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“उत्तिष्ठत जाग्रत प्राप्य वरान्नियोधत ।”

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

## THE MASTER SPEAKS

[FROM THE DIARY OF M.]

### I

JNANA YOGA AND THE DOCTRINE OF  
NIRVANA. PANDIT PADMALOCHANA.  
LATE VIDYASAGARA

*July 22, 1883 A.D. Sunday.*

The devotees have come again to see Sri Ramakrishna. They cannot come on week days, on Sundays they get leisure. Adhar, Rakhal and Mani came from Calcutta in a carriage, reaching the Kali Temple at 1 or 2 p.m. Sri Ramakrishna is taking a little rest after his noonday meal. In the room are seated Mani Malhek and some other devotees.

On the eastern side of the big courtyard of Ram Rasman's Kali Temple are the temples of the god Radhakanta (Sri Krishna) and the goddess Bhavatarini (Kali). On the western side are the twelve temples of the god Siva. Just to the north of the row of the Siva temples is the room of Sri Ramakrishna. On the west of the room is a

semi-circular verandah. Standing there and facing the west he used to see the Ganges. In between the brick-built embankment of the Ganges and the verandah is the flower garden of the temple. It is a big garden, stretching on the south up to the extremity of the garden, on the north up to the Panchavati—where the Master underwent hard spiritual practices, and on the east up to the two entrances of the temple. Very near the room of the Master are one or two flower plants named Krishna-chuda (caesalpinia pulcherrima). Near by are the plants of other varieties. On the walls of the room are hung many pictures of gods and goddesses, among whom is also the one in which Lord Jesus is painted as rescuing Peter who was sinking. There is also a small marble statue of Lord Buddha. On a cot is seated the Master facing the north. On the floor on mats and other seats are seated the devotees. With fixed gaze are they all seeing the blissful appear-

ance of the saint. Not far from the room is flowing towards the south the holy river Ganges, washing the western side of the embankment. During the rains she is flowing in swift currents—as if very eager to meet the sea, only once on her way touching and seeing the meditation-temple of the holy sage.

Mani Mallick is an old Brahmo devotee, about sixty-five years old. A few days back he went to Benares. To-day he has come to see the Master and is narrating his pilgrimage to Benares.

*Mallick* : I saw another Sadhu. He said, “Without control over passions, you will gain nothing. What will it avail simply to cry, ‘God, God?’ ”

*Ramakrishna* : Do you know their opinion? First of all one must undergo spiritual practices—practise control over the senses and the mind, endurance, etc. They are working for Nirvana. They are Vedantins, incessantly discriminating that Brahman alone is real and the world, false, unreal—a very hard path. If the world is unreal, the speaker too is so, his words also are unreal like dreams—a far cry.

Do you know, how? If you burn camphor, nothing remains; just like that. If you burn a log of wood, something, however little, remains. (But not so with camphor). After the final discrimination comes Samadhi (complete absorption into Brahman); then no trace of ‘I,’ ‘you’ and the world remains.

#### MEETINGS WITH PANDIT PADMALOCHANA AND VIDYASAGARA

Padmalochana was a great Jnani (follower of the path of Knowledge), but had a great regard for me, although I constantly prayed to the Mother. He was the chief Pandit at the court of Burdwan. He once came to Calcutta and put up at a garden at Kamarhati. I felt an inclination to see the Pandit

and sent Hridaya to find out if he had egotism or not, and came to know that he had not. I met him. He was so great a Jnani and such a learned man, but still he shed tears (of devotion) when I sang the devotional songs of Ramaprasada. Never did I feel such joy in having a conversation. He told me, “Give up even the desire for the company of devotees, else, all sorts of people will drag you down.” He once engaged himself in a dialectic, in writing, with Utsavananda, the Guru of Vaishnava-charana and asked me to hear a little of that. In a meeting was a discussion : whether Siva or Brahma was greater. At last it was referred by the Brahmin Pandits to Padmalochana. So great was the sincerity of the man that he told them point-blank, “Even my forefathers have not seen Siva or Brahma.” When he heard that I have renounced money and sex-relations, he told me, “Why have you renounced them? From ignorance is born the distinction between money and a lump of earth.” What was I to tell him? I simply said, “Well, I don’t know the reason; but I can’t bear the idea of money and all that.”

VIDYASAGARA’S CHARITY. ‘BUT INSIDE IS PURE GOLD ALTHOUGH HIDDEN.’

(Continuing) A Pandit was very egotistic. He did not believe that God had forms. But who will understand God’s ways? He appeared to him in the form of Kali, the Primordial Energy. For a long time the Pandit remained without all outward consciousness. When he came to his senses only partially, he began to prattle out “Kâ, Kâ,” the first syllable of Kali.

*A devotee* : Sir, you have seen Vidyasagara. What is your opinion about him?

*Ramakrishna* : Vidyasagara is a scholar; he practises charity; but has

no inwardness. Within him there is pure gold, but it is hidden. Had he been conscious of it, the public works that he is doing would have greatly lessened, and completely dropped off ultimately. Had he but known that God dwells within our heart, he would have directed all his attention to meditation on Him. Some people after having done selfless works for a long time get the spirit of renunciation; then their mind goes towards that direction—becomes immersed in the thought of God.

The sort of work Iswar Vidyasagara is doing is very good. Charity is a great thing. There is a world of difference between Daya and Maya. Daya is good; but not so is Maya. Maya means love towards one's own people—wife, son, brother, sister, nephew, niece, father, mother—only to them. Daya means the equal love for all creatures without any distinction.

## II

### BRAHMAN IS ABOVE THE THREE GUNAS. CAN'T BE EXPRESSED

*M.* : Is charity too a bondage?

*Ramakrishna* : That question comes long after. Daya is born of Sattva Guna. The sustaining energy comes from this Sattva Guna; creative energy, from the Rajas; and the power of destruction, from the Tamas. But the real Brahman is above all the three—above Nature.

The Gunas cannot reach the Absolute Reality. Just as the thief (in the following story) cannot go to the proper place—he fears lest he should be caught. Sattva, Rajas and Tamas—all three are like the thief (of the fable). Hear the story.

A man was once going by a road that ran through a forest when he was attacked by three robbers who took away

everything from him. One of the robbers saying, "What is the use of keeping this man alive any more?" raised his sword to kill him. Another said, "No, no, what is the use of killing the fellow? Leave him here with hands and feet tied down." Then they acted up to that and left the man there. After some time one of them returned to him and said, "Ah! fellow, you have suffered greatly. Come, let me release you." Then he untied the man and said, "Follow me, I will show you the way out of the forest." Walking for a long time, they at last came to a public road. Then the thief said, "Go by this road. Yonder is seen your house." Then the man said, "Sir, you have done me a great service. So do come to my house." The thief replied, "No, I can't go there. The police may scent me."

Now, the world is this forest. The three Gunas are the three robbers. They snatch away the true knowledge of man. The Tamas Guna wants to kill the man outright; the Rajas binds him down to the world; but the Sattva saves him from the clutches of the other two. Under the protection of the Sattva Guna man is saved from lust, anger, etc., the effects of Tamas Guna. The Sattva Guna, again, releases man from the bondage of the world. But it, too, is a thief, it cannot impart true knowledge; it, however, takes one to the road to it, and says, "Look here, that is your house." This Sattva Guna, too, is far away from where Brahma-jnana (the Absolute Reality) is.

What Brahman is, no tongue can express. One who realizes It, cannot give information about It to others. The story goes that if a ship reaches the ocean, it does not return.

Four friends, in course of their travels, once came to a plot of land surrounded by a very high wall. All felt a great curiosity to know what was within. One

scaled the wall and peeped in. He was wonder-struck at what he saw and bursting into a fit of laughter fell within the enclosure. He could bring no news. Similarly whoever climbed up, fell within with a loud laughter. Who will then bring the news?

JADABHARATA, DATTATREYA, SUKADEVA :  
THEIR KNOWLEDGE OF BRAHMAN

Jadabharata, Dattatreya—they realized Brahman, but could give no news to others. If one goes into Samadhi on the realization of Brahman, all egotism vanishes for ever. So has sung Ramaprasada: “O mind, if thou canst not do alone, take Ramaprasada with you.” Mind (the ordinary conscious state) must be transcended; again Ramaprasada, *i.e.* the ego too must go. Then will dawn the true knowledge of Brahman.

*A devotee*: Sir, did not Sukadeva realize Brahman?

*Ramakrishna*: According to some, Sukadeva saw and touched the ocean of Brahman; but did not take a plunge in it. This is why he could do so much of preaching. According to others, he came back after realizing Brahman, in order to preach it to humanity. He was to narrate the *Bhagavata* to Parikshita, and to instruct man in many other ways, so God did not take away his entire ego. He kept in him a little of the higher ‘ego.’

INSTRUCTION TO KESHAB—SECTARIANISM  
IS NOT GOOD

*A devotee*: Can a man be the leader of a sect after the realization of Brahman?

*Ramakrishna*: Once I was conversing with Keshab Sen about the knowledge of Brahman. Keshab asked me to continue it. I said, “If I proceed further with it, you will feel loath to be the leader of any organization.” Keshab

said in reply, “Then, sir, let us stop.” (All laugh.) Still I told him, “The ideas of ‘I’ and ‘mine’ come from ignorance. I am the master and I have wife, children, property, name and fame—without ignorance such ideas can never occur to one.” Then said Keshab, “Well, sir, if I forsake this ego, nothing remains to me!” I replied, “Keshab, I am not asking you to give up the entire ego but only the ‘unripe ego’ (*i.e.* the false ego). “I am the master,” ‘Wife, children and others are mine,’ ‘I am the preceptor’—all these comprise the ‘unripe ego.’ Just renounce this ego-consciousness and live with the consciousness of the true ego, *viz.* ‘I am His (God’s) servant,’ ‘I am His devotee,’ ‘I am not the doer or master, but He alone is the real doer or master,’ and so on.”

GOD’S COMMISSION NECESSARY TO  
PREACH RELIGION

*A devotee*: Can one found a sect with the consciousness of the ‘ripe ego?’

*Ramakrishna*: I told Keshab, “‘I am the leader,’ ‘I have founded a sect,’ ‘I teach people’—‘I’ in these is the ‘unripe I.’” To start a new sect is a difficult matter. Without the Lord’s orders it is not possible. His orders are necessary. Sukadeva was commissioned to preach the *Bhagavata*. After God-realization if one gets His orders and then preach religion or teach people—then there is no harm. His ‘I’ is not the ‘unripe I’ but the right sort of ego.

I told Keshab to renounce this ‘unripe ego.’ “I am the Lord’s servant,” “I am His devotee”—there is no harm in having such an ego.

I said, “Well, you are anxious for your sect, while your men are breaking away from you.” He said, “There are people who lived with us for three years and then joined the other sect. And before going away they abused me too.”

I told him, "Your selections are bad, any and every one cannot be a disciple."

INSTRUCTION TO KESHAB : ACCEPT THE  
PRIMORDIAL ENERGY

*Ramakrishna* : And I told Keshab, "Just accept Kali, the Primordial Energy. Brahman and Its Energy are identical. That which is Brahman is the Energy. So long as you have your body-consciousness, the sense of duality must remain. With an attempt at expression, the sense of duality must come in. Keshab recognized Kali or Sakti.

One day Keshab came here with his disciples. I expressed my desire to hear his lecture. He delivered a lecture, sitting in the pavilion. Then we came to the Ghat and had a long talk. I continued, "He who is God in one form, is a devotee in another form, is the scripture in yet another form. Say then, 'God, the devotee and the scripture (are one).'" Keshab said, and all his disciples also repeated together—"God-devotee-scripture." But when I asked them to accept likewise "Guru, Krishna and Vaishnava (devotees)" (as

one), Keshab said, "Not so far at present, then people will call me bigoted."

REMINISCENCES : RAMAKRISHNA'S  
FAINTING-FIT AT SEEING THE PLAY  
OF MAYA

*Ramakrishna* : To transcend the three modes of Nature is very difficult. It is impossible without God-realization. The individual soul lives in the domain of Maya. This Maya prevents the individual soul from realizing God. This Maya has kept man bound to ignorance. Hridaya once brought a he-calf. One day I found it tethered and grazing in the garden. I asked him, "Hridaya, why do you tie it down there every day?" He said, "Uncle, I will send it to my village." No sooner had I heard it than I had a fainting-fit—thinking : What a play of Maya ! Where are the villages of Kamarpukur and Siod and where is Calcutta ! The calf will be taken there—such a great distance ! There it will grow up, then it will be fit for the plough ! This is the world—this is Maya !

I came to my senses after a long time.

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## FUNDAMENTALLY WRONG

BY THE EDITOR

I

In a picture lines, colours—all are subordinated to a theme which the picture wants to represent. Everything has got its value, so far as it falls in with the main purpose and goes to form a harmonious whole. In human life also, all our thoughts and actions should be regulated in relation to the one thing which is the aim of

all human lives ; otherwise all progress will be retarded by the mutually counteracting forces of life, ultimately resulting in a standstill.

Now, education being the chief thing which aims to make us fit for the realization of the goal of life, we cannot be too careful about directing educational policy in the right way and evolving a perfect system of education. Perhaps

no system will ever reach absolute perfection so as to require no change; no system will be found which will give satisfaction to all, as is the case with all human institutions, but nevertheless we may try to find out a system which will give us the greatest benefit, with scope for change according to the exigencies of altered circumstances.

Everywhere in the world we find that people are discontented with the existing methods of education. They complain that the children are not trained in the way they should—in such a way that the best out of them could flower forth; that the grinding system of education is rather smothering the faculties of the young people than giving an opportunity to them for free development; that infant minds are treated like dead matter to be shaped according to a fixed plan rather than a living organism trying to grow from within. Those who have a tendency to idealize the past, say that the institutions and systems in the past were much better—very often insinuating that they were above criticism; but usually everyone has got some complaint or other against the methods of education in vogue in his or her country. Perhaps no human institution has been subjected to so much criticism from the earliest times as those connected with education.

For this state of affairs, however, we need not feel discouraged, and yield to despair; rather we should rejoice and feel hopeful for a better state of things in future. The present and general discontent indicates that we are eager for more progress, we long for a method which will be nearer perfection. And if only our desire is accompanied by a corresponding strong will, things will no doubt go on improving.

## II

As we said before, all our thoughts

and actions should be subordinated to one main purpose of life. This is true with regard to education also; rather the education we receive in our boyhood and early youth greatly determines to what extent we shall be able to fulfil the purpose of life. Now what should be the aim of education? The question resolves itself into this: what should be the aim of life?

Few persons can stand the light of naked truth, just as some birds cannot stand the light of the day. As a result, very often we fail to think boldly, quite independently of all personal and public prejudices. We are constantly in fear of popular opinions, human institutions, general beliefs, and all our thoughts and ideas run within certain limitations. This is most clearly visible when we are required to answer what should be the ultimate goal of human endeavour. To answer that question many will take to various attitudes of compromise with human weakness and very few will be able to say clearly and pointedly that to realize God is the one and sole aim of human life. Yet this is the opinion held and exemplified in their life by the best and wisest of men since the dawn of creation. But we dread their views and ideas; for if we are to follow them in practice, we cannot go on with our humdrum life of search for material comfort and enjoyment. As such we leave the most important problem of life aside, and lest that create any discontent in our mind we want to drown ourselves in thoughts and discussions of things which are of secondary importance or at best have an indirect value.

But what purpose will it serve, if we succeed in evolving a perfect system of political or social institutions, in solving the question of industrialism and capitalism, in discovering more

and more of the secrets of nature, if we cannot realize the Self? It is a well-known story how an astronomer was ridiculed because he was busy calculating the distance of stars, but did not know how to save himself by swimming. Do we not see the repetition of the same tragedy every day in our life? The aim of life, the generality of people will say, is to create an atmosphere of greater peace and happiness in the world—to leave it better when we shall have to part from it. Now, what is the ultimate reality behind the world? Who is the Maker of the world? Are not these questions more important? Have not the Upanishads asked us to strive to know That, the knowledge of which will give a solution to all the problems of life?

If to know God is the ultimate object of life, the aim of education should be such as in the long run will lead to that goal. Mahatma Gandhi, who is known in the present age for his bold thinking and freedom from all prejudices, some time back said, "Education does not only mean reading, writing or knowledge of the Gayatri Mantram, although this too is essential and is an ornament for every man and woman. But true education is a matter related to the soul . . . what we want to seek in the world is 'Self-realization.' A European philosopher had said, 'Oh man, know thyself, and if you do it, your work is accomplished.'"

It is true we have as yet not been able to evolve a perfect system of education, we have not been able to discover a method by which to deal with human minds, but the most perfect system—supposing we have found it—of teaching art, history, science, literature, etc. to boys will come to no purpose, unless we can turn their attention to that Beacon

Light from which man has come and to which he will go.

### III

Here some will raise an alarm whether by the introduction of the religious element into our educational system there will not be a recrudescence of the darkness of the Middle Ages, whether people will not be made otherworldly and unfit for active habits. Some years ago an eminent Indian deplored that every religion admired and held in esteem persons who had left the world in the name of God and religion, because such admiration by a reflex action made the whole nation devoid of a zest for life, encouraged them to believe in the negation of life and retarded the progress of general efficiency. His words are: "Sannyasis, dervishes and monks are still our ideals of men. Even the most rational and liberal-minded reformer respects and reveres them. Men of religion we call them; and hence our instinctive, impulsive, deep-rooted sentiment is in their favour. What is worse, some modern and educated men, who are neither priests nor monks, and who, in most cases, do not themselves lead a life of asceticism, are holding up that ideal for their younger countrymen." He feels in a way thankful for the very godlessness of foreign education introduced into India.

This indicates that man is the creature of circumstances—he cannot rise above them. One who is the outcome of foreign culture must of necessity—barring exceptional cases—fall in love with it. It is for this reason that a great lover of India and Indian culture deplored that the present system of education in India made the boys decry their past, their family traditions, even their very parents. According to the modern outlook, the aim of

education should be to train the boys to be good citizens. But what is it to be a good citizen? Is it to live a godless life—a life of personal aggrandisement devoted to the satisfaction of gross animal desires? It is unselfishness, the resolve to live and die for others, that will make one an ideal citizen. And the source of inspiration for that ideal will be religion. So long as we are sense-bound and self-centred, we cannot work untrammelled for the good of the country and the nation. As soon as we are released from the moorings of selfishness, our capacity for work becomes infinite and our energy knows no bounds. With all our terror of religion and a religious outlook on life, what is the state of affairs, amongst those who do not care for religion? Do they contribute more to the peace and happiness of the world? Why is there, then, so much unrest in the world? Why is it that before the world has got over the shock of a devastating war, people are apprehending a greater disaster—a wider and much worse conflagration?

#### IV.

We are not for introducing a theological element into the educational system except in so far as there is an intellectual value of theology. But certainly there should be a deliberate and earnest attempt to make people a better type of human beings. And that is feasible only through the aid of religion—though not by any credal religion. Love for God, love for all, perfect unselfishness, a life of conquest of the flesh—are not these common to every religion? Every religion says that it is only through perfect self-control and selflessness that we can reach God. A man may not be caring for God, but let him satisfy these two conditions only on the consideration

that these will make life happier, and society better, and he will be a religious man.

Those who have realized God have been perfect examples of self-control and selflessness. If the educational system encourages these two things, naturally there will come forth persons who will seek God and nothing but God. And the inspiration of the above two ideals will be of immense benefit even to those who are not religious in the orthodox sense.

We have said that we work better and become stronger when we live for others instead of looking to our personal interests. The votaries of science will find better result if they are actuated by the motive that through new discoveries of science they will thereby serve the world and posterity. The clash of conflict in industrial life will die out, if the captains of industry turn their resources to the service of others without caring for their personal comfort and enjoyment. Knowledge will no longer be dreadful, as it has become to-day, because it is being utilized as a force of destruction.

In India persons who made great achievements even in secular subjects were canonized as Rishis. What is the reason? The reason is that they showed so much concern for the good of others and so little consideration for their own little self, that they were as good as Rishis. It is this element in their life that appealed tremendously to the popular mind which afterwards fastened many miraculous stories to the life of persons who, in the modern age, would have been respected at best as a savant.

#### V

Cannot any one be unselfish without love for God and religion? It is only the love, rather the realization, of



God, that will make a man perfectly unselfish. Others will be only on the way. For the love of God will completely convince a person that he is more than a bundle of flesh held together by a mind. And the inspiration of unselfishness present in a man of God will radiate to others. Is it not strange that Buddha who talked of renunciation, became the indirect cause of the creation of a splendid civilization that grew after him? The same thing is true of Jesus Christ. The reason for these strange phenomena should be sought in the fact that many persons who caught the inspiration of the religious element in the life of the prophets and their chosen disciples, utilized their power for secular ends, because they could not rise to the height where one seeks to live only for religion. Christ asked men to give up all for God. But there were persons who could not give up all for God, but they embraced poverty for knowledge—for science and art. The man who failed to devote his whole energy to the contemplation of the Tathagata, utilized his time with a brush in painting the image of his Beloved or engaged himself in giving a shape to his thoughts and hopes in marble. And thus a splendid civilization was the outcome.

It is a mistake to suppose that religion—we mean true religion—will make people unfit for action. It is true that almost all religions preach and talk of renunciation. But does that necessarily mean that one should take to caves and forests? It is a fact that to have love for God and worldly things at the same time is impossible. But does that mean that we should be dead as walls or turn into stocks and stones? Renunciation and desirelessness mean that we should altogether banish the personal element from our life. We should work—but not for ourselves;

our work should be for God and His creation. We should crush our desire—but only in order that the Great Desire to realize Truth in life may be born.

And even secular education may be turned to religious ends, just as persons with a religious spirit will better serve the cause of secular education. A scientist in knowing the distance of the stars may very likely forget his own ego in the thought of the vastness of the universe. It is said that Newton unconsciously showed a great spiritual element in his life when he boiled his watch taking it to be an egg. For, was he not forgetful of the material world through the domination of one idea which possessed him? To forget oneself completely is to be not far from knowing God. The same thing might be true of persons devoted to other branches of learning.

## VI

Yet we are not for placing education in the hands of those who trade in religion or pass as religious men. For there is a chance that the cause of education will be subordinated to the spread of religion by teachers who lack sympathy, imagination and foresight. That was the case in Europe in the Middle Ages. Nor should the educational policy be dictated by the State; for thereby education will be made a tool in the hands of the State to further its own cause. Education should be in the hands of expert educationists who will be not only veteran in their own lines, but also capable of supplying idealism to the minds of the boys. To inspire the learners to live for some definite ideals and not to employ their intellectual powers for a return in riches or name and fame should be the aim of education. In many cases intellectual

nounced a word, Helen would make the same facial and throat motions, and in the end could pronounce the word. Helen Keller can now pronounce every word in the dictionary, and every word has been learned separately by this laborious method.

After familiarizing herself with the English language, Miss Keller went on to learn French and German, and later was reading Latin and Greek classics in the original. At the age of twenty, she entered Radcliffe College which is a part of the Harvard University. She took her B.A. degree with honors in 1904.

While yet an undergraduate student at Radcliffe, she wrote her first book: *The Story of My Life*. This autobiography earned high praise from critics. It sold in the United States alone 100,000 copies and has been translated into almost every language known to civilization.

After her graduation she began her life work of writing and lecturing. In the company of her teacher, Anne Sullivan, who had married John A. Macy, Helen Keller travelled extensively in the United States and Europe. It was my privilege once to hear Miss Keller address a large public meeting. The sound of her voice seemed at first a bit unnatural, but as I got used to it in a few moments I had no difficulty in understanding her. She spoke of her own experiences and on the possibilities of an intellectual life for the deaf and blind.

Helen Keller has always worked in the interests of the blind. It was largely through her efforts that the public became aware of the fact that many cases of blindness could be prevented by treating the eyes of new-born infants with a solution of silver nitrate. Many persons who now enjoy normal vision would have become sightless, if their

eyes had not received this application in accordance with what is now the general practice throughout the United States.

She served on the Massachusetts State Commission for the Blind. And not long ago she received a 15-thousand rupees "achievement prize" from an American magazine. This was awarded chiefly in recognition of her successful efforts to raise a 8-million rupees fund for the American Foundation for the Blind. She made it possible to have a weekly newspaper in Braille for the use of the blind.

In addition to doing all in her power to help the spread of education among the blind, Miss Keller has worked tirelessly in the interests of the labouring classes. At an early age she became a Socialist, and made her first speech on behalf of the Socialist Party in 1913. She is also an international peace worker. During the Great War she spoke against militarism and its savagery. After the entry of the United States into the War, she aided the blinded soldiers of both sides. Later she championed the cause of women's suffrage.

Miss Keller followed up her early autobiography with a more mature work called *Midstream*, which was published in 1929. Among her other writings are *Optimism*, *The World I Live In*, *The Story of the Stone Wall*, *Out of the Dark*, and *My Religion*. Her life stands as a truly remarkable record of personal achievement.

Miss Keller has met and talked with many prominent persons in the course of her travels. She has been entertained by Presidents of the United States and members of European royalty galore. Andrew Carnegie, the multi-millionaire steel manufacturer, and Graham Bell, the inventor of telephone, were her friends. She exchanged ideas

That is what is happening with all discussions about educational ideals all over the world. Is this not a great tragedy?

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## REALITIES IN THE RELATIONS BETWEEN EAST AND WEST

BY PROF. BENOY KUMAR SARKAR

### CULTURE-CONTACTS AS A WORLD-FORCE

Internationalism is a very popular category to-day. But mankind has been international ever since the Cave days. Even the Mousterian and Magdalenian predecessors of the human race, and, of course, the peoples who did not happen to possess anything but the neolithic implements were international. Culture-contacts have constituted the most eternal world-force, furnishing, as they have done, a common formative agency in all the ages of history since then. During the Middle Ages, the later Middle Ages, and so on until the present state of civilization the historic process has ever been active in and through these contacts of races and cultures. It is impossible to conceive any aspect of our economic and technical life, any of our agricultural implements, any of the commonest articles of food that we eat to-day, whether in Asia, Europe, Africa or America, which civilization does not owe to cultural intercourse between races.

### RACE-QUESTIONS IN ROMANTICISM

It is through many phases that internationalism has passed. And the internationalism that we have to-day has had also a very interesting history for the last century and a half. A most important period, or rather a very important phase, in its career can be described as beginning with the discovery of

Sanskrit for Europe or the translation of Kalidasa's *Sakuntala* into English. That was at the commencement of the "romantic" period in European literature, art and philosophy; and it was about that time, towards the last quarter of the eighteenth century, that there began a dogma of social science, namely, the cult of the distinction between the East and the West. The terms "East" and "West" began to acquire a metaphysical association.

On the Continent men like Schlegel and others caught hold of the idea that if the West was to be saved, for instance, from classicism some new viewpoints had to be imported from an Eldorado, and that Eldorado was India. If the West is A, then the East is not-A. In this manner might be described the formula of the romanticists. Because people are naturally dissatisfied with their own affairs and present situations, and one is as a rule not content with one's own conditions, it is therefore the far-off, the distant, the unheard-of that acquires an extraordinary significance. The ideal is supposed to lie in the flight from the known into the unknown, which must be appraised as by all means paradisaical. As a matter of course, therefore, the German romanticists began to discover a heaven, a veritable paradise in India, in Indian civilization, Hindu culture, and so forth. And be-

cause the West was taken to be entirely materialistic, therefore the East was automatically postulated to be very spiritual, entirely devoid of materialistic tendencies, and naturally absorbed in the transcendental, the infinite, the metaphysical.

#### FROM HEGEL TO HUNTINGTON

The problem was seriously taken up by one of the greatest men of the time, Hegel, and his synthesis, his philosophy and his view-point became the synthesis, the philosophy and the view-point of everybody who was anybody in Europe in the first half of the nineteenth century. Romanticism and along with it the doctrine of the distinction between the East and the West was absorbed by eminent philosophers like Cousin in France, and in England by one of the most distinguished social thinkers, Buckle, who in his brilliant and lucid style made that distinction as popular and fashionable among the scholars of the English-speaking world as anything in the mid-Victorian epoch. Then, after 1870 subsequent to the establishment of the German Empire there were many scholars, anthropologists, historians and others, men like Henry Maine and Flint in England or Janet in France, who were enamoured of this doctrine, so that at the end of the century one could say that the postulate of the distinction between Oriental and Occidental outlook was an integral part of the intellectual consciousness of every child in Eur-America.

To-day in America there is the geographer Huntington and there are others practically everywhere on earth for whom this distinction is the foundation of social science. They have their "energy"-charts, their achievement-zones, etc., and each one of them has made it a point to look upon the East as peopled by men and women who

possess another soul, another mentality, nay, another humanity. And those scholars who are not very biological or metaphysical, who want to have a popular edition of this traditional dogma can always begin by following the book of Max Müller, namely, *India, What can it teach us?* There they can have in all its clearness, in all its intensity, in all its depth, the same old shibboleth preached by romanticists and philosophized upon by Hegel, *viz.* that East is different from West.

#### YOUNG ASIA'S REACTIONS

The doctrine, as preached by Eur-Americans, meant not only that there was difference but also that the East was inferior to the West. Towards the end of the nineteenth century and the beginning of the twentieth reaction had to set in, and that reaction came from the Oriental side, the Indian side, Japanese, Chinese, and Persian sides. The same doctrine of the distinction between the East and the West was taken up by Young Asia. It was likewise taken for granted that the East is different from the West, but the interpretation that Young Asia chose to apply to it was that the East is superior to the West.

Altogether, then, we have three different dogmas, first that the East is different from the West, secondly, that the East is inferior to the West, and finally, that the East is superior to the West. This may be described as the metaphysics of the East-West complex, which has become the inevitable paraphernalia of the scientific, anthropological, sociological and literary tradition of mankind to-day.

#### THE POSITIVE METHOD

It is not possible to deal with the subject satisfactorily in the course of a short paper. Perhaps it would be appro-

appropriate if only one or two points bearing upon the relations between the East and the West were touched upon. One can make a metaphysical approach to a question, and one can make a very positive, objective, matter of fact, prosaic approach to it. Let us ask the question in a prosaic manner: What is this West? What does this category mean? How many countries, how many regions, how many climatic zones, how many races and tribes, how many men and women are understood when we use the word 'West?'

#### WHAT AND WHERE IS THE WEST?

Even limiting ourselves to 'Europe,' exactly what is the content of this category Europe? Ireland? Wales? England and Wales? or England, Wales, Scotland and Ireland? When we use these four different categories we really mean four different worlds. Is there anybody, any student of geography, any student of anthropology, who could say that the man who speaks English in Wales would be understood, for instance, in Devonshire or Kent? Is there any man who could say, for instance, that the English language as spoken in the Lowlands of Scotland is the language that is spoken by the Irishman in Dublin?

Then, to pass on, does Europe mean only France? Does Europe mean only Portugal, Spain and Italy? or Germany, Switzerland and Denmark? Or does Europe mean the Slavic states like Jugoslavia, Bulgaria, Albania, and so on? These are also Europes. Again, what is that country Czechoslovakia? The Russians, it may be guessed, are also perhaps Europeans!

Is there anybody who can point to a tribe or group or item of life and say, "This is the spirit of Europe, here you touch the spirit of the West?" Where is to be found the spirit of Europe from

the Urals to the Mersey or from Edinburgh to Toledo? Which man of Europe should I have to touch in order to feel that I have caught the European spirit?

#### EUROPEAN DIVERSITIES IN STATES-SYSTEM

All these questions might still seem a little too metaphysical. So let us have a more concrete and more objective approach to the problem. There is in Europe a population of 470 millions and in India to-day we have 850 millions. That is, in population we are nearly 75 per cent or three-fourths of Europe. The spirit of Europe is supposed to be something entirely different from the spirit of India. What is the spirit of India? It is alleged to be found in disunion. It is said that we never unite.

But what is the unity that has been established by 470 million Europeans including Russians? What is the political anthropology of Europe to-day even after the Treaty of Versailles? If we begin to count the number of independent states in Europe including the smaller ones we shall find that there are thirty-two or thirty-three different states all independent of one another. The mass of four hundred and seventy millions has constructed not one state, a so-called Pan-Europa, but 33 independent states each endowed with sovereignty in international law.

If that is the standard which the latest political statesmanship has exhibited in Europe, what should one expect from India? We ought to apply the same standard of political morality to India as we apply to Europe. If 470,000,000 can construct thirty-three independent states, what is the harm if India also is to construct 75 per cent of 33, say, 24 different states, all independent of one another, and warring

with one another, exactly as are the states over there in Europe doing to-day in spite of the League of Nations?

We should have to examine the two different regions, the two different groups of races and race-characteristics under the same conditions. If India were to be split up into two dozen or so different states all independent of one another with autonomous powers, none of the social or political scientists and none of the statesmen of the world ought to get disgusted with the situation or to feel that there is here a region of anarchy, a continent of gross disunion. If so, the world ought to begin by condemning the European states-system as it is to-day. But as long as we have that Europe on the map and as long as we are going to have that Europe for any length of time nobody should have the right to feel horrified if the same thing happens to-day, to-morrow or day after to-morrow in Asia. This is one aspect of the relations between the East and the West.

#### NO UNITY IN EUROPEAN HISTORY

If we want to go at length into the question of unity, we may ask, "Was there ever any unity in European history?" Let us go back to the Roman times. The Roman Empire at its zenith did not cover an area more extensive than the chronologically preceding Maurya Empire of the Hindus. But from the standpoint of political or juridical unity what is the history of Europe since the fall of that Empire?

Europe became for some long time a region of numerous little states, a continent of not thirty-three but, as one might say, nearly ten times as many different states. By the middle of the eighteenth century,—in France, for instance, even in such small areas as those of France, there were some 350 legal codes in operation at the same

time. That is, unity was so little as hardly to be thought of even in petty districts of France.

The story of the British Isles is likewise not much different from that of France on the score of political unity. The very fact that in England monarchy had to grow out of triarchy, which again had been formed out of heptarchy, and England thus constituted had to annex Wales, and England and Wales had to unite with Scotland and later annex Ireland, shows that unity on any considerable scale was unthinkable for long periods.

India has just repeated the political experiences of Europe so far as territorial homogeneity is concerned. From the standpoint of political morality, from the standpoint, more concretely, of unity or federation, then, is there anything to choose between the East and the West as a historical fact? There is none. Objective history is unable to exhibit such solid data as may substantiate the dogma relating to the distinction between the East and the West, the character of the Eastern peoples, the incapacity of Indians, and so on.

#### THE ALLEGED NATION-STATES OF EUROPE

We may examine unity with reference to smaller areas also. Europe is alleged to have produced many "nation-states," and two of the latest nation-states are Czechoslovakia and Poland. What, now, is the constitution of Czechoslovakia? Czechs and Slovaks with or without a hyphen constitute a country, but what is the proportion of the Czechs in the entire population?—45 per cent., *i.e.* less than half. What is the proportion of Slovaks?—15 per cent. The two together constitute 60 per cent, *i.e.*, less than three-fourths of the population of

Czechoslovakia. Among the other constituents the Germans form 28 per cent, *i.e.*, nearly double the Slovak proportion. Then there are Magyars (6%), Ukrainians (8%), Poles, Jews and others; and yet this is a "nation-state" according to the Treaty of Versailles. And political statesmanship, economic morality and ethics are prepared to stand this sort of nation-states in Europe in 1934!

Take, again, Poland. It is supposed to be a "nation-state" too. What is the number of the Polish people in Poland? What is the percentage? The Poles themselves are somewhat above half of the population, nearly 58 per cent, and the others are Ukrainians (21%), Jews (11%), White Russians (7%), Germans (7%), and so on. There are at least five different nationalities in this so-called "nation-state."

The word "nationality" is being used here only in the sense of a language-group. I do not enter into the question of races in the biological or physical sense. There are so many different nations or linguistic groups in Poland and so many different nations in Czechoslovakia. In Europe unity does not exist even in small states.

#### CATHOLICS *vs.* NON-CATHOLICS

Let us enter the domain of intimate social life and discuss some of the unities of this field. Take an afternoon walk in some of the villages or cities of Europe—in France, Switzerland, Czechoslovakia, Bulgaria, Italy or Germany. We have in India so many little units, and it is alleged that we can never unite. Everybody knows it. But in the countries of Europe what is the relation between Christians and non-Christians? What is the range of their religious or social unity? What are the relations between Catholics and non-Catholics in regard to marriage? What

was the ecclesiastical law of marriage down to a few years ago? And what is still the social life in spite of the marriage laws being changed in the direction of secularization?

Everybody knows what difficulties they have in regard to social matters between Catholics and non-Catholics. The difficulties in each European country are not only those due to differences between Catholics and non-Catholics. Let us think of non-Catholics alone. What are the denominations among non-Catholics? One will have to be a specialist in the religious anthropology of Europe in order to be able to say how many different sects the Protestants have, and what constitutional, doctrinal and other differences they have amongst themselves.

I was in China for some time and had the privilege of enjoying the hospitality of many distinguished missionaries in diverse parts of China,—missionaries very eminent in medical science and educational work, persons who are regarded as inspirers of Young China in patriotism and social service. What do we find there? The Chinese who became converts had to go to the different missionaries, and ask, "Whom are we to follow? Who is your Jesus? And who is his Jesus? Are we to follow the Jesus as preached by this gentleman or by that gentleman?" That is the trouble created by the diversities among the Protestant Christians. We understand how difficult it is for the Christians to unite among themselves in regard to some of the vital questions of faith and dogma.

And these differences in faith and dogma are often attended with difficulties in questions of marriage. In spite of the civil marriage law the "social" difficulties in inter-denominational marriage are not few and far between in the Christian world.

#### THE JEW IN SOCIAL EUR-AMERICA

Then there is something as the Jew, that international Jew. What is the "social" position of this international person? You may live for years and years in New York and Boston, in Paris and Rome, but whenever you are invited to a Christian "home,"—and suppose at least fifty persons are invited,—you may meet as a rule only Christians. How many chances are there to meet a Jew socially in any Christian home on such occasions? Hardly any.

There is no "law" excluding Jews from Christian socials. But an unwritten law keeps the two worlds almost entirely separate. With me it is a question of personal experience extending over a very long period of time, during which I have made the most enduring friendship of life with some of the noblest and most creative Jews of the world. The Jews are a distinguished class, distinguished in banking, in legal practice, in medicine, in the exact sciences, in fine arts, in journalism, and in humanitarian and social activities. This means that the Jews, although numerically a very small section, play a very prominent part in the culture, in the economic life and in the politics of every progressive country in Europe and America.

And yet, socially, what is the position of Jews? The highest Jew is not admitted to Christian homes on social occasions. In "scientific," *i.e.*, academic associations no doubt the Jew is admitted. But the admittance to scientific collegueship is not invariably a passport to intimacy on the "social" plane. Social rigidities are intense even in academic circles. In the great Universities quite a few happen to be Jews among the greatest men of international reputation.

And in this connection interesting experiences may be recorded. For in-

stance, at 5 o'clock I am invited as a guest of a most distinguished Jew with whom perhaps you meet about twenty-five Jews, men and women—of all denominations and professions. But the same evening at 8-30 I am invited to a very important dinner where almost every member of a particular branch of life is expected to be present and in fact is present. I meet everybody there, but not one of those distinguished Jews. Such experiences are many. Exceptions there may be, in certain areas or families, but this is the general Eur-American anthropology, political, religious and social, more pronounced here or less pronounced there.

#### IDENTITIES BETWEEN EAST AND WEST

India perhaps has not better show to make. But yet in the interests of science, in the interests of culture and internationalism, it is desirable also to understand and to feel that there is something like an identity, a parallelism and similarity between East and West. The fact of these identities or analogies between the East and the West ought not to be overlooked. It is not a question of superiority or inferiority. Superiority and inferiority are perhaps facts of a few decades which can be measured in terms of technical achievements. But the fundamental characteristics of the "historic" peoples of the different parts of the world have been identical in the past, happen to be identical to-day, and, as far as one can foresee, will continue to remain identical for quite a long period.

#### BIRTH-RATES IN RISE AND FALL

If we want some very positive evidence about these things perhaps the most objective test in regard to the identity or similarity of human beings in the East and the West can be found in demographic statistics, the popula-



tion movements, birth-rates, infantile mortality and death-rates. Suppose we take some three dozen different countries of the world.

We find that the birth-rate happens to range from 15 to 45 per thousand inhabitants. There are certain countries which happen to belong to the group between 15 and 20, certain others between 20 and 30 and some others between 30 and 45. The lowest to-day happens to be Sweden with 16 and the highest Russia with 44. In almost each group are to be found regions from the most diverse parts of the world, hot, cold and temperate zones, races like Teutonic, Celtic, "Indo-Aryans," Mongolians, Latins, Slavs and so on. Therefore the birth-rate which is a very substantial fact in regard to the physique of mankind is a proof positive of the factual identity of the diverse races within those rate-groups in a particular field of human behaviour. We understand that neither race nor climate, nor region, neither geography nor anthropology has played an important part in the fecundity of nations.

Take another item. We know that there has been of late a decline in the birth-rate. This also happens to be almost universal, so far as recorded statistics go. There is absolutely no distinction of race and religion, in this regard. Even in the East, and so far as India also is concerned, the birth-rate is declining. Therefore, we see that the racial, regional or climatological dogma that was established by romanticists and which has become part and parcel of the philosophy of the learned world is based upon a myth, a speculative fiction.

#### INFANT MORTALITY IN INDIA AND EUROPE

Now come down to the death-rate, and no matter what be the region, race and religion of the peoples there is a

noticeable decline. And in this decline of the death-rate India also is contributing as any of the countries in the coldest North-Europe. Infantile mortality is, again, a very interesting item of physico-social existence. To-day infantile mortality (within one year) ranges between 38 and 253 per thousand living-born. But even here India is not in splendid isolation. There are many countries well distributed geographically—Russia, Chile, Rumania, Hungary, Egypt, Czechoslovakia, Lithuania, Bulgaria, Ukrainia and Japan,—which are no better than the Indian Provinces, diverse as they are, in regard to infantile mortality.

Besides, we need not travel to far-off Chile or far-off Russia in order to come across some of the Indian conditions of to-day. Some twenty years ago Teutonic Germany was not superior to Bengal in the infantile mortality rate (195). Until 1905 Bavaria had an infantile mortality of 248.6, whereas Behar with 148 is only twenty years behind England. Between 1875 and 1905 England's rate ranged between 141 and 146.5.

We have three facts to observe. In the first place, decline in infantile mortality is a fact with every country of the world including India. In the second place, the high infantile mortality in India to-day is not the exclusive feature of Indian climate or race, Indian religion or social habits. Statistically, it is exhibited during certain stages by every race on the face of the earth including those which are supposed to be the most progressive. And finally, if certain countries happen to be ahead of certain areas in India it is only by some twenty years or so.

#### EPIDEMICS IN ENGLAND

All of us are quite aware under what circumstances and with what agencies

it has been possible for Eur-America, especially, countries like England and Germany, to combat infantile mortality and indeed general mortality conditions. From 1881 to 1871 there were five invasions of cholera epidemic in England and during that period cholera and small-pox were as European as Asian. Typhus and typhoid are likewise not exclusively Oriental. In other words, in diseases it is impossible to make out a geographical or anthropological distinction of profound importance. These diseases were human diseases in every country including the most advanced countries like Germany and England.

#### ANGLO-GERMAN PUBLIC HEALTH ACTS

And how have these diseases been controlled? Down to 1848 there was no Public Health Act in England, and down to that period water supply and sanitary conditions in England, especially in industrial and urban areas, were notorious. That was the position in Germany too. In 1848 the first Public Health Act was passed in England. But there was no organization to enforce the Act in a serious manner. And it was not until 1875 that a real Public Health Act was passed with authority to compel County Councils to employ "medical officers of health" and inspectors of nuisance on a decent salary. From 1911 to 1928 enteric fever was effectively checked and cases came down from some 14,000 to 3,000. Similar is the story of Germany also. She began legislation following British law and established the Imperial Health Office (*Reichsgesundheitsamt*) in 1876. By 1905 the German statistics in regard to health, sanitation, mortality and controllable diseases became almost identical with the statistics of Great Britain.

These are the two countries which among the "great powers" happen to be go-aheads in Europe. But if it were

asserted that these are the only countries which constitute Europe, then that will be a new geography that we should have to learn. The entire "Balkan complex," Russia, Southern Europe, indeed, nearly fifty per cent of the inhabitants of Europe do not perhaps live in conditions of health superior to those of India.

Health is a tremendous financial burden. A large amount of money has to be spent by the Government in Great Britain, Germany and other "advanced" countries. In England 22 per cent of the local rates is spent on health alone, the next big item being education which absorbs 19 per cent.

#### THE STATE AND PUBLIC FINANCE

It is not the Christian religion, it is not the temperate climate, it is not the Nordic race, it is not the general manners and customs of England and Germany that has been able to stamp the diseases out. But first, it is the law—the fiat of the State—that has controlled the diseases and has revolutionized the sanitary habits and general character of the people. In the second place, it is the vast amount of expenditure lavished upon the population that has succeeded in accomplishing what has been accomplished up till now.

Over and over again we are coming down to the same proposition, *viz.* that while discussing the relations between the East and the West we are not really confronting region or religion, race or climate. We are forced to conclude that all "historic" races, all countries, —east, west, north and south,—have been identical or similar and are going to remain identical or similar in fundamental characteristics and view-points, —although, of course, certain areas in the East to-day happen to be technically and financially inferior and back-

ward in material achievements by some 20, 25, or 30 years in comparison with some of the areas of the West.

It is on the philosophical foundations of such an identity or parallelism between the "historic" culture-systems of the world that an epoch of neo-inter-

nationalism may be reared with a view to the remaking of man and societal reconstruction. Perhaps social science is to-day reformed enough to be capable of assimilating this doctrine of pragmatic equality between the East and the West.\*

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## HINDU RELIGION IN JAVA

BY PROF. RAMESH CHANDRA MAZUMDAR, M.A., PH.D.

### I

It is a matter of common knowledge that Indians established colonies in the Far East—Annam, Cambodia, Siam, Malay Peninsula and Malay Archipelago—as early as the beginning of the Christian era. The acquisition of material wealth and power must no doubt have served as a great impetus to this spirit of colonization, but, in its ultimate effect, the Indian colonies proved to be more and more a cultural and civilizing factor than a mere ruthless exploitation of the less fortunate races of mankind. The Malayo-Polynesian or Austronesian races of the Far East possessed a very primitive kind of civilization, but the Indians succeeded in infusing into them a higher and more spiritual view of life through religion, art and literature. The cultural conquest of the Far East by India is a

subject of absorbing interest whose importance we are now realizing only gradually. While the "historians of India have paid great attention to the events in the world outside that have affected India, comparatively little notice has been taken of the manner in which India has influenced the outside world."

Of all the Indian colonies in the Far East the small island of Java furnishes the most striking evidence of a complete cultural conquest by India. As in India, religion formed the foundation of this Indo-Javanese culture. A study of Indian religions in Java is therefore a necessary preliminary to the proper understanding of that culture. This study may be divided into the three following heads.

1. The Brahmanical religion in Java.

\*For a further development of ideas contained in this paper see Sarkar: *The Science of History* (London 1912), *The Positive Background of Hindu Sociology* (Allahabad), Vol. I (1914), Vol. II (1922), "Oriental Culture in Modern Pedagogics" (*School and Society*, New York 1917), "Americanization from the View-point of Young Asia" (*Journal of International Relations*, Clark University, U.S.A. 1919), *The Futurism of Young Asia* (Leipzig 1922), *Economic Development* (Madras 1926), *Greet-*

*ings to Young India* (Calcutta 1927), "Indiens Entwicklung im Vergleich zu Eur-America" (*Deutsche Rundschau*, Berlin 1930), "Societa ed Economia nell India antica e moderna" (*Annali di Economia*, Milan 1930), "Aspects économiques et politiques de la civilisation hindoue" (*Revue de Synthèse Historique*, Paris 1930), "Comparative Birth, Death and Growth Rates" (*Journal of the Indian Medical Association*, Calcutta 1932), and *Applied Economics* (Calcutta) Vol. I. (1932).

2. The Buddhist religion in Java.
3. The different religious sects in Java.

I propose to deal with the first of these in the following pages.\*

## II

The famous Chinese pilgrim Fa-Hien landed in Java on his way back to China. In his record he refers to the "flourishing condition of Brahmanism" in Java. This somewhat bald statement is corroborated by four inscriptions of a king named Purnavarman in Western Java. These inscriptions are written in Sanskrit and portray a thoroughly Hinduized Society and Court. We have reference to Hindu gods like Vishnu and Indra and even to the elephant Airavata, the sacred Vahana of the latter. The grandfather of the king is referred to as *rajarshi* and great reverence is shown to Brahmanas by the gift of thousands of cows. These evidences show that Brahmanical religion was firmly established, at least by the fifth century A.D.

Somewhat later in date is a short inscription engraved on the rock wall of Tuk Mas, in Central Java. The inscription, written in Sanskrit, praises the natural spring which issues from the rock and compares it to the river Ganges. Quite a large number of figures are engraved above the short record. These figures, sixteen in number, are symmetrically arranged on two sides of the central one which looks like a trident fixed upon a raised and terraced platform. To the proper right of it can be seen a wheel, a conch-shell, a mace and some warlike weapons. To the left are four representations of lotus together with a battle-axe, a lance, and a pitcher. It is not difficult to recog-

nize in these figures the well-known symbols of Vishnu and Siva, and an indistinct round object looks like the *Kamandalu* of Brahmâ. The other figures too must be construed as attributes of other gods. The pitcher perhaps stands for Agastya, the battle-axe for Yama or Parasurama, and another object, like noose, for Varuna.

About the beginning of the eighth century A.D. we find the Pauranik form of Brahmanical religion firmly established in Java. In essence it consisted of the worship of three principal divinities, *viz.* Brahma the Creator, Vishnu the Protector and Siva the Destroyer together with their Saktis or divine spouses and a host of minor gods and goddesses related to them. The beginning of this form of religion no doubt goes back to the fourth or fifth century A.D., but the period under review contains more detailed evidence regarding its nature and characteristics. The evidence may be classified as (1) Inscriptions, (2) Temples, (3) Images and (4) Literary sources. These enable us to draw a picture of the religious systems of Java such as existed from the eighth century A.D. down to the last days of Hindu civilization.

## III

We may begin with the Changgala inscription which records that in the year A.D. 732 King Sri Sanjaya set up a *linga* on a hill, for the sake of the peace of his kingdom. The first verse gives the astronomical details of the auspicious hour when the ceremony took place. The author then eulogizes Siva in the most extravagant terms in the next three verses, while the fifth verse is dedicated to Brahma and the sixth to Vishnu. These hymns refer to the familiar attributes of each of these gods. With regard to Siva mention is made of his three eyes, the matt-

\* For the second, see my article "The Buddhist religion in Java" in *Vedanta Kesari*, Madras, January, 1934.

ed hair with the sacred Ganges and the moon on his head, the body besmeared with ashes, and the necklace made of serpents. He is possessed of supreme *aisvarya*, and adored not only by the hermits but also by Indra and other gods. He is the lord of the Bhutas (living creatures) and in his infinite mercy maintains the world by means of his eight forms. Brahma is described as of golden colour, the preceptor (*guru*) of the world, worshipped by hermits and gods, the source of the three-fold ends of life, *viz. dharma, artha* and *kama*, and one who has organized society by the rules of the Vedas. Vishnu is described as lying with his consort on the body of the serpent king, floating on the vast sea, deeply absorbed in his meditation and adored by the gods for the sake of deliverance.

The five verses of the Changgala inscription thus give an admirable summary of the essential conceptions of the Pauranik trinity. It also clearly indicates that the position of supremacy among them was undoubtedly accorded to Siva. That it was not a mere personal or local factor, but generally true of both Central and Eastern Java clearly follows from a study of the literature, inscriptions and monuments of Java. Thus the records of Airlangga refer to the three principal sects as Saiva (or Mahes'vara), Saugata (*i.e.* Buddhist) and Rishi or Mahabrahmana. Goris has analysed the list of religious sects enumerated in ten different texts. All of them mention one or more Saiva sects but only four refer to the Vaishnava sect and three to 'Brâhmana' or 'Brâhmâna' (devoted to Brahmâ?).

#### IV

Again, by far the great majority of temples in Java belong to Siva, and the largest number of the detached images so far discovered are those of

Siva and the members of his family.

The same conclusion is borne out by Amaramala, the earliest literary text bearing upon religion that we have so far come across in Java. In giving the synonyms of different gods it begins with those of Siva and calls him *Guru* and *Isvara, i.e., God par excellence*. If we consider the famous Lara Jonggrang group of temples, the last great monument of Central Java, we find only a further illustration of the same truth. In this famous group, we find the central and the biggest temple dedicated to Siva with two smaller ones on its two sides for Brahma and Vishnu, and with a temple of Nandi in its front. All these are unmistakable evidences of the supreme position accorded to Siva in the Javanese form of Hindu trinity.

This great God Siva was regarded as the agent not only of the destruction of the world but also of its renovation. He had thus both a benevolent and a terrible nature. These two aspects are represented in Javanese iconography by the two human forms of the god known as Mahadeva and Mahakala or Bhairava.

The image of Mahadeva has usually one head, though in one instance he has five. He has a third eye on his forehead, his head dress is adorned with a moon and a skull, and a snake takes the place of the *upavita* or the sacred thread. He has usually four arms, rarely two, holding fly-whisk (*chamara*) rosary (*akshamala*), a book, lotus, water-pot and trident (*trisula*).

The image of Bhairava or Mahakala has a terrible expression of face, protruding eyes, sticking out teeth, wild hair and his sacred thread is replaced by either snakes or a garland of skulls. He has two or four arms holding mace (*gada*), sword (*khadga*), noose, snake and a dagger (or knife) along with the usual attribute of Siva such as trident,

rosary and fly-whisk. A variety of the image of this god, which is perhaps called Chakrachakra in the attached inscription, deserves particular mention. Here the god sits on the body of a jackal or a dog and not only is his seat surrounded by skulls, but the same form the ornaments of his head, ear, neck and arms. A string of human heads forms his sacred thread and a number of bells forms a belt round his belly. In his four arms are found a trident, a drum (*damaru*) a dagger and a bowl made of an inverted human skull.

To these forms of Siva correspond two different forms of his Sakti. The Sakti of Mahadeva is Devi, Mahadevi Parvati, or Uma, the daughter of Himalaya. In her four arms she holds lotus, fly-whisk, rosary, flower, snake, trident or a palm-leaf manuscript. A particular form of this goddess is Durga or Mahishasura-marddini. She has six, eight, ten or twelve arms, holding various weapons, and is represented as killing the demon who assumed the form of a buffalo.

The Sakti of Mahakala or Bhairava is Mahakali or Bhairavi. She is represented as sitting on a dead body and human skulls form her sacred thread, and ornaments of head and neck. In her two arms she holds a trident and a small dish for keeping the blood of the victims. Sometimes she is depicted as a terrible figure with protruding eyes and teeth and a dreadful face, holding fast in her arms the body of the human victim.

The well-known figure of Arddhanarishwara combining in one body those of Siva and Durga, is also found in Java. The right-half of the body is that of Siva, while the left-half is that of Durga, both being indicated by proper attributes.

The image of Ganesa, the son of Siva and Parvati, is very common in Java and follows in general the Indian prototype. He has the head of an elephant, and ornaments made of human skulls. He has usually four arms and his sacred thread is formed by a snake. As in India, Ganesa was regarded as the god of wisdom, and one who removes all obstacles and difficulties.

The war-god Kartikeya, another son of Siva, is also well known in Java. He is generally represented in an ordinary human form riding on a peacock. But sometimes he has six heads and twelve arms, holding various weapons.

## V

Vishnu, the second member of the trinity, never attained in Java a position or importance equal to that of his rival Siva, though under some dynasty he enjoyed a very high honour and rank. He is usually represented with four arms having the well-known attributes, conch-shell (*sankha*), wheel (*cakra*), mace (*gada*) and lotus (*padma*), though occasionally the number of arms is only two. His Sakti Sri or Lakshmi is usually represented with four arms holding lotus, ear of corn, fly-whisk and rosary. Vishnu's rider (*vahana*) Garuda is also represented in Java, generally with human form though occasionally the beak, claws and wings of a bird are added. Vishnu is often depicted in *Ananta Sayana* posture such as has been described in the Changgala inscription noted above and most of his *avatars* or incarnations, specially Matsya, Varaha and Narasinha, are represented by images. Sometimes there are two female figures on the two sides of the images of Vishnu which are usually known as Lakshmi and Satiavana in Bali. The last is probably to be restored as Satyabhama. In that case the image may be regarded as that of

Krishna with Satyabhama and Rukmini on two sides.

The devotees of Vishnu-worship were undoubtedly less in number than those of Siva and Buddha, and Vaishnavism ranked in importance next only to Saivism and Buddhism. This appears quite clearly from the comparatively small number of the images of that god found in Java. The religious literature of Java also supports this view, as it contains less traces of that religion than of the other two. Even the *Mahabharata*, where Krishna, the *avatara* of Vishnu, plays such leading part is strongly Saivite in character.

## VI

The images of Brahma, the remaining member of the trinity, are comparatively few in number. He is easily recognized by his four heads facing the four directions. He has four arms holding rosary, fly-whisk, lotus and water-pot. His rider (*vahana*) *hamsa* (swan) is sometimes depicted in its normal form, but sometimes also as a human being with the head of a swan above, indicating his true nature. Sarasvati, the Sakti of Brahma is represented with two or four arms, riding on a peacock. The Tengger hill to the east of Singasari is referred to as the sacred hill Brahma in an inscription dated 1405 A.D.

The image of Trimurti, *i.e.* of Brahma, Vishnu and Siva combined together is also found in Java. It has three heads, all of the same appearance, though in rare cases the central head is indicated to be that of Siva by the skull and the moon. The image has four arms holding rosary, fly-whisk, lotus, book and the water-pot.

Another image, which is very popular in Java is usually styled Bhatara-Guru. It is a two-armed standing figure of an aged pot-bellied man with moustache

and peaked beard, and holding in his hands, trident, water-pot, rosary and fly-whisk. This image is usually regarded as a representation of Siva Mahayogin (the great ascetic) and his universal popularity is explained by supposing that an originally Indonesian divinity was merged in him. Mr. Poerbatjaraka has, however, shown by a comparison with Indian figures that the image represents the sage Agastya. The extreme veneration for and the popularity of the worship of Agastya in Java is reflected in the inscriptions, and Poerbatjaraka's view seems eminently reasonable.

## VII

In addition to the principal gods and goddesses described above we come across the images of various minor gods in Java to which a brief reference may be made. Of the eight *dikpalas*, *i.e.* minor gods guarding different directions we meet with the familiar images of Yama (the god of death), Varuna (water-god) Indra (the king of gods), Agni (the god of fire) and Kuvera (the god of wealth). The first three have distinctive attributes, *viz.* mace, noose and thunderbolt, while Agni is known by his rider, the ram. The representation of Kuvera also follows exactly the lines adopted in Hindu and Buddhist pantheons of India,—a pot-bellied man, seated on a low cushion with small bags of money scattered around, and holding a lemon in the right hand and an ichneumon in the left. Kuvera's wife Hariti is also known in Java. There are also images of Surya (sun-god) holding a lotus and seated in a chariot drawn by seven horses, and Chandra (moon-god) holding a flag and carried in a chariot drawn by four or ten horses. Kama (god of love) is represented as seated on Makara with a bow and arrow in his hand.

In short, almost all the gods of Hindu pantheon are represented in Java and the following observation of Crawford, made more than a century ago can hardly be regarded as an exaggerated one. "Genuine Hindu images, in brass and

stone, exist throughout Java in such variety, that I imagine there is hardly a personage of the Hindu mythology of whom it is usual to make representations, that there is not a statue of.

(To be concluded)

## THE INTERACTION OF SCIENCE AND RELIGION

BY JAMES H. COUSINS

### I

In an article on "The Future of Religion"\* we are reminded by Dr. E. Boyd Barrett that John Morley once said that "the next great task of science will be to create a religion for mankind." Coming from a Victorian agnostic, the statement is a munificent concession to the religious necessity of humanity. But if the leader of the Back-to-Rome party in the Church of England were to say, "The next great task of religion will be to create a science for mankind," he would be just as far from the possibilities of reality as John Morley.

Despite the essential relationship and interaction between the differentiated phases of human capacity—intuitional, aspirational, creative, contemplative, inquisitive, dynamic,—no note in the gamut of human endowment can make the characteristic utterance of another; least of all science and religion. Science is the expression of the out-turned mental capacity; religion is the expression of the in-turned emotional capacity. They are therefore as far removed from one another as any factors in an essential unit of consciousness can be.

Yet in a sense science can be reli-

gious; must be religious in the height of its aspiration and the purity of its devotion if it is to be the truest science. But it cannot *be a religion* or *make a religion* while man remains an interacting synthesis of differentiated though not separated capacities, or until science becomes omni-science.

But, besides this fundamental psychological disability in the suggested religion-making capacity of science, there are other disabilities which prevent science from exerting its beneficent synthetical possibilities on religion, and receiving as good as it gives.

Mr. G. K. Chesterton notes with gratification that "the man of science . . . has . . . abandoned the dreary business of nibbling negation . . . and . . . come back to religious faith." But no scientist, who has moved from hypothesis to hypothesis towards the further hypothesis of a cosmic synthesis that includes all that man is and more, has reached religious faith in the sense in which the Catholic propagandist may officially construe it.

Mr. Chesterton's welcome home to such scientists as have recognized in their particular way the religious necessity in mankind is not regarded with enthusiasm by Dr. Boyd Barrett, who,

\*In *The Thinker*, New York, March, 1931.



in the article referred to, declares that the intervention of scientists into the religious field "has been the amazing one of making it startlingly clear to everyone *that neither the divines nor the great explorers into the mysteries of nature have any clear idea as to what religion really is.*" There is one exception, however, to Dr. Barrett's exclamation (the italics are his); that is, Dr. Barrett himself. He tells us, with the dead certainty of those who quarrel with dead certainty in others, that "religion, as known to and practised by this human race, implies three things: A supreme Being (or Beings); man's recognition of his dependence on this Being (or those Beings); and man's willingness to worship to attain happiness:" a statement which, like so many Occidental statements of certainty that generalize for "this human race" with a spherical gesture based on hemispherical knowledge, disregards the vast numbers in Asia who religiously think, feel and act the reverse of Dr. Barrett's statement. Einstein's idea of a religion without a supreme Being is therefore not accepted by Dr. Barrett as a contribution of science to religion, but as an addition of scientific confusion to religious confusion. Einstein rejected the idea of a Being who interferes "in the sequence of events." Dr. Barrett declares that "a supreme Being can and indeed *must* interfere 'in the sequence of events' if man's dependence and man's worship be taken as having any objective significance."

Dr. H. Wildon Carr\* lays the same emphasis on religious objectivity. "A religious belief is only religious if the belief is objectively imposed. It is only objectivity that will supply the authority inseparable from the concept of religion."

\*In *The Personalist*, Los Angeles, April, 1931.

The objectivity referred to is the imposition of beliefs by some authority outside the believer. Such authority is based on revelation. This, Dr. Carr says, is "the really basic fact about religion . . . it is essentially the response of the believing mind to the reception of what claims to be revelation." "Religion is not man's serious reflection on experience," says Dr. Carr, "nor is it the subjective attempt of the human mind to penetrate the sensible and intelligible world and imagine the reality of the unseen." A dozen lines after the foregoing precise statement of what religion *is not*. Dr. Carr gives us an equally precise statement of what religion *is*. "The origin of religion is man's possession of the faculties of imagination and reason. These make religion inevitable. Dr. Carr realizes the crevasse that may be seen opening out between his declaration that religion is *not* the result of reflection and imagination, while just these faculties make religion inevitable; for he immediately adds that the problem of religion "is not its origin, but its nature"; and its nature is, as stated, revelation imposed from without. This is what, in his view, religion has come to be in history, and it must be left at that. Dr. Boyd Barrett will not have religion that has not an interfering supreme Being. Dr. Wildon Carr will not allow a belief to be religious that is not objectively imposed—though curiously enough the revelations from which religions have sprung have been mainly subjective experiences.

## II

Here is a complete double barricade across the path of scientific and philosophical helpfulness towards the solution of the problems of religion and its place and influence in life. The barricade is in fact a triple one; for besides these

efforts to separate essential and historical religion, and to limit the expression of humanity's inherent aspirational capacity through the religions to the historical incident of revelation, there is the assumption that the claims and elaborations of such revelation are unscientific, unphilosophical and superstitious errors. The statement of the case, however, is not helped by such erroneous utterances as that of Dr. Carr that man has "always imagined the gods blood-thirsty and cruel." It is not so as regards many of the deities of the Vedic and Celtic theologies. And Dr. Carr's assertion that the possible existence of "a religion pure and undefiled that is one and identical" is negated by "the pious practices of the Aztecs and the Autos da fe of the Spanish Christians," has about as much validity as the possible statement that "it requires us to shoulder a heavy burden . . . to discover"—a pure science beneath the impious practices of modern scientists in their modern-mediæval torturings and crucifixions, not of themselves, but of animals rendered helpless by the hellish devices of callous meanness.

Dr. Barrett makes the barricade extra strong by indictment and prophecy, two fairly unscientific and unphilosophical dialectical expedients. "The churches are for the most part intellectually bankrupt and spiritually decadent," he declares (while Dr. Carr does not permit them to indulge in intellect, for then they would cease to be religious as per hypothesis—his hypothesis—by ceasing to swallow revelation). "There is no light upon the horizon," Dr. Barrett continues, and "there lies immediately before us a period of pagan orgies and cynical debauch," and "for the wisest among us . . . the dream of a resurgent hope in the distant future."

Meanwhile the less than "wisest among us" may perhaps be permitted to see the promise of a beneficent synthetical interaction between science and religion in a study of both psychological and physical phenomena that present facts whose origination appears to lie beyond the psychological and physical realm in a region that has been called the psyche; the study known as psychical research. It took half a century of work by the pioneers of this branch of scientific research to win a straight countenance for it in the deliberations of The British Association, though Frederick W. H. Myers' monumental "Human Personality and the Survival of Death" had long achieved the respectability of a college text-book. Another pioneer work along this line was the psychological study of dreams and somnambulant trance by Dr. Carl Du Prel in his two-volume work, "The Philosophy of Mysticism," in which he built up a scientific case for the psyche and for the functioning of the individual consciousness beyond the ordinarily accepted limits of human capacity and the human body. Since then a vast literature of psychical data has grown up, and certain conclusions have been reached, such as the fact of telepathy and of veridical phantasms of the so-called dead.

### III

This material for scientific study on a question that is at least as intimately related to human welfare as the reflex actions of a roasted live dog is almost entirely ignored by the ordinary scientist. Even Einstein has written that he does not *believe* in the survival of death—as if a scientist had any business merely to believe or not believe, instead of scientifically studying the available recorded evidence and participating in direct research for

which opportunity is now liberally open.

The space at my disposal does not permit a detailed account of my own ten-years' investigation of psychical phenomena. But I shall here summarize, as a positive contribution to the study of the synthetical interaction of science and religion, what I conceive to be the influence of psychical research on religion when its findings have been established in the inquisitive mind of the people and pressed on the attention of official religionists with the same pertinacity as incomplete science and inadequate philosophy have been pressed on them during the past half century.

It has now been scientifically established that a person possessing the power of sustained visualization can transmit over long distances definite images which can be received by a person possessing the power of sustained receptivity. Thoughts can also be similarly transmitted from consciousness to consciousness without the usual means of so doing. It has also been demonstrated that, apart from such deliberate transmission, there is going on a perpetual give and take between individuals according to their fluctuating states of mental or emotional positiveness or passivity. The religion of the future will take this latter fact specially into account, and revise its doctrine of sin; and the law of the future, in dealing with a social transgressor, will indict the unknown broadcasters of evil thoughts and feelings as "accessories before the fact"—even as to-day it should indict the known provocative agents to transgression by the exploitation of human cupidity and lust in criminal and sensual literature, drama and "talkies." Further, the fact of telepathic transmission will add verification to the religious claims of inspiration—for the intrusion of ideas

and impulses from beyond the borders of the individual consciousness is a fact—though it will not necessarily assent to every reception of ideas being announced with "Thus saith the Lord." But the establishment of telepathic reception as a fact of human experience, not only as the privilege of a few ancient Hebrews or early Christians, or by the Rishis of India or the Prophet of Arabia, not to mention the numerous contemporary founders of Shinto cults in Japan, will obviously nullify the claims to exclusive inspiration made by the monotheistic religions. It will also break down the wall of separation between such religions and the others. Prayer, too, and its recorded successes, will find their explanation, not in arbitrary interferences by the supreme Being in human trivialities, but in the demonstrated power of setting forces in motion through the non-theological agency of concentrated desire, and the telepathic inducing of desired action outside the physical neighbourhood of the desiring individual.

#### IV

The most radical confirmation of religious doctrine will naturally come from the establishment of the fact of the individual survival of death—also the most radical modifications of religious doctrine. The great mass of actual or nominal Christian people have been so dominated by the shapes and sizes of things, and so unfitted by an incomplete education for conceiving or sensing essentials, that the limitations of the body have been carried over to the super-bodily functions of the self, or soul, and to the conception or fact of God; so that between scientific materialism (which is now a thing of the past) and religious materialism (which is still existent)

there is no difference observable save in postulates and prejudices.

By the demonstration of the fact of psychical materialization, a natural rather than a supernatural explanation will be given of the appearance of Jesus Christ to his disciples after His crucifixion, apart from the question as to whether that appearance was fact or mythology. The gradual building up of the physical body of humanity by the activity of the brain-centres in association with properties in food is not a whit less marvellous than the building up of a temporary body by a discarnate individual in association with properties provided by a number of assembled persons, as has frequently been done under scientific test. But the future acceptance of "spirit materialization" as a fact in nature will nullify the claims of the Christian churches to the uniqueness of the post-mortem appearance of Jesus Christ, and will cancel the authority based on a supposed miracle which was no miracle, and place the future authority of Christian doctrine on its measure of Truth—which will be a sore but exceedingly salutary experience.

Moreover, the demonstration of the survival of death will break up religious intimidation with the bribe of heaven and the threat of hell; for, while psychical research demonstrates the survival of the individual consciousness beyond death, it does not find any justification for the Christian hope of a stereotyped heaven for oneself and friends, and the Christian foresight of hell for one's enemies. To preserve the right-of-way to these termini the priesthoods have evolved rituals and creeds whose imposition they reserve to themselves. Faith in these as ends in themselves—not as useful accessories to group religious expression which is

their true function—has become of supreme importance in the Christian world. Life in the world has become of importance only in so far as it supports the act of faith. As a consequence we have the separation of the churches from continuous drastic interference with "secular" life, or totally unChristlike interferences like the bolstering up of an irreligious social system based on the exploitation of one class or one country by another, or the official blessing of warfare, which is the complete negation of the teachings of Jesus Christ.

Here, as in other matters, the influence of the findings of psychical research in religion will result in a modification of extremes. It will lead to the abandonment of the exclusive and mystery-mongering claims of the priesthoods, but it will not result in the abolition of the true priestly office. Between the mass of humanity who use electric appliances, and the vast reservoir of universal electrical power, there is a hierarchy of inventors and discoverers and their executives. When humanity reaches the point at which every individual will make and direct his and her own electrical power, the hierarchy may become objects of only historical interest. That time is not yet. Neither is the time yet when humanity as a whole can possess direct knowledge or attain direct experience of the superphysical world. Between the individual in the flesh and the realm of consciousness in which he will function after he discards his physical body there must be an order of *knowers*; men and women whose office it will be to manifest to the world the *fact* of the spirit-life, and to teach mankind the conditions by which they may best enter upon it. We shall probably, therefore, considerably nearer our time than the realization of Dr.

Boyd Barrett's vague "distant hope," see a return to the ancient pagan way of preserving from worldly care those who possess the spiritual gifts whose nurture the Christian apostle counsel-

led, together with the organization of a priesthood of exposition based on knowledge and character and as much of intellect as may serve goodness and purity but not dominate them.

## JAINISM IN THEORY AND PRACTICE

BY C. R. JAIN, BAR-AT-LAW

### I

The nature of the soul is investigated from the scientific standpoint. The soul is a simple substance. It is immortal because it is partless; since what is destitute of parts cannot be broken up or destroyed, and is, consequently, eternal.

Among the attributes of the soul, two are very important: knowledge and bliss or happiness. Knowledge or intelligence is really only a function of the soul-substance. The soul is really only intelligence through and through. Fullness of knowledge is really a characteristic of the soul.

The soul-substance is also blissful by nature so that the soul is Existence, Consciousness and Bliss.

The soul, then, is endowed with Immortality, Omniscience and Bliss. These are really the most coveted of Divine qualities. Hence, the soul is its own God!

But how is it that the soul in its present condition is just only a bundle of ungodliness, powerlessness and misery, and not a God?

The answer is that it is robbed of its Divinity owing to the influence of Flesh (that is to say, the physical body)! The body is the enemy of the soul, and the source of misfortune, ill-luck and damnation to it. Separated

from the body it is a God; associated with it, it is anything but a God!

The soul does not, therefore, find anything in the physical body to be thankful for to its maker, assuming that it has a maker of its form and substance.

How is, then, the body preserved and perpetuated and made? The answer is that our Karmas modify our wills (*i.e.*, disposition or character), and the will itself is a summation of certain subtle forces. These in life are occupied with the moving of the hands, the feet, etc. After death they accompany the soul and take part in imparting form and shape to the bodily limbs. The type of the body is determined by the type of the will, and because the will itself is the product of Karmas, therefore, the future incarnation (form etc.) is determined by Karma, in the final analysis.

We must, then, destroy the body completely, if we are to attain to Godhood. But the body is the effect of the activity of the will, and will be formed again and again so long as the will itself is in existence to manufacture a body and bodily limbs. The will has, then, to be killed out before the body can be expected to leave the soul alone.

How is the will to be killed out?

By complete detachment from the body, since the will is only interested in the body and bodily concerns. Disregard the body, and the will is got rid of, which, in its turn, will speedily put an end to the body itself.

The ignorant man looks upon himself as if he were only the body and nothing more or other than the body. The enlightened householder (layman) believes himself to be a soul as defined above, and separate and distinct from the body of matter. But he is still involved in the intoxicating delusions of the senses, and regards the body as an instrument of (sensual) pleasure. The saint looks upon the body as his sole enemy in the world, and does his best to destroy it. Right Faith, Right Knowledge and Right Conduct, taken together, constitute the path to Freedom and Bliss and the Fullness of Knowledge, *i.e.*, Omniscience.

The narrow space of an article like this will not admit of my going into the rules of conduct that are destructive of the will and the body. Suffice it to say that severe Tapascharana (asceticism) is needed to accomplish that highly desirable end. The layman just tries to observe certain minor vows; but the saint's vows are strictly austere, and fully calculated to establish his control over all the three channels of activity, namely the mind, speech and the body.

Right Conduct when perfected leads to the acquisition of Omniscience and true Bliss. The soul freed from the bodily imprisonment also becomes immortal. All those who have attained to perfection have become immortal, omniscient and blissful, and they are now living at the topmost part of the universe as full, perfect Gods. Besides them there are and can be no other gods. And just because they are Gods, they do not meddle with the destinies

of men or the affairs of the world, and neither create nor destroy anyone.

Naturally, a practical system is expected to be able to furnish a list of the names of those who have benefited by its doctrine. We find in Jainism many lists of persons who have become Gods by following its teachings, with a wealth of biographical detail in every case.

## II

In this cycle Jainism was first preached by Rishabha Deva whose first historicity is even acknowledged by Hinduism. As a science, however, Jainism is eternal; for all sciences are really eternal, though they might be lost and recovered again and again by men. No one knew the scientific doctrine of salvation before the time of Rishabha Deva in the present cycle of time.

Jainism is the most tolerant of all religions, and characterized by love and mercy in the highest degree. Complete harmony is found to prevail among Jainism, Hinduism, Muhammadanism, Christianity, etc., and the differences which, at first sight, seem to be very great and insurmountable, exist only on the surface. Jainism is, thus, really and truly, the reconciler of conflict and dispute among religions. It shows the same (scientific) Siddhanta, the same culture to be the groundwork and basis of all rational religions.

Jainism lays great stress on the study of soul nature, that is to say, the Psychology of the Soul; for it is the one sure means of acquiring and strengthening faith in one's own Divinity, and also of freeing the Self from the clutches of Matter, in other words, of accomplishing one's Salvation.

We are familiar with the conception of the Jnana and Karma Indriyas, that is to say, the sensory-motor system or

organism, in modern terminology. But that is not enough for our requirements; we must also know the why and wherefore of the working of the senses and the mechanism of self-initiated movements.

I shall now describe as briefly as possible the Jaina view of things in reference to the above matters, and the bearing of them on the subject of Release (Nirvana), which is the Ideal to be attained.

To begin with sense perception, which is the function of the Jnanendriyas (senses), it is quite well known that the senses themselves are merely instruments for the mind, but precisely how perception is achieved is involved in so much obscurity and indefiniteness in different systems that nothing like a satisfactory explanation can be obtained from them. Modern science actually declaring it to be an insoluble problem. The Jaina view is that knowledge and the excitation which comes through the senses are not the same thing; they differ most materially. The excitation (*stimulus*) is matter or energy in some form or other; perception is a state of consciousness. States of consciousness are devoid of colour, taste, smell, weight, measurement and the other material qualities, though they represent such qualities and all material things. The idea of boiling water is not hot in itself, nor that of ice cold. A ship is a bulky heavy thing outside in the world, but the knowledge or idea (or thought) of a ship is neither bulky nor heavy itself. What happens in perception is simply this: the excitation from the object, when it reaches the perceptive centres of the brain (through the sense organs and the nerves of sensation connected with them), merely gives a knock, when a corresponding idea is roused from a state of dormancy in the Soul, and

comes into the limelight of consciousness. It lapses again into the state of torpor as soon as the *stimulus* is withdrawn. You cannot create knowledge by any conceivable process; and you cannot transform into knowledge the excitation itself, which, as already stated above, is only matter or energy in a particular form.

All ideas lie dormant in the soul-nature. Knowledge and soul are just two words for the one and the same thing in reality. When the soul is released from the bondage of flesh its full store of knowledge is able to remain constantly in the state of manifestation. In other words, the Released Soul is Omniscient.

The Karmendriyas (motor organs) are the hands, the feet, the mouth and the like, which are well known. Connections between the Jnana and Karma Indriyas are established through perceptions in the case of man. A child perceives a thing and longs to experiment with it. His legs carry him to it; the hands lay hold on it, and the mouth then determines its value and utility from the most practically selfish point of view. A path is thus opened out in the nervous matter of the brain, through which the perception becomes associated with the action that is performed in connection with it. This is the Granthi, which is the cause of so much trouble when one turns to religion and seeks to be released from the bondage of matter and flesh. This connection, at first established with so much labour and effort, tends to become automatic with every subsequent repetition. When this has happened, response to the in-coming *stimulus* is made through well-established connections that are set in motion independently of volition. Such responses are termed reflex actions. But the ego retains the power of control over all

automatisms, and may regain it by dint of effort.

Words, too, become connected with the motor mechanisms set up in the brain by objects that they represent. They thus become capable of setting appropriate bodily re-actions by themselves. The same is the case with thought. When the word 'chocolate' is pronounced within the hearing of a person who does not understand it, there is no characteristic reaction in his organism. Let him now be told the meaning of the word, and we shall find that he reacts to the word in the same manner as he did to the thought of the sweetmeat, or the sweetmeat itself. Such paths or connections are probably made through the front portion of the brain, known as the cortex. One great advantage which results from the substitution of a word for an object is the facility of expression in thought and speech; but the connections are undesirable from the higher standpoint that seeks to set the soul free from its captivity and the domination of the flesh.

Simultaneously with the growth of associations and inter-connections of the paths in the brain great changes take place in the constitution of the will and personality at the back of the nerves. Personality is the systematized grouping of the individual likes and dislikes, ranged round the bodily self, whose affections (sentiments) they are. This means that the conviction that the body is the ego is the sole cause of the growth and the organization of the sentiments into personality. The pure soul has no likes and dislikes for the objects of the senses; hence when the Right Faith is acquired by the individual, the foundation of personality is loosened, and can never be re-established perfectly again. Right Knowledge is an ally of Right Faith, and keeps on

undermining the foundation of personality more and more every day. Right Action, or Conduct, which really consists in the withdrawing of attention from the outside world and in turning it inside on to the Kingdom of Divinity of the Soul itself, finally, one day completely overthrows the structure—personality and all—of the lower ego. This is Release in which all connections are broken off with the flesh. This is why it is taught in Jainism that Right Faith, Right Knowledge and Right Conduct, taken together but not singly, constitute the path to Salvation.

### III

The main difference between man and animal consists in respect of the power of the former to resist temptation and the appeal to appetites which the animals are not able to do. This enables man to substitute a deliberately chosen response for the automatic or reflex action. Lower animals are not able to do this; but some of the higher animals do so in a limited manner. There is a nervous Chakra (plexus) of eight petals in the 'heart' (in the spinal column in a line with the heart), which is the seat of personality and will. The 'petals' of the plexus stand for so many functions of conscious life. Five of them are intended to connect the senses and the will, the sixth is for connecting the words and thought with actual perceptions, one is for motor mechanism and one for creative imagination. Lower animals do not possess this 'Lotus of the Heart,' and live in abject slavery to the senses. The higher animals are able, to some extent, to make use of this instrument of Thought and Reflection; but man's power in this regard is very great, if he wishes to make use of it.

Whether one is able to utilize, to the



full, the advantage placed in his reach by human birth, depends upon his ability to overcome the opposition of the forces of his Karma. There are eight principal kinds of Karmas, which all arise from the union of spirit and matter. If we study our sensory-motor organism we find that the soul within it is not able to enjoy

- (1) the innate unlimited knowledge, and
- (2) unlimited perception which a pure Soul should possess.

This gives us two of the forces of Karma, namely those that obstruct knowledge, termed the Jnanavarniya, and those that obstruct perception, termed the Darshanavarniya. The embodied soul is also lacking in respect of the natural energy which is simply irresistible in the case of the Perfect Soul. We thus have a third obstructing force, named Antaraya (literally, that which intervenes or interferes). The fourth great obstructive force is that which prevents the acquisition of Right Faith, and which, after its acquisition, intervenes to tarnish and sully conduct. This is known as Mohaniya, that is, delusion, since through the delusions of prejudice and the senses we are unable to acquire or live up to Right Faith.

The above are the obstructive forces of Karma which are of four kinds. In addition to these we have four other classes of Karmas, which are bound up in the flesh. These are the forces which (1) regulate the experiences of pleasure and pain, (2) organize the body and the bodily limbs, (3) determine the longevity of the body, and (4) fix the status, that is to say, descent, lineage, etc., of the soul. All the above forces are the effect of the union of soul and matter, since a pure Soul is absolutely rid of them, and matter is devoid of them.

Their sub-divisions are many, but it is not necessary to enumerate them.

These forces of Karma have to be destroyed before Release or Nirvana can be attained; but they are easily got rid of by means of Right Conduct in conjunction with Faith and Knowledge of the right sort, as already shown.

The effect of Right Conduct is the stoppage of the influx of matter into the soul, and when this is effected the matter already in union with the ego can be easily got rid of with Self-contemplation.

Pure Self-contemplation (Yoga Samadhi) signifies the dwelling of the mind in itself continuously, when the Soul has ceased to look out for pleasure on to the world, through the senses. It is difficult to attain except as the culmination of the highest kind of self-denying asceticism. In Samadhi, or rather the attainment of it, stress is not laid so much on posture, breathing and the like, as on the purification of the heart from the dirty agitations of sensuality, and the controlling of the appetites. Everything of the world has to be given up, hearth, home, wealth, relations, clothes—even the loin cloth. If a single link (Granthi) remains to connect the mind with the outer world, the turning of attention inwards is not complete, and salvation is also not possible then.

#### IV

The Jaina doctrine is known as the Syadvada Siddhanta, because it bears reference to the Sapta-bhangi form of predication. Unwary metaphysicians, who ignore this reference, generally come to grief when studying the soul-nature. They proceed from just one point of view, and deliberately turn down all others, howsoever natural and

forcible. In Jainism the advice of the Teachers is that you should study the soul from all the natural standpoints, and then sum up the results of the investigation, without omitting or ignoring any point of view. Jainism is called the Doctrine of Anekantavad (many-sidedness or relativity) for this reason.

Sometimes seeming contradictions are encountered in this method, and many an easy-going thinker is turned away from Truth, because of them. The advice of Jainism to all such people is to insert the word 'Syat' (signifying from one point of view) before all contradictory statements, in the summing of conclusions, and the trouble would be ended. For instance, the statement 'S is P,' may at first sight seem to clash with the statement 'S is not P'; but if the two are made from two different standpoints, they may both be correct, and reconcilable. If S in the above sentence stand for the soul, and

P for perishability, it is true to say of the embodied soul, that is to say, of a particular man, that he is dead (perishable); but at the same time it is also absolutely true that the real man, the Soul, in its real nature, is unperishing. Thus S is P and also not P. The question is really one of standpoints. If both the statements proceed from the one and the same standpoint, then one of them must be necessarily false; but not so if they proceed from two different standpoints, as in the above instance. There are seven kinds of statements which appear to be contradictory, but are reconcilable to one another. The chart of the Sapta-bhangi (seven-limbed) predication marks the limits within which the seeming contradiction is no real discrepancy. This chart is necessary when studying a perfect Metaphysical System like the Jaina Siddhanta, which describes things from many standpoints; and there is great danger of being lost without its aid.

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## RAJA RAMMOHAN ROY AND RE-AWAKENING OF MODERN INDIA

BY SWAMI ADYANANDA

In the midst of the various cross-currents of thoughts and exciting events in India to-day, the greatest need is co-ordination of the different ancient forces of the national life on the one hand and assimilation of the new ideas on the other. Modern India can no longer be an isolated unit detached from all world currents. She has to be a figure in the modern world and play her role. However proud we may be of India's achievements in the different phases of life in the past, we cannot ignore the

need of tremendous reforms, for the healthy growth of our national life. But then, every nation has a definite scheme of things, a general philosophy and outlook on life, which lie dormant in the national consciousness during the period of decadence. Hence the need of a national basis in an era of reform.

The great men of a nation are the centres of reconciliation between the old and the new. By their inspiration and initiative the leaders awaken the nation to self-consciousness and great

changes follow. The great Raja Rammohan Roy whose death centenary we are celebrating here to-day,\* was one of our great national heroes, who, during the dark hours of confusion, superstition and consequent degeneration, showed a way of progress and freedom with great courage and conviction despite many obstacles and oppositions. His great personality, deep scholarship, and creative genius and above all his indomitable will were instrumental in inaugurating the first chapter of reformation in the country when the life current of our dear motherland was at its lowest ebb. India, owing to the various chaotic conditions, was in a state of great national depression at the end of the eighteenth century and was faced with many problems which required the able guidance of a powerful personality.

Raja Rammohan Roy with his far-sighted vision and great intellectual genius handled almost all the problems of the time. Armed with reason and sense of justice he fought untiringly against the meaningless rigidity of customs and conventions and thereby tried to revive the lost vitality, vigour and health of the nation.

From a study of the Raja's life and works it can be seen that he was a great believer in the Monotheism of the Upanishads though influenced by his study of the Islamic Literature. He insisted on the Upasana (worship) of one formless (Nirakara) Universal Being (Brahman). He rejected what is commonly known as polytheism of Hinduism. While believing in monotheism he held that scriptural authority had to be tested in the light of individual reason. The Raja, by his studies in original of the Islamic, Christian and other scriptures, developed his mono-

theistic faith in Universalism and thereby tried to bring about national unity and a harmony among different faiths. He conceived the idea of a universal religion. We all feel to-day the need of a harmony amongst the diverse faiths of the world and are thinking of a universal religion. We have all experienced in recent years how the conflict of religious ideals has created so much bad blood in society in our country. We however sometimes speak glibly of religious toleration and the synthesis of religions.

How can we harmonize the diverse conflicting creeds and faiths, from the simple fetishism and the rude beliefs of the ignorant and the dogmas of the different historical and ethnic groups to the supreme knowledge of the Jnani? The subject requires a detailed treatment and lengthy discourse. However, to be brief, I may say that to arrive at a synthesis of religions we must consider some essential factors. We must realize that religion is not a mere intellectual assent to any sacred scripture or to any theological dogma but is essentially a spiritual experience. It will have to be studied on psychological and ontological basis as an organic whole in relation to universal truths of life and existence. Since religion is spiritual experience and response of the human personality to one fundamental Reality in different ways, a synthesis of religions must have within itself spiritual ideals—sometimes apparently contradictory—suited to the inclinations of different groups of men in society. It is needless for me to say that a synthesis of religions cannot be the result of a mere eclectic process. It is, however, a happy sign that this important question is agitating the minds of many leaders.

It is not possible for me to enter here into a discussion about the different

\* 29th December, 1933.

solutions which the Raja suggested for the advancement of our country, but I think it may not be out of place to attempt to compare very briefly the Raja's movement with the later movement which our great leader Swami Vivekananda inaugurated towards the end of the last century. Both the movements are mainly based on the philosophy and gospel of the Upanishads and stand for the unification of diverse creeds, sects and castes of the country under the banner of a universal philosophy. Swami Vivekananda also gave us a universal philosophy and religion based on Vedanta, preached synthesis of different faiths for which he received the inspiration from his great Master and wanted 'root and branch reform' in the country. His presentation was however different and his approach towards national consolidation was more fundamental.

It is difficult to say whether the Swami's exposition is re-interpretation of any particular classical school, whether monistic, monotheistic or otherwise. Speculations, characteristic of academic philosophers, were absent in his teachings, because he strongly held the view that Vedantic truths were records of spiritual experience rather than mere intellectual ratiocinations, and the different apparently contradictory views found in those great books, the Upanishads, are nothing but different readings of the Absolute at different psychological stages of man's spiritual evolution during his search for the solution of the mysteries of existence. So the Swami did not put forward exclusively the claim of any particular system of philosophy as the only true meaning of Reality.

Thus the views of different schools of thought were blended into a complex harmony by him. Though he traced the foundation of the universe to One

Eternal Self, he was not a mere Maya-vadin. He accepted Tantrik Saktivada and Vaishnava and Saiva Theism too. The result of this synthetic approach was that the Swami accepted all and rejected none. He pointed out to us that 'Reality' cannot be shut up in a single formula.

Realizing the Divine immanence, he gave us the message of our Divine heritage and inspired us towards progress in all directions by manifesting our divinity. In India, we long forgot the message of freedom, which the early seers of the Upanishads had given us centuries ago. Weakness overpowered us and expansion of life stopped. Instead of gaining strength we were trying to defend ourselves by narrowing our vision and making artificial divisions. On the one hand a shadow of distrust was moving a section of the society, and it began to question the wisdom of our ancient Acharyas; on the other hand many were busy only with the non-essentials instead of getting at the root of things.

Both the movements have tried to awaken the nation to self-confidence, each according to its own light and revelation. I have put only the main ideas of the two movements. Diversities of views are bound to exist because variety and not uniformity, is the law of Creation. But we can certainly find points of contact when we stand on the common platform of Service of Humanity. Raja Rammohan Roy was a pioneer in modern times to inaugurate a movement of 'Service' for the country and humanity. Swami Vivekananda by his message also inspired us to the Service of the 'Narayana in Man,' and thereby reminded us of the subjective aspect of Social Service.

We may try to support social service, cosmopolitanism, collectivism, or any other altruistic movement on moral,

intellectual or pragmatic grounds, but unless we feel the fundamental spiritual unity of all beings, human problems are hard to be solved. Man may conquer his environments, but unless he outgrows his lower nature, harmony will remain only a pious dream of a few philosophers.

Service of humanity should therefore be inspired by the spiritual idealism of sacrificing the ego at the altar of an all-embracing Divinity. In reading the idealistic aspect of our civilization I find that this thought has coloured all our social activities. Though it may appear paradoxical, the much abused 'Caste System' had also at its background such attempts of spiritualization of the social organism.

Whatever may be our particular views, let us take this great occasion as an opportunity of expressing our mutual fellowship in our own common march towards Light and Progress. Let us hope and pray that this august assembly in memory of one of the great men of the modern times, may herald the end of all bigotry, narrowness, fanaticism, sectarianism and racial animosity and selfishness, which are shaking the very foundations of civilization.

May peace and harmony reign supreme everywhere.

Om Tat Sat.

Santih, Santih, Santih.

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## WHAT WE NEED MOST

BY A NATIONAL WORKER

The most important thing that every work of construction requires is the proper grouping of workers. Slavery for centuries has taken away from us whatever capacity we had for organization. Leaving aside the distant past, if we come to more recent times, we find this lack of organizing capacity at the root of all our failures. Since the Bengal partition day we have attempted many things and our sacrifice and sufferings have been very great. But of all the organizations—educational, industrial and political—one or two have survived, and even these have not any constructive work worth the name to their credit. What accounts for this poor result is that we have not learnt how to organize.

India has produced great individuals but not great associations. And the works put forth by individuals, however great, can never compete with the works of associations. In the West small capitals join together, start big business concerns and drain away money from all quarters of the earth to their own countries; mediocre scholars start literary associations, labour together and produce big volumes of excellent quality. Cultivators, masons, smiths, dockyard men, factory men,—all have their unions and associations. Let any idea strike anyone; he or she speaks of it to his or her friends, and at once an association is formed and work started with the nicety and precision of a machine; and it gains

ground as years roll on. It is so very natural to them that it costs nothing, as it were.

Two forces tend to combine human individuals—mutual love and common danger. The first we have not. We have not learnt to love the people of our own provinces, not to talk of inter-provincial love. Divided amongst ourselves in caste and community, in faith and fraternity, we do not find any single ideal to love and work for, which may bind us together in spite of the differences. The ancient love for one's caste fellows too has been discarded as a piece of mediæval superstition. The little training at corporate life that we used to get from our joint-family system can no longer be had. Modern India or rather the literate India of to-day has unwittingly dissociated itself from its peculiar ancient corporations, little thinking how wonderfully they could serve modern purposes, how easily and naturally could they be converted into nuclei of many useful activities. We have thus lost our love for the ancient institutions, and we have not been able to build up anything new as their worthy substitutes which may bind us together by a tie of common love for our country and its culture.

Common danger we surely have—the danger of total annihilation. We have come down to the lowest rung of poverty and ignorance. Floods, famines and epidemics have become normal phenomena in India. Unthinking people have reconciled themselves to their hard lot—they know that they are born to suffer and die; thinking people fret and fume but are conscious of their utter helplessness. Students devote some 16 to 20 years in schools and colleges, and when they come out, they find to their utter bewilderment that they are worse equipped for the struggle for existence than a common

labourer. Guardians are too poor to help them; the government is either indifferent or unable to create fields for them; there are no big farms or factories where they can enter and eke out an existence. What can the students hope for in a country where agriculture is in primitive condition, where there is no industry, no trade, no commerce worth the name or they are all in the hands of foreigners? A dire poverty has levelled down all distinctions within the people. If such circumstances do not drive us to combine, do not make us love and help one another, we do not know if ever anything will.

Circumstances are indeed depressing to the extreme; hopelessness can go no further. But it is such circumstances that are most favourable for the growth of organizations. The pride and *hauteur* of caste is gradually going away. The rigidity of social rites and customs is giving place to a healthy pliancy where purity and altruism alone count. The evils of the caste system are slowly but surely disappearing; the pride of birth is yielding place to personal worth. Brahmins and Kshatriyas do no longer look small in honouring, helping and serving the low caste people. Nay, the ordinary Panchamas are no longer Panchamas but Harijans, *i.e.* the Lord's own people. The Sudra ideal of service has been sublimated to not only the national ideal of India but to the ideal of the age. People no longer find any contradiction between the Brahmana ideal of acquiring knowledge and the Sudra ideal of service; the one is seen as the counterpart of the other, the fulfilment of the other. This ideal of service is gradually possessing the people. Many try to follow it individually, but to have the maximum result people should do it corporately. This ideal, the past failures, the present circumstances, and

the determination of the people to live—all tend to one direction, *viz.* the necessity of having organization. It is the only demand, the crying need of the country—to form organizations in every field of thought and activity. And of all associations, the most needed are those of industry and agriculture, for a starving nation wants food first.

India must learn patiently and carefully how to organize. For that people must give up many undesirable national habits, the result of centuries of slavery and suppression. The false pride of superiority as well as diffidence in one's real capacity, jealousy, depreciation of one's own fellows as well as exaggerated praise of foreigners, fawning upon the strong and the rich and bullying the weak and the poor—all these must go. This is the first condition. We must also acquire certain positive qualities. The spirit of obedience is the first thing we are to learn. Unfortunately this is just the quality which many modern writers, specially novelists and story-writers, mostly cavil. According to them, young men and women are not worth their names if they cannot show to their credit flagrant cases of disobedience to authorities. In fact they have made youth and disobedience almost synonymous. We understand what they mean. But those who want to build up a nation must study psychology very deeply. The result of such irresponsible preaching of disobedience is sadly manifest in our co-operative activities. We combine for a time only, and then quarrel and split up. Directions from superiors we are unwilling to follow; they wound our pride. We demand such godly qualities from our superiors that it is impossible for ordinary mortals to have. Nothing short of a perfect man can be our head or leader in any field of activity. But other nations go with-

out such perfect men and progress socially, economically and politically. They do not judge their leaders by an absolute standard. Nor is it a fact that their leaders do not err. They know all these and yet they follow, and the result is that they are crowned with success. In the scheme of nature there is enough scope for errors and mistakes. The graph of progress is not a straight line but a line with many curves. Those who stick to their leaders not only patiently but joyfully, are always rewarded with success. To get joy in work, to wait patiently for the result and to obey implicitly those who have been placed above us without paying any attention to their worth, are the qualities that we must acquire with a religious devotion.

These qualities every one of us must possess, if we want national progress. But no amount of preaching or study can give us these. If they are to be acquired they must be practised in our everyday life—in schools and colleges, in clubs and playgrounds, in firms and factories, in every walk of life. And the best time for their acquisition is childhood. That educational institution is the best of its kind which can provide for a large number of societies and associations to be run by the boys themselves. Organized activities of childhood are the best and perhaps the only real teachers of those qualities which are essential in building up a nation. If children are allowed to grow up without this necessary training, then it is almost impossible for them to acquire them in later life, for with growing years pliancy goes and a stiffness, a false pride, take its place. To subordinate one's own will to that of another is really a very hard training. This training we must have, if we are to live and grow up as a nation. Those who have not got it already must

undergo this training in spite of all its bitterness. To expect to build up a nation without the proper training for organization is utter foolishness.

Now, who are to give this training? Of course, our own people. But who are the persons fit to take up this great task? Our political leaders are too busy; and most of them lack the expert knowledge and experience in different fields of activity, social, economical, cultural, etc., that demand immediate attention. Our political leaders cannot be expected to teach us how to organize trade and commerce or agriculture and factory works or to start or run a research institute of any kind. In no country are the political leaders the real builders of nations. It is no depreciation of them; they have their own field of activity. They safeguard the interests of the nation, they propagate new ideas and originate timely changes in the political machinery. These are great things. Still it is not nation-building. People want food, clothing, education, enjoyment. To none of these, political

leaders can contribute anything *directly*. For these we are to approach a totally different class of men, *viz.* those who are engaged in the production of those articles or those who have devoted their lives to education. Thus to learn organization in different fields of activity people should have training under experts in those particular spheres.

Of course teachers in schools and colleges can give a general training in organization, if they try. Unfortunately the present system of education is directed more towards examinations than towards enriching the life of students. But there is no use in quarrelling with tools. The system of education will not at once change. It is sure. It is therefore desirable that one should try to achieve as much as possible even under the present adverse circumstances. And those institutions and teachers which will direct their efforts to developing the power of organization in the students will greatly help forward the progress of the nation.

## APAROKSHANUBHUTI

BY SWAMI VIMUKTANANDA

स्वप्नदेहो यथाध्यस्तस्तथैवायं हि देहकः ।

अध्यस्तस्य कुतो जन्म जन्माभावे हि तत् कुतः ॥ ९३ ॥

यथा Just as स्वप्नदेहः the body in a dream अध्यस्तः is superimposed तथा so एव verily हि ( expletive ) अयं this देहकः the body ( अध्यस्तः is superimposed ) अध्यस्तस्य of what is superimposed जन्म birth कुतः how ( सम्भवति is possible ) जन्माभावे in absence of birth ( of the body ) तत् that ( *i. e.* Prarabdha ) कुतः where हि at all ( अस्ति is ) ?

93. Just as the body in a dream is superimposed (and therefore illusory), so is also this body.<sup>1</sup> How could there be, then, any birth of the superimposed (body), and in absence of the



birth<sup>2</sup> (of the body) where is, then, any room for that (*i.e.* *Prarabdha*) at all?

<sup>1</sup> *So is also this body. . . .* This body of the waking state is also a superimposition on the Atman and is, therefore, unreal. The ignorant only thinks this body to be more real than the body in a dream, but to a man of knowledge there exists no such distinction inasmuch as both are but the creation of the mind through ignorance.

<sup>2</sup> *In absence of the birth. . . .* *Prarabdha* is imagined as the cause of the body, but when there is no such thing as the body there is hardly any room for *Prarabdha*, as there never exists a cause of a non-existent thing such as the son of a barren woman.

उपादानं प्रपञ्चस्य मृदाण्डस्येव कथ्यते ।

अज्ञानं चैव वेदान्तैस्तस्मिन्नष्टे क्व विश्वता ॥ ६४ ॥

वेदान्तैः By the *Vedantas* भाण्डस्य of a jar मृदा earth इव like प्रपञ्चस्य of the phenomenal world उपादानं the material ( cause ) अज्ञानं ignorance च ( expletive ) एव verily कथ्यते is declared तस्मिन्नष्टे that being destroyed विश्वता the universe क्व where ( तिष्ठति subsists ) ?

94. The *Vedantas* declare<sup>1</sup> ignorance to be verily the material (cause) of the phenomenal world, just as earth is of a jar. This (ignorance) being destroyed<sup>2</sup> whereon could the universe subsist?

<sup>1</sup> *The Vedantas declare, etc. . . .* The word *Vedanta* here means the *Upanishads* which form the latter parts of the *Vedas*. The texts alluded to here are such as "Know *Maya* (ignorance) to be the *Prakriti* (*i.e.* material of the universe, *Sveta. Up.* IV. 10).

<sup>2</sup> *This ignorance being destroyed, etc. . . .* The cause being completely destroyed the effect must cease to exist. An earthen pot cannot exist when earth is taken away, a piece of cloth cannot exist when the threads are all burnt, so also the world cannot exist when the ignorance is destroyed.

यथा रज्जुं परित्यज्य सर्पं गृह्णाति वै भ्रमात् ।

तद्वत् सत्यमविज्ञाय जगत् पश्यति मूढधीः ॥ ६५ ॥

यथा Just as ( जनः a person ) भ्रमात् out of confusion रज्जुं the rope परित्यज्य leaving aside सर्पं the snake इव alone गृह्णाति perceives तद्वत् so मूढधीः an ignorant one सत्यं truth अविज्ञाय without knowing जगत् the phenomenal world पश्यति sees.

95. Just as a person out of confusion perceives only the snake leaving aside the rope, so does an ignorant one see only the phenomenal world without knowing the truth.

रज्जुरूपे परिज्ञाते सर्पखण्डं न तिष्ठति ।

अधिष्ठाने तथा ज्ञाते प्रपञ्चः शून्यतां गतः ॥ ६६ ॥

रज्जुरूपे परिज्ञाते The real nature of the rope being known सर्पखण्डं the appearance of the snake न not तिष्ठति remains तथा so अधिष्ठाने ज्ञाते the substratum ( the reality behind ) being known प्रपञ्चः the phenomenal world शून्यतां गतः becomes extinct.

96. The real nature of the rope being known the appearance of the snake no longer persists, so the substratum being known<sup>1</sup> the phenomenal world disappears completely.

<sup>1</sup> *The substratum being known, etc. . . .* This illusory world has Brahman as its substratum which is hidden from one's view on account of ignorance. But when one realizes this Brahman by removing ignorance, one is no more deluded into seeing the

phenomenal world which, like all other illusory things, vanishes completely before the knowledge of the truth.

देहस्यापि प्रपञ्चत्वात् प्रारब्धावस्थितिः कुतः ।

अज्ञानिजनबोधार्थं प्रारब्धं वक्ति वै श्रुतिः ॥ ६७ ॥

देहस्य Of the body अपि also प्रपञ्चत्वात् being within the phenomenal world प्रारब्धावस्थितिः the existence of *Prarabdha* कुतः how ( वक्ति is ) श्रुतिः the *Sruti* अज्ञानिजनबोधार्थं for the understanding of the ignorant वै only प्रारब्धं *Prarabdha* वक्ति speaks.

97. The body also being within the phenomenal world (and therefore unreal), how could, then, *Prarabdha* exist? It is, therefore, for the understanding of the ignorant<sup>1</sup> alone that the *Sruti* speaks of *Prarabdha*.

<sup>1</sup> For the understanding of the ignorant. . . . Those who do not know the highest truth argue that if ignorance is destroyed with all its effects by Knowledge, how does the body of a *Jnani* live, and how is it possible for him to behave like ordinary mortals? They, however, do not see the point that it is they who, being still in ignorance, see the body of a *Jnani* and speak of him as behaving this way or that, whereas the *Jnani* himself never sees the body at all as he is ever established in the Atman. It is, therefore, to convince those less competent persons who, being unable to see the truth face to face, harbour such doubts, that the *Sruti* has brought in *Prarabdha* as a tentative explanation for the so-called behaviour of a *Jnani*.

क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ।

बहुत्वं तन्निषेधार्थं श्रुत्या गीतं च यत् स्फुटम् ॥ ६८ ॥

तस्मिन् परावरे दृष्टे That which is both the higher and the lower being realized चास्य his कर्माणि all actions च and क्षीयन्ते are destroyed ( इति thus ) श्रुत्या by the *Sruti* यत् which बहुत्वं the use of plural number स्फुटं clearly गीतं is declared तत् that ( i. e. *Prarabdha* ) च also निषेधार्थं for the negation.

98. "And all the *Karmas*<sup>1</sup> of a man perish when he realizes that (i.e. Atman) which is both the higher and the lower." Thus here the clear use of the plural<sup>2</sup> (*Karmas*), by the *Sruti* is to negate *Prarabdha* as well.

<sup>1</sup> "And all the *Karmas*, etc." . . . . The *Sruti* text runs as follows: "The knot of the heart breaks, all doubts vanish and all his *Karmas* perish when a person realizes that which is both the higher and the lower" (*Mand. Up. II. 2. viii*).

<sup>2</sup> Thus here the plural, etc. . . . The *Sruti* by using the term *Karmas* (all actions) has very clearly declared that not only *Samchita* and *Kriyamana Karmas* but also *Prarabdha Karma* is destroyed by knowledge. The Gita also declares, "O Arjuna, the fire of knowledge reduces into ashes all *Karmas*" (IV. 38). Moreover, it also stands to reason that *Prarabdha*, an effect of ignorance, must cease to exist when the latter is destroyed by knowledge, as no effect can possibly survive the destruction of its cause.

## NOTES AND COMMENTS

### IN THIS NUMBER

*The Master Speaks* is translated from the popular Bengali book, *Sri Ramakrishna Kathamrita*. The third section of the present chapter will be published next month. . . . There is much controversy and discussion about the relation between the East and the West. Altogether there are three positions: That the East is different from the West; that the East is inferior to the West; and that the East is superior to the West. A student of Economics as Prof. Sarkar is, leaving aside all traditional ideas he approaches the problem from a matter-of-fact, prosaic standpoint. . . . Professor Ramesh Chandra Mazumdar holds the chair of History in the University of Dacca. He has several authoritative works on history to his credit. Some time back he brought out an important book, *Ancient Indian Colonies in the Far East, Vol. I—Champa*. The present article will form a part of his forthcoming book, *Ancient Indian Colonies in the Far East, Vol. II—Subarnabhumii or Malayasia*. It may be interesting to know that Prof. Mazumdar visited the Far East some years ago. . . . Dr. Cousins is an old contributor to the *Prabuddha Bharata*. He discusses the vexed problem of Science vs. Religion from a new standpoint. . . . C. R. Jain is a leader of the Jain community and a writer of several books on Jainism. He represented Jainism at the World's Fellowship of Faith, held last year in Chicago. . . . Swami Adyananda is a monk of the Ramakrishna Order. *Raja Rammohan Roy and Re-awakening of Modern India* was an address given at the Rammohan Roy Centenary meeting in Calcutta. . . . *What We need most*

is from a person who thinks deeply of the present needs of our country.

### RAMMOHAN ROY AND INDIA'S UNITY

India's vision has been to find unity in diversity. Indian religion is broad enough to see the elements of truth in other religions too. So the history of India has not been darkened by the persecution of people belonging to foreign lands and professing faiths other than what were originated in India. On the contrary, India has offered hospitality to all people who have sought shelter from her. It was in this way that many people coming from foreign lands were assimilated into Indian life. And the need for that is now as great as ever.

While opening the Rammohan Roy Centenary celebration in Calcutta, Dr. Rabindranath Tagore said: "The Mussalman has come, and the Christian has come, and if we cannot unite them all, through the endeavour of our history, then where is there the proof of our endeavours? If India does not possess the life to assimilate them, if our true nature be to keep them outside, by ossifying into cold hard blocks of stone, then who shall bear the deadly burden of that heaped up mass of unconnected non-relatedness?"

To quote him again, "Rammohan Roy saw the vision of India united not merely because of political necessity, but for the sake of unity of religion, which lies deep in the heart of every man. He, therefore, sent his call to one and all, and invited them to travel on a path on which Mussalman, Christian and Hindu could together travel towards the same goal."

How we wish that the Centenary of Rammohan which has been recently celebrated all over India may give a fresh impetus to different communities in the country to form a united body.

### DREAD OF IDOLATRY

Vilifying Hindus for 'idolatry' has become the stock-in-trade of many Christian missionaries. Following their examples some of our own people also have now and then indulged in irresponsible attacks against image worship, and, consequently, alienated themselves from the Hindu fold. If some persons are found to be positively on the wrong path, men having a love for humanity may try to bring them round. But if persons who are supposed to be wrong are not really on the wrong path, or if it is but problematic whether they are wrong or not, whom should we pity more—they or those who go to correct them being possessed by a fanatical zeal for reforming others? Here we need not discuss the merits and demerits of image worship, but this only may be said that India has seen innumerable saints who believed in and practised image worship, and realized Truth through the help of that. If also we judge the life of those who worship images and that of those who do not, we find that the former does not at all compare unfavourably with the latter. And these facts ought to deter one from passing uncalled-for remarks against image worship.

The *Modern Review* in the December issue feels sorry that Mahatma Gandhi's "advocacy of temple-entry for the 'Harijans' indirectly confirms them in the idolatry," for its own "ideal and aspiration is the worship of the Supreme Being in spirit and in truth." Everybody is enamoured of his own ideal and to stick to one's ideal is no doubt good. But it requires only a man of broad out-

look and liberal mind to judge another's ideal from the standpoint of the person concerned and appreciate that. According to the *Modern Review*, Mahatma Gandhi's advocacy of temple-entry contradicts his life, because he once wrote in *Young India*, "An idol does not excite any feeling of veneration in me" (which by the way does not prove that image worship has no value). But the difficulty is, Mahatma Gandhi thinks that "idol worship is part of human nature." In any case the *Modern Review* humbly hopes that Gandhi's followers instead of following "human nature" should be such that "an idol [will] not excite any feeling of veneration in [them] . . ." One may think it strange that 'idols' excite a feeling of veneration in some human hearts, but idols, though seemingly inert, can certainly arouse some feelings—good or bad. Some persons, when they see images of gods and goddesses, bow down before them with a feeling of love and reverence, whereas others get upset and excited at their very sight. If some persons think that through image worship they can better their life, and if in this belief they get the support of the scriptures, tradition and living examples, why should one be intolerant and eager to dissuade them from that path?

In this connection the same journal says, "One reason why Ramakrishna, Vivekananda and Gandhi have numerous followers is that the two former worshipped and supported the worship of idols, and the latter, though not positively enjoining idol worship, does not disbelieve in it." It is a strange discovery and requires no comment.

In its preaching against image worship, the *Modern Review* indirectly tries to get the support of Sri Ramakrishna. It says, "As regards Ramakrishna we have read in two books by

two credible witnesses that he sometimes spoke against the worship of the goddess Kali." We do not believe it could be true unless his words were distorted, misinterpreted or taken out of context. The *Modern Review* thinks that "it is correct to make the general statement that the Paramahansa did not discountenance idol worship." The precise statement would be, not only he "did not discountenance idol worship," but positively gave advice to many to worship the Divine Mother. He converted Narendranath who did not first believe in image worship to Swami Vivekananda, who is accused by some of being an 'idolater.'

### THREE ADDRESSES

There is a general discontent against the present system of education. It is doubtful whether it has satisfied anybody. Boys run after the university education only to know, when they come out of their colleges, that the best part of their life has been merely wasted. That the universities do not give sufficient opportunities for the spontaneous development of the intellect of our boys is the opinion of many educationists. And that the boys who receive the modern education become alien to the culture of the land is patent to all save those who want to remain blind. This undercurrent of discontent is clearly visible in the convocation addresses delivered last December in three different universities by three illustrious sons of India, who are themselves the products of the present educational system.

Sir Sivaswamy Aiyar at the University of Lucknow examines whether the Indian universities have succeeded or failed from the cultural point of view. According to him the test of education is that the boys "should acquire the elements of liberal culture, the desire

and capacity to add to their stock of knowledge and a lively sense of their responsibilities as citizens." There are many graduates who attain to these standards, but it is doubtful "whether this can be affirmed of the average products of our universities. . . ." He deplores that the universities "set their hall-mark upon graduates who are devoid of any information or knowledge upon matters of general interest. . . . Many of the students have not acquired even the habit of consulting a dictionary. The narrow range of their intellectual interests can be judged from the quality of the books and journals they read. A university education which has failed to kindle among its undergraduates a desire for wide reading and a thirst for knowledge has so far failed of its purpose. So also should I consider the university to have failed in the discharge of its functions if it has not imbued its students with the elements of liberal culture."

Now, what is the reason of this sad state of things? It cannot be said that all boys do not care to study. As a matter of fact most of our boys give ridiculously great importance to the passing of examinations. And yet they do not get liberal education. The cause of this is explained in the address delivered by Sir P. C. Roy at the Benares Hindu University. He says: "If we begin by critically examining our methods in India, the first outrage that we find committed was in making a foreign language our vehicle of instruction. It is surprising that this principal reason for our intellectual sterility was not discovered till very recently, and it is still more surprising to find that some of the well-known educationists of the time continue to regard this relegation of the English language to an inferior position as fraught with disastrous consequences. . . . A man of

education must, in the first place, be one well up in all-round information, and he can gather it best and in the minimum of time if he does so in a language he learned to lisp in, while sucking his mother's breast—the language of his mother's breast."

Sir Tej Bahadur Sapru at the Allahabad University strongly emphasizes that the Indian universities do not give an "education which will enable us to stand the stress of modern competitive life." According to him the call of hunger is more insistent than the call of culture and the fine maxims of morality which the boys imbibe in their class-rooms are more in the nature of impediments than a help in the struggle for existence. Therefore he sounds a note of warning. He thinks that the universities will be soon faced with the question from the tax-payers whether this system of education does any good to the nation, society and to India, and asks the elders of the universities to take note of the signs of the times and to readjust before it is too late.

We think that this general dissatisfaction is a happy sign. For only from this, opinions will be formed, and consequently gradual changes will come.

#### SIR T. B. SAPRU'S CONCEPTION OF A UNIVERSITY

In his Convocation Address at the Allahabad University Sir Tej Bahadur Sapru said :

"The conception of a university as a retreat situated in sylvan surroundings away from the madding crowd where knowing and pious professors, and eager and devoted youth foregather to quench their thirst for knowledge, to contemplate and revel in the mysteries of knowledge, to discuss and rediscuss the eternal verities of life and death and to leave behind for a not too

happy posterity elaborate, if not illuminating, commentaries upon the texts of sages and Rishis, may bring comfort to the heart of the revivalist who lives in an ancient past which can never be resuscitated, or furnish a theme to the moralist who thinks that to preach morality is to live a moral life—but a distracted world like ours in the grip of an unsparing struggle for existence and torn by the conflicting and confusing cries of nationalism, economic and political, and the demands of a seductive internationalism, the centre-piece of Mr Wells' new philosophy which can live only upon the ruins of nationalism, will not easily accept this monastic conception of a university."

It is true that the pursuit of culture is a luxury so long as one has not been able to solve the bread problem of life. But if all without exception spend their whole energy to fulfil the demands of physical existence, the cultural level of a country will be very, very low. To avert that catastrophe it is necessary that some persons should be kept above the struggle for material needs. These persons living away from the tumult and bustle of city life can best serve the cultural cause of a country. And wherever such persons live, will be the centres of learning—will be universities. It was in this way that innumerable centres of learning—universities—grew in ancient India. And in consequence education received such a great impetus that the wisdom of the Indian savants in certain fields is looked upon with awe even by the most learned of modern scholars. It is true that the past cannot be called back and it will be a fond dream to expect that India will be again dotted with forest retreats, but a certain percentage of persons should be given opportunities so that they may pursue knowledge for its own sake and find joy not in material

comforts and abundance of possessions, but in new discoveries and single-minded devotion to the search of truth. This may be "a monastic conception of a university," but without ascetic devotion the cause of learning, like the cause of religion, cannot be adequately served.

### WIRELESS FOR RURAL UPLIFT

The *Associated Press* is responsible for the information "that the Government of India will probably convene a conference of representatives of the Provincial Governments to consider the methods of utilizing the wireless in connection with rural uplift programme. Some start has been made already in the Punjab, but it has been impressed that nationwide use could be made of wireless as a means of improving sanitary and other conditions in rural areas throughout India."

In some countries in the West wireless has been successfully employed for the spread of education. Illiteracy in India is awful, and even amongst the educated people many will not be found whose range of general knowledge is sufficient for all practical purposes. As such, there is a great scope for spreading education through the help of radio. In fact, no time should be lost in employing wireless to educational purposes.

### CLASH OF IDEALS

Mr. A. H. Mackenzie, the present Director of Public Instruction, U.P., has long been connected with educa-

tion in India. He is soon to retire from services. Some time back in an address at Lucknow he gave out some of his experiences in regard to female education in India. According to him, there was a time within his experience, when people would not care to send their girls to schools for education. But things have now greatly changed. At least the educated people are nowadays as eager for the education of their boys as for that of their girls. And with the spread of education outlook of women has changed. Mr. Mackenzie says, "Here in India, as in the West, the great movements for the emancipation of women are being led by women." But the education that induces the Indian woman to follow foreign ideals and root them out from national culture will do them more harm than good. So the lecturer sounds a note of warning. "Western education is an excellent thing for Indian girls," says Mr. Mackenzie. "It disciplines their minds, it enlarges their horizon and it inspires them with new ideals. But it will be a curse, not a blessing, if it makes them mere copies of girls in the West. Every nation has its own characteristic. The character of Indian women is told in many a story of devotion and fortitude. . . . Our Western system of education tends to develop more active virtues. But see to it that these do not drive out the more passive but equally admirable virtues that make up the ideals of Indian womanhood. . . ."

## REVIEWS AND NOTICES

CHRISTIANITY IN A CHANGING INDIA. By Clifford Manshardt, Ph.D., D.D. Y. M. C. A. Publishing House, 5 Russell Street, Calcutta. 248 pp. Price Clo. Rs. 3/-; Pap. Rs. 2/-.

It is quite refreshing to come across such a hook. If what the author has written in this hook be the opinion of at least a section of the Indian Christians and of the Foreign Missions in India, we welcome them all. What stood between India and that great personality which incarnated as Christ was the extremely narrow and pugnacious attitude of the missionaries who used to come to this country to preach his gospel but succeeded only in alienating the feeling of the people from themselves and their worthy cause. They came more with the pride of the conquering white race than with the love and humility of true Christians, more as representatives of shrewd commercial peoples than as followers of one who advised them not to care for the morrow. What people demand of their religious preachers is not intellect or fine speaking nor even fine power of organization, but the true spirit of the Son of Man whom they profess to preach; and this demand is more imperative in India than anywhere else. The missionaries have no doubt succeeded in converting a large number of Indians to their fold but those who are in the know of things will not hesitate to support the author in his remarks on the matter.

But if we are to believe the author, who has justified every remark of his by authoritative quotations, there seems to have come about a happy change in the attitude, method and ideal of the missionaries. And it is very encouraging to note that the Indian Christians are sharing in, and in some cases demanding, this change. The change in their attitude is indicated by the following passage quoted from this book. "Our attitude toward other civilizations is not one of assumed superiority, but of sharing and co-operation—an open-minded and hearty appreciation of them and an eager welcoming of all the riches of truth and beauty they may bring to our total human heritage. At the same time, and by the same token, we feel that we have in our experience with

Christ and His teachings something which, when our ancestors were remote barbarians, an older civilization sent to us to our blessing and which we, in turn, are under manifest obligation to share with all the world" (p. 13). We feel the breath of Christ in the passage.

Yes, they want to co-operate. But how? "As a Christian the co-operator will offer freely to others, the treasures that he may find in Christianity. But in offering his treasure, the motive of the co-operator is wholly unselfish. *He demands no formal acceptance of his religion in return. He is not interested in religious labels, but in reality. . . . His concern is not primarily in building up a Christian community, but in establishing the Kingdom of God, in its truest sense*" (Italics ours. P. 29). He, who can speak in this strain and act accordingly, has understood what religion really means. Others are but traders in religion, or should we say, frauds.

What then would they do? Why are they then paid for, if they would not make converts? They want to engage themselves in true Christian service. These services are: "(1) Proclaiming the Christian message by preaching, friendship and helpful service at any point of need. (2) Religious education both for Christians and non-Christians. (3) Village schools, with the emphasis on moral life. (4) The ministry of healing. (5) Economic and social relief. (6) Play and recreation. (7) Help for home-makers. (8) Mass education. (9) Rural organization, *i.e.*, the attempt to correlate the agencies and forces that may be used in the development of rural India. (10) The training of leaders (p. 103). As regards his views on education the author is one with Mahatma Gandhi both in the latter's "searching criticisms" of the present system of education and in his recommendations of the future system (pp. 140-43); he also shares the opinion of the Fraser Commission that institutions should be modelled "somewhat after the Hampton-Tuskegee pattern in America" (p. 145). He quotes the Lindsay Commission's analysis of the present position of missionary colleges in India thus: "The Christian colleges as



they stand are not only teachers of Christianity, they are teachers of characteristic British and American culture. Both Britain and America have much to give to Modern India, but only on condition that Modern India is free to take from Britain and America what she needs, and use it for her own purposes. She is not likely to submit to cultural domination" (pp. 154-55). As regards religious education the author is one with Miss Van Doren in the adoption of Indian methods. She says, "Certain accompaniments of Hindu devotion have real value, and may be used indoors and out to produce an atmosphere of worship familiar to the Indian child. . . . Among these worship customs is the use of flowers, so essential to the Indian temple service. . . . Another attractive Hindu tradition is the use of lights. . . . Indian posture in prayer should also be encouraged. . . . The *namaskar*—the hands placed palm to palm and lifted—is a posture so suggestive of worship that it can be almost universally employed" (p. 175).

The book is as informative as thought-provoking and the spirit in which it is written is praiseworthy and truly Christian. We recommend the book to Christians and non-Christians both. But we must add one thing. The memory of the uncalled-for abuses that the too narrow and bigoted Christian missionaries have been heaping on our religion, culture and civilization for more than a century is not to be removed by paper plans and ideals. India wants to see Christian virtues materialized in work and character. India loves and adores Christ, but something stands in between and prevents her from doing so. Let the missionaries search out what it is.

**THE RELIGION AND PHILOSOPHY OF THE GITA.** By Swami Sharvananda. *The Ramakrishna Ashrama, New Delhi.* 166 pp. Price Rs. 1-4-0.

Among the sacred books of the Hindus, the place of the Gita, is very high, coming next only to the Vedas, though more popular and practical than the latter. It has already occupied a very honourable position in the world literature. As such the more does the world hear of its wisdom, the better for it.

The present volume, we are told, is a compilation from the stenographic report of a series of discourses given by the Swami

in Simla. In course of seven such discourses the author has beautifully brought out the value and significance of the book and has presented it in a way which will not only be attractive to modern minds but will do immense good to them by removing many of their materialistic and agnostic tendencies. The author's acquaintance with the findings of Experimental Psychology as also with the up-to-date scientific theories has enabled him to throw new lights on the ancient lore. Truths are truths for all times; but they assume new forms, as men learn to view them from new angles of vision. Those that are known as new problems and demand new solutions are in reality nothing but old problems in modern garbs. And this necessitates new interpretations which are again nothing but the old ones stated in modern terminology. The Swami, too, dealing with modern minds has to depart in a few minor places from the orthodox view; and we are glad that he has done so, keeping always true to the central theme.

The author has shone best when dealing with the sections on Karma, Yajna, incarnation of God, Varna, the pragmatic value of God-realization, higher and lower Prakritis, philosophy of superimposition, universal form of God, psychology of the soul, etc. These are really illuminating. He has avoided pedantry, and, what is still worse in philosophical hooks, poetry. This has added a special value to the book.

The treatment of the 18th Chapter of the Gita is, however, too short. The author's exposition of Yajna, Varna, etc., inspired us with the hope that we would be treated with a synthetic view of the Hindu socio-religious order as laid down by Sri Krishna. He has not disappointed us altogether: "Duty as a means to Salvation," and "Duty and Democracy" give us an inkling of it; but we expected much more than that.

Both the printing and the get-up are excellent. The price too is moderate. A few printing mistakes have crept in, which, we hope, will be corrected in the second edition.

(1) SRI RAMAKRISHNA. By E. F. Malcolm-Smith, M.A., Ph.D. *V. Sundra Iyer and Sons, Trichur.* 140 pp. Price As. 14.

(2) VIVEKANANDA. By E. F. Malcolm-Smith, M.A., Ph.D. *V. Sundra Iyer and Sons, Trichur.* 150 pp. Price As. 14.

These two companion volumes from the facile pen of the author, already known to

many as the English translator of Mon. Romain Rolland's two books of the same names, have ably supplied a long-felt want of the juvenile readers. Two such handy volumes written in an easy attractive style, without omitting any important phase of the lives, faithfully bringing out their beauty and grace and keeping carefully away from high and abstruse philosophy were indeed a desideratum; and these two have fulfilled all the conditions. Selection of facts and anecdotes is as apt and happy as the touches are true and beautiful. Biographers of such lives must have a happy blending of the head and the heart; otherwise a one-sided presentation would not only mar their beauty but would mislead many aspirants after truth. Too much emotion is as prejudicial to the task as dry-as-dust intellect is incompetent for it. The author possesses these two qualities very evenly; and this has enabled her to do justice to the lives. But unfortunately the get-up and the extremely careless printing of the books have taken away much of their attraction. Both the volumes bristle with printing mistakes, which are too numerous to be mentioned; the very second line of *Vivekananda* contains a sad mistake; it gives the date of meeting of Sri Ramakrishna and Vivekananda as 1,080 which is evidently 1,880 or more accurately 1,881. We hope, the publishers will try to make the books free from errors in the next edition.

**GOPAL KRISHNA GOKHALE (HIS LIFE AND SPEECHES).** By John S. Hoyland, M.A. *Y. M. C. A. Publishing House, 5 Russell Street, Calcutta. 198 pp. Price Rs. 1-8.*

This book forms a volume of the *Builders of Modern India Series*. Any biography of a versatile genius like Gokhale is bound to be interesting. "Gokhale the mathematician, the professor, the economist, the administrator and the statesman" was indeed a fine specimen of the Marhatta intellect. His penetrating intellect, gigantic memory, well-thought-out speeches duly attested by facts and figures, were all

admired, if not dreaded, by Lord Curzon. His patriotic fervour and moderate political demands coupled with his wise knack of representing matters made his works in South Africa and England greatly successful and won over Mr. Morley to his views.

The value of this volume lies in the fact that the author has allowed Mr. Gokhale to do most of the speaking, himself coming in either to abridge or bridge over facts. Quotations from Paranjpe, Shahani, Natarajan, Lord Ronaldshay and others are all well-chosen. Mr. Gokhale's letters "printed in this book for the first time" throw much light not only on the inner workings of this great son of India but also on the under-currents of historical evolution of India. The author has maintained his fine sense of proportion throughout the book.

**WAY TO LIVE. (POCKET HEALTH SERIES. VOL. III.)** By Sri Jogendra. *Yoga Institute, P.B. 481, Bombay. 93 pp. Price Re. 1/-.*

This brochure gives some practical hints for the preservation and improvement of health. "It shows . . . the right way to live and offers the rules and regulations, observances and restraints upon many subjects of daily interest." No right judgment can possibly be pronounced on a series by going through only one of its volumes. The author seeks to combine the Western method of hygiene with the Eastern poses of Hatha Yoga. Every movement that tries to improve the health of the country is welcome.

**IN SEARCH OF THE DIVINE OR MYSTICISM IN THE MAHARASTRA.** By C. A. Tulpule, B.A., LL.B. *Published by C. A. Tulpule, 18, Tilak Road, Poona 2. 50 pp. Price 8 As.*

This little book gives us an inkling of the four great Maharashtra mystics, viz. Tukaram, Ramdas, Vaman Pandit and Jnaneshwar. The more the life and philosophy of such saints are read, the nobler and holier becomes the human race. Better paper and typography would have ensured larger circulation of the book.

## NEWS AND REPORTS

### 'RAMLAL DADA'

It is with a heavy heart that we record the passing away of Ramlal Chattopadhyaya, popularly known as 'Ramlal Dada,' on the 15th January last at 5 in the afternoon. For some days past he had been ailing from fever, which all on a sudden proved fatal.

Ramlal Chattopadhyaya was a nephew of Sri Ramakrishna and intimately connected with his life. He came to Sri Ramakrishna at Dakshineswar while very young, and had the privilege of serving him for a long period.

Ramlal Dada became a priest to the temples at Dakshineswar after Sri Ramakrishna and lived all along there. As such many who would visit Dakshineswar could hear his reminiscences of Sri Ramakrishna and get inspiration thereby.

### HINDU MISSIONARY IN SOUTH AFRICA

Swami Adyananda sailed from Bombay on the 10th January last for South Africa, where he is going to preach Vedanta on invitation from the Transvaal Hindu Seva Samaj. Swami Adyananda joined the Ramakrishna Order in 1920 and worked in various capacities in the centres of the Mission at Dacca, Rangoon, Bangalore, Madras, Kuala Lumpur, Singapore and also at the headquarters at Belur. The Swami was the founder and president of the Ramakrishna Mission at Singapore, in which capacity he showed his great organizing ability. For the last few years he has been devoting his attention mainly to preaching work and wherever he has gone he has been able to create interest and stir up enthusiasm for the cause of religion. We hope that the Swami through his talks, discourses and lectures as well as the influence of his personality will be able to draw the attention of the Indians in South Africa—cut off from their motherland—to the deeper truths of Indian religion and culture, and also to make others who are ignorant of, or indifferent to, Indian culture and civilization, interested in them. We wish the Swami success in his new career.

### THE VIVEKANANDA SOCIETY JAMSHEDPUR

REPORT FOR THE YEAR 1932

In spite of the great economic depression the Society continued its ordinary activities

throughout the year. Its activities are mainly divided into three groups, viz. (1) Religious, (2) Educational and (3) Social and Philanthropic. The *weekly religious sittings* were held with some occasional breaks; and ten *lectures* by Pandits Bhubaneswar Kavyatirtha and Bibhutibhushan Bhagavatbhushan and Mr. C. Sundarier were delivered during the year under review. Its educational activities are limited to the conducting of libraries, reading rooms, schools and a Students' Home—all of which are free.

It runs two libraries and two reading rooms at its own premises and in the L. Town. The number of books in the main library on 31st December, 1932, was 1,324 and in the branch, 334. The total number of books issued from the main library was 2,107 and from the branch 277. The reading room of the main library contained 17 periodicals, and that of the branch 5. The Society is running two Day Schools, one in its own premises and the other in the Bhuiyadih Basti, and one night school in Mahulbera Basti. The total number of boys on the rolls was 170 and the average daily attendance 121. The Mahulbera school building needs expansion which will be taken up as soon as funds are available. The number of boys in the Students' Home was 7, of whom one appeared at the last Matriculation Examination, four were in the M. E. School and two were receiving vocational training. The Workers' Home containing 10 resident workers is a self-supporting section.

The Society is glad to note that the idea of social service has taken root in the community and many sister organizations have sprung up. Nursing patients at their homes and in the hospital, supply of fire-wood at the cremation Ghat, cremating the dead and giving occasional help to strayed and indigent strangers were some other of its activities in this line. Its co-operation with the Jamshedpur Mahila Samity is another feature of its activities. Its income during the year under review was Rs. 4,054-6-2 and its expenditure, Rs. 2,808-10-9.

### ORISSA AND MIDNAPUR FLOODS RAMAKRISHNA MISSION'S WORK

The public is aware that the flood relief work of the Ramakrishna Mission in the

Districts of Cuttack, Puri and Midnapur were being conducted from eleven centres. There being no need of any further relief in the area of the Midnapur district taken up by the Mission, the centres there were closed in December last. In the Cuttack and Puri Districts there is yet considerable distress, but three or four months later it will be much more acute. These few months the people will be able to manage somehow, but unless relief is given in the critical times that are ahead, they will die of starvation. The funds at our disposal, however, being almost depleted, we have thought it prudent to suspend the relief activities for the present in view of the approaching calamity, for with such meagre funds it was impossible to continue the work throughout. The centres in this area were accordingly closed in December. The tanks and wells, however, having been spoilt by the influx of salt water and sand, there is a great dearth of drinking water in these parts. We have therefore decided to open test work from the Chilka and Balikuda centres in the shape of digging or repairing wells, cleaning tanks, and so on, which will provide labour to some.

In the Contai Sub-division of the Midnapur District, our relief work lasted from August to the first week of December. During this period we distributed from the Balighai, Pratapdighi and Balyagobindapur centres 1649 mds. 7 srs. 13 chs. of rice and 1813 pieces of new cloth to 2152 people belonging to 96 villages, besides hut-building materials

to 211 families, enough seed grains to cultivate 70 acres of land to 250 families and 2642 mds. of bran as cattle-fodder. Owing to the outbreak of malaria and other diseases, many patients were helped with medicines and diet.

In the Tamluk Sub-division of the same District, the work was conducted from the Barabaichberia and Chaksimultalia centres from the 17th October to the 30th December, during which time 428 mds. 20 srs. of rice, 236 pieces of new cloth and some blankets, napkins and old cloth were distributed to 1361 people belonging to 69 villages. Medicines and diet were also given during the outbreak of malaria.

In the Cuttack and Puri Districts of Orissa the relief work was started in the middle of August and gradually six centres were opened, viz. at Kapileswar, Niyali, Fatepur, Chitreswari, Baliana and Balikuda. Up to December last 10,225 people belonging to 317 villages were helped with 5912 mds. 13 srs. 6 chs. of rice, 5454 pieces of new cloth and some old cloth. Here also medicines and diet were distributed to the sick suffering from malaria, dysentery, etc.

The total receipts for the above relief work up till now are Rs. 80,747-1-0, and the total expenditure Rs. 27,833-1-0. We take this opportunity of expressing our heartfelt gratitude to all those who have kindly helped us in this work.

(Sd.) SUDDHANANDA,  
Secretary, Ramakrishna Mission.  
21-1-34.

### EARTHQUAKE RELIEF IN BIHAR

The public is aware of the terrible earthquake havoc in Bihar. Whole cities are in ruins. Thousands of men, women and children are homeless and have been suddenly reduced to extreme destitution. The mortality is appalling. The Ramakrishna Mission has opened relief centres at Muzaffarpur, Motihari, Sitamarhi, Monghyr and Darbhanga giving first aid, temporary shelter, foodstuffs, cloths, blankets and medical assistance. Further details will be published in due course. Funds are urgently needed. Contributions in aid of the sufferers will be thankfully received and acknowledged at the following addresses :—

1. The President, Ramakrishna Mission, Belur Math P.O., Dt. Howrah.
2. The Manager, Advaita Ashrama, 4 Wellington Lane, Calcutta.

28. 1. 34.

(Sd.) SUDDHANANDA,  
Secretary, Ramakrishna Mission.