse to assess the claim of spirituality at such a low value. Spiritual ideals have an absolute value. For even if a nation can become great without spiritual excellence, individuals never can. Are we to scrap the age-long struggles and achievements of our

forefathers so easily? Even for political greatness we refuse to go so far. But it is not necessary to plead the cause of spiritual ideals. None can really deny them. The spirit is the essence of man. In its realisation lies his permanent satisfaction. This is the supreme fact of his being. Therefore, this must also be supreme in the scale of collective values. The question is not of accepting or denying it, but of incorporating it truly and wisely in the national life. Yet, as we have remarked on many other occasions, we need not and indeed cannot (many of us) reach the spirit by ignoring or neglecting the secular aspects of life. All these must be recognised, but in such a spirit that the entire outlook would change and conduce pre-eminently to our spiritual growth. In fact, there must be an ever present sense of the *Virât*, the collective being, of the society, nation, humanity, in our mind, all ennobled and transmuted by a transcendental spiritual consciousness.

IV

This is the greatest need of the hour : a new outlook all-encompassing, denying nothing, cosmic, infinite. There is no other way out of the present mental confusion of the nation than through the creation of such an outlook. We have shown above how the scale of values has been made topsyturvy. We noted the communal and social quarrels. We have also examined the claims and scope of politics. In all these there is the same defect : confusion of values. We have lost the sense of proportion in the national affairs. In our individual life also the relative values of functions are ignored. What else can we expect under these conditions than bewilderment?

Long ago the solution of these acute problems was envisaged by a prophetic soul, Swami Vivekananda. He felt that all these necessities and difficulties would arise. He knew that the unnatural ultra-subjectivism of his people would give way before the impact of coming events, the commingling of the world's

nations and their ideas and desires, and he propounded an ideal which is absolutely spiritual and therefore the highest possible and at the same time subsumes the various activities and aspirations of the people. It is subjective and objective at the same time. In fact, all spiritual ideals must satisfy the demands of both our inner being and the outer world. For we are most of us bound up with the collective life and governed by it. We cannot be moved entirely by our subjective thoughts and impulses. We must also live and move in harmony with the outer life, of which we are integral parts. An ideal which satisfies only either of these claims is partial, it will not satisfy men for long and will be rejected by them sooner or later. True wisdom lies in co-ordinating both the claims in one spiritual ideal. Swami Vivekananda did it in his doctrine of the Practical Vedanta. The doctrine of *Karma Yoga*, it is true, has been in existence for ages in India, spiritualising all work. But the Swami's ideal is somewhat different from that. In *Karma Yoga*, the urge for unifying oneself with the interests of all is not manifest. It only teaches us to do the work that may have been allotted to us in the proper spirit. It does not create that cosmic feeling which makes the aspirations and sufferings of others one's own. But the Swami's ideal does. *Karma Yoga* by itself often leads to too much subjectivism. But the Swami's ideal is a check to that. It harmonises the subjective and objective aspects of our life into a beautiful synthesis. This is very important and significant. We have in course of our present essay detailed the various needs of our country. None of these can be ignored. We may not ask all to shut themselves in exclusive contemplation. Our spiritual fervour must manifest itself in the manifold service of the nation and humanity. If the truth of the universe is *Brahman*, if all men are really *Brahman*, and if I am that *Brahman*, then I am indeed all, and the joys and

sorrows of all should be mine. In all things and activities I must see only the expression of the *Brahman* and surrender myself unreservedly to that supernal vision. This is the ideal which the Swami held before India and the world, for in this is the peace eternal of individuals and nations and their fulfilment. To those who are grovelling in sense-objects and who live in constant excitement and has no time for quiet thought or introspection, this ideal and outlook may seem utopian. To them it may appear too complex. But those who have the least spiritual sense, as we hope many of our countrymen have, will find it the easiest and most natural. It would seem to them not only the simplest prescription, but also the most realistic. For it is certainly unrealistic to work and live without any cognition of the substance and the substratum of life and universe, -*Brahman*.

This ideal and outlook is the great solvent of our difficulties. This will bring order into the present chaos. The very first effect of the conception of this outlook would be to cease to consider any persons or nations responsible for our sufferings. Swamiji said that *Vedântins* do not hold others responsible for their suffering, they trace them to causes inherent in themselves. This is undoubtedly the truer view of the case and not an arbitrary creed. It is because of our weakness that diseases can attack us. And it is because of our national weakness that we could be politically, economically or culturally enslaved. This view will remove much of our mental irritation. This will necessarily minimise the value of political agitation in our eyes. If we only analyse, we shall find that behind much of political agitation, there is the consciousness that certain persons are responsible for our suffering. That does not mean that there would not be any need of political action or that certain persons really do not cause suffering. But both those who suffer and those who cause suffering are victims of circumstances and forces which have been possible

because of our weakness. That is the root cause and that we must remove. Our struggle would become impersonal. Thus only can our national struggle be truly non-violent. With the minimising of politics, we shall regain the true sense of proportions in the affairs of the nation. We shall feel the relative values of aspirations and needs. But what is more important, we shall deny none. For by the very force of our ideal, by our very outlook, our interest would be all-comprehensive. But all activities, however, would be conceived from the spiritual view-point. This will endow us with infinite patience and perseverance. Our work will be intense, unselfish, profound and effective. And above all, all men and women will appear to us as the embodiments of Divinity itself. This vision which we shall try to keep vivid every moment in our soul, will not only advance us rapidly along the spiritual path, but would also benefit all with whom we shall come in contact. No other outlook can call forth so much devotion, energy, love and perseverance. No other ideal would make our activity and interest so comprehensive. And even a little of the realisation of this ideal would evoke such a tremendous power that nothing would ever be able to obstruct the national progress. Let us not forget that an indignant glance of righteousness is more potent than the physical blows of impure anger. There is a power in moral and spiritual justice,

which no man can ever withstand. This is no fiction, but the sternest reality.

Do we condemn politics? No. Far be it from us to doubt the sincerity and self-sacrifice of many of our noble men and women who are to-day active in the political field. Their struggle is keen. Their feeling for the country is unimpeachable. But we do hold that there are better fields of action, better not merely on spiritual grounds, but because there we can do greater good to the country. Therefore, our call to the nation is that those who are able to conceive the higher ideal as propounded by Swami Vivekananda, let them live and work in this higher spirit. They would thereby be doing greater and more permanent service to the nation. But those that are unable to live up to these high ideals, must necessarily work where they can. But let them never deny what they are unable to understand, and let them not arrogate to themselves privileges which are not really theirs but belong to better qualified persons. Let them never say that they represent all or the highest functions of the nation. We wish them god-speed, but at the same time we shall be unceasing in our appeal to the better conscience of our people and seek to win them over to the spiritual, and therefore the true, ideals of the Indian nation. And we shall certainly resist all encroachment of politics or other secular interests upon the domains of the spirit. The spiritual ideal must ever reign supreme.

THE DIARY OF A DISCIPLE

1ST JUNE, 1913.

It was Sunday afternoon at the Belur Math. Many devotees were sitting before Swami Brahmananda. One of them asked: "Maharaj, how can one have yearning for the Lord?"

Swami: "You must first purify your mind by keeping company with the *Sādhus* and devotees and receiving

instructions from your *Guru*. Next you must practise hard *Sādhanâ*. Only then would you feel an yearning for God. One requires a teacher even when one wants to learn stealing. And this sublime *Brahma-Vidyâ*—Knowledge of Brahman—does it not require a teacher to acquire it?"

Thus the Swami spoke for a time and then said: "When you go to a *Sādhu*,

you must ask him questions. Ask me whatever you want to know."

Devotee: "How can one have peace?"

Swami: "By loving God, and by having true faith in Him. You cannot have it at the very beginning. At first there must be great peacelessness; your heart will be full of anguish at not having yet realised the Lord. But it is all right; the more thirsty you are, the better you will relish water. You must create peacelessness, if there is none. When men no longer find any joy in the world, they feel restless and then they are attracted towards God."

Devotee: "How can one have love for God?"

Swami: "By trying to realise Him, by singing His name and praise, and by praying to Him. Thus have the saints realised Him."

Devotee: "Can I not realise God, while living in the world?"

Swami: "Does anyone live outside the world?"

Devotee: "I mean, while living in the family."

Swami: "Say that. Yes, you can. But with difficulty."

Devotee: "May one renounce the world when one feels *Vairâgya*, dispassion, for it?"

Swami: "Yes. He ought to. And that indeed is true *Vairâgya*, this dispassion for all worldly things. When once you have it, it never dies; on the other hand, it grows, like fire. After one has once come out of the world, one never wants to go back into it."

Devotee: "Can I not do without a *Guru*?"

Swami: "I think not. No, you can never do without him. Who is the *Guru*? He who points out the path to your *Ista* (Chosen Deity) by, say, giving you a fixed Name to repeat. You may have many *Upagurus*, subsidiary teachers. The real *Guru* will tell you which *Sâdhanâ* to practise, and he will advise you to keep the company of devotees. Formerly, it was customary for the disciple to live in the house of

his *Guru*, so that the *Guru* could watch over the disciple and the disciple could serve the *Guru*, and if the disciple went wrong, the *Guru* could bring him back to the right path. Therefore, you should never make one your *Guru*, unless he is a knower of *Brahman*, or very highly advanced in spirituality."

Devotee: "But how am I to know that a person is such?"

Swami: "You will know if you live with him for some time. The *Guru* also will then observe you. If you have much hankering for the world, which it would be difficult to check, he must not initiate you, but send you back. If you want to make anyone your *Guru*, live near him for sometime and watch his ways. The system of hereditary *Gurus* has this advantage that the *Guru* and the disciple both know each other's family history well.

"The means of concentrating the mind is *Sâdhanâ*. *Prânâyâma*, breath-control, is also one of the means. But it is not safe for a householder;—if one is not continent, one falls ill; and one must have nutritious food, a fine place and pure air. In order to have meditation and concentration, you must practise in solitude; the more you will try, the more you will achieve. Wherever you find conditions favourable, say, if there is a fine scenery, sit down to meditate. Seek Him, and renounce *Kâmini-Kâanchana*, lust and gold. But first renounce internally. These are evanescent. Take off your mind from them.

"God is both with form and formless and He is also above form and formlessness. What does the *Vedânta* mean by saying that *Brahman* is true and the world false? Only that the world as we see it now is false. The world vanishes in *Samâdhi*, you feel that you have been experiencing a great joy. The *Rishis* experienced that absolute joy. What exists in *Samâdhi* cannot be explained. Then there is no longer 'I' or 'thou' but only *Satchidânanda*—Existence-Knowledge-Bliss Absolute.

“If you ask me : What is the proof of God? I say that the *Sādhus* have stated that they have realised God and they have also pointed out the way to His realisation. The Master said : ‘Merely saying “hemp,” “hemp” will not intoxicate you. You must procure hemp, prepare it and take it, and then wait a little. Only then would you feel the intoxication. Even so merely saying “God,” “God” will not make you realise Him. You must practise *Sādhanâ* and then wait a little.’ ”

Devotee : “While making *Japa* (repetition of the name of God), I sometimes forget to do so. What is this?”

Swami : “Patanjali has said that this is an obstruction to *Yoga*. To meditate is to think and become conscious of Him. When meditation will be intense, when God will actually reveal Himself, you will have *Samâdhi*. If you realise *Samâdhi*, the joy of it will persist for a long time, some say, for all times.

“Sri Chaitanya sent one of his disciples to Rai Ramananda. The disciple found him rolling in luxury. But as soon as the name of the Lord was

uttered, love welled forth from his heart like a fountain. It is said that unless one is a *Sādhu* one cannot know a *Sādhu*, just as a brinjal-seller cannot know the value of a diamond. If anyone realises a high spiritual state through *Sādhanâ*, he himself can know it. Think during meditation that desires for worldly things are worthless. This will leave a good impression on the mind. As you will drive away the desires from your mind, good thoughts and feelings will arise in it. If you see light or hear supernatural sound during meditation, know that you are going on rightly. But do not attach any importance to these lights and sounds, though they are good signs. While meditating in a solitary place, you may sometimes hear the sound *Om* or the ringing of bells or natural sounds from afar.

“If Sankara prayed to the Divine Mother saying : ‘Thou art my refuge, O Mother!’ it was only as an example for the men of the world,—to teach them that God can be realised by every means.”

MAHATMA GANDHI'S ECONOMIC IDEAS

BY SHIV CHANDRA DATTA, M.A., B.L.

INTRODUCTION

The elements of modern economic life are not rare in present-day India. India to-day has 91 Banks (with capital of Rs. 1 lakh or more each), 80 Insurance Companies, 40,000 miles of railways, about 7,000 factories and about 15 lakhs of factory labourers. But considering the vastness of the land and its enormous population, the industrialization that has already taken place, though sufficient to make India the eighth industrial power in the world, is yet almost negligible. Most of the 685 thousand and odd villages of India are yet almost untouched by the currents of modern life. Agriculture forms the occupation of 71 p.c. and cottage industries of 10 p.c. of

the people (organized industries of only 1 p.c.). Both the occupations are carried on even to-day with the most primitive implements and by a people who, however intelligent, are undoubtedly lethargic, unambitious and ruled by customs which have lost their meaning and vitality ages ago. Economic India, therefore, may well be said to stand at the cross-roads. On the one hand, we may fashion the economic life of this country after that of the advanced countries of Europe and America. On the other hand, we may try to cling with tenacity to a slightly modernized edition of the primitive economic system which prevails almost throughout the country. Both these alternatives are equally open to us to-day. Along what

lines is the economic future of this great, but yet undeveloped and backward, country to be directed?

As a matter of fact we find that to-day the economic evolution of this country has been advancing along two divergent paths. On the one hand, the industrialization of India has been advancing as a result of the efforts of both the people and the Government. On the other hand, an active and earnest endeavour is being made at present, to hold fast to the idealized mediæval villages of India after applying slight patches of modernism here and there.

These two forces are actively operative before our eyes to-day.

Which will our countrymen follow? With which will our countrymen throw in their weight? Which of these deserves our deliberate, active and sincere support?

These questions demand an urgent answer.

The aim of the present series of articles is to provide the answer to these questions by studying the economic ideas and ideals of Mahatma Gandhi and Professor Benoy Kumar Sarkar.

Mahatma Gandhi does not profess to be an economist. But he has certain clear-cut and definite economic conceptions. And he has been trying his utmost, with the whole weight of his magnetic personality, to reconstruct the economic life of the country after his own heart.

And, of the many Indian economists in this country to-day who are trying to offer a prudent guidance to the economic activities of this land, one of the most prominent in our eyes is Professor Benoy Kumar Sarkar.

Our aim in this series of articles is to discover the path which Economic India should traverse if she is to develop herself and benefit the world. And it shall be our endeavour to discover that path by studying the economic conceptions and programmes of the two great teachers whose names we have already mentioned.

We shall first of all point out

Mahatma Gandhi's attitude towards Western civilization, industrialism, machinery, the Science of Economics and towards cities as opposed to villages. His interpretation of the principle of Swadeshi and his conception of the economic ideal will then be presented.

WESTERN CIVILISATION TO BE SHUNNED

The Eastern and Western civilizations are regarded as having exactly opposite characteristics. The Eastern civilization¹ is spiritual and has for its aim the discovery of spiritual laws; the Western is material and has for its end the discovery of material laws. The former teaches the limitation of worldly ambition and the cultivation of an unlimited spiritual ambition; the latter teaches the cultivation of an unlimited material ambition. The Eastern civilization inculcates belief in a future state; such a belief is only superficial in the West. The Western civilization encourages intense material activity; but this is condemned in the East. The 'life-corroding competition' of the Western civilization is sought to be prevented in the Eastern.

These two civilizations have grown up in different surroundings. It is for this reason that their characteristics differ. Each is good for its own followers.² Hence, Indians should not attempt to adopt Western civilization. If they attempt to copy it, they will bring about their own ruin. India has not perished till now only because she has faithfully clung to her own civilization.³ The Western civilization aims at material progress and hence is not suited for the spiritual progress which is the aim of the Eastern civilization.

Civilization, according to Gandhiji, means the performance of one's duty, which is regarded as convertible with the control over one's mind and passion. (*Indian Home Rule*, p. 64). Therefore, according to him, it refers to the conquest of *internal* nature only.

¹ *Young India*, 1927, p. 176.

² *Young India*, 1927, p. 396.

Each has its own peculiar defects. The Westerners are manfully struggling to remove the evils of their civilization. Indians also should attempt to remove the defects of their own civilization, but should not imitate the civilization of the West (*Young India*, 1927, p. 176).

There is no objection to learning some useful things from the West.⁴ But the introduction of Western civilization as such is to be vigorously resisted. Adaptations may be made, but any radical change must be opposed (*Speeches and Writings*, p. 299). Changes may be tolerated, provided the ideal of material progress is not substituted for that of spiritual progress, and the habit of the restriction of wants is not replaced by that of their multiplication (*Young India*, 1927, pp. 85, 176, 396).

Most of the masses in India are still immune from the influence of Western civilization. But the classes have taken to imitating Western civilization (*Indian Home Rule*, p. 66; *Young India*, 1927, p. 176). Their faith in their own civilization should be revived.

This does not mean a revival of the ancient Aryan civilization as it was in the past. For, we do not know what ancient Aryan civilization exactly was, or when it flourished (*Young India*, 1927, p. 253).

INDUSTRIALISM TO BE RESISTED

Industrialism, according to Mahatma Gandhi, seems to signify an economic system in which large-scale industries are carried on by capitalists for their personal profit.

He styles himself an 'uncompromising opponent of industrialism.' The reasons for this attitude are : (1) Industrialism thrives on the exploitation of conquered races. The economic imperialism of England is referred to as having already subjected many nations to slavery. The industrialism of Europe is cited as having led to the loss of liberty of many races. What other races will

India exploit?⁵ No other race is available for exploitation by such a big country as India. Hence, industrialism in India can only lead to the exploitation of the Indian masses. (2) Industrialism leads to competition for markets abroad, which in its turn leads to war. (3) Industrialism leads to the destruction of village life. It is too early yet to say positively that the destruction of village life in the West will conduce to the benefit either of the West or of humanity (*Young India*, 1927, p. 150). (4) It brings about unemployment through the application of machinery and natural power to the work of production. (5) It leads to the concentration of wealth in a few hands and hence to the control of the majority by the minority.

Because of these evils, industrialism is regarded as 'all evil.'⁶ The advent of industrialism must be resisted at any cost. Khadi itself is regarded as a weapon for resisting industrialism.

While industrialism is regarded as 'all evil', Mahatma Gandhi is of opinion that industrialism can be controlled. For, industrialism is 'like a force of Nature,' and it is 'given to man to control Nature and to conquer her forces' (*Young India*, 1924-26, S. Ganesan, p. 683).

Probably this idea has led him to give the opinion that as regards the cotton mills which have already been established in India, the solution is to be found not by destroying them, but by inducing their owners to regard their mills as a national trust and hence to

"Shall we take the case of England? What has she been doing but exploiting India and Africa? And India will have to find out countries as big as herself for exploitation" (*Young India*, 1927, p. 276). "God forbid that India should ever take to industrialism after the manner of the West. The economic imperialism of a single tiny island kingdom (England) is to-day keeping the world in chains. If an entire nation of 300 millions took to similar economic exploitation, it would strip the world bare like locusts" (*Young India*, 1928, p. 422).

"The fact is that this industrial civilisation is a disease, because it is all evil" (*Young India*, 1924-26, S. Ganesan, p. 1187).

⁴ *Young India*, 1927, p. 253.

conduct them for the welfare of the people. If the capitalists in India do not take this step 'they will either destroy themselves or destroy the masses.'⁷

It has been said already that Mahatma Gandhi is of opinion that industrialism is an evil and that it is to be resisted at all costs. But he also advances the view that the conditions of India and Europe are so very different that to try to industrialize India is 'to attempt the impossible.' On the one hand, India will never be industrialized like Europe, on the other hand, Europe must go back to her simplicity and village life if Europe is to be saved from ruin (*Young India*, 1924-26, S. Ganesan, p. 683-84).

QUALIFIED APPROVAL FOR MACHINERY

Mahatma Gandhi's present attitude towards machinery is not the same as it was when he wrote the *Indian Home Rule* (4th edition, 1921). In that book he vehemently opposes all machinery and all the modern methods of communication and transportation without exception. A few specimens of his views on machinery as expressed in the pages of the *Indian Home Rule* (Chapter XIX) are being given here: "Machinery represents a great sin" (p. 105); "It is necessary to realize that machinery is bad" (p. 109); "If the machinery craze grows in our country, it will become an unhappy land" (p. 106); "I cannot recall a single point in favour of machinery. Books can be written to demonstrate its evils" (p. 109).

The reasons for this attitude towards machinery, so far as we can gather from the above-mentioned chapter, are: (1) The Manchester machineries are responsible for the destruction of Indian handicrafts and hence for the impoverishment of India; (2) Europeans themselves are heading towards ruin because of machineries; (3) the condition of labourers plying machineries in factories

is miserable; (4) machineries are products of Western civilization.

His attitude towards machineries as evident in the pages of *Young India* (1924-28) is not one of uncompromising hostility.

His principal grievances against machineries as mentioned in *Young India* (1924-28) are these: (1) They cause unemployment; (2) they bring about the concentration of wealth in a few hands; (3) they 'make atrophied the limbs of men'; (4) they do not advance men's spiritual progress; on the contrary, they hinder it; (5) they give rise to 'needless worry and fateful hurry.'

For these reasons, *ideally speaking*, machinery is still undesirable. Mahatma Gandhi 'would not shed a single tear if all machineries were to disappear from the earth.'⁸

But he thinks that 'machinery has come to stay,' 'it is bound to remain.'

Hence, he is not 'for the eradication of all machinery but for its limitation'.

He can allow such machinery only to remain, which (1) saves human labour (Singer's Sewing Machines approved of, because they save unnecessary human labour), (2) is not run for the greed of the owners (what is meant here is made clear in the following passages: a humane spirit should be introduced among the men behind the machinery; men in charge of machineries to think not of themselves or even of the nation to which they belong but of the whole human race [*Young India*, 1924-26, S. Ganesan, p. 1109]), (3) is needed for the amenities of life, (4) satisfies our primary wants (bicycles and motor cars are not required, for they are not necessary), (5) is needed for life-saving purposes.

At p. 1187 (*Young India*, 1924-26, S. Ganesan) he says that he is prepared to have steamships, telegraphs, etc., only if they can be retained 'without the support of industrialism and all it connotes.' At p. 1029 (*ibid*) he says:

⁷ *Young India*, 1928, p. 422.

⁸ *Young India*, 1924-26, S. Ganesan, p. 1181.

“What I object to is the *craze for machinery, not machinery as such*. The craze is for what they call labour-saving machinery. Men go on saving labour till thousands are without work and thrown on the open streets to die of starvation. I want to save time and labour not for a fraction of mankind but for all. I want the concentration of wealth not in the hands of a few, but in the hands of all. To-day machinery merely helps a few to ride on the backs of millions.” (*Italics are of the writer*). Any intention of destroying machinery, even if he had the power to do so, is denied at p. 1271 (*Young India*, 1924-26, S. Ganesan).

At present, therefore, Mahatma Gandhi shows a somewhat tolerant attitude towards machineries.

What is his attitude then, towards factories, which must exist if machineries are to be manufactured?

The existence of factories may be tolerated, provided (1) they are nationalised or state-controlled, (2) they are worked under ideal conditions, (3) they are worked not for profit but for the benefit of humanity, (4) the labourers are assured of a living wage, and (5) the task of the labourers is not a drudgery (*Young India*, 1924-26, S. Ganesan, p. 1030).

ECONOMICS, UNLESS SPIRITUALIZED, NOT A NECESSARY SCIENCE⁹

Economics is regarded as a science which deals merely with the means for the acquisition of wealth. Mahatma Gandhi is against the acquisition of an unlimited amount of wealth (economic progress). Economic progress, according to him, is an obstacle to moral progress. A human being should not require anything more than ordinary food, clothing and shelter as regards his material needs. And it is not very difficult to provide for these needs. “For this very simple performance we need no as-

⁹ Gandhiji's attitude towards Economics is briefly this: either he will have no Economics at all, or if such a science is to be tolerated, its principles must not clash with those of religion, i.e., it should be spiritualized.

sistance from economists or their laws” (*Speeches and Writings*, p. 255). It is implied here that no separate subject called Economics is at all required. According to him the scriptures are ‘sounder treatises on the laws of Economics than many of the modern textbooks’ (*Speeches and Writings*, p. 256).

The relation between Religion and Economics has been discussed on many occasions. According to him, no religion can ignore the elementary principles of Economics. Hence, food and clothing are to be provided for before religious instruction can be imparted. Similarly, Economics should not ignore the fundamental principles of religion. “Whereas religion to be worth anything must be capable of being reduced to terms of economics, economics to be worth anything must be capable of being reduced to terms of religion or spirituality” (*Young India*, 1927, p. 312).¹⁰

The relation of Economics to Religion is discussed a little elaborately at p. 366 of the *Young India* for 1927, in connection. Mahatma Gandhi's main purpose in that discussion is to stress the point that even religious institutions like the Cow Protection Societies must be run in such a manner as to yield an income sufficient to maintain the useless cows. To uphold this point he urges that even religious institutions cannot ignore the elementary principles of Economics. He cites in support that Nature herself follows this principle. Nature has implanted in men the desire for food, and she has also provided enough food to satisfy that desire. The Shastras also have acted on that principle, e.g., they have enjoined the Brahmins to teach religion, and at the same time have allowed them the privilege of begging for alms. Then he goes on to say: “The religious principle requires that the debit

¹⁰ The spiritualized type of Economics supported by Mahatma Gandhi will not allow the owning of slaves, cattle or machinery.—“Personally I think there is no room in economics which is convertible with religion, for the owning of slaves, whether they are human beings, cattle or machinery” (*Young India*, 1927, p. 312).

and credit sides of one's balance-sheet should be perfectly square. That is also *the truest economics and therefore true religion. Whenever there is any discrepancy between these, it spells bad economics, and makes for unrighteousness. . . . But the majority of mankind do not understand this use of economics to subserve religion; they want it only for amassing 'profits' for themselves. Humanitarian economics, on the other hand, for which I stand, rules out profits altogether. But it rules out 'deficit' no less, for the simple reason that it is utterly impossible to safeguard a religious institution by following a policy of dead loss.*" (*Italics are ours*). It appears that Mahatma Gandhi is opposed to the accumulation of profits and he is also opposed to what ordinarily goes under the name of Economics, because it is a branch of learning utilised for amassing profits.

CITIES CONDEMNED

Mahatma Gandhi's attitude towards cities may be compressed within three brief points: (1) that city-life is worse than village life, (2) that wealth is created in the villages and the cities fatten only by sucking their life-blood, and (3) that Indian civilization is primarily a rural, while Western civilization is primarily an urban one. Some passages are quoted here in support of these points:

"They (our forefathers) reasoned that large cities were a *snare* and a *useless encumbrance*, and that people would not be happy in them, that there would be *gangs of thieves and robbers, prostitution and vice* flourishing in them, and that poor men would be robbed by rich men" (*Indian Home Rule*, p. 65).

"By *instinct and habit* we are used to village life, where need for corporate sanitation is not felt. But as the Western civilisation is *materialistic* and *tends towards the development of the cities to the neglect of villages* the people of the West have evolved a science of corporate sanitation and hygiene from

which we have much to learn" (*Young India*, 1924-26, S. Ganesan, p. 450).

"The half a dozen modern cities are an *excrescence* and serve at the present moment the evil purpose of *drinking the life-blood of the villages*. Khaddar is an attempt to *revise and reverse* the process and establish a better relationship between the cities and the villages. The cities with their insolent torts are a *constant menace* to the life and liberty of the villagers" (*Young India*, 1927, p. 86).

"These railway lines running north to south and east to west are arteries which drain away the wealth of the masses. . . . We in the cities become *partners in the blood-sucking process*" (*Young India*, 1927, p. 350.¹¹)

THE PRINCIPLE OF SWADESHI

By Swadeshi Mahatma Gandhi understands the duty of preserving the indigenous institutions and using indigenous products. It has three principal aspects—religious, political and economic. Taken in all these aspects together it means that we should not give up our civilization, religion, language, dress, political and economic institutions and the products of our country. It does not mean that we should treasure our faults and defects. But it means that we should cling to our institutions and products, even though they be disagreeable and uncomfortable. The observance of the principle in all its aspects is stressed as a religious duty.

In its economic aspect particularly, it is made to mean that we should use the things which are or can be made in our country in preference to those made in foreign countries. "The broad definition of Swadeshi is the use of all home-made things to the exclusion of foreign things, in so far as such use is necessary for the protection of home industry, more especially those industries without which India will become pauperised" (*Young India*, 1924-26, S. Ganesan, p. 797).

¹¹ Italics in all the passages quoted here are ours.

Does it then mean that he wants that all imports should totally cease? As is evident from the definition given above, the reply should be in the negative. While he is not exactly in favour of a total cessation of imports, he certainly wants that they should be reduced as much as possible. He would be prepared to allow only those things to be imported which are absolutely essential, but which cannot be produced within the country. While delivering a speech at Madras in 1916 he said: "A Swadeshist will learn to do without hundreds of things which to-day he considers necessary. . . . And we would be making for the goal even if we confined Swadeshi to a given set of articles allowing ourselves as a temporary measure to use such articles as might not be procurable in the country" (*Speeches and Writings*, p. 248). In the same speech he said a little earlier: "If not an article of commerce had been bought from outside India, she would be to-day a land flowing with milk and honey" (p. 246). Imports, therefore, in his opinion constitute a drain on the country's resources, and the more they are reduced the wealthier will India be.¹²

Of all the various items in our import list, cloth is the most important. Besides, by promoting hand-spinning and hand-weaving, Swadeshi is immediately practicable with regard to cloth. Further, Khadi is the only item of Swadeshi in which the masses can universally participate. These reasons abundantly explain the stress laid on Khadi in connection with the prosecution of the Swadeshi programme. Khadi being the

best concrete embodiment of the Swadeshi principle, Mahatma Gandhi is in favour of repeating the term Khadi in preference to that of Swadeshi.

MAHATMA GANDHI'S ECONOMIC IDEAL

Even a casual study of Mahatma Gandhi's speeches and writings on economic problems would reveal that the conception of a certain economic ideal being at the back of his mind, always influences his attitude towards the nature of the solution suggested for the cure of existing economic evils. If we were to form a conception of that ideal, what are the factors that must be mentioned as forming parts of it?

The most important of these factors, culled from his speeches and writings, are briefly the following:

(1) The primary wants (those for food, clothing and shelter) of every human being in the world must be satisfied (*Young India*, 1928, p. 381); without the satisfaction of the primary wants no man can possibly make any spiritual progress;¹³

(2) The satisfaction of needs other than those for food, clothing and shelter will hamper spiritual progress, and hence is not necessary;

(3) Every person should produce his own food and clothing (*Young India*, 1924-26, S. Ganesan, p. 1001);

(4) Every home, every village and every country should, as far as possible, be self-supporting (economically independent);

(5) Food and clothing should cease to become articles of commerce;¹⁴

¹² In 1916, Mahatma Gandhi was almost totally opposed to imports of all kinds. At present his attitude has undergone a slight modification. He is not opposed to all imports as such, but is opposed to the importation of those commodities only which can be produced within the country. (*Vide Young India*, 1928, p. 382).

What is Mahatmaji's attitude towards exports? This is evident from the following passage: "In my opinion no large industry is good that depends on the custom of a foreign country" (*Young India*, 1927, p. 192).

¹³ See lecture on *Economic Progress vs. Moral Progress* in Mahatma Gandhi's *Speeches and Writings*, G. A. Natesan & Co.

¹⁴ "These (food and clothing) should be freely available to all as God's air and water are, or ought to be; they should not be made a vehicle of traffic for the exploitation of others. Their monopolization by any country, nation or group of persons would be unjust. The neglect of this simple principle is the cause of the destitution that we witness to-day, not only in this unhappy land, but other parts of the world too" (*Young India*, 1928, p. 381).

(6) Large-scale industries, if they at all exist, should be nationalised;

(7) Some machineries may be tolerated, only if certain conditions are satisfied; the rejection of all machineries should, however, be kept in view as the ultimate ideal;

(8) Trade in wine, opium, etc., is to be prohibited;

(9) The movement of population from one country to another is not desirable;

(10) It may not be possible to totally remove all inequalities in respect of wealth; the relations between the rich and the poor should be those of 'per-

fect friendship.' The rich shall not try to enrich themselves at the expense of the poor;¹⁵

(11) The habit of giving alms is to be discouraged. The principle of 'No labour, no meal' should be established. Beggary should cease to be a profession (*Young India*, 1924-26, S. Ganesan, pp. 1302-3);

(12) Every man should undergo some physical labour (a) to realize the dignity of labour and (b) to remove the degradation of the manual labourers in social estimation.

THE PILGRIM OF INDIA*

BY ROMAIN ROLLAND

After the night of Christmas 1886, that mystic vigil of Antpore, where amid tears of love was founded in memory of the lost Master, the New Communion of Apostles,—many months and years went by before the work, which was to make the thought of Ramakrishna pass into living action, was begun.

¹⁵ I cannot picture to myself a time when no man shall be richer than another. But I do picture to myself a time when the rich will spurn to enrich themselves at the expense of the poor and the poor will cease to envy the rich. Even in a most perfect world, we shall fail to avoid inequalities, but we can and must avoid strife and bitterness. There are numerous examples extant of the rich and the poor living in perfect friendliness. We have but to multiply such instances" (*Young India*, 1924-26, S. Ganesan, p. 1188).

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¹I would remind the reader that his real name was Narendranath Dutt. He did not take that of Vivekananda until the moment of his departure for America in 1893.

I have asked the Ramakrishna Mission about this subject. Swami Ashokananda has been good enough to put at my disposal all the results of a profound research. According to the decisive witness of one of the most important monastic disciples of Vivekananda,

The bridge had to be built. And they had not made up their minds to do it. The only one who had the energy and the constructive genius for it,—Naren—¹ himself hesitated. He was like them all, and more than all, uncertain, torn between dream and action. And before

the Swami Suddhananda, the present Secretary of the Ramakrishna Mission, Ramakrishna always called him by his name of Narendra, or more shortly, Naren. Although he had made Sannyâsins of certain of his disciples it was never under the usual forms and he never gave them monastic names. He had indeed given to Naren the cognomen, *Kamalâksha* (Lotus-eyed); but Naren dropped it immediately. During his first journeys through India he presented himself under different names, so as to conceal his identity. Sometimes he was the Swami Vividishananda, sometimes Satchidananda. Again on the eve of his departure for America, when he went to see Colonel Olcott, then President of the Theosophical Society, to get letters of introduction from him in America, it was under the name of Satchidananda that Colonel Olcott knew him, and instead of recommending him to his friends in America he warned them against him. It was his great friend, the Maharaja of Khetri, who suggested the name Vivekananda to him when he was about to leave for America. The choice of the name had been inspired by an allusion to the "power of discrimination" possessed by the Swami. Naren accepted it, perhaps provisionally. But it was never possible for

raising the arch which would span the two banks, he needed to know and explore the *other bank*,—the real India and the world of to-day. But nothing as yet was clear: the coming mission burnt dimly in the feverish heart of the young man of destiny, still only twenty-three. The task was so heavy, so vast, so complex! How could it be accomplished even in spirit? And when and where should it be begun? He put away in anguish the moment to decide. But could he prevent its impassioned discussion in the secret depths of his mind? It followed him, each night since his adolescence,—not through his ideas, but through the ardent and conflicting instincts of his nature, through the craving of desires;—desire to have, to conquer, to dominate the earth, the desire to renounce all earthly things to have God.

The struggle was renewed throughout his life. Everything was essential to this warrior, this conqueror: God and the world. To dominate everything. To renounce everything. The excess of forces striving with his Roman athletic body and *Imperator* brain strove for mastery. But his excess of powers, his torrential waters could find no bed large enough to contain them save that of the river of God—the total surrender to the Unity. How would the fight of pride and imperious love, of his great desires, rival and sovereign brothers, be decided?

There was a third element, which Naren had not foreseen, which only the prophetic eye of Ramakrishna had seen from afar. At the moment when the others showed their anxiety or their mistrust of this young man, in whom such tumultuous forces were striving, the Master had declared:

“One day when Naren comes into contact with suffering, with misery, the pride of his character will melt into a mood of infinite compassion. His strong faith in himself will be the instrument to re-establish confidence and faith lost

him to change it, if he had wanted to: for in several months the name acquired an Indo-American celebrity.

by discouraged souls. And his free conduct, founded on a powerful mastery over himself, will shine brightly in the eyes of others, like a manifestation of the true liberty of the Ego.”

This meeting with suffering and human misery—not just vague and general—but definite misery, misery close at hand, the misery of his people, the misery of India—was to be the great shock, from the flint of which would fly the spark to set the whole soul on fire. And on this foundation-stone in this mission of Human Service, pride, ambition and love, faith, science and action, all his forces, all his desires were thrown, were joined together, mingled their flames into a single one: “A Religion which gives us faith in ourselves, respect for the nation, the power to nourish the starving, to conquer misery, to raise the masses. If you wish to find God, serve man!”²

But this consciousness of his mission only came to him and seized him after years of direct experience, wherein he had seen with his eyes, and touched with his hands the miserable and glorious body of humanity—his mother India in her tragic nakedness.

The first months, the first year of Baranagore, were devoted to the mutual edification of the disciples. No one of them was disposed to preach to men. It was necessary for them to concentrate on the search for mystic realisation; and the delights of the inner life made them turn away their eyes from the outside. Naren, who shared their longing for the Infinite, but who realised the danger for the passive soul from this elementary attraction, which acts like gravity on a falling stone—Naren, with whom even dream was action, would not permit the torpid engulfing in meditation. He made of this period of conventual seclusion a hive of laborious intelligence, a High School of the spirit. The superiority of his genius and his knowledge had from the first given him a tacit but vigorous

²*The Life of Vivekananda*, Vol. II. Chapter LXXIII. Conversations before 1893.

direction over his companions, although many of them were older than he. The last words of the Master when he was taking leave of them. had they not been to Naren :

“Take care of these boys !”

Naren resolutely took in hand the conduct of this young seminary, and did not allow it to indulge in the idleness of God. He kept them on the alert, he harried their minds mercilessly; he read them the great books of human thought, he explained to them the evolution of the universal mind, he forced them to dry and impassioned discussion on all the great philosophical and religious problems, he led them indefatigably towards the wide horizons of boundless Truth, which surpass the bounds of schools and races, which embrace and unify all particular truths.

This synthesis of spirit achieved the promise of the message of love of Ramakrishna. The unseen Master presided at their meetings. They were able to put their intellectual labours under the devotion of his universal heart.

But the nature of the Indian religious is not (although Europe believes in Asiatic immobility) to remain, like the French bourgeois, confined within the same place. Even the contemplators have in their blood the secular instinct of wandering over the face of the universe, without a fixed abode, without attachments, everywhere independent and everywhere stranger. This tendency of becoming a wandering monk, which in Hindu religious life has a special name, that of *Parivrājaka*, did not delay in making its spur felt among the brethren of Baranagore. From the moment of their union the whole group had never assembled in its entirety. Two of the chiefs, Yogananda and Latu, were not present at the consecration of Christmas, 1886. They had followed Ramakrishna's widow to Brindaban. Others, like the young Sarada, had suddenly disappeared, without saying where they were going. Naren, who was watchful to maintain the bands uniting the brotherhood, was himself tormented

with the same desire to escape. How could this migratory need of the soul, this longing to lose itself in the Ocean of the air, like a carrier pigeon that stifles beneath the roof of the dovecote, be reconciled to the necessary fixity of a naissant order? It was arranged that at least a portion of the group should always remain at Baranagore, while the other brethren followed the “Call of the Forest.” And one of them—one only—Sasi never quitted the hearth. He was the faithful guardian of the Math, the immobile axis, the coping stone of the dovecote, to which the vagabond wings returned.³

Naren resisted the call to flight for two years. Apart from short visits he remained at Baranagore until 1888. Then he left suddenly, but not alone at first—with one companion; and so intense though his desire to escape was, for two years and a half he always came back recalled by his brethren, or by some unforeseen event. Then he was seized by the sacred madness of evasion; the desire suppressed for five years burst all bounds. And in 1891, alone, without a companion, without a name, staff and bowl in his hand like an unknown beggar, he was engulfed for years in the immensity of India.

But a hidden logic directed this distracted course. The immortal words : “Thou wouldst not have looked for Me, if thou hadst not found Me”⁴ were never

³I have said above that the free Ramakrishna, differing in this from other Gurus, had not proceeded in the case of his disciples, (this was later made a subject of reproach to Vivekananda) in the ceremony of initiation, with the usual forms. Naren and his companions supplemented it themselves by proceeding about 1888 or 1889 to the Virajā Homa, the traditional ceremony of Sannyāsa at the monastery of Baranagore. Swami Ashokananda has also written to me that another kind of Sannyāsa is recognised in India, as superior to the formal Sannyāsa consecrated by use. He who feels a strong detachment from life and an intense thirst for God, can take the Sannyāsa alone, even without any formal initiation. This was doubtless the case with the free monks of Baranagore.

⁴Pascal.

so true as for those souls possessed by the hidden God, who struggle with Him so as to drag from Him the secret of the mission with which they are charged.

Naren had no doubt that there was a mission for him : his power, his genius spoke in him, and the fever of the age, the misery of the time, and the mute appeal that arose around him from oppressed India, the tragic contrast between the august grandeur of her ancient land, of her unfulfilled destiny, and the degradation of the country, betrayed by her children, the anguish of death and resurrection, of despair and love devoured his heart. But what was to be his mission? Who was to dictate it to him? The holy Master was dead, without having defined it for him. And among the living, who then was capable of enlightening his path? God alone. Let Him speak. Why was He silent? Why did He refuse to reply?

Naren went to find Him.

The great Periplus of two years round India, then of three years round the world (had he intended to do precisely this from the first?) was the adequate response of his instinct to the double exigencies of his nature : independence and service. He wandered, free of all order, of all caste, of all home, alone with God perpetually. And there was no single hour of his life, that did not bring him into contact with the sorrows, the desires, the abuses, the misery and all the fever of living men, rich and poor, in town and field; he espoused their existence; the great Book of Life revealed to him what all the books in the libraries could not have done (for they are only collections) and that which even the ardent love of Ramakrishna had only been able to see dimly in dream :—the tragic face of the present day,—the God who struggles in humanity—the cry for help of the peoples of India and of the world—and the heroic duty of the new Oedipus, whose task is to deliver Thebes from the talons of the Sphinx, or perish with Thebes.

*Wanderjahre. Lehrjahre.*⁵ Unique education ! . . . He was not only the humble little brother, who slept in stables or on the pallets of beggars. He was on the same footing with everybody. To-day an insulted beggar sheltered by pariahs. To-morrow the guest of princes, conversing on equal terms with prime ministers and Maharajas. The brother of the oppressed, leaning over their misery. Sounding the luxury of the great, awakening in their torpid hearts care for the public weal. Controlling as closely the science of the pandits as the problems of industrial and rural economy, which governed the life of the people. Teaching, learning. And step by step making himself the Conscience of India, its Unity and its Destiny. They were incarnate in him. And the world saw them in Vivekananda.

His itinerary led him through Rajputana, Alwar (February to March, 1891, Jaipur, Ajmere, Khetri, Ahmedabad and Kathiawar (end of September), Junagad and Gujerat, Porbandar (a stay of eight to nine months), Dvaraka, Palitana, the city of temples close to the gulf of Kambay, the state of Baroda, Khandwa, Bombay, Poona, Belgaum, (October, 1892), Bangalore in the state of Mysore, Cochin, Malabar, the state of Travancore, Trivandrum, Madura. . . . He travelled to the extreme point of the immense pyramid, Cape Comorin, where is the Benares of Southern India, Rameswaram, the Rome of the Ramayana, and beyond to Kanyakumari, the sanctuary of the Great Goddess (end of 1892).

From the North to the South the ancient land of India was full of gods; and the unbroken chain of their innumerable arms made only one God. He realised the unity of flesh and spirit in them. He realised it also in communion with the living of all castes and outcasts. And he taught them to realise it. He took mutual understanding from the one to the other,—to

⁵“Years of travel.” “Years of apprenticeship.” (Goethe.)

strong spirits, to the intellectuals obsessed with the abstract, respect for images, idol-Gods,—to young men the duty to study the grand old books of the past: the Vedas, the Purânas, the ancient annals, and still more the people of to-day—to all, a religious love of mother India and passion to dedicate themselves to her redemption.

He took no less than he gave. His vast mind never for a single day failed to enlarge its knowledge,⁶ its experience, and it espoused all the rivers of thought which were scattered and buried in the Indian soil, and whose source seemed to him to be identical. As far from the blind devotion of the orthodox, who engulfed themselves in the muddy odour of stagnant waters, as from the blind rationalism of the reformers of the Brahmo Samâj, who with the best intentions, busied themselves with drying up the mystic fountains of hidden energy, he wished to preserve everything, to harmonise, by draining the whole entangled reservoir of the waters of a whole continent possessed by a deeply religious soul.

He wished more: (nobody is with impunity the contemporary of the great engineers who cut a passage between the seas, and willy nilly, rejoin the hands of the continents!)—he carried everywhere *The Imitation of Jesus Christ*, and with the *Bhagavad Gitâ*, he spread the thought of Christ.⁷ He urged young people to study the science of the West.

But the enlargement of his thought was not exercised only in the realm of ideas. A revolution took place in his moral vision of other men and in his

⁶At Khetri he made himself the pupil of the foremost Sanskrit grammarian of the time. At Ahmedabad he completed his knowledge of Mohammedan and Jain culture. At Porbandar he stayed three quarters of a year, in spite of his vow of a wandering monk, to perfect with pandit savants, his philosophical and Sanskrit studies; he worked with a court Pandit, who translated the Vedas.

⁷But he did not spare the intolerance of the missionaries; and further he never forgave them for it. The Christ whom he preached opened his arms to all.

relations with them. If ever there was pride in a young man, intellectual intolerance, contempt of the aristocrat for all that fell from his high ideal of purity, it was there in the young Narendra:

“At the age of twenty (it is he himself speaking) I was a fanatic, devoid of sympathy, incapable of the least concession, I did not even wish to walk on the pavement beside the theatre in the streets of Calcutta.”

During the first months of his pilgrimage at the Maharaja of Khetri's near Jaipur, (April 1891) a little dancer gave him unwittingly a lesson in humility. When she appeared the scornful monk rose to go out. The prince begged him to remain. The little dancer sang:

“O Lord, do not consider my bad qualities! Thy name, O Lord, is Identity. Make of us both the same Brahman! One piece of iron is in the statue of the temple. Another is the knife in the hand of the butcher. When they touch the philosopher's stone they both turn into gold. So Lord, do not consider my bad qualities! Thy name, Lord, is Identity!”

“One drop of water is from the sacred Jumna. Another is in the dirty ditch by the side of the road. When they fall into the Ganges both become holy. So, Lord, do not consider my bad qualities. Thy name, Lord, is Identity”

Naren was overwhelmed. The confident faith of the humble song penetrated him for life. Many years afterwards he recalled it with emotion.

One by one his prejudices fell—even those which he had thought to be most deeply rooted. In the Himalayas he lived among the Thibetan races, who practise polyandry. He was the guest of a family of six brothers, who shared the same wife; and in his neophytic zeal he began to show them their immorality. But it was they who were scandalised by his lessons. “What egoism!” they said. “To wish to keep a woman all to oneself!”—Truth at the bottom of the mountains. Error at the top He saw the relativity

of virtue—at least of those virtues having the greatest traditional sanction. And a transcendental irony, as in the case of Pascal, taught him to enlarge his moral conception in judging of good and evil in a race or an age, according to the standards of that race or that age.

Again he kept company with the thieves of the most degraded caste, and recognised in the thieves of the high road “Sinners who were potential saints.”⁸ Everywhere he shared the privations and the insults of the oppressed classes. In Central India he lived with a family of outcast sweepers. He discovered spiritual treasures among this low people, who cower at the feet of society; and their misery choked him. He could not turn away from it. He sobbed :

“O my country! O my country!
.....”

when he learnt from the papers that a man had died of hunger at Calcutta. He asked himself as he smote his chest :

“What have we done, we so-called men of God, the Sannyâsins, what have we done for the masses?”

He recalled the rough words of Rama-krishna :

“Religion is not for empty stomachs.” And becoming impatient with the intellectual speculations of an egoistic faith, he made it the first duty of religion “to care for the poor and raise them.” He imposed the duty on the rich, on officials, and on princes :

“Cannot each one of you give one life for the love of others? The reading of the Vedânta, the exercise of meditation, leave them, reserve them for a future life! Let this body of today be consecrated to the service of others! And then I shall know that you have not come to me in vain.”⁹

⁸He met a thief who had plundered Pavhari Baba, and then touched with repentance had become a monk.

⁹The notation of these words belongs to a later date. But the sentiment that inspired them belongs to this time.

On a future day his pathetic voice was to sound this sublime cry :

“May I be born and reborn again and suffer a thousand miseries provided I can adore and serve the only God which exists, the sum total of all souls, and above all, my God the miserable, my God the poor of all races!”

At this date, 1892, it was the misery at hand, that of India, which filled his mind, obstructing every other. It pursued him, like a tiger after its prey, from the North to the South in his flight across India. It consumed his nights with insomnia. At Cape Comorin he was caught; it had him in its jaws. This time he abandoned his body and soul to it. He vowed his life to the unhappy masses.

But how could he help them? He had no money and time was pressing. Moreover no princely gifts of one or two Maharajas or offerings of several groups of well-wishers could nourish a thousandth part of the most urgent needs.

Before India woke up from her ataraxy and organised herself for the common good, the ruin of India would be consummated. He turned his eyes to the ocean, to the other side of the seas. He must address himself to the whole world. The whole world had need of India. The health of India, the death of India was its own concern. Could her immense spiritual reserves be allowed to be destroyed as so many others, Egypt and Chaldæa, which a long time afterwards men struggled to exhume when nothing was left of them but débris, their soul being dead for ever? The appeal of India to Europe and to America began to take shape in the mind of the solitary. It was at the end of 1891 between Junagad and Porbandar that he seems to have thought of it for the first time. At Porbandar, where he began to learn French, a pandit advised him to go to the West, where his thought would be better understood than in his own country :

“Go and take it by storm and then come back!”

At Khandwa at the beginning of the autumn of 1892 he heard mention of a Parliament of Religions to be held the next year at Chicago, and the first idea that arose in his mind was to take part in it. At the same time he forbade himself to attempt anything for the realisation of this project and he refused subscriptions to help it, until he had achieved his vow of the great pilgrimage round India. At Bangalore towards the end of October he declared clearly to the Maharaja his intention of going to ask the West “for the means to ameliorate the material situation of India,” and to take it in exchange the Gospel of the Vedânta. At the end of 1892 he had made up his mind.

At that date he found himself at the extreme limit of India, at the extreme meridian where Hanuman the monkey-god made his fabulous jump. He, who was a man like us and who could not use the path of a demi-god, had traversed the immense land of India upon the soles of his feet. His body throughout two years had known all the way the contact of its great body; he had to suffer from hunger, from thirst, from murderous nature, and the insults of men; he arrived enfeebled. And at Cape Comorin he had not the money to pay for the boat to take him to the end of his pilgrimage: he flung himself into the sea, and swam in the midst of sharks He arrived at last and then, turning back as from the top of a mountain he embraced the whole of India through which he had just travelled, and the world of thoughts which had besieged him during his long wanderings. For two years he had lived as in a seething cauldron, consumed with fever; he had carried “a soul on fire,” he was a “tempest.”¹⁰ Like criminals who formerly suffered the torture of water, he felt himself submerged by the torrents of energy he had accumulated;

¹⁰It was Abhedananda, who, meeting him in October, 1898, in the state of Baroda described him thus.

the walls of his being were given way¹¹ And when he stopped on the terrace of the tower he had just climbed, at the very edge of the earth with the panorama of the world spread before his eyes, the blood pounded in his ears like the sea at his feet; he almost fell. It was the supreme assault of the gods striving within him. When the struggle was over, the first battle was won. He had seen the path which he was to follow. His mission was chosen.

He recovered the continent of India by swimming. On the opposite coast he went towards the North. On foot by Ramnad and Pondicherry he came to Madras. And there in the first weeks of 1898, he publicly proclaimed his desire to conduct a Mission in the West.¹² His name without any wish of his own was already spread abroad; in this intelligent and vital city of Madras, where he stayed twice, he was besieged by visitors, and he found his first group of devoted disciples, who dedicated themselves to him and who never abandoned him. When he had left they continued to support him with their letters and their faith; and he, from far countries kept his direction over them. His burning love for India awakened passionate echoes in them. And their enthusiasm increased the power of his conviction tenfold. He spoke against the search for personal salvation. It was rather public salvation that ought to be sought, the regeneration of the mother-country, the resurrection of the spiritual powers of India and their diffusion over the universe

“The time is ripe. The faith of the Rishis must become dynamic. It must come forth from itself.”

Nawabs, bankers offered him money for the voyage overseas. He refused it.

¹¹“I feel a mighty power! It is as if I were about to blaze forth. There are so many powers in me! It seems to me as if I could revolutionise the world.”

¹²This was the title of a lecture he gave at Hyderabad in February, 1898: *My Mission to the West*.

He asked his disciples who were collecting subscriptions to appeal rather to the middle classes : for

“I am going for the people and the poor.”

As he had done at the beginning of his pilgrimage he asked the blessing of the Holy Mother for the distant journey. And she sent him Ramakrishna's, who had delivered it to her in a dream for the beloved disciple.

It does not seem that he had written to his spiritual brethren at Baranagore. But chance wished that almost on the eve of his departure at Mt. Abu station, near Bombay, he met two of them, Brahmananda and Turiyananda ; and he told them with pathetic passion, whose percussions reached Baranagore, of the imperious call of suffering India which forced him to go :

“I have travelled throughout India, and it has been torture for me to see the poverty and the terrible misery of the masses. I could not restrain my tears. It is at present my firm conviction that it is useless to preach religion to the miserable without helping their poverty and their sufferings. It is for this reason, to save the poor of India that I am going to America.”

He went to Khetri, where his friend the Maharaja gave him his Dewan (Prime Minister) to escort him to Bombay, where he embarked. At the moment of departure he clothed himself, at the same time as with the robe of red silk and ochre turban, with the name of Vivekananda, which he was about to impose on the world.

KARMA YOGA : ITS SIGNIFICANCE AND PRESENT APPLICATION

[WITH A COMPARATIVE VIEW OF SAMKARA AND SWAMI VIVEKANANDA]

BY SWAMI SATPRAKASHANANDA

I

Karma Yoga has been very aptly called the secret of work. For, *Karma* which binds us to the infinite rounds of births and rebirths, leads to Bliss supreme when done in the spirit of *Yoga* or perfect equanimity. It reconciles the conflicting calls of social and secluded life and leaves us free to pursue the practical course. It combines in a single process the inner and the outer growth and widens the scope of spiritual pursuit. It does not confine spirituality within the walls of a cell, cloister or temple but installs it even in the open market place. By spiritualising the common deeds of life, *Karma Yoga* does away with the so-called distinctions of secular and spiritual life. It makes the spiritual world accessible to men of all ranks and positions. From the monopolised treasure of a few, it makes religion a common property.

By endowing *Karma* with a spiritual outlook *Karma Yoga* teaches us efficiency in work. It does not consider the kind of work but the spirit in which the work is done. The meanest work done in right earnest produces the greatest good. Having no ulterior motive, the *Karma Yogi* can devote his sole attention to the work itself. He is unconcerned with the pleasures and pains entailing on the work. But this does not involve any indifference to work as we are prone to think. A *Karma Yogi* does his work neither mechanically nor in a mood of abstraction but with full devotion and attention. As he directs his whole mind to whatever work he takes up, he learns the secret of detachment. He is never engrossed with things that do not concern him at the time. The great difficulty in practical life is preoccupation. The powers of attachment and detachment which are the key to all excellence in life, are the *sine qua non* of *Karma*

Yoga. There is another obstructive element in active life which too does not affect a *Karma Yogi*. Being free from personal considerations, the consciousness of being at work creates no adverse feeling in him. He does not think much of the work done nor does he look awry at the work to be done. Personal considerations are a great impediment to the progress of work and tire us sooner than work itself.

Karma Yoga has often been defined as unselfish work. But though *Karma Yoga* implies unselfish work, all unselfish work is not necessarily *Karma Yoga*. We live in the world with the avowed object to secure pleasure and avoid pain. There are people who seek happiness even at the expense of others. There are some who endeavour to make themselves happy, but refrain from doing harm to any one. Some, again, while looking after their own well-being, try to help their fellow beings at the same time. Then, there are a few others who do not care for their own joys and sorrows, but delight in doing good to people at large. There have been many scientists and philanthropists who have sacrificed even their lives for the betterment of the world. Are they entitled to be called *Karma Yogis*?

One essential condition of *Karma Yoga* is that work should be done without any desire of fruit. It should leave out of consideration any hope of return here or hereafter. Whatever is done with a motive, leaves an impression (*Samskâra*) on the mind: good work good impression, bad work bad. These cause rebirths and fructify as happiness and misery in new incarnations. Both good and bad are bondages of the soul. They make the soul pass from birth to death and death to birth. They are inevitably associated with one another. One cannot exist without the other. No good work is possible without causing harm in some quarter or other. There is no pleasure but is followed by pain. So in order to be free we must go beyond both good and evil.

Can we not give up work altogether and escape both? No, that is not possible. We cannot live without work. Our very nature compels us to act. Our very existence requires it. We may strike work externally, but our mind will be dwelling on the objects of desire. Such a man is called *mithyâ-châra*, hypocrite. One cannot stop work by force. Reaction is bound to come. Therefore, we have to work, and work in such a way that it may not create any bondage, *i.e.*, we should work without any desire of fruits. So any new *Samskâras* will not be created and the old *Samskâras* also will be gradually eradicated.

To be a *Karma Yogi* a man should first realise the dual character of things. The relativity of good and evil is to be apprehended by him not as a theory but as a fact of deepest concern. He should feel its iron grip and strive to make his escape. This is the first awakening of spiritual consciousness. This demarcates the life spiritual from the worldly life. In fact, *Karma Yoga* is not simply a moral discipline, but a spiritual practice. To a *Karma Yogi* the world appears as a mass of contradiction, made up of so many pairs of opposites, such as, birth and death, growth and decay, heat and cold, pleasure and pain, love and hatred, good and bad. He to whom the mystery of duality is not revealed, who does not face it boldly, is not resolved to get over the dual throng, may work for the benefit of mankind even at personal risk, but he is not a *Karma Yogi*. The crucial point is: Does he find the world evanescent? Does he feel that the truth is beyond all phenomena? That is to say, has he a spiritual outlook? Unless he has this, he may be unselfish in a sense, but he is no *Karma Yogi*. All *Yogas*, *Karma* not excepted, implies a hankering for the realisation of the Eternal Truth. Devoid of this hankering, none can be a *Yogi*. And indeed, until we feel the transitoriness and the insubstantiality of the pheno-

menal existence, we cannot yearn for the Eternal.

Thus there are two kinds of unselfishness, two spirits in which good can be done to the world. The one is of the kind we usually know, which is without any spiritual background or realisation of the falsity of life and the world. The other is the spontaneous outcome of such realisation. This is the unselfishness of *Karma Yoga*.

It should not be supposed that because a *Karma Yogi* does not care for the result of action for himself, he works without any consideration of good and evil. A *Karma Yogi* gives up all attachment to the fruits of work, as he knows that to be the binding element in work. This does not indicate that he has not to discriminate between good and bad deeds. He knows that certain acts are good and promote our happiness and certain acts are bad and cause us misery. He finds evil in both. But he is not blind to their relative worth. As he has to work, he must choose the good work. There is another reason why a *Karma Yogi* cannot work indiscriminately. It is selfishness which impels us to wrong deeds. No one will harm others unselfishly. A *Karma Yogi*, having no selfish motive, cannot do misdeeds. His very nature directs him to the right path. We can practise *Karma Yoga* only at a certain stage of moral development. He alone, who has done sufficient good work in this and previous lives and have had plenty of enjoyments in consequence, can come to realise the futility of pleasure. Only those in whom good tendencies prevail, whose bad *Samskâras* are completely overpowered by the good ones, can be prepared to break the delusion of duality. So a *Karma Yogi* is naturally inclined to do good work. But though a *Karma Yogi* does what is good for others, his mind is not set upon the result of his deeds. As soon as the work is chosen, his whole mind is centred upon its performance. To do good work is indeed a blessing in itself. Success or failure he does not mind.

Thus we see *Karma Yoga* does not mark the beginning of active life. Certain preparation is necessary for it. Many of us read the *Geetâ*, find *Karma Yoga* to be the secret of work, and at once try to adopt it. The attempt results mostly in failure or pretension. This is why many of us have to undergo lifelong internal conflict and can make neither temporal nor spiritual progress. As a matter of fact, we cannot be free from desire, unless we first work with desire. So long as we hanker after pleasures, we must work with a view to secure them. We cannot discard them before we taste them and realise their bitterness. This is why the seekers of material enjoyments have been instructed to perform *Kâmya Karma* (work which brings forth desired-for objects) as enjoined by the *Shâstras*. Even the *Geetâ* approves of them while appraising *Niskâma Karma*: "The *Prajâpati* having in the beginning created mankind together with *Yajna*, said: 'By this shall ye multiply; this shall be the milch cow of your desires. Cherish the *Devas* with this, and may those *Devas* cherish you: thus cherishing one another, ye shall gain the highest good. The *Devas* cherished by *Yajna*, will give you desired-for objects.' So, he who enjoys objects given by the *Devas* without offering (in return) to them, is verily a thief." (Chap. III, 10-12.) Certainly work with motive is better than no work or pretence of non-attachment.

Before the *Karma Yogi* can be free from the desire of fruits of actions, he has to renounce his claim as the doer of action. The one is inevitably connected with the other. The ego as doer turns the ego as enjoyer. A *Karma Yogi* must have no idea of "actorness" in him. He should be entirely free from egoistic spirit. There should not be any feeling of vanity or dejection in him for doing a deed however great or humble. Impersonality is an essential characteristic of a *Karma Yogi*. Even the pleasure derived from the consciousness of per-

forming a good deed does not affect him any way.

The well-known maxim, duty for duty's sake, as it is commonly understood, does not represent *Karma Yoga*. Here also the same difference as we noted between merely unselfish action and *Karma Yoga*, has to be recognised. Unless there is a spiritual background, the sense of duty is merely a form of bondage. But with it, it may become transformed into *Karma Yoga*. Oftentimes our lack of the transcendental outlook makes us glorify our ignorant life and the life of bondage as something absolute and obligatory. We continue with our degraded life and consider ourselves as performing duty for duty's sake.

II

Karma Yoga is the common basis of all the other *Yogas* or means of freedom. It is the stepping-stone to the *Yogas* of knowledge, meditation and devotion, known respectively as *Jnâna Yoga*, *Râja Yoga* and *Bhakti Yoga*. The various attitudes of *Karma Yoga* appropriate to different *Yogas*, have been indicated in the *Geetâ* by Sree Krishna, the greatest teacher of *Karma Yoga*. A *Karma Yogi* of *Bhakta* type offers his work to God. Whatever he does, he does for His satisfaction. He does not care for his own happiness or misery. He resigns himself to the will of God and feels himself an instrument in His hands. He has no claim over the deeds or the fruits thereof. As he forsakes all rights over the actions, they do not react on him as merits and demerits. So it is said in the *Geetâ*: "He who does actions, offering to *Brahman* (*Isvara*), abandoning attachments, is not tainted by sin as a lotus-leaf is not tainted by water." (Chap. V. 10.) Therefore, Sree Krishna asks Arjuna to dedicate all work to God without any reservation: Whatever thou doest, whatever thou eatest, whatever thou offerest in sacrifice, whatever thou givest away, whatever austerity thou

practisest, O son of Kunti, do thou as offering unto Me." (Chap. IX. 27.) The selfsame principle of the dedication of work has been stated in the *Bhâgavata Purânâ*, the most luminous exposition of the Religion of Devotion. (*Vide* XI. 2.34).

A *Karma Yogi* of a psychic disposition, whose ideal of Freedom is the isolation of the Self from *Prakriti* (internal and external nature), maintains an attitude of witness towards work. The Soul is intrinsically apart from *Prakriti* as its onlooker. Body, organs, mind and external objects are the transformations of *Prakriti*. They are the effects of *Gunâs*, the primal constituents of *Prakriti*. All activities belong to them, but are falsely ascribed to the Soul. So he who knows himself aloof from *Prakriti* is not affected by the work done. The idea is thus expressed in the *Geetâ*: "The *Gunâs* of *Prakriti* perform all actions. With the understanding deluded by egoism, a man thinks, 'I am the doer.' But one with true insight into the domains of *Guna* and *Karma*, knowing that *Gunâs* as senses merely rest on *Gunâs* as objects, does not become attached." (Chap. III. 27, 28.)

A *Karma Yogi* who seeks supreme Bliss through *Jnâna* or the knowledge of the soul's identity with *Brahman*, looks upon all activities as the product of *Ajnâna*, nescience. The Soul is the one Infinite Reality. The entire cosmic order is a false appearance. The external and internal nature with their multifarious forms, properties and functions are superimposed on the Soul through Ignorance. It is changeless and static in Itself. It neither undertakes nor withdraws. Action and inaction are attributed to It through the idea of actorship. He who has no idea of actorship in him, though engaged in action is really inactive. Again, a man may remain inactive, but, if he has the idea of actorship in him, he is active, because he ascribes the withdrawal from action to himself. In the words of the *Geetâ*: "He who can see inaction in action,

who can also see action in inaction, he is wise, he is devout, he is the performer of all action." (Chap. IV. 18).

One common feature of the different forms of *Karma Yoga* mentioned above is equanimity. A man may be of such practical spirit that he may not have any marked tendency towards *Jnāna*, *Dhyāna* or *Bhakti*, but if he works with mental equipoise, in spite of failure and success, in spite of sufferings and pleasures, he is a *Karma Yogi*. Equanimity is the *Yoga*, says the *Geetā*. "Being steadfast in *Yoga*, O Dhananjaya, perform actions, abandoning attachment, remaining unconcerned as regards success and failure. This evenness of mind is known as *Yoga*." (Chap. II. 48). This may be regarded as the attitude of a pure *Karma Yogi*. This can be adopted by one who has no theistic faith or philosophic view, but who finds attachment to be a bondage and the root of all miseries, and tries to get rid of it.

It should be noted here that the *Slokas* quoted above represent the ideal states of active life. These attitudes are spontaneous only with the adepts. A *Karma Yogi* endeavours to cultivate them from the beginning. The very ideal is adopted by him as the means. He can attain it only when fully established in the *Yoga* he prepares himself for. Practice is nothing but the gradual realisation of the ideal through effort. Perfection is the ideal fully realised.

The adherents of different *Yogas* hold that *Karma Yoga* is preparatory to other *Yogas* through *Chittashuddhi*, purification of mind. When the mind is purified through *Karma Yoga*, then it is adapted to the practice of other *Yogas*. We have seen that in order to be a *Karma Yogi* a man should first realise the futility of all sense-enjoyments here and hereafter. He should be prepared to go beyond both good and evil, pleasure and pain. He finds that it is the desire of sense-objects within him, that makes him run after them. So he tries to shake off desire. But desire would not leave him all at once.

It is firmly and deeply rooted in him. It clings persistently to his mind. He has to struggle hard and long to get rid of it. He does not seek pleasure as before, yet he has to perform work. Work he must, but at the same time keep constant watch over himself so that no desire of any kind may force itself up in his mind and no egoistic sense may prevail in his consciousness. As he goes on this way, the force of desire grows less and less, and a time comes when it disappears altogether. His mind is no longer swayed by any prospect of enjoyment here or hereafter. This is what is meant by *Chittashuddhi*. This struggle against desire through work is generally regarded as *Karma Yoga* proper. It is in this sense that the *Bhāgavatam* uses the expression '*Karmayogastu Kāminām*' (XI. 20. 6-8), '*Karma Yoga* is for those who have desire.' It does not mean that *Karma Yoga* is to be practised by those who seek more and more enjoyment but by those who want to get free from the desire that they have. The idea is all the more clear in the following utterance of Sree Krishna to Uddhava: "O Uddhava, a man discharging his own duties and performing sacrifices without any desire for results, goes neither to heaven nor to hell, unless he practises otherwise. Such a man, becoming sinless and pure, attains to pure knowledge or perchance devotion to Me,—remaining in this very world." (XI. 20. 10-11).

That *Karma Yoga* is conducive to *Jnāna* and *Bhakti* is clearly stated in the above *Sloka*. It is to be noticed that the *Bhāgavatam* does not mention *Rāja Yoga* here. The practical methods of *Rāja Yoga* are adapted to both *Jnāna Yoga* and *Bhakti Yoga*. So it is often included in either of them. The real difference of these *Yogas* lies in their metaphysical back-grounds. Their practical aspects have some common features in them and cannot be strictly differentiated. *Jnāna Yoga* is based on the *Nirguna* (impersonal) aspect of *Brahman* and *Bhakti Yoga* on the *Saguna*

(personal) aspect. To the *Advaitists* *Brahman* is essentially *Nirguna*; It appears as *Saguna* in association with *Mâyâ*. According to them, *Bhakti Yoga* or the path of *Upâsanâ* (worship of *Saguna Brahman*) is an indirect method of the realisation of *Nirguna*. *Jnâna Yoga* is the only direct method. To the *Vaishnavas* *Saguna* is all in all. *Jiva* and *Prakriti* inhere in it. Though distinct, these have no existence independent of *Isvara* (*Saguna Brahman*). This is not pure dualism. According to the *Vaishnavas*, *Bhakti* is the be-all and end-all of life. *Râja Yoga* is based on the *Sâmkhya* system which affirms *Purusha* (Soul) and *Prakriti* (Nature) as two self-existent realities. Unlike *Sâmkhya*, *Râja Yoga* admits a personal God in the form of a first teacher.

When the aspirant attains purity of mind through *Karmâ Yoga* subsidiary to *Bhakti Yoga*, he feels a natural longing for God. *Bhakti* is no longer with him a process of thought but a spontaneous outflow of the inmost being. He has now passed out of the stage of ritualistic devotion (*Vaidhi Bhakti*) to that of loving devotion (*Râgânugâ Bhakti*). He gets more and more absorbed in God and betakes himself to contemplation, meditation and discoursing on God. So it is said in the *Bhâgavatam*: "One should perform work, until one has dispassion towards results of work or until one has developed a veneration for listening to tales about Me and the like." (XI. 20. 9.).

Through *Karma Yoga*, an aspirant of *Râja Yoga* acquires the two preliminary requirements of meditative life—*Yama* and *Niyama*. *Yama* means non-killing, truthfulness, non-stealing, continence and non-receiving of gifts. *Niyama* comprises cleanliness, contentment, austerity, study and self-surrender to God. He perceives his aloofness from *Prakriti* and feels not disturbed by its operations. He is now in a fit position to give up external activities and practise concentration. Thus the *Geetâ* says: "For the man of medita-

tion wishing to attain purification of heart leading to concentration, work is said to be the way. For him, when he has attained such (concentration), inaction is said to be the way." (VI. 3).

When a seeker of *Jnâna* attains purity of mind through *Karma Yoga*, he finds himself in possession of the four essential pre-requisites of *Jnâna Yoga*. These are:—(1) the six properties of *Shama* (control of internal organs), *Dama* (control of external organs), *Titikshâ* (endurance), *Uparati* (renunciation), *Shraddhâ* (faith) and *Samâdhâna* (concentration); (2) discrimination between the real and the non-real; (3) dispassion to enjoyment of fruits of action in this and other worlds; and (4) longing for Freedom. He becomes convinced of the infinite purity and blissfulness of Self. His eagerness for Self-realisation is true and intense. Now he has a fitness for renouncing work and cultivating *Jnâna Yoga*, which consists of *Shravana* (hearing about the identity of self with *Brahman*), *Manana* (reflecting on the identity) and *Nididhyâsana* (meditating on the same). That *Karma* paves the way to *Jnâna* has been nicely expressed by Sureswaracharya in his *Naiskarma-siddhi*: "Actions originate an inclination for Self-realisation through mental purification and, their purpose served, they disappear like clouds after the rains." (Sec. 49).

III

Hence, we see, in spiritual culture *Karma Yoga* invariably precedes the life of contemplation. One is entitled to retire from active life only when he has developed a natural inwardness. As the mind is indrawn, external activities cease of themselves. This does not indicate, however, that after *Chittashuddhi* the aspirant cannot perform work. Of course, when engaged in actual practice of the *Yoga* he has qualified himself for, he has to abstain from work. Or, if he be so intensely meditative that his spiritual exercises absorb his whole mind and energy, then

he cannot possibly direct any attention either to work for social good or for his own living. At this stage the aspirant has a natural tendency to meditation and reflection and should devote as much attention to their cultivation as possible. So when an aspirant resorts to higher *Yogas* after *Chitta-shuddhi*, he has not necessarily to do work for self-culture. But this does not imply that he should by no means take up work or that his mental disposition does not permit him to do any work. Had it been so, the *Geetâ* would not have commended a sage's actions in such terms as, "so should the wise act desirous of the guidance of the world," (III. 25), "though engaged in action, he does not do anything," (IV. 20), "though acting he is not tainted," (V. 7), "those who worship Me resigning all actions in Me, regarding Me supreme, meditating on Me with exclusive devotion," (XII. 6), etc., which show that *Karma* is not inconsistent with the *Yogas* of *Jnâna*, *Dhyâna* or *Bhakti*.

Why does then Samkara categorically deny the co-existence of *Jnâna* and *Karma*? It has been repeatedly asserted by him that the two cannot be practised simultaneously. At the outset of his commentary on the *Geetâ* (II. 11) he states: "It is not, therefore, possible for anybody to show that the *Geetâ-shâstra* teaches a conjunction of knowledge with any work whatever enjoined in the *Shruti* or in the *Smriti*." There is no gainsaying the fact that *Kâmya Karma* (work done with motive) is incompatible with *Jnâna* and that no work whatsoever is possible in the state of *Brahmajnâna* when all distinctions of instrument, object and agent, the threefold basis of action, melt away. But that is not Samkara's only point of contention. According to him, the very *Yogas* of *Jnâna* and *Karma* are mutually exclusive. It is stated by him in his commentary on the third verse of the third chapter of the *Geetâ* that "the two paths of knowledge and action were

respectively intended for two distinct classes of aspirants."

The thing is that Samkara uses the term *Karma* in a very restricted sense. What is done with the idea of actorness is, according to him, *Karma*. All work done after *Sattva-shuddhi* (purity of mind) he includes in *Jnâna*, as the doer has then no idea of actorness in him. That a person, steadfast in the path of *Jnâna* can continue the performance of work, Samkara does not deny. Only he calls him a *Jnâna Yogi* or *Jnânânistha* instead of *Karma Yogi* or *Karmânistha*. So in his sense no conjunction of *Jnâna* and *Karma* is possible. In his introductory remarks on the very first *Sloka* (II. 11) with which he begins his commentary on the *Geetâ*, he states: "Now a person who having been first engaged in works owing to ignorance and worldly attachment and other evil tendencies, and having since attained purity of mind by sacrificial rites, gifts, austerity, etc., arrives at the knowledge of the grand truth that 'all is one, the *Brahman*, the Absolute, the non-agent,' may continue performing works in the same manner as before with a view to set an example to the masses, though neither works nor their results attract him any longer. This semblance of active life on his part cannot constitute that course of action with which knowledge is sought to be conjoined as a means of attaining *Moksha*." Again in his commentary on *Sloka* 20, Chapter IV, he observes: "Finding that for some reason he cannot abandon action, a wise man may continue doing action as before, with a view to set an example to the world at large, devoid of attachment to action and its result, and therefore having no selfish end in view, such a man really does nothing."

Thus, according to Samkara, *Karma Yoga* is simply conducive to *Jnâna Yoga*. It is a remote aid to the attainment of *Moksha*, with which it has no direct connection. It leads to perfection, as he says: '*Sattva-shuddhi-Yoga-Jnâna-prâpti-dvârena*) "through purity of mind, *Yoga* and attainment

of knowledge." (*Vide Com. on XII. 10*). By "attainment of knowledge" he means the realisation of oneness with *Brahman*. This he holds to be the proximate cause of Liberation, as bondage is due to the ignorance of identity with *Brahman*. Says he in his *Viveka-chudâmani* (Sl. 58): "Neither by *Yoga*, nor by *Sâmkhya*, nor by *Karma*, nor by *Vidyâ*, but by the realisation of one's identity with *Brahman* is Liberation possible, and by no other means." The same view is expressed in his commentary on the *Geetâ* (II. 11): "Therefore, the conclusion of the *Geetâ* is that *Moksha* is attained by *Tattva-jnâna* (consciousness of identity with *Brahman*) alone and not by that conjoined with works." By 'Yoga,' used in the expression, '*Sattva-shuddhi-Yoga-Jnâna-prâpti-dvârena*,' he implies *Jnâna Yoga*. The threefold path of *Shravana*, *Manana* and *Nididhyâsana* is regarded as *Jnâna Yoga* proper. The *Yoga* of *Sâmkhya*, characterised by the discrimination of *Atman* from the *Gunas* as their witness and the *Yoga* of devotion, consisting in the meditation on the Supreme Lord (*Paramesvara*), are considered by him only as based on *Advaita* conception, and are included in *Jnâna Yoga*, as leading to *Jnâna*, the consciousness of identity with *Brahman*. Hence, in his view, *Jnâna Yoga* is the sole means of the attainment of *Moksha*. There is no alternative course. Thus, he refutes *Samuchchaya* (conjunction) of *Jnâna* and *Karma* as well as their *Vikalpa* (alternation).

But Swami, Vivekananda, the greatest advocate of the *Vedânta* in the modern age, holds a view of *Karma Yoga*, which is, in certain respects, different from that of Samkara. In one of his lectures on *Karma Yoga*, *Non-attachment is Complete Self-abnegation*, he says: "Each one of our *Yogas* is fitted to make man perfect even without the help of others, because they have all the same goal in view. The *Yogas* of work, of wisdom and of devotion are all capable of serving as direct and independent means for

the attainment of *Moksha*." But the contradiction, though so marked, is really only apparent in so far as the philosophical basis is concerned. Swami Vivekananda uses the term *Karma* not in the same restricted sense as Samkara. He makes quite a free and wide application of it. By *Karma* he means not only the disinterested work done before *Chitta-shuddhi*, but also that performed after the attainment of *Jnâna-nisthâ*. If an aspirant has such a prevailing tendency to work as to continue it even in the stage of *Jnâna-nisthâ*, Swamiji chooses to call him a *Karma Yogi* instead of *Jnâna Yogi*. So his *Karma Yoga* reaches as near the goal as *Jnâna Yoga*. The one leads to *Moksha* in the same way as the other through 'the knowledge of the identity of the self with *Brahman*.' That the knowledge of one's identity with *Brahman* is the immediate cause of *Moksha* by the destruction of primal ignorance, has also been maintained by Swami Vivekananda. In his *Conversations and Dialogues* recorded from the Diary of a Disciple, we find the following remark: "The various methods of spiritual practice that have been laid down in the scriptures are all for the attainment of the knowledge of *Atman*. Of course, these practices vary according to the qualifications of different aspirants. But they also are a kind of work, and so long as there is work, the *Atman* is not discovered. The obstacles to the manifestation of the *Atman* are overcome by practices as laid down in the scriptures, but work has no power of directly manifesting the *Atman*; it is only effective in removing some veils that cover knowledge. Then the *Atman* manifests by its own effulgence." That *Bhakti Yoga*, attended even with *Karma*, is effective of Freedom, through right knowledge (*Samyak-darsana*) has also been acknowledged by Samkara. He explains *Sloka* 26, Chap. XIV of the *Geetâ* as follows: "A *Sannyâsin* or even a man of works (*Karmin*) who serves Me—the *Isvara*, *Nârâyana*,—dwelling in the heart of all beings, with

a never-failing *Bhakti Yoga*, crosses beyond the three *Gunas* mentioned above and is fit to become *Brahman*, i.e., for *Moksha*." Annotating on this passage, Anandagiri remarks: "*Bhakti Yoga* is that Supreme Love (*Parama-prema*) which leads to communion with the Supreme. To serve God in *Bhakti Yoga* means to constantly contemplate Him by completely withdrawing the mind from all external objects, from the non-self. By virtue of the Divine grace he is endued with right knowledge. Thus enlightened, he becomes *Brahman* while still alive."

Thus the contradiction between Sankara and Swami Vivekananda can be said to be mostly verbal. There is no real disagreement as regards the philosophy of *Karma Yoga* in the basic conceptions, though different results follow as regards practice from their different view-points. And from the Swami's view-point of *Karma Yoga*, certain *Slokas* of the *Geetâ*, as the following, admit of more natural interpretation than given by some classical commentators: "Children, not the wise, speak of knowledge and performance of action as distinct. He who is rightly devoted to even one obtains the fruits of both." (V. 4). "By meditation some behold the Self in the Self by the Self, others by *Sâmkhya Yoga*, and others by *Karma Yoga*." (XIII. 24).

Hence, *Karma*, in the sense of Swami Vivekananda, is not only a direct means of Liberation, but is also capable of being performed in conjunction with *Jnâna*. As a matter of fact, the definition of the *Yogas* is more or less conventional. Their distinction is more formal than essential. In substance, they are not quite exclusive of one another. So the following assertion of Swami Vivekananda as to the mixed character of the *Yogas*, though a statement of fact, does not any way refute Sankara's doctrine that *Karma* can never be reconciled with *Jnâna*. In his lecture on the *Ideal of Karma Yoga* he says: "But you must at the same

time remember that these divisions are not very marked and quite exclusive of each other. Each blends into the other. But according to the type which prevails, we name the divisions. It is not that you cannot find a man who has no other faculty than that of work, nor that you cannot find a man who are more than devoted worshippers only, nor that there are not men who have more than mere knowledge." The difference of view-points with regard to *Jnâna* and *Karma* naturally find different expressions in Sankara and Swami Vivekananda.

IV

Their different interpretations of *Karma Yoga* are perhaps due to the difference of environments in which they lived and worked. Sankara had to fight against the *Mimânsakas*, whose vindication of *Karma* as a means of *Moksha* was not in keeping with the highest *Vedic* truth. So he makes *Jnâna* more prominent than *Karma*. He directs the whole attention to the inner spirit of renunciation rather than the actual, performance of work. To him work counts little. But Swami Vivekananda had to face a different situation. He had to deal with the present active, busy, complex life of intellectual triumph and material achievements—a life which cannot be readily turned into primitive simplicity or *Sâttvica* inaction. The age, therefore, demanded of him some spiritualising principle of *Karma*, which would serve as a pivot for its maddening course of activity. Then, there were others who were immersed in *Tâmasica* passivity under the pretence of *Sâttvica* quiescence. They had to be roused to action with a fresh and sublime vision of the life of *Karma*. Consequently Swami Vivekananda had to present *Karma Yoga* with a broad elevated outlook. In fact, he laid greater stress on renunciation in work than renunciation of work. With '*Atmano Mokshârtham*' ('for the emancipation of self') he added '*Jagaddhitâya*' ('for the good of

the world"). "For the good of the many and for the happiness of the many is your life," he was never tired of reminding us. It should not, however, be supposed that the Swami did not find any necessity of *Karma-sannyāsa* for this age. The bliss and glory of the reposeful life of a recluse had a peculiar charm for him. It had to him a value all its own. Even in his *Karma Yoga*, he states: "The highest kind of men silently collect true and noble ideas, and others, the Buddhas and Christs, go from place to place preaching them and working for them." (Lecture on *Freedom*).

Swami Vivekananda has further widened the scope of *Karma Yoga* by allowing it a position independent of theistic faith and metaphysical doctrines. In his lecture on the *Ideal of Karma Yoga*, he says: "The *Karma Yogi* need not believe in any doctrine whatever. He may not believe even in God, may not ask what his soul is, nor think of any metaphysical speculation. He has got his own special aim of realising selflessness, and he has to work it out himself. Every moment of his life must be realisation, because he has to solve by work, without the help of doctrine or theory, the very same problem to which the *Jnāni* applies his reason and inspiration and the *Bhakta* his love." Here the Swami has perhaps in his view the Buddhist conception of *Karma* as a means of *Nirvāna*. Buddha was actuated by practical consideration rather than by speculative spirit. He viewed life as it is and took his start from where we are. The primary object of all human efforts is to overcome misery. The root of all sufferings is evidently desire. This, he points out, originates with the egoistic self. So in order to go beyond all sufferings, one has to abnegate the self completely. This can be well done through *Karma*. By *Nirvāna* Buddha means the extinction of the psychological self. He did not actually deny the metaphysical self. Let the personal existence, the embodiment of all evils, be destroyed and what

remains, if any, will assert itself;—this perhaps was the implication of his silence regarding the ultimate truth, which is beyond mind and speech, as declared by the *Vedānta*. *Vedāntic Karma Yoga* has also adopted the same negative method of self-denial. It also aims at Liberation by eradicating personality, the offspring of ignorance. Perfect non-attachment is but the culmination of self-abnegation. This point of contact between Buddhism and *Vedāntism* has provided the Swami with sufficient ground for holding the above view of *Karma Yoga*. Unlike Buddhism, *Vedāntism* has added to this negative process a positive conception of *Atman* or the inmost being as the ultimate ground of all knowledge and experience.

In one respect Swami Vivekananda has made a distinct contribution to the conception of *Karma Yoga*. We have seen that work done as an offering to God results in the highest good. It is said in the *Geetā*: "From whom is the evolution of all beings, by whom all this is pervaded, worshipping Him with his own duty, a man attains perfection." (XVIII. 46). The Swamiji brings out the full significance of this teaching of the *Geetā* and presents it in a new light. To do one's duty with the consciousness that it gives God satisfaction is, no doubt, an indirect form of worship. The Swami turns this into a direct method of service. He shows that we can worship God face to face through our dealings with others. He calls upon us to look on all beings as veritable manifestations of God and serve and worship Him in them.

"From the highest *Brahman* to the
yonder worm,
And to the very minutest atom,
Everywhere the same God the All-Love;
Friend, offer mind, soul, body at
their feet.
These are His manifold forms before
thee,
Rejecting them, where seekest thou
for God?"

Who loves all beings, without
 distinction,
 He indeed is worshipping best his
 God."

This is his clarion call to the modern age. The fact that the sages find God in all beings and love them as such, has been again and again declared by the *Shâstras*. This supreme vision of spiritual life the Swamiji exhorts us to embody in our daily practices. The very end is recommended to the aspirant as the means. The Swami's genius lies in the widest possible application he makes of the sublime truth in the common life of man.

One may doubt the Swami's originality in this, in view of the fact that similar principles of conduct have been previously inculcated in the *Shâstras*. In the *Taittiriya Upanishad* (I. 11. 2) we find the following instructions: "Let thy mother be to thee a god; let thy father be a god to thee; a god let thy teacher be unto thee, and (so also) let thy guest be unto thee a god." But a little attention to the trend of the lessons will bring home to one that these have the nature of moral precepts rather than spiritual discipline. These advices are given by the preceptor to the pupil on the threshold of householder's life at the close of his educational career. They require us to serve our parents and other persons deserving respect with as much veneration as is due to a god. But the Swami asks us to serve the Supreme God through one

and all. In one case the idea of father, mother, etc., is predominant; in the other, the consciousness of God reigns supreme. The two attitudes are, however, so related that one may ultimately lead to the other. Swamiji's message is the logical conclusion of the teachings of the *Upanishads* and the *Geetâ*.

With the progress of thought and the triumph of science a new consciousness of man's inherent greatness has dawned upon humanity. The Divinity of man has been a fact of more general recognition than ever. Mankind has been drawn close together in inseparable ties of fellow-feeling and co-operation. None can live isolated or grow at the expense of others. A synthetic vision of the widest expanse has opened before man in all directions. World-culture, world-religion and world-peace have become the crying needs of the day. The disastrous effects that are produced by the perversion of the outgoing forces of men, have also been sadly watched. The necessity of a spiritual outlook of life has been keenly felt in all quarters as the panacea for all evils. The time-spirit has consequently given birth to a universal regulative principle which can be adopted by the majority of mankind, irrespective of colour, creed, caste or position, which is calculated to foster utmost love, good-will and respect between man and man and which harmonises tremendous practicality with profundity of feeling and sublimity of vision.

THE EDUCATIONAL METHOD

BY SISTER NIVEDITA

We all talk glibly about education, but how many of us have asked ourselves the question, what is education? What are its ideals? Where are the truest educators to be found? And yet in these directions, certain clear and more or less incontestable opinions have been arrived at by thinkers and workers which might be made material of common knowledge.

We do not apply the word education to what we learn, for instance, from the tailor or the cook, when we desire for one reason or another to acquire their professional knowledge. To learn to practise some special art is not to be 'educated', yet the learning of these very arts may be essential to a real education. What, then, do we mean by this word? Evidently we use it to denote a

training of the mind as such, in which, if we will examine our conception, we shall find that we look to produce, not so much a familiarity with certain definite facts, as a trained power of attention and concentration, an ability to think connectedly and inquire persistently about a given subject, and a capacity for willing rightly and efficiently.

It is clear that if we would will efficiently, a certain physical training may be necessary. It is clear that if we desire the power of sustained thought, there may be certain branches of knowledge with which we are obliged to become familiar, but these are questions of *method* merely: the educational *purpose* is directed towards the training of the mind as such, alone. If this be so, the nature of the mind becomes more important to us than any special subject that has to be taught. The task undertaken being in effect a species of mental gymnastics, the question of the muscle to be developed is prior to that of the particular movements by which the development is to be achieved. It is along psychological lines, then, that a science of education is a possibility, and it is here that the comparison of methods becomes valuable. A special mode of teaching French or German, so that the learner may make the greatest possible progress in the shortest possible time, may or may not be final. About the principles of educational psychology, once they are ascertained, there can be no doubt. They are as fixed as those of any other science.

When we begin to seek out educational models, we are startled to discover them of truest outside the school-room. It is rarely that we meet a teacher who does his work with the same thoroughness as a mother. The ideal method is often enough the inborn gift of an ignorant woman. And this, if we will think about it, is not nearly so paradoxical as it may seem, for surely the need is not so much to teach the child as to stimulate the child to teach himself, and throughout babyhood there

is a growing effort to render the taught independent of the teacher. This was the truth that was so deeply understood by Froebel, when he went up and down the German valleys, observing and analysing the children's play, that he might make of the school-room a "child-garden" or *Kindergarten*. It is not of course true that every mother is a born teacher, but it might possibly be hazarded on the other hand, that every good teacher, whether a man or a woman, is something of a mother.

And first if we compare the modern school-room in India with the Indian nursery, we shall be struck by at least one great difference. The nursery knows nothing, either of lecture or text-books. Few men ever acquire the same ease and precision in mathematics as they do in walking, yet walking is taught almost without any word at all.

Is there a specific difference in this respect between the two activities, or do they both depend at bottom on development of *Faculty*? Undoubtedly there is specific difference, mathematics being a function of language itself, but at the same time the human intellect would acquire a deepened mastery of the subject, if it could only be dominated in its pursuit by kindred concepts to those which guide us in acquiring the art of walking. The nurse sets the child to walk. She watches and guides his efforts. She protects from irretrievable injury. And all this she does by raising the spontaneous desire of the child himself for activity. Such is the true teaching.

For it cannot be said too often that *telling is not teaching*. Words do not convey knowledge. Education and information are not the same thing. True knowledge is the result of experience. And he who would impart it must provide for this. Or again, right training is the result of right will, and this cannot be evoked by mere words of command.

The true teacher, then, is only following the lead given him by the mind and nature of the child. But he is fol-

lowing that lead, while himself conscious of a great intention. Intellectual power is not so much a special ability for this or that, as an irresistible pushing onwards, of the mind towards the co-ordination of larger areas of experience in continually depending sequences. It is, in other words, energy, rather than a habit or trick, of thought. But this energy will only be awakened successfully by one who is conscious of striving to evoke it.

ASHTAVAKRA SAMHITA

BY SWAMI NITYASWARUPANANDA

CHAPTER XV

KNOWLEDGE OF THE SELF

अष्टावक्र उवाच ।

यथातथोपदेशेन कृतार्थः सत्त्वबुद्धिमान् ।

आजीवमपि जिज्ञासुः परस्तत्र विमुह्यति ॥१॥

अष्टावक्रः Ashtavakra उवाच said :

सत्त्वबुद्धिमान् A man of pure intellect यथातथा in whatever manner उपदेशेन by instruction कृतार्थः fulfilled (स्यात् becomes) परः the other आजीवम् through whole life जिज्ञासुः desirous to know अपि even तत्र there विमुह्यति is bewildered.

1. A man of pure¹ intellect is fulfilled² even by instruction casually³ imparted. The other⁴ is bewildered⁵ there⁶ even after enquiring⁷ through whole life.

[¹ *Pure etc.*—Self-knowledge instantaneously dawns upon one who has his intellect completely purified by undergoing the necessary disciplines and endowing himself with the four qualifications required of him (see note 3, verse 1, chap. I). 'Pure' indicates that the intellect has been freed from the elements of *rajas* and *tamas*, and is full of *sattva*.

² *Fulfilled*—by the realisation of the Self.

³ *Casually etc.*—whenever and in whatever manner instructions on the Self are imparted to him by the *Guru*. A little instruction is enough for a qualified disciple.

⁴ *Other*—who is not qualified and has not got rid of *rajas* and *tamas*.

⁵ *Bewildered*—because an unqualified aspirant misconceives the nature of the *Atman*. Only a purified intellect can conceive it.

⁶ *There*—in the realisation of the Self.

⁷ *Enquiring*—seeking to know *Brahman*.]

मोक्षो विषयवैरस्यं बन्धो वैषयिको रसः ।

एतावदेव विज्ञानं यथेच्छसि तथा कुरु ॥२॥

विषयवैरस्यं Distaste for the sense-objects मोक्षः liberation (भवति is) वैषयिकः relating to sense-objects रसः pleasurable attachment बन्धः bondage (भवति is) एतावत् of such kind एव verily विज्ञानं knowledge (भवति is) यथा as (त्वं you) इच्छसि wish तथा so कुरु do.

2. Distaste for sense-objects is liberation ; love for sense-objects is bondage. Such verily is Knowledge. Now do as you please.

[Ashtavakra tersely describes the essential nature of liberation and bondage, and points out the sole duty of the aspirant.]

वाग्मिप्राज्ञमहोद्योगं जनं मूकजडालसम् ।

करोति तत्त्वबोधोऽयमतस्त्यक्तो बुभुक्षुभिः ॥३॥

अर्थ 'This तत्त्वबोधः knowledge of the truth वाग्मिप्राज्ञमहोद्योगं' eloquent, wise and active जनं man मूकजडालसं mute, inert and inactive करोति makes अतः so बुभुक्षुभिः by those who want to enjoy त्यक्तः is shunned.

3. This knowledge of the Truth makes¹ an eloquent, wise and active person mute, inert and inactive. Hence it is that it is shunned² by those who want to enjoy the world.

[¹ Makes etc.—The passage should not be understood literally. All our talks, knowledge and activities have some attainable objects in view. When one realises the Self who is the All and the Whole, nothing remains to be attained, and hence all talking, knowing and doing cease. One then appears as silent, inert and inactive. This is a sign of the highest realisation. Mere outward silence and inactivity are nothing. These must be the outcome of deep realisation.]

² Shunned—because worldly or heavenly enjoyment is impossible in that high spiritual state. The mentality of a worldly person is diametrically opposed to that of a Knower of Self.]

न त्वं देहो न ते देहो भोक्ता कर्ता न वा भवान् ।

चिद्रूपोऽसि सदा साक्षी निरपेक्षः सुखं चर ॥४॥

त्वं You देहः body न not ते your देहः body न not भवान् you कर्ता doer भोक्ता enjoyer वा or न not (त्वं you) चिद्रूपः Intelligence itself सदा ever साक्षी witness निरपेक्षः free असि are सुखं happily चर roam.

4. You are not the body, nor is the body yours, nor are you the doer or the enjoyer. You are Intelligence itself, the eternal witness and free.¹ Wander happily.

[¹ Free—does not depend on or is conditioned by anything.]

रागद्वेषौ मनोधर्मौ न मनस्ते कदाचन ।

निर्विकल्पोऽसि बोधात्मा निर्विकारः सुखं चर ॥५॥

रागद्वेषौ Attachment and abhorrence मनोधर्मौ attributes of mind (भवतः are) मनः mind कदाचन ever ते your न not (भवति is त्वं you) निर्विकल्पः free from conflict बोधात्मा Intelligence itself निर्विकारः changeless असि are सुखं happily चर move.

5. Attachment and abhorrence are attributes of mind. The mind is never yours. You are free from conflict, Intelligence itself and changeless. Move happily.

[The aspirant should not either love or hate. To do so is to identify one's self with the mind and thus lose the awareness of one's true self. Here by love only narrow, selfish love is meant and not universal love which grows only out of a true knowledge of the Eternal Self.]

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।

विज्ञाय निरहंकारो निर्ममस्तु सुखी भव ॥६॥

सर्वभूतेषु In all beings चात्मानं Self सर्वभूतानि all beings च also चात्मनि in Self विज्ञाय knowing निरहंकारः free from egoism निर्ममः free from the sense of 'mine' त्वं you सुखी happy भव be.

6. Realising¹ the Self in all and all in the Self, free from egoism and free from the sense of 'mine', be you happy.

[¹ *Realising etc.*—When one realises the Self, one actually feels that he is the essence and reality of all things and that all things exist in him. Our present consciousness of the limitation of our own self and of our separateness from all other beings and things, is due to our identification with the mind which with its categories of time, space and causation has created the variegated forms. Disidentify yourself with the mind, and these forms will vanish and only the One will remain, which is both yourself and the whole universe.]

NOTES AND COMMENTS

In This Number

In the present issue we are able to include as many as three pieces of the unpublished writings and utterances of SWAMI VIVEKANANDA: The first item is *Discourses on Jnana Yoga*, which we hope to continue for several months more. The second, *The Samgha*, is translated from an unpublished Bengali writing, which we request our readers to peruse along with our Note on "Organisation" in *Notes and Comments*. The third item, *Child-Marriage: An Unpublished Letter*, is, as the title itself signifies, an original unpublished letter of the Swami, written from New York on the 23rd December, 1895. In it the readers will find the attitude of Swami Vivekananda towards early marriage in India. His allusion to his own suffering due to early marriage, in course of the letter, is probably a reference to the death of one of his sisters under painful circumstances. By the way, we may remember that the Sarda Marriage Act comes into force on the 1st April. . . . We introduce to our readers a new writer, SHIV CHANDRA DATTA, M.A., B.L., who contributes *Mahatma Gandhi's Economic Ideas* to the present number. Mr.

Datta is a serious student of Economics, especially Indian Economics, is a research fellow of an Economic Institute at Calcutta, and has been a professor of Economics in a Calcutta College. Our readers know that *Prabuddha Bharata* has not found it possible to support the economic policy of Mahatma Gandhi in toto. But it is due to that great soul that we give our readers an idea of what that economic policy is. Mr. Datta's article is a conscientious presentation of Mahatmaji's economic views. The writer will continue the subject in another article next month. . . . We publish this month an article, *The Pilgrim of India*, by ROMAIN ROLLAND on Swami Vivekananda. We hope to be able to publish further articles by this great savant on the life and teachings of the Swami in the next issues of *Prabuddha Bharata*. . . . SWAMI SATPRAKASHANANDA who contributes *Karma Yoga: Its Significance and Present Application*, is a monk of the Ramakrishna Order. We have no doubt that our readers will appreciate the writer's learned delineation of the subject and especially his comparison of the views of Shankara and Swami Vivekananda on *Karma Yoga*. The Swami has

sought to be thorough in his treatment of his subject in its various aspects. . . *The Educational Method* by SISTER NIVEDITA is taken from the Ms. of an unpublished book on Education by her. This may be considered as an introduction to a series of three articles on the practice of education, which we hope to publish by and by.

Swami Vivekananda on Ahimsa, Etc.

The following is the fourth and last instalment of quotations from the speeches and writings of Swami Vivekananda stating his views of the correct Indian outlook on life :

“With us, the prominent idea is *Mukti*; with the Westerners, it is *Dharma*. What we desire is—*Mukti*; what they want is—*Dharma*. Here the word *Dharma* is used in the sense of the *Mimāmsakas*. What is *Dharma*? *Dharma* is that which makes man seek for happiness in this world or the next. *Dharma* is established on work; *Dharma* is impelling man day and night to run after, and work for, happiness.

“What is *Mukti*? That which teaches that even the happiness of this life is slavery, and the same is the happiness of the life to come, because neither this world nor the next is beyond the laws of nature; only, the slavery of this world is to that of the next, as an iron chain is to a golden one. Again, happiness, wherever it may be, being within the laws of nature, is subject to death and will not last *ad infinitum*. Therefore, man must aspire to become *Mukta*, he must go beyond the bondage of the body; slavery will not do. This *Moksha*-path is only in India and nowhere else. Hence is true the oft-repeated saying that *Mukta* souls are only in India and in no other country. But it is equally true that in future they will be in other countries as well;—that is well and good, and a thing of great pleasure to us. There was a time in India, when *Dharma* was compatible with *Mukti*. There were worshippers of

Dharma, such as Yudhisthira, Arjuna, Duryodhana, Bhishma and Karna, side by side with the aspirants of *Mukti*, such as Vyasa, Śuka and Janaka. On the advent of Buddhism, *Dharma* was entirely neglected, and the path of *Moksha* alone became predominant. Hence, we read in the *Agni Purāna*, in the language of similes, that the demon Gayasura—that is, Buddha, tried to destroy the world, by showing the path of *Moksha* to all; and therefore, the *Devas* held a council, and by stratagem set him at rest for ever.* However, the central fact is that the fall of our country, of which we hear so much spoken, is due to the utter want of this *Dharma*. If the whole nation practises and follows the path of *Moksha*, that is well and good; but is that possible? Without enjoyment, renunciation can never come; first enjoy and then you can renounce. Otherwise, if the whole nation, all of a sudden, takes up *Sannyāsa*, it does not gain what it desires, but it loses what it had into the bargain,—the bird in the hand is fled, nor is that in the bush caught. When, in the heyday of Buddhistic supremacy, thousands of *Sannyāsins* lived in every monastery, then it was that the country was just on the verge of its ruin! The Bauddhas, the Christians, the Mussalmans and the Jains prescribe, in their folly, the same law and the same rule for all. That is a great mistake; education, habits, customs, laws and rules should be different for different men and nations, in conformity with their differences of temperament. What will it avail, if it is tried to make them all uniform by compulsion? The Bauddhas declared, ‘Nothing is more desirable in life than *Moksha*; whoever you are, come one and all to take it.’ I ask, ‘Is that ever possible?’ You are a householder, you must not concern yourself much with

* Swamiji afterwards changed this view with reference to Buddha—see the complete works of Swami Vivekananda, Vol. V, P. 113.

things of that sort, you do your *Svadharma*—thus say the Hindu scriptures. Exactly so. He who cannot leap over one foot, is going to jump across the ocean to Lanka in one bound! Is it reason? You cannot feed your own family, or dole out food to two of your fellowmen, you cannot do even an ordinary piece of work for the common good, in harmony with others, and you are running after *Mukti*!! The Hindu scriptures say, ‘No doubt, *Moksha* is far superior to *Dharma*; but *Dharma* should be finished first of all.’ The Bauddhas were confounded just there and brought about all sorts of mischief. Non-injury is right. ‘Resist not evil’ is a great thing,—these are indeed grand principles; but the *Shâstras* say, Thou art a householder, if anyone smite thee on thy cheek, and thou dost not return him an eye for an eye, a tooth for a tooth, thou wilt verily be a sinner. Manu says, ‘When one has come to kill you, there is no sin in killing him, even though he is a *Brâhmana*.’ (*Manu*, VIII. 350). This is very true and this is a thing which should not be forgotten. Heroes only enjoy the world. Show your heroism, apply, according to circumstances, the fourfold political maxims of conciliation, bribery, sowing dissensions and open war, to win over your adversary, and enjoy the world,—then you will be *Dhârmika*. Otherwise, you live a disgraceful life if you pocket your insults, when you are kicked and trodden down by anyone who takes it into his head to do so; your life is a veritable hell here, and so is the life hereafter. This is what the *Shâstras* say. Do your *Svadharma*—this is the truth, the truth of truths. This is my advice to you, my beloved co-religionists. Of course, do not do any wrong, do not injure or tyrannise over anyone, but try to do good to others as much as you can. But to passively submit to wrong done by others is a sin,—with the householder; he must try to pay them back in their own coin then and there. The householder must earn money with great effort and enthusiasm,

and by that must support and bring comforts to his own family and to others, and perform good works as far as possible. If you cannot do that, how do you profess to be a man? You are not a householder even,—what to talk of *Moksha* for you!!

“The good for him who desires *Moksha* is one, and the good for him who wants *Dharma* is another. This is the great truth which the Lord Sri Krishna, the revealer of the *Gîtâ*, has tried therein so much to explain, and upon this great truth is established the *Varnâshrama* system and the doctrine of *Svadharma* etc., of the Hindu religion. ‘He who has no enemy, and is friendly and compassionate towards all, who is free from the feelings of “me and mine,” even-minded in pain and pleasure, and forbearing,’ and other words of like nature, are for him whose one goal in life is *Moksha*. And,—‘Yield not to unmanliness, O son of Pritha! Ill doth it befit thee. Cast off this mean faint-heartedness and arise, O scorcher of thine enemies,’ as also,—‘Therefore do thou arise and acquire fame. After conquering thy enemies, enjoy unrivalled dominion; verily, by Myself have they been already slain; be thou merely the instrument, O *Savyasâchin* (Arjuna),’ and other similar words in the *Gîtâ* are those by which the Lord is showing the way to *Dharma*. Of course, work is always mixed with good and evil, and to work one has to incur sin, more or less. But what of that? Let it be so. Is not something better than nothing? . . . Man steals and man tells lies, and again it is man that becomes a god. . . .

“Coming under the influence of the Jains, Bauddhas and others, we have joined the lines of those *Tâmasika* people;—during these last thousand years, the whole country is filling the air with the name of the Lord, and is sending its prayers to Him; and the Lord is never lending His ears to them. And why should He? When even man never hears the cries of the fool, do you think God will? Now the only

way out is to listen to the words of the Lord in the *Gîtâ*,—‘Yield not to unmanliness, O Pârtha.’—‘Therefore do thou arise and acquire fame.’ . . .

“It is only the Vedic religion which considers ways and means and lays down rules for the fourfold attainment of man, comprising *Dharma*, *Artha*, *Kâma* and *Moksha*. Buddha ruined us, and so did Christ ruin Greece and Rome! Then, in due course of time, fortunately, the Europeans became Protestants, shook off the teachings of Christ as represented by Papal authority, and heaved a sigh of relief. In India, Kumarilla again brought into currency the *Karma-Mârگا*, the way of *Karma* only, and Sankara and Ramanuja firmly re-established the Eternal Vedic religion, harmonising and balancing in due proportions *Dharma*, *Artha*, *Kâma* and *Moksha*. Thus the nation was brought to the way of regaining its lost life; but India has three hundred million souls to awake, and hence the delay. To revive three hundred millions, can it be done in a day?” (*The Complete Works of Swami Vivekananda*, Vol. V., pp. 349-357).

Anti-Religious Propaganda

Reports from Moscow say that under the Soviet Government, marked by the anti-religious spirit, many churches are being abolished. Apart from the question as to what has led to such a terrible reaction against religion in Russia, the more serious problem is that everywhere in the world there is a growing tendency to decry and belittle religion. True, in the history of the world many irreligious acts have been perpetrated in the name of religion. People professing religion have not always lived up to their faith. But then the remedy does not lie in destroying religion, but in making a vigorous effort to translate the principles of religion into actual life. For to deny religion is to deny the experiences of those who have been the salt of the earth,—of men who have showered blessings upon humanity.

What is most striking is that persons who talk against religion are not always those who have thought deeply over its problems or made serious attempts to live a better life. Religion is the subject of attack more often than not from dilettantes who select it as the region of their casual holiday; and what is stranger still is that they should find a rapt audience to encourage them. Dr. W. L. Sullivan of America in a recent issue of *The Atlantic Monthly* gives a “vigorous application of logic-poultice to some of the inflammations which the critics of religion have offered as healthy and sincere arguments.”

Referring to the critics of religion he says: “A good many of them deal with religion as though any kind of thought would suffice for it, however loose; any kind of culture, however provincial, any kind of dismissal, however summary and crude. In fact, some of them employ in the treatment of it methods so leaky, that if they studied any other subject in like manner they would lose their intellectual reputation. And this is too bad, . . . because an ill-educated nation is being led to believe such nonsense as that a trained modern intelligence cannot accept God any longer, and so pitches forward into the spiritual anarchy which the men who are creating it are utterly powerless to cure.” Yet “Religion is the first beautiful companion that man encountered in his wilderness. . . . It is never far away when man knows exaltation and rapture. It is always present when he transcends himself in unearthly consecrations. It opens the door of vision when his genius hungers and thirsts for the substance behind all symbols, and other hand that can open it there is none. In life it is with him, illuminating him in his noblest, scourging him at his basest—the latter presence even more wistfully loved than the former. Neither in death does it leave him; but when all other voices moan of irreparable defeat, it alone lifts the cry of defiance and stands on the ruins of mortality announcing

mysterious and splendid victory of the fallen.”

The learned Doctor thinks it futile to go into the causes which have given rise to the anti-religious tendencies, what he deplores is the frivolous way in which the fight against religion is pursued. “Whatever the cause is—whether it is due to spiritual exhaustion which has brought over famine in philosophical minds, whether it is the disparagement of intellect and the exalting of the infantile which are the current fashion in psychology; whether it is the lurch to immoralism which now is receiving a benediction from erudition; or whether it is the disposition to go where bedlam is loudest which is observable in obsequious academies and pulpits alike—we cannot but notice the incoherence and even the intolerance of the great warfare against the divine.”

It is a sign of the bankruptcy of intelligence or atavistic emotionalism to believe in the words of a Jesus or a Buddha, but we are asked to take as gospel truth what a Darwin or a Huxley or a Freud says—howsoever quixotic their theories might be. God and religion are to be ousted from the society. What is the substitute? “We are now having morality defined as conduct that best serves the human physiological organism. We hear from an eminent philosopher in England that infidelity in marriage is not a thing to take offense at, but to expect and condone. Another scholar tells us that libidinousness, whoever commits it, need give us no concern if only it is attended with ‘artistry.’ Still others admit frankly that in sex habits we are reverting to the level of savages and that it is right, we should.” Thus “High lords of thought are saying aloud what twenty years ago the brothel would not have said above a whisper.”

The fact is, one may be a grown-up man, and yet an infant in knowledge and thought. A man may be a great leader of thought; yet he may talk most foolishly about religion and God. Scholarship is no guarantee of a sound

moral life. We require deeper experiences of life before we can hunger and thirst after righteousness. Those who lack them cannot appreciate the wisdom and sincerity of those who are seeking within themselves for the eternal reality. With growing experience there must come a time, when the play-things of the universe will lose interest for us and we shall be eager to find out the Reality behind—we shall yearn to know the First Cause. Such being the case, real religion, we think, is never unsafe, though its forms and ceremonies may and will be modified from time to time. The modern anti-religious spirit, in so far as it is sincere, only indicates that the world is tired of the outward forms of religion and is eager to find its essence.

Organisation

One of the greatest drawbacks of the modern India is that it lacks organisation. Organisation everywhere is achieving miraculous results. The West is wielding so much power and influence on the world because of its organisational faculties. And Asia is prostrate because of its lack of them. If the East is to rise again, it must organise itself properly. There is no other way.

Why is it that organisation is so much lacking in the East? Why is it that in spite of all earnestness, India cannot combine effectively? One reason is no doubt our long political subjection. Swami Vivekananda often used to say that jealousy is the bane of subject races. Political, or for the matter of that, any kind of subjection narrows down man’s activity and mental horizon. Our self contracts. We become self-immured, ultra-subjective. Yet organisation is impossible if there is not a strong tendency of self-effacement. A keen struggle there must be, therefore, for counteracting our present ultra-subjectivity. There are also other reasons. An organisation to be lasting must have a permanent policy. If the policy of an organisation

changes every now and then, the members cannot be expected to hold on to it for long; for no man is a mere machine. The one reason why the Indian National Congress is not as effective as it should be, is that there is a constant change in its policy. Yesterday council-entry was a means of India's salvation. To-day its boycott is the sovereign means and the council-activities were a Himalayan blunder! It is true that the policy of a political organisation has to change along with the change of circumstances. But there must yet be a continuity in the fundamentals. What is wanted is a long vision which will envisage the future and lay down a policy in accordance with it. In every nation there must necessarily be many and various organisations pertaining to the various aspects and activities of the national being. All these organisations should enunciate their policy with a proper sense of the deep truths of the national life and its possible future developments.

It is true that organisation often impedes the free growth of individuals. Perhaps in the life of the world perfection in any thing cannot be expected. If organisation is harmful to individual growth, want of it brings on political and economic slavery and that is equally, if not more, dangerous. A happy mean should be struck between them. Swami Vivekananda urged on his countrymen to develop the powers of organisation, for in that he saw the salvation of his country. Any sort of organisation will not do. All the different forces of the national life must be properly taken into account and co-ordinated. As for example, no organisation in India can last long unless it takes religion into account. This no doubt makes organisation more difficult in India than in other countries. For here the deep spiritual forces can in no way be ignored. The nation's heart-strings are tied to them.

Swami Vivekananda has not merely preached organisation, but has also

carried it out in the Order, the Math and Mission, which he established. It is not merely a religious organisation, as the word religion is commonly understood. For it stands not only for the spiritual regeneration of India and the world, but also for India's all-round growth,—spiritual, intellectual and material. He has co-ordinated all these different aims into a beautiful and natural harmony. And along with that, he has harmonised the urges of individual and collective life: the individual members need not sacrifice their life's quests in the service of the collective being. We have elsewhere* quoted his views on organisation. The readers will see that in his eyes the organisation which he established was no transient, temporal thing. He believed that great good would be done by and through it to the peoples of the world. He believed, and he had ample reasons for so believing, that Sri Ramakrishna himself was behind it and would be for ever guiding it. It was no merely man-made body in his eyes. And every member has to render his service to it with a worshipful regard and circumspection. The solemn curse that he uttered on those who would injure his Organisation in any way, still sends a shudder through one. *It was no idle utterance.* For the Swami was a man of God, one who was in eternal communion with Him; and the words and activities of such a man partake the nature of Divine actions and utterances. His warning is not that of a mere man of the world, however great.

We believe that whoever would commune with the Lord and work under His inspiration, would be able to invest his activity with this Divine quality and no human power would ever be able to impair it with impunity. It will be endowed with an immortal power and would be as inevitable as the thunderbolt. Let all workers, in whatever field working, establish relations with the Lord, and derive power and inspiration

* See p.159.

from Him. And then their work and their ideas would become permanent and sure, and they will never miss their aim

even as the will of the Lord never misses fulfilment.

REVIEW

LECTURES AND ADDRESSES IN INDIA, Part I. *Second Edition.* By Swami Abhedananda. *The Ramakrishna Vedanta Society, 40 Beadon Street, Calcutta, X+404 pp. Price not mentioned.*

Swami Abhedananda returned to India in 1906 after ten years of preaching Vedanta in the West. He stayed here for seven months before he left for America again and he was everywhere received with great warmth and enthusiasm as a mark of reverential tribute to what he had done in the cause of Indian religion and civilisation. The book comprises all the lectures and replies to the various addresses of welcome, his discourses and conversations, etc., on that occasion, with a complete account of his memorable tour through India, from Colombo to Bombay by way of Madras, Calcutta and the United Provinces.

The description of the magnificent receptions given to the Swami pointedly shows how the heart of India pines for religion. It is a pity there is at present a section of people in India, who want to ignore or smother this religious feeling.

The learned lectures of the Swami cover a variety of subjects such as religion, philosophy, education, and many phases of Indian problems, and will prove very profitable and interesting reading.

The printing and get-up are fine.

GREAT SAVIOURS OF THE WORLD, Vol. I. By Swami Abhedananda. *The Ramakrishna Vedanta Society, 40, Beadon Street, Calcutta. 176 pp. Price Re. 1/8.*

The book contains four of a series of lectures delivered before the "Brooklyn Institute of Arts and Sciences," as also before the Vedanta Society of New York.

It gives the lives and teachings of Krishna, Zoroaster and Lao-Tze and aims to show how the universal religion of Vedanta embraces the teachings of all the faiths of the world.

The book was originally published in America and now an Indian edition has been brought out. The excellence of the book is indicated by the fact that the present is its eighth edition.

The printing and get-up are good.

THE OPEN PORTAL. By Sister Devamata. *Ananda-Ashrama, La Crescenta, California, U.S.A. Price Rs. 2/8.*

Sister Devamata has made a new departure in her literary achievement. After publishing a number of exceptionally good prose writings, she offers now to the public a volume of poems entitled "The Open Portal". The poetic grace and charm of her prose style presaged this fresh expression and the new volume possesses the same magnetic quality of her previous books. She gives reason for her title in the Foreword thus: "Love of God and love of Nature are the two open doors to peace and deeper insight;" and she adds that the poems are "the fruits of a modest muse."

The poems are classified into four parts,—"Songs of Devotion and Aspiration," "Songs of Hill and Garden," "Songs of the Desert" and "Songs of Life." The "Songs of Devotion" breathe a deep religious feeling. The closing verse in the opening Song of this section defines aptly the character of all of them:

"My thinking o'erleaps the high barriers
of thought,
My seeing sweeps beyond the horizon
line of sight,
The desert's vastness is too narrow for
the visions wrought
In the still solitudes of my wandering
thought."

The "Songs of Hill and Garden" show an intimacy with flowers and trees and hillsides that is rarely found; while the "Desert Songs" express a deep love for the vast places of the earth. The author sings:

"The desert calls and calls to me,
I hear the desert call.
Its silence sounds mute melody.
All through the day and all night long
I hear the desert's silent song,
The desert's silent song."

Sister Devamata is also a musician and has set a number of the poems to music. "The Open Portal" is full of inspiration and upliftment and cannot fail to delight all who

read its pages. In binding and printing this new book is a work of art.

GEORGE FOX. *By Rufus M. Jones, D.D., Litt. D., LL.D. With an Introduction by John W. Graham, M.A., Litt. D. The Christian Literature Society for India, Madras. 53 pp. Price As. 8.*

In the Introduction Dr. Graham who spent about five months in India in the cold weather of 1927-28, sets forth his views of Hinduism in comparison with Quakerism and opines that Hinduism can learn from the latter normality in meditation, communal worship, sense of the unity of all mankind, overleaping of the barriers of race, equality of women with men, unbending testimony against all war, etc., etc. No doubt all can learn from all. But such advice as Dr. Graham's would be listened to with respect only after the adviser has given proof of having understood Hinduism. Besides Hindus unfortunately do not yet feel any lack of spiritual wisdom and consolation in their religion. They have enough and to spare.

In the main book Prof. Jones presents a very brief but critical study of George Fox in the several aspects of his life, character, teaching and social work. George Fox's place in the religious history of Europe is among the Spiritual Reformers of the sixteenth and seventeenth centuries. He belongs to the order of the mystical or intuitional prophets of the same general type as St. Francis of Assisi, St. Catherine of Siena and Jacob Boehme of Silesia.

There can be no doubt that the Reformation had made *salvation* the dominant issue

and it still was the fundamental concern of religion with all serious persons. The thing which Fox makes central for his type of Christianity is the continued presence of Christ as a living active Spirit in immediate contact with the inner life of man, producing in the responsive soul a new creation. The salvation which he had preached was forensic, legal—a transaction which took place centuries ago. Fox maintained instead that salvation is a *vital process* wrought out in man's own life by a Divine indwelling presence operating there.

Fox was a valiant exponent in his day of the view that the revelation of God is continuous and unbroken. This was his worst 'heresy' in the eyes of his opponents. For them revelation was a closed and finished affair. It occurred only in a limited 'dispensation' and then came to a sharp and decisive end. It is confined to a Book, and that Book is in every phrase and sentence the word of God, the revealed will of God for all time. It contained, they held, all the spiritual truth that man will ever need to know or ever can know. Fox quietly set that view on one side as hopelessly untenable. In place of this static and finished system Fox believed that the day-dawn is continually coming and the day-star is for ever rising in men's hearts. Truth is always being born, new light breaks forth from age to age, as men become responsive organs of the mind and will of God.

The presentation of the life of George Fox, though brief, is yet illuminating and profitable, especially to the orthodox Christians. The printing and get-up are good.

NEWS AND REPORTS

An Appeal from the Khasi Hills, Assam

We have received the following appeal for publication from Swami Prabhananda of the Ramakrishna Order, who is working among the Khasis of Assam:

At the instance of a few Khasi friends some monks of the Ramakrishna Mission started educational works in these hills in 1924. The object of this movement has been to present to our Khasi friends the fundamentals of true Indian culture as evinced in the lives and teachings of Sri Ramakrishna and Swami Vivekananda. It is needless to

say that these great men exhorted people to rise superior to narrow sectarianism by drawing their inspiration from the Vedanta Philosophy which has a universal appeal.

The work has expanded steadily and at present there are two Middle English, six Lower Primary and three night schools; nearly 300 boys and girls are reading in those schools; two boarding houses are maintained, one at the Ashram quarters at Shella and the other at Sunamganj (Sylhet) where six boys are reading at the High English school. In the Ashram and other localities weekly classes are held for adults and lantern lectures are occasionally

arranged. The publication of non-sectarian religious literature and school books in the Khasi language has also been taken in hand. The needs of the poor sick of all sects are also being attended to for which a stock of homeopathic and biochemic medicines has been kept. All these works are conducted by three monastic and twelve voluntary workers (Bengali and Khasi).

For the management and expansion of the above-mentioned work a Committee has been formed at Shillong which has undertaken all responsibilities in this connection. In order to run the work efficiently and successfully the Committee is now anxious to raise funds for the following purposes for which it appeals to the generous public of all creeds and colour for sympathy and co-operation and for monetary contributions for the noble cause of awakening in the people of these hills the consciousness that they are, in common with the people of the plains, the inheritors of the glorious past and the makers of future India.

The needs are as follows:

(1) Monthly recurring expenditure of Rs. 300/- for the existing institutions.

(2) Construction of a Students' Home and Ashram for the workers at Shillong which is estimated to cost about Rs. 10,000/-.

(3) Construction and reconstruction of the schools and boarding houses at the existing centres in the interior of the Khasi and Jaintia Hills, and the opening of new centres at other places for which requests are being received frequently. The cost of construction is estimated to be Rs. 10,000/- for the present.

(4) Publication of books at a cost of about Rs. 2,000/-.

Any help in cash or kind will be thankfully received and acknowledged through the Press by the Secretary to the Committee. Donors contributing Rs. 1,000/- or more will be at liberty to suggest the perpetuation of the memory of their relatives and friends by having the schools, boarding-houses and Ashrams named after them. Contributions may be sent to *Birendra Kumar Mazumdar, Secretary, Laban, Shillong, Assam.*

**Vedanta Society, Portland,
U.S.A.**

The annual meeting of the local Vedanta Society held on the 3rd December, was one of the most enjoyable since the society was first organized four years ago. It served the double purpose of celebrating the anni-

versary of the society and also establishing the work in the newly decorated rooms of the Wheeldon Annex.

The meeting was presided over by Mr. Ralph Thom, President of the Portland organization. The program committee had arranged a varied program of music, readings, and talks. One of the most enjoyable numbers was a description, by Swami Vividishananda, of some of his experiences on a pilgrimage to Manasarovar and Kailash in Tibet, the forbidden land.

This meeting was viewed by many of those present as a farewell party to Swami Prabhavananda, who is departing soon to continue his good work in Hollywood, California. However, in an intimate talk to his students during the serving of refreshments, Swami Prabhavananda said they should not look upon his leaving as a farewell, since he would continue to have an active interest in the Portland centre, and would no doubt be with this group from time to time in the future.

The new quarters are of ample proportions, attractive and comfortable, and should serve the society well during the coming winter months. Considerable thought has been given to the possibility of building a new home for the Vedanta Society in Portland, and the possibility will continue to receive the thoughtful consideration of the Board of Trustees.

The love and goodwishes of the entire society go with Swami Prabhavananda to his new field, while their loyal support and spirit of co-operation remains with Swami Vivekananda.

Birthday Anniversary of Swami Vivekananda at Delhi

"When India gets her own government, I think Swami Vivekananda will be honoured as one of the greatest men of India, I think, as the greatest man of India, whose memorial should not only be erected in bronze and marble in all the prominent places, but should also be established in our schools and colleges by giving his ideas a prominent place in our universities," said Mr. M. R. Jayakar, Bar-at-Law, M.L.A., while presiding over the 68th birthday anniversary meeting of Swami Vivekananda, held on the 9th February, Sunday, at Lachminarain Dharamsala in Delhi. The function which was organised by the local Sri Ramakrishna Math, opened with bands and music. In spite of the terribly inclement

weather a fairly big crowd assembled in the afternoon. Mr. Sayyad Mahammed Taqi, Advocate, proposed Mr. Jayakar to the chair. The President observed that the greatness of Swami Vivekananda was more noticeable in the West than in India. He has obtained a passport for ever for all Indians wherever he went, a passport which even the mighty government cannot secure for them. In those places one feels himself proud to be a countryman of Swami Vivekananda, for which reason he is received with utmost cordiality in all hotels, churches and societies. This Mr. Jayakar said from his personal experience. He was further of opinion that it was the illustrious Swami who gave force to *Sanātana Dharma* and placed it on a rational footing, by cleaning it of all dross that had accumulated in it during several centuries. The Swami thus raised it to that pristine purity of its early days and made it fit to be a world religion, which it is bound to be in time. The President further said that by his humble study of Hindu Philosophy he was convinced that Hinduism is no particular religion, but the receptacle of all religions,—each seer contributing to it his quota of realisation and experience, thus making it richer and broader. The President ended his speech with an appeal to the young students to nurture a spirit of culture within themselves. He was followed by Mr. M. K. Acharyya, M.L.A., Professor Rambehari of St. Stephen's College, Swami Vireswarananda, President of the Mayavati Advaita Ashrama and Swami Sharvananda, President of the Delhi Ashrama.

Birthday Anniversary of Swami Vivekananda at Bangalore

Speaking on the occasion of the birthday anniversary of Swami Vivekananda at the Sri Ramakrishna Ashrama at Bangalore, one of the centres of the Ramakrishna Mission, Sir Mirza Ismail, the Dewan of Mysore, observed:

“We have assembled here to-day to honour the memory of a great son of India, one who brought distinction to his motherland and raised her in the estimation of the outside world by his exemplary life and noble teachings.

“It does one good to think of Swami Vivekananda and to let one's thoughts dwell on his life and work and all that he stood for. Just as some people affect us uncomfortably, so we seem to be true to ourselves with a

truthful person, and generous-minded with a generous nature; and the world seems less disappointing and self-seeking when we think of the sweet and unselfish spirits, moving untroubled amidst life's clamour and distraction. These are our friends in the best and noblest sense. They may have lived at some distant time, we may never have met them face to face—but their light shines from afar and makes both plainer and brighter the path that we must tread.

“Vivekananda was a truly religious man. He respected all religions, for his own embraced them all. He refused to recognise any barriers either between religions or between their disciples. He exercised considerable influence over religious thought in India and outside it, especially in America, and by founding the Ramakrishna Mission he has done abiding service to his country. The Ramakrishna Mission has been the means of perpetuating his influence in India and in America. In these days of communal and religious animosities, brought about chiefly by political and economic considerations, the existence of a brotherhood like the Ramakrishna Mission, whose motto is the service of humanity, irrespective of caste or creed, is indeed a blessing. It is my fervent prayer, as I am sure it is the prayer of every patriotic Indian, that it may long flourish and that its influence may ever increase.

“The feeling that we alone are eligible for salvation and are entitled to enter the Kingdom of God, and that those professing other religions are doomed to perdition, temporary or eternal, seems ingrained in human nature. A truly enlightened man is he who entertains no such belief, who regards all men as brothers and who believes that we are all children of the same Father, each deserving of His mercy according to his own individual *Karma*. It cannot make the slightest difference to an omnipotent and omniscient Being, where and how we pray, whether we pray in church or synagogue, in temple or mosque—so long as we pray in the right spirit. This I believe, was the centre of Vivekananda's philosophy—this was his chief message to the world. I cannot conceive of a nobler feeling than this, for it at once brings all men together and unites them in their noblest aspirations. For after all, it is only the principles of Truth, Goodness and Right that are to last for ever. The forms in which they exhibit themselves will necessarily vary with the age and the state of society.”