

PRABUDDHA BHARATA

VOL. XLI

APRIL, 1936

No. 4



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

SWAMI VIVEKANANDA IN OAKLAND, CALIFORNIA

(From, 'The Oakland Tribune')

March 8, 1900

HINDOO TELLS OF HIS FAITH

*Anxious to Find How to Stop
Going to Heaven*

Swami Vivekananda delivered a lecture last evening on the subject, “The Laws of Life and Death”. The Swami said :

“How to get rid of this birth and death—not how to go to heaven, but how one can stop going to heaven—this is the object of the search of the Hindoo.”

The Swami went on to say that nothing stands isolated—everything is a part of the never-ending procession of cause and effect. If there are higher beings than man, they also must obey the laws. Life can only spring from life, thought from thought, matter from matter. A

universe cannot be created out of matter. It has existed for ever. If human beings came into the world fresh from the hands of nature they would come without impressions; but we do not come in that way, which shows that we are not created afresh. If human souls are created out of nothing, what is to prevent them from going back into nothing? If we are to live all the time in the future, we must have lived all the time in the past.

It is the belief of the Hindoo that the soul is neither mind nor body. What is it which remains stable—which can say ‘I am I’? Not the body, for it is always changing; and not the mind, which changes more rapidly than the body, which never has the same thoughts for even a few minutes. There must be an identity which does not change—something which is to man what the banks are to the river—the banks which do not

change and without whose immobility we would not be conscious of the constantly moving stream. Behind the body, behind the mind, there must be something, *viz.*, the soul, which unifies the man. Mind is merely the fine instrument through which the soul—the master—acts on the body. In India we say a man has given up his body while you say a man gives up his ghost. The Hindoos believe that a man is a soul and has a body, while Western people believe he is a body and possesses a soul.

Death overtakes everything which is complex. The soul is a single element, not composed of anything else, and therefore it cannot die. By its very nature the soul must be immortal. Body, mind, and soul turn upon the wheel of law—none can escape. No more can we transcend the law than can the stars, than can the sun—it is all a universe of law. The law of Karma is that every action must be followed sooner or later by an effect. The Egyptian seed which was taken from the hand of a mummy after 5000 years and sprang to life when planted is the type of the never-ending influence of human acts. Action can never die without producing action. Now, if our acts can only produce their appropriate effects on this plane of existence, it follows that we must all come back to round out the circle of causes and effects. This is the doctrine of reincarnation. We are the slaves of law, the slaves of conduct, the slaves of thirst, the slaves of desire, the slaves of a thousand things. Only by escaping from life can we escape from slavery to freedom. God is the only one who is free. God and freedom are one and the same.

This evening the Swami, whose audience last night was large and attentive, will lecture on "The Reality and The Shadow".

March 9, 1900

REALITY AND THE SHADOW

Hindoo Philosopher Delivers Another Interesting Lecture

Swami Vivekananda, the Hindoo philosopher, delivered another lecture in Wendte Hall last evening. His subject was: "The Reality and The Shadow". He said:

"The soul of man is ever striving after certainty, to find something that does not change. It is never satisfied. Wealth, the gratification of ambition or of appetite are all changeable. Once these are attained man is not content. Religion is the science which teaches us whence to satisfy this longing after the unchangeable. Behind all the local colors and derivations they teach the same thing—that there is reality only in the soul of man.

"The philosophy of Vedântism teaches that there are two worlds, the external or sensory, and the internal or subjective—the thought world.

"It posits three fundamental concepts—time, space, and causation. From these is constituted Mâyâ, the essential groundwork of human thought, not the product of thought. This same conclusion was arrived at a later date by the great German philosopher Kant.

"My reality, that of nature and of God is the same, the difference is in form of manifestation. The differentiation is caused by Mâyâ. As the contour of the shore may shape the ocean into bay, strait or inlet; but when this shaping force or Mâyâ is removed the separate form disappears, the differentiation ceases, all is ocean again."

The Swami spoke of the roots of the theory of evolution to be found in the Vedântist philosophy.

"All modern religions start with the idea," continued the speaker, "that

man was once pure, he fell, and will become pure again. I don't see where they get this idea. The seat of knowledge is the soul, external circumstance simply stimulates the soul; knowledge is the power of the soul. Century after century it has been manufacturing bodies. The various forms of incarnation are merely successive chapters of the story of the life of the soul. We are constantly building our bodies. The whole universe is in a state of flux, of expansion and contraction, of change. Vedântism holds that the soul never changes in essence, but it is modified by *Mâyâ*. Nature is God limited by mind. The evolution of nature is the modification of the soul. The soul in essence is the same in all forms of being. Its expression is modified by the body. This unity of soul, this common substance of humanity, is the basis of ethics and morality. In this sense all are one, and

to hurt one's brother is to hurt one's self.

"Love is simply an expression of this infinite unity. Upon what dualistic system can you explain love? One of the European philosophers says that kissing is a survival of cannibalism, a kind of expression of 'how good you taste'. I don't believe it.

"What is it we all seek: freedom. All the effort and struggle of life is for freedom. It is the march universal of races, of worlds, and of systems.

"If we are bound who bound us? No power can bind the infinite but itself."

After the discourse an opportunity was afforded for asking questions of the speaker, who devoted half an hour to answering them.

The final lecture by the Swami will be delivered next Monday evening on "The Way of Salvation"

THE NEED OF A NEW ADJUSTMENT

BY THE EDITOR

How to reconcile the opposite tendencies of our time is a problem that has confronted every thinking man all over the world. The competent authorities of different countries deplore the modern life, its defeat and depression in the midst of the conflicting forces that are rampant in the world today. They point out the hopeless contradictions in the realms of thought and life at the present day. The spirit of unconscious make-believe and the loss of true values are prevailing in every sphere of individual and collective life. Science has no doubt made a great advance in making a synthesis of observation, but the modern accumulation of knowledge has not been able to create a synthetic

environment, on the contrary it has brought chaos and disorder by its emphasis on the analytical thinking which goes unaided by any harmonizing principle. It has been rightly observed by Prof. S. Radhakrishnan in one of his works that "we are a generation of intellectuals, keen in analysis, patient in observation, but no great art was ever made of observation and analysis. We are acutely conscious of the present disorder and are anxious to remould society to a better plan. We burn with indignation against wrong and preach ways of overcoming it. But our sufferings are only mental, torments of mind, not agonies of spirit. The true artists undergo profound experience, intense

suffering. They have no time to preach. They live and love. When they translate their experiences into words, we see in them that incalculable quality of mind, the creative passion, which is not a mere skilful arrangement of dead flowers, a work of passion and not mere cleverness." The failure of analytical thinking without any synthetic vision consists in the fact that it has not brought out the full meaning of life, that it has overlooked the demands of the human spirit, and that it has not taken into account all the phases of the world-problem.

The trouble of the modern world arises from the over-development of the lower capacities in man and his deplorable negligence of the higher issues in life. This is why there is always found a general tendency to decry the nobler things of life. We ought to seek after a balanced development of our capacities and strive for unity and coherence in all aspects of life. A synthetic realization should be the goal of all who want to enrich the world and live in the domain of a higher consciousness. Such an experience has to be earned not with intellectual assent alone, but with passion and suffering, faith and struggle. We want to enjoy the consolations of a synthetic outlook but are not prepared for the pains that are essential for its practice. The age demands that we live the life in which we can achieve the co-ordination between such a theory and its practice in private life and in society.

The reconciliation of the conflicting tendencies can be sought in an active principle of synthesis between economism and religion, science and philosophy, philosophy and life, and the orient and the occident. Then alone we shall find order and purpose in universal thought and activity, and can liberate the world from fancied limitations. Then alone the world will be saved from the dis-

ruptive and destructive forces, and mankind will work consciously under a unifying law in order to serve a common purpose. The temper of the modern life will then be elevated, and all isolated, unsympathetic details will be submerged in the surging tide of love. To live such a principle in individual and collective life requires the spiritual unfoldment of man which goes ahead of any synthetic basis to be born. In the rush and clamour of the modern life, people do not have an adequate consciousness of what the spirit in man can do and how it can refashion this distracted world of ours. We need first of all this consciousness that inward light alone can enable us to feel the harmony underneath the conflicting tendencies and can bestow on us the power to realize the significance of a synthetic vision. To earn that consciousness we ought to stop the mainsprings of conflict that stand in the way of our spiritual development.

II

The conflict between economism and religion is a burning topic of the day. The industrial civilization has brought in its train cruel competition, social unrest, and a materialistic interpretation of life. Almost all countries have adopted such methods of production and distribution as have seriously influenced the religious life of man all over the world. It has made man's life more artificial than before, has multiplied material wants, and has dulled his awareness of religious reality. It has dissolved from his life the sense of need for religious development and has fixed his sole attention upon the gross enjoyments of life. The economic aspect of life has been too prominent in society, and the worker in any occupation of life is a slave of the machine in the machine-dominated atmosphere of the

present day. In this connection, Dr. Radhakamal Mookerjea observes in a recent article : "The Industrial Revolution transferred labour from man to mechanical appliances driven by power-generating machines. The machines are for the most part self-sufficient and too large and complicated to be under the individual worker's control. The worker not merely loses zest and initiative but his own life must henceforth follow the rhythm of brute force of the machine. The machine knows neither excellence nor beauty. Both its method and its standard of work are dictated by inert materials and inorganic forces. Man must adopt himself to these in order to earn and live. The organic adaptation must be as close to mechanical standardization as possible, for the machine standardizes everything—tools and materials, process and product. The mechanistic discipline of standardized mass production dominates man's interests and attitudes. The processes of standardized production in one industry interlock with those in a large number of other industries. Thus the machine process gradually absorbs all kinds of labour. Secondly, the daily routine of the workers' lives is standardized. The worker must fit his ideas, feelings, and behaviour into a cold mechanical rhythm which carries him along like a wagon on rails. Thirdly, a mechanistic universe is envisaged by the worker. Uppermost in his mind is the intricate balance of mechanical appliances, raw materials and organized processes, governed by the laws of physics and chemistry. The latter determines his attitude to Man and towards Nature." It is now obvious that a mechanistic outlook has degenerated the modern man who suffers from under-development of religious feelings and impulses. Social idealists must realize that they should not eschew any true religion,

simply because a powerful social revolution is necessary to counteract the evils of economic exploitation and social inequality born of capitalism. Communism has drawn the attention of the individual man to a social philosophy and urged him to sacrifice personal gain at the altar of economic freedom for all. It has afforded better distribution of wealth, leisure, and other amenities of life. But by denying the necessity of religion it has standardized man and jeopardized his religious progress. Economism can hardly solve all the problems of life and hardly establish genuine relations of kinship and amity among different races and nations. The freedom of the soul is the goal of life and all human endeavours should tend towards it. Besides this, in the work of building human brotherhood, religion bereft of institution and dogma has proved to be no mean factor in the history of the world. Therefore, economism must be wedded to religion so that a new civilization might be born in the near future.

III

The co-operation between scientists and philosophers is felt to be indispensably necessary in the great task of discovering truth. Science should shake hands with philosophy to guard itself from unphilosophical dogmatism, whereas philosophy should look to the results of scientific enquiry for comparing notes. It is the business of both science and philosophy to harmonize thought and life. Prof. McKenzie observed in course of his presidential speech at the last session of the Indian Philosophical Congress : "The trouble is that the scientist is not merely a scientist; he is also a man. It is always difficult for the scientist to avoid ultimate questions. It has become so easier for him to do so with the increasing degree of specialization among the sciences. The scientist

cannot free himself from the pressure of philosophical questions. They force themselves upon him, and the choice is not between facing them and ignoring them, but it is between giving a hasty and ill-considered answer to them and taking pains to think out a satisfying answer. We may deplore the fact that with all their thinking, the philosophers have not reached agreement on any of the profound questions with which they have concerned themselves. But there is still more confusion among the facile solutions offered by shallow thinkers. And philosophers of all schools continue to feel with Socrates that even the discovery of their own ignorance is no mean achievement."

It is pleasing to note that great scientists of the day cannot evade philosophical questions. They realize the limitations of scientific quest and the need for research in wider fields. Sir James Jeans talks of a Great Mathematician behind the veil and admits that the present-day science is favourable to idealism. He observes in one of his recent books: "Our last impression of nature, before we began to take our human spectacles off, was of an ocean of mechanism surrounding us on all sides. As we gradually discard our spectacles, we see mechanical concepts continually giving place to mental. If from the nature of things we can never discard them entirely, we may yet conjecture that the effect of doing so would be the total disappearance of matter and mechanism, mind reigning supreme and alone." Sir Arthur Eddington says: "The old atheism is gone. Mind is the first and most direct thing in our experience; all else is merely remote inference. Religion belongs to the realm of spirit and mind, and cannot be shaken." J. S. Haldane writes: "The material world, which has been taken for a world of blind

mechanism, is in reality a spiritual world seen very partially and imperfectly. The only real world is the spiritual world. . . . The truth is that not matter, not force, not any physical thing, but mind, personality, is the central fact of the universe." Kirtly J. Mather, an eminent geologist affirms: ". . . the universal reality is mind. Matter becomes simply an expression of mind. . . . For me God is everything in the universe which tends to produce a fine personality, in a human being." Prof. Einstein adds: "I believe in God, the God of Spinoza; who reveals himself in the orderly harmony of the universe. The basis of all scientific work is the conviction that the world is an ordered and comprehensible entity, and not a thing of chance." The road to ultimate Reality is open to all, be they scientists or philosophers. What is needed is that the researches of science should be combined with philosophical thinking to usher in a new culture.

IV

Every science strives after finding out laws or uniformities in its own field. Philosophy tries to harmonize them and arrive at a unity of knowledge. There are various ways of approach and modes of speculation in the history of philosophy itself. There are doubts and differences in the ultimate conclusions reached by different systems of philosophy. Therefore, philosophy must be put and experimented upon in the laboratory of life. In India, the highest philosophy was the result of practical efforts made by the people who were not only thinkers but men of action. Unless philosophical truths are tested by the touchstone of life, they will remain as it is in the West "the thinking consideration of things". Hence arises the great need of co-ordination between life and philosophy.

The *Upanishads* declare : "Those who see but One in all the changing manifoldness of this universe, unto them belongs eternal Truth—unto none else, unto none else." They describe the universe in its fundamental relation with Reality which is essentially of the nature of Knowledge or Consciousness. All objects in nature derive their existence from Knowledge, hence Knowledge is the basis of all living and non-living objects. They advance further and analyze the realization of the Vedic seers that the different functions of mind are only different names of Consciousness. If these be the spiritual experiences of men, we have every reason to believe that the highest philosophy is the outcome of life.

V

The gulf between the orient and the occident has done a good deal of harm to humanity and has created disharmony even among the thinking people of the world. Truth cannot have any geographical limits, and so there is the necessity of closely understanding the oriental and occidental modes of thought and life. Men of balanced outlook never hesitate to appreciate the distinctive merits of both, rather they try to make a synthesis of their respective points of view. Wrong distinctions have arisen out of superiority complex, bias, and hatred. It is a mistake to say that the orient is full of quietism while the occident is full of activism, and that the former is devoid of energy and public spirit while the latter is devoid of contemplativeness and mysticism. The oriental outlook is not all good, nor is the occidental all brilliant. There is the mixture of good and bad in either of them. A man of synthetic vision combines in him the best elements of both and interprets the world neither in terms of the orient, nor

in those of the occident. Luc Durtain observes : "A geographer, a mathematician who looks at space, can speak of East and West and oppose one to the other. But how is it still possible today, in the pure realm of thought, to set the ideas of these two phases of humanity in hostile alignment against each other? This brings to mind the picture of a being who instead of acting and thinking as a whole, would be the prey of quarrels between the left side and the right side of his body; who would make his two hands fight against each other, when they are meant to work together on earth and to reach up together towards the stars." The quarrel of the two has divided mankind economically, socially, politically, and culturally. It can be settled when a new adjustment is conceived and put into practice for an all-round development of the individual man and for the progress of humanity as a whole. The secret of such an adjustment lies in our living in and dying for the universal life. We need to rise above excess of egoism and individualistic desire for superiority. Those who wish to see unity are sure to find it in superficial diversity. The spirit alone and not words can give us life eternal and show the way to peace between opposites, extremes, and temperamental differences. We may avoid hatred and cultivate love, if we do not cling to the differences which generally have their origin in some catch-words without any precise, or even any meaning—the differences that are glibly talked about Asiatic or Eastern thought and European or Western thought. All scriptural writings teach us to look at the things of the flesh with the eyes of the Spirit, not at the things of the Spirit with the eyes of the flesh. Do not all really great souls of both East and West maximize the unity of mankind on a spiritual basis?

RAMAKRISHNA AND THE HARMONY OF RELIGIONS

BY PROF. DR. HELMUTH VON GLASENAPP

From time immemorial, the existence of a large number of religions, which have been striving for recognition by mankind has occupied the minds of religious thinkers. The deeper a man studies the teachings of a religion, the more will he be perturbed by the fact, that the religion, with which he is closely connected and in which he sees the last and the highest truth embodied, unites only a small part of the dwellers of the earth, while the majority of the people of our planet follow other religions. He has, therefore, to seek for an explanation of the fact that all men do not recognize like him the absolute worth of the religion to which he has wedded himself.

The dogmatist solves the problem very simply and conveniently by considering as erroneous everything which differs from his own convictions. This standpoint is clearly seen in the great religions of the west, especially in Judaism and its two daughter religions, Christianity and Mahomedanism. For the orthodox theologians the Bible, i.e. the old and the new testament is the only holy scripture which authentically communicates the transcendental truths of the religion, since the Bible alone is considered to be divine revelation. It is therefore the only source from which the knowledge about God should be derived and it is the authoritative basis on which every theological system is built. It is immaterial, whether it is (as for the Protestants) the only formal principle of faith, or whether it is (as for the Catholics) only the holy means of instruction for the teachers authorized by God and as

such is continuously explained and supplemented by authoritative ecclesiastical tradition and rules of faith in preaching the revelation. All teaching which is not based on this revelation is therefore for the orthodox Christians quite different from that based on the revelation of the Bible. It is the work of man and therefore completely erroneous. What is correct in their eyes is that which arises from the general divine revelation communicated to mankind after the creation of the world. It was gradually lost to mankind weakened by the original sin, so that it gave rise to unbelief and idolatry. Since it is absolutely essential to follow the true faith, as it is taught by the revelation in the Bible to attain salvation, eternal damnation awaits unbelievers, a prospect which, of course, stands in direct contradiction to the theory of justice and mercy of God.

Different non-Christian sects which consider a definite holy text as the basis of all truth assume a similar, sharp dogmatic standpoint in deciding what is true religion and what is man's correct work. Of course, many schools judge more leniently about those who do not follow the true religion. According to the view of the followers of the theory of transmigration of souls, for heretics there is at least the possibility to understand the truth and attain salvation in a subsequent life. It is only those who boast of the possession of a divine revelation that criticize the views of the followers of other religions. The same intolerance is shown by those who have derived their "World-philosophy" through rational considerations

or by meditating upon the nature of things or by following masters who follow atheistic or rationalistic philosophy. There also prevails the naive conception, that the proper teaching of "wisdom" is the highest goal and is the truth which is obligatory for all men and has the sole disposal of the means of grace.

Every dogmatic standpoint undeniably offers to the follower of a religion special advantages. It gives him an unshakable foundation for the consideration of the world and life and builds a solid embankment for him on which the waves of doubt rebound, as the standpoint offers him at once a sure rule of conduct.

The history of the world proves on all hands that all great men who have decidedly influenced human thought were able to do so only because they were convinced of the general applicability of their own views and felt that the views of others were erroneous, which would therefore have to be corrected. Would Paul have had the power to spread the gospel of Christ in the countries round the Mediterranean Sea, had it not been for his unshakable belief that Christ rose from the dead and by his expiatory death saved all people who believed in him? Even so, the triumphal progress of Islam, which conquered a large part of the world in a very short time, would have been impossible, if its champions had not imagined that they had been commissioned by God to spread the faith. The philosopher also must firmly believe that his system is the best explanation of the world and the most suitable basis of action, if he wants to secure a place for his teaching in the history of human thought in spite of all obstacles.

Now there is the fact that different teachings which are indeed partly

diametrically opposed have been equally successful; on the other hand, one of them embodies the highest and decisive truth. Can anyone earnestly believe that any religious teaching about God would be accepted by the whole world as the only correct one, when one sees how in history certain countries have changed their religion? Although at one time Christianity was the prevailing religion in North Africa and Nearer East (Orient), today Islam dominates there. Southern Spain was for more than 700 years Mahomedan, until it was wrenched away from the clutches of that religion; Buddhism was extinguished in the land of its birth, in Afghanistan and Turkestan, Java and Sumatra.

Every religion has in course of time undergone such vast changes that, although it preserved its external form, it almost completely changed in its internal significance. Every religious teaching has been so differently interpreted that it appears as if within a definite religion itself, although uniformity has been preserved, there has never been a real and complete union amongst all its followers. If all these facts are taken into consideration, the belief that a particular religion is the only one which has at its disposal the means of grace and therefore at some future time will encompass the whole world, is completely unfounded. From the multiplicity of religions we may rather conclude that they all incorporate only a part of the eternal truth and that the difference in teaching is due to the nature and suited to the character of the different persons.

The fact that it will never be possible to convert all men to one of the historical religions has not been able to divest the minds of many thinkers of the idea that a universal religion is possible. Since such a universal religion

is not one of the historical religions, it must lie after these and in fact beyond all these. It would have to comprise all the eternal truths contained in every one of them, but not what has been introduced by man. Attempts have been made to create such a universal religion in the East and in the West at different periods of time; let us take for example the gnostic systems of modern times, the attempts of Akbar, Kabir and Nânak to form a higher religion by uniting Islam and Hinduism and the attempts of the Brahmo Samaj and other societies to combine all religions. However praiseworthy all these attempts may be, none of them has met with any permanent success. For, every attempt to build a new temple by taking eclectic keystones from every religion must have a strong subjective stamp, since there is no criterion to decide whether a religion is true. It is only by giving quite new interpretations or weakly formulating their contradictory principles of faith that it is possible to bring about harmony between different manners of view, which by nature stand in distinct contrast with one another. The avenging God of the Old Testament can be brought into consonance with difficulty with the idea of the impersonal Brahman, which is by nature "Existence, knowledge and bliss," and the teachings of Christianity and Mahomedanism about resurrection were contradictory to the Buddhistic theory of the non-existence of an 'I' and the eternal change of all created things. All such artificial fusions of religions can count upon the support of only a particular class of people. They are like the artificially created languages like Esperanto, which were used only by a definite circle, but could never replace the old languages. Religion can never by nature be a lifeless abstraction. It

must offer to its followers something concrete, in order to be able to fulfil its functions, viz., rigidly sketched religious teachings which show a way to thinkers to solve the problem of the world and life, an adequate cult which excites the religious feeling and an ethics which can be the guiding principle for the will. The forces inherent in religion come into action when it has certain limitations and conditionalities to dogmatically fix and express infinite possibilities. However comprehensive and universal a religion may be and although it may unite in itself various forms of belief and worship, it can be effective only when it impresses on everything an individual stamp, so that all its phenomena are penetrated by a uniform spirit. This is possible only when it carries a personal note, which distinguishes it from all others; for it is only something comprehensible that can excite religious thought, feeling and will. It is only something which is rigidly sketched and restricted that can form the man. Therefore, religions which wished to clearly unveil the truth in others by freeing it from all limitations have assumed other forms in the course of development. They defined their teaching and developed definite rituals (veneration of the founder and his relics) and laid down definite ethical commandments and prohibitions, which were binding on all their followers. They, thereby became separate religions, viz., the Sikh religion, in which *nava vidhâna* and other rituals are observed.

What has been mentioned above clearly shows that harmony cannot be established by synthesis between all religions. All endeavours in this direction have only been of a transitory nature and ceased with the founder and his circle of followers, or they have undergone a change with time. They

thus gradually became dogmatic religions, which differ from others by the speciality of their teachings and rituals, and not by their nature.

Should one therefore believe that there is no truth which underlies all religions and that even if such a truth exists, it cannot be understood? Certainly not! We must only see that we do not seek for the truth in a sphere where it cannot be found. Great credit is due to the Indians who recognized even in early times that no religious or philosophical system is able to explain 'Existence,' as it appears about the existence of God, or show a satisfactory path to salvation. Every teaching can be no more than a "manner of view" (Darshana). It is the attempt of a particular intellect to explain 'Existence', as it appears to it from its own particular point of view. No teaching can claim to be able to give a quite satisfactory explanation of the world or to be a path to salvation, which is within the reach of all. But every teaching is to a certain extent like a torch, which lights the way to an individual through darkness; but it is not a sun, which simultaneously gives light to all human beings. Let us take another example. One can see and describe only a part of a mountain from the point from which one views it. It is only the person who rises and sees it from above the earth that can give a complete description of the same. Truth is not realized by one who combines the individual views about the nature of God and the world, but by one who raises one's consciousness beyond all limitations and attains such a high state that all differences between different views vanish. The top of a mountain cannot be climbed by one who goes to it and tries every possible way of

climbing and climbs at one time one part and at another time another part. The goal is reached only by one, who has decided upon a definite path and follows it with energy and perseverance until the end. So the different religions give to their followers different advice about the path which they have to follow and fix for them a goal according to their manner of thinking, world of feeling and the direction of their will. He who has attained the goal will clearly see whether he has climbed to the highest point or he has to climb still further to reach it. He will then know whether he can himself find out the last part of the way or whether definite instructions have been given to him when starting, whose importance he realizes only when he has traversed a good bit of the way to the top of the mountain.

The holy personage whose centenary we are celebrating this year has done a great service to humanity by exhibiting in a new light the deep wisdom of the Vedic Rishis and the great Acharyas in his famous sayings for the benefit of religious men and by realizing them in his own life. Being deeply conscious of the fact that by living in a definite concrete religious world of imagination and following the discipline of rigidly sketched forms of belief it is possible to realize the truth, he succeeded in penetrating into a higher consciousness. By systematically testing the experiences realized by following the different paths of salvation, he realized that the various forms of belief have equal claim for recognition and overcame their limitations. He thus obtained a standpoint which lies "on the other side" of all multiplicity and realized the harmony of religions, which can never be understood with our limited means of thought.

THE HINDU IDEAL OF HUMAN CIVILIZATION

BY PROF. AKSHAYA KUMAR BANERJEA, M.A.

(Continued from the last issue)

ABSOLUTE TRUTH—THE IDEAL OF MAN'S RATIONAL NATURE

The search for cause and the search for unity are the two expressions of the same essential demand of reason for Truth and necessarily go together. At each step reason discovers that one cause manifests itself in a plurality of effects. It inwardly believes—and its belief is progressively strengthened by its investigations—that the ultimate cause of the innumerable orders of phenomena of experience must be absolutely one,—a causeless and differenceless, infinite and eternal, self-existent Reality, which can account for and unify all the apparent diversities of the universe.

In search for this absolute Truth, the human reason moves to higher and higher planes. From the lowest physical plane of thought it ascends to the vital plane, from the vital plane to the moral plane, from the moral plane to the idealist plane, and from that to the plane of spirituality and absolute self-realization. The higher it rises, the more comprehensive its outlook becomes, the more adequate becomes the causal explanation of the different orders of phenomena, and the more satisfactory becomes the unification of experience. At the highest plane the human reason transcends all its finitude and relativity and becomes itself universal and unconditional in all respects. At that stage it realizes the absolute Truth and becomes identical with it. All differences between object and object, subject

and subject, and subject and object, disappear. All finite reasons are recognized to be the self-manifestations of one absolute Reason under self-imposed limitations, the entire objective universe, consisting of innumerable orders of phenomena, is experienced to be the diversified self-expression of one absolute Reality; and the absolute Reason and the absolute Reality—Knowing and Being—are realized to be identical. It is only when this absolute Truth is realized that the inherent demand of the rational nature of man is fulfilled. This demand is the regulative power, stimulating and governing from within—though unconsciously in the lower planes—all human knowledge in all its departments, and it becomes more and more potent, and self-assertive with the growth of his self-consciousness.

The systematic pursuit of this ideal of Truth requires not only the discipline of the powers of observation and reasoning, but also a proper discipline of the body, the senses and the mental feeling and propensities. The entire course of human life has to be directed towards the realization of this ideal. It is the inherent demand of Reason that all the departments of human activities, domestic and social, economic and political, physical and mental, intellectual and æsthetic, moral and religious,—should be regulated and developed with a view to the realization of the absolute Truth, which is the ultimate ground of all finite and relative truths of our phenomenal experience and which unifies all facts and objects of the uni-

verse by revealing their true characters as the partial self-expressions or appearances of the same infinite and eternal Reality.

ABSOLUTE GOOD—THE IDEAL OF MAN'S MORAL NATURE

As man, on account of the essential rationality of his nature, has an inherent demand for the attainment of the absolute Truth, so, on account of the moral constitution of his nature, he has an inherent demand for the attainment of the absolute Good (Sivam). At every stage of the development of his nature, at every plane of his consciousness, man naturally distinguishes between what is and what *ought to be*,—between the *actual* states and objects of his experience and the *ideal* to be realized in experience. The ideal,—that which ought to be,—he regards as *good* to be attained, and that which *ought not to be*, but *is*, he regards as evil to be shunned. His inner nature moves him towards the realization of *Good* within himself as well as in the outer world, and the abandonment of *Evil*. Man is essentially a votary of Good.

But his idea of Good changes with the change of his plane of consciousness,—with the development of his rational nature. So long as man's sensuous nature is predominant and reason bows down to it as its faithful and resourceful servant, the satisfaction of the demands of his sensuous nature,—his sensuous happiness and earthly prosperity,—his devotion to and realization of *Kâma*—is accepted by his moral consciousness as the *Good* to be attained. He then regards the pains and sufferings of actual experience as *evils*,—as what ought not to be—as what has to be destroyed or left behind. The moral constitution of his nature prompts him to develop and employ all his powers of thought and will for

the deliverance of his sensuous nature from all pains and sufferings and for the attainment of the maximum of sensuous happiness and earthly position and prosperity. All discoveries and inventions, all organizations and contrivances, all human relations and co-operations, based on this conception of *Good* and directed towards the realization of this sensuous ideal by the human race, constitute a civilization, which, however glorious and gorgeous from the point of view of man's sensuous consciousness, is of a very low order from the point of view of the innermost demand of his essential nature.

When the rational and moral aspects of the consciousness of man free themselves from the domination of his sensuous nature and realize the inherent superiority of their own essential demands, the conception of *Good* rises to higher and higher planes and it is sought to be attained even at the sacrifice of mundane happiness and prosperity. It is felt that what contributes to the satisfaction of the demands of sensuous nature is not on that account morally good, and that what is morally good ought to be pursued even though it may be accompanied by consequences not relished by the sensuous consciousness.

What then does goodness consist in? It is held that *Good* is that which satisfies the essential demand of moral consciousness, and it is not to be confused with the satisfaction of any other demand of human nature. As man's reason seeks for Truth for its own sake, so man's moral consciousness seeks for *Good* for its own sake. Man has to follow the dictates of his moral consciousness and rise to the conception and realization of higher and higher ideals of moral life. He has to exercise his will and regulate his actions to turn what his moral nature demands as

what ought to be into *what is*,—to convert the ideal into actuality. He has to proceed onwards in this course of development, till he realizes the absolute *Good*, i.e. the ultimate Ideal, which being realized, his moral nature is perfectly satisfied, and he is no longer troubled by any sense of *ought* as distinct from what is attained in his actual experience. At that stage there is no gulf between his will and its object, actual or possible. He then feels that what he had to do is fully done, what he had to become he has actually become, what he had to attain is perfectly attained.

ESSENTIAL IDENTITY OF TRUTH AND GOOD

Now, on account of the essential identity between the rational and the moral consciousness, the more is consciousness developed and awakened, the more it feels the identity between *Truth* and *Good*. Human reason, in course of its development, progressively comprehends that what the moral consciousness demands as *what ought to be* is essentially *more real* than *what is* in actual experience,—that the actual states of consciousness and facts of experience, unsatisfactory to man's moral nature, are only partial realizations of the *Ideal* of his moral life, which must be a reality of a higher order and which is experienced as such on a higher plane of consciousness. As a man rises to higher and higher planes, he finds that what was apprehended as the *Ideal* in the lower planes has now revealed itself to be *truly real*, and what then appeared as real has now been discovered to be a partial manifestation of this Reality. *Truth* and *Good* are thus more and more thoroughly identified in the higher and higher planes of the development of man's rational

and moral nature. At the highest plane, the absolute *Truth* and the absolute *Good*—*Satyam* and *Sivam*—are realized as absolutely identical.

BEAUTY—IDEAL OF AESTHETIC CONSCIOUSNESS

The essential nature of man's consciousness is not only rational and moral, but also æsthetic. The æsthetic aspect of his consciousness seeks for Beauty (*Sundaram*) as its Ideal. Beauty is that the realization of which gives satisfaction to man's emotional nature. In the phenomenal self-manifestation of his emotional nature, he experiences diversities of feelings, and it is through these feelings that he receives the objects and facts of the world in which he lives and moves. The objects which he receives through the feeling of aversion appear ugly to him and become sources of pain, and those which he receives through the feeling of love (*Prem*) appear beautiful and become objects of enjoyment. Beauty is essentially related to the feeling of love, and ugliness to the feeling of aversion. Man naturally seeks to attain and enjoy what he loves, and to avoid or to get rid of what he dislikes,—he wants to realize Beauty and to remain free from any touch of ugliness.

So long as his inner nature is overshadowed by his sensuous demands, his emotion of love is identified with sensuous inclination and manifests itself in the form of a feeling of attraction for what his sensuous nature seeks for and experiences pleasure in attaining. Consequently objects of sensuous enjoyment appear beautiful to him, and objects of sensuous suffering appear ugly. But love is not essentially a factor in his sensuous nature. Love is an expression of the demand of man's innermost self,—it is an emotion per-

taining to his essential nature. When the consciousness of man rises to a higher plane and emancipates itself from the bondage of sensuousness, he feels that as his innermost self has a demand for Truth and Good, so it has a demand for Beauty. Man in his essential character has an inherent love for the absolute Beauty, the realization of which gives satisfaction to the emotional aspect of his spiritual nature.

**TRUTH, GOODNESS, AND BEAUTY—
THREE ASPECTS OF ABSOLUTE REALITY**

Rationality, morality, and love are the three aspects of the essential nature of man as a spiritual being dwelling in the phenomenal world, and Truth, Goodness, and Beauty are the three corresponding aspects of the ultimate Ideal, which his essential nature inherently seeks for and the realization of which should give him the consciousness of self-fulfilment and the enjoyment of perfection within himself. What is conceived as the ultimate Ideal, when viewed from the plane of the imperfectly developed self-consciousness struggling for self-fulfilment, reveals Itself to be the absolute Reality, when viewed from the plane of the perfectly self-fulfilled consciousness, completely emancipated from the sensuous limitations. This absolute Reality, when conceived as the ultimate Ideal sought for by our rational consciousness and realized in the path of knowledge (*Jnâna-Yoga*), is perceived as the absolute Truth; when conceived as the ultimate Ideal sought for by our moral consciousness and realized in the path of moral activity (*Karma-Yoga*), is attained as the absolute Good; and when conceived as the ultimate Ideal of our æsthetic consciousness and realized in the path of Love (*Bhakti-Yoga*), is enjoyed as the absolute Beauty.

**MAN, BEING ESSENTIALLY SPIRITUAL,
DEMANDS UNION WITH THIS ABSOLUTE
REALITY**

Rationality, morality, and love have been found to be the three fundamental self-expressions of man's spiritual nature. It is because man is essentially a spiritual being, that, though living and moving in a phenomenal world in the midst of various relations and limitations, he is never satisfied with the situation in which he is placed and has an inherent demand for getting rid of all kinds of limitations and enjoying the bliss of perfect self-fulfilment. Even in the lowest stages of self-awakening he feels in the innermost core of his heart that though dwelling in the phenomenal world, he is not of the phenomenal world, and that though all the functions relating to himself are apparently performed in and through the sensuous and physical organism, the demands of his essential nature are not satisfied by the fulfilment of the needs of this organism. From the beginning of his course of struggle for self-fulfilment, he has an indistinct sense of the Infinite and Eternal. He recognizes, however indistinctly, that he essentially belongs to the realm of the Infinite and Eternal and that he has inherent right to transcend the finite and transitory phenomena with which he experiences himself to be so inextricably related. His very consciousness of the self or the ego or the 'I' is a consciousness of the Infinite in the finite, the Eternal in the transitory, the unchangeable in the changing, the spiritual in the phenomenal world.

For the perfect realization of this spiritual character of the self in distinct consciousness, man is impelled from within to move forward and struggle with the phenomenal limita-

tions in which he finds himself. This demand for self-realization finds expression in his phenomenal life in the forms of the demands of rationality, morality, and love, which cannot be satisfied except by the knowledge of the absolute Truth, the attainment of the absolute Good, and the union with the absolute Beauty. These ideals of the three fundamental aspects of man's spiritual nature, when realized, are found to be eternally united in the nature of the absolute Spirit, which is the one absolutely self-existent, self-conscious, self-perfect, and self-enjoying Reality, and the ultimate Ground, Cause and Substance of the universe. It is in the realization of its unity with this absolute Spirit, that the perfect self-realization, self-fulfilment and self-enjoyment of the human spirit,—the satisfaction of all the demands of its nature consists.

**THE ABSOLUTE SPIRIT—THE SUPREME
IDEAL AS WELL AS THE
ABSOLUTE REALITY**

This absolute Spirit—Brahman—has been characterized in the Upanishads as Satyam (the absolute Truth), Jnânam (the absolute Consciousness), and Anantam (the Infinite), as Suddham Apâpabiddham (the absolute Purity without the possibility of any touch of impurity), as Prajnânam Ânam (the absolute knowledge and the absolute Bliss), as Rasa (the absolute Beauty), etc. He is conceived as the ultimate Ideal to be realized by the human spirit in his direct experience as his own true Self and the true Self of the universe, and also as the Cause, Ground, Sustainer and Ruler of the phenomenal world. Thus the ultimate Ideal of human life and the ultimate Reality of the objective universe are absolutely identical. What in the lower planes of his experience and thought man perceives to be

immutable laws of nature determining the movements and changes of the phenomena of the world, he perceives in the higher planes of his self-consciousness to be the laws of the self-expression and self-enjoyment of the absolute Spirit, who is no other than his own true Self. What appeared to be the laws of external necessity restricting the freedom of his will and action are then experienced to be the laws of internal freedom—the Divine laws—governing the phenomenal world in such a way as to make it the most suitable field for his self-awakening, self-expression, and self-realization. He then discovers that the paradoxical situation in which he found himself placed was nothing but Mâyâ—illusion, due to his ignorance of the true nature of himself and the world and the internal relationship between the two.

When the people, though actually moving in the sensuous planes, are taught to look upon themselves and the phenomena of the various departments of experience from this point of view, their outlook on life and the world, their sense of value, their line of thought and action, their mode of self-expression and self-development, become naturally different from those of the people who are taught to idealize the sensuous aspect of their nature and to look upon men and things from the sensuous point of view.

**THE SPIRITUAL OUTLOOK—THE BASIS OF
HINDU CIVILIZATION AND CULTURE**

In the glorious days of the Hindu society, this view of the Ideal and the Real was not merely the product of philosophical speculation of a few extraordinary thinkers and visionaries and the subject-matter of theoretical discussion among them; but it pervaded the mental atmosphere of the entire society and regulated the thoughts, emotions,

and actions of all sections of its people. It acquired a great practical force and formed the foundation of the structure of the Hindu society. The gradation of the people into different orders or Varnas and the ascertainment of their relative superiority and inferiority were made in accordance with this view. It is on this principle that the Brâhmanas were recognized to be a higher class of people than those who wielded the political authority (Kshatriyas) as well as those who attained economic prosperity and were engaged in the production and distribution of wealth in the country (Vaisyas). It is on the same ground that the Sannyâsins,—those who renounced all the interests of sensuous nature and devoted themselves to the perfect realization of the spiritual Ideal—were the objects of veneration to all classes of people and were regarded as setting up true ideals of human life, which every one should aspire after pursuing.

It is in accordance with this conception of the real nature of man and the world and of man's mission in the world that systematic rules were laid down in the Sâstras for the guidance of the different classes of men and women, with varying degrees of intellectual, moral, aesthetic, and spiritual attainments and capacities, in their domestic, social, political, and religious life. To a Hindu, accordingly, Dharma did not mean any particular type of discipline or any particular faith, attitude or practice; but it meant the regulative principles and laws of the entire human life, whatever might be the field of its activity. All the human powers,—physical, mental, and intellectual, individual as well as collective—had to so exert themselves as to be consistent with this view of life and to contribute to the steady approach of the people in general towards the ultimate

Goal. All human relations were governed primarily by the notion of *Duty* and only secondarily by the notion of *Right*. The members of the society were taught from the beginning of their life that their true well-being lay chiefly upon the due performance of their own duties, and very little upon the assertion and enforcement of their rights, which virtually means the exertion of pressure upon others to do their duties. The performance or non-performance of duties by others should not, from the true human point of view, lead any one astray from his own path of duty or produce any evil passion in his mind in relation to them. The idea was current that the evil passions of the mind, such as lust and greed, anger and malice, egotism and selfishness, censoriousness, vindictiveness, and suspiciousness, etc. were internal enemies, which could do much more harm to a man than any external enemy, and which injured the persons subject to them to a far greater extent than the persons towards whom they were directed. It was firmly believed that the world process was governed by an inviolable principle of justice, and that the result of every good or evil deed,—even of every good or evil thought and emotion—must, according to the moral law, be reaped by the agent himself. It was believed that our pleasure and pain, prosperity and adversity, liberty and slavery, political, social, and economic conditions, were all our own creations, the moral effects of our own Karma, though we might outwardly trace them to various apparent sources. It was taught that if we wanted to get rid of the evils from which we might be suffering and to attain the desirable conditions—physical, mental, political, social, economic, etc.—, we should improve our moral worth, by performing our duties faithfully with a spirit of devotion, engaging ourselves

in virtuous deeds and cultivating virtuous thoughts and emotions, and not by cherishing any ill-will towards others or trying to take vengeance upon those who were found to be the vehicles of those evils. Such principles were applied to individuals, classes, communities, and nations alike.

As a result of such teachings for centuries and millenniums, all classes of people in India are born and brought up in an atmosphere of moral and spiritual ideas, which give a distinctive turn to their angle of vision with regard to the life's interests and the world's phenomena. Put questions to any illiterate boy or girl belonging to the lowest grade of the Hindu society, and you will find that such truths as the world process being the expression of the Divine Will, its being governed according to the moral law, man's conditions and inclinations being the products of his own past Karma, the improvement of man's lot being dependent upon the improvement of his moral worth, the relative insignificance of man's sensuous interests and the intrinsic value of his spiritual advancement, the attainment of union with God being the ultimate ideal of human life, etc. are to him almost as good as actually experienced facts. He will speak of them in his uncultured tongue without any tinge of learned pedantry as if these are things of every day experience requiring no education to be acquainted with them.

This spiritual outlook is the basis of Hindu culture and civilization. The Hindu literature and art, the Hindu politics and economics, the Hindu industry and agriculture, the Hindu sociology and social customs and manners, the physical, chemical, medical, and astronomical sciences of the Hindus, not to speak of the philosophical and religious systems of the Hindus,—all

these have evolved out of the fundamental spiritual need of human nature. The worth of every human institution and organization, the value of every science and art, the importance of the progress in every department of human activity, have been judged by the Hindu thinkers by reference to their conduciveness to the realization of the Spiritual Ideal,—by reflection upon their capacity to make the path towards the absolute Truth, Beauty, and Goodness easier for mankind. The demand of sensuous nature have never been ignored, but always subordinated to those of the essential nature of the true self of man. Ways and means have been most carefully discovered and invented for keeping the sensuous aspects of his nature in the proper condition to be in the service of his true self.

Sometimes important sections of people under powerful guidance have attempted to give a supreme position to the demands and hankerings of their sensuous nature, and there have been extraordinary conquests of natural forces, accumulation of wealth, centralization of power, development of industry, etc. But such attempts have been in India followed by a special manifestation of the Divine Spiritual Energy to destroy their man-killing influence and restore the harmony of human nature. In India such Âsuric civilizations could never be long-lived, and perhaps the seed of their destruction is present in the very basis of these civilizations. The sensuous urge being at the basis of these civilizations, the more they approach the realization of their potentialities, the more does the seed of their destruction also put forth shoots and acquire strength, and ultimately they are destroyed and the true self of man finds its proper scope for self-expression and self-fulfilment. The inner workings of the so-called modern

civilization also, if studied with a deeper insight, furnish ample data for apprehending ominous probabilities. In order that the best fruits of human endeavours that have been obtained in course of the progress of this civilization may not be destroyed along with their evil associates, a radical change of outlook is essentially necessary; it has to be re-

modelled on a spiritual basis; politics, economics, industry, and commerce have to be subordinated to morality and religion; science and art have to be placed in the service of spirituality. The Hindu outlook ought to be the guiding principle of modern civilization, in order that it may be saved from its otherwise inevitable doom.

EVOLUTION OF MODERN CIVILIZATION AND FAILURE OF REVOLUTIONS

BY DR. TARAKNATH DAS, PH.D.

There is no doubt about the fact that we are facing a new era in the history of evolution of modern civilization. Democratic ideals and political institutions based upon the representative system and parliamentary form of government are being assailed by doctrines of Communism, Fascism, and Nazism, which oppose liberalism and advocate government by dictatorship of some form—dictatorship of the proletariat as practised in Soviet Russia, dictatorship upholding the ideals of extreme nationalism as it is in Fascist Italy or dictatorship of Racialism as preached and practised by the Hitler regime in Germany.

Every thoughtful student of history, interested in the future of our present-day social order is faced with the question: Is a violent social revolution essentially necessary or even inevitable for the progress of human society? There are some sociologists and political thinkers who believe that bloody revolutions are inevitable results of oppressive rule of autocrats and irresponsible ruling class who denied the fundamentals of human rights to the masses. They justify the communist revolution in Russia; and to them all revolutions are inevitable and necessary instruments of

progress. Others think that all important beneficent changes in our social order have been brought about through peaceful and untiring work of reformers and humanitarians; while the revolutionists of various ages used the successful activities of social reformers as stepping-stones for violent changes, which always defeated their so-called aims for human progress.

Dr. Everett Dean Martin, professor of Social Philosophy at Cooper Union, New York, in his recent work, *Farewell to Revolution*¹ presents a well-worked thesis which should be carefully considered by all students of government and sociology. The central thesis of this thought-provoking work is "the undeniable futility of revolution. The history of revolutions shows them to be the supreme example of human folly" (p. 228). He suggests that all revolutions have been brought about supposedly for the welfare of the people, but in actuality they are the work of a minority party which rules in the name of the people. This minority political party, to keep themselves in power, destroys

¹ Everett Dean Martin, *Farewell to Revolution*, New York. W. W. Norton & Company. 1935. Pages 380. Price \$3.00.

the freedom of the majority and retards the cause of human progress. Professor Martin uses his extensive knowledge of social psychology in interpreting history of revolutions and revolutionary tactics, in terms of romanticism and mass psychology. In this work, he has made a systematic survey of major revolutions from the time of ancient Rome up to the Communist Revolution in Russia, Fascist Revolution in Italy, and National Socialist Revolution in Germany.

The fall of the Roman Empire which was caused partially by the Christian factions and the barbarian invasion of Rome retarded human progress by several centuries. Prof. Martin's conclusions regarding Protestant Revolution or the Reformation may not be palatable to many, as he holds that progress of Christian civilization was retarded by Protestant Revolution, one of the most important factors for many wars in Europe. He holds that the French Revolution failed to emancipate the masses and Proletariat Revolutions of the nineteenth century and the recent revolutions in Russia, Italy, and Germany have executed the precious ideal of human liberty and human rights. He thinks that from the stand-point of mass psychology, in the long run, an appeal to nationalism and racialism is more effective as a propaganda than appealing to the masses on the basis of "working men of the world should unite to overthrow the capitalist class"; and for this reason the masses of Italy and Germany are supporting Fascism and National Socialism in their respective lands. It should be recognized that there is less chance of overthrowing dictatorships in Italy and Germany through internal upheaval.

Mr. Martin is a liberal; and he advocates that those who believe in the priceless heritage of human freedom

handed down to us through liberal ideals and institutions, should defend them against the present-day revolutionary agitations. At the same time, Mr. Martin is not an advocate of *status quo*; but he believes that effective and necessary changes in the social order should be brought about through peaceful means, changes in ideals and through educative processes. One may not agree with him in all the conclusions arrived at by this study, yet it must be recognized that the work is thought-provoking and a substantial contribution to history and sociology.

In his latest work, *Leaders Dreamers and Rebels*² René Fülöp-Miller, the brilliant author of "the Power and Secret of Jesuits" etc. presents a history of evolution of modern civilization in a most interesting form. The guiding idea of this eminent scholar is that all revolutions and changes in the social order are brought about primarily through the force of "ideas and dreams" of leaders and rebels. He smashes the doctrine of "materialistic conception of history" to bits. In this respect, he is supported by Dr. Martin in his work, *Farewell to Revolution*. The main thesis of the book² is: "Material and spiritual causes determine a large part, but not all, of human history. There is a third force, everlastingly at work, deciding human fate quite as much do material necessity and spiritual conception. I refer to the power of dreams." It is a masterly work, giving scholarly account of all important factors and forces in the history of evolution of modern civilization—Fear of the Devil, Influence of the idea of virtue, faith in beneficent Providence wishing for the welfare of the people, ideals of Rights of Man and Rationalism, the ideal and

² René Fülöp-Miller, *Leaders Dreamers and Rebels*, New York, The Viking Press, 1935. Pages 464. Price \$5.00.

emotionalism of "will to power" and the rise of the mass movements and modern dictatorships. This book may, in a sense, be termed as an account of history of philosophy of social changes. The author has tried to fathom philosophical backgrounds of social theories and changes during various periods of history of civilization.

Discussing the trend of present-day tendencies of modern civilization, he points out that while Karl Marx's philosophy has become the foundation of communism in Russia, one may claim that the philosophy of Nietzsche, Bergson, and Sorel are the foundations of new revolutions with Fascist tendencies of the present era. He writes: "*This new revolution quoted Nietzsche, Bergson, and as the earlier one had quoted Descartes, Voltaire, and Rousseau; the articles of its faith were no longer 'reason' and 'nature', but 'will' and 'force.'*" (p. 394)

Nietzsche's "will to power" and "super-man," Sorel's supremacy of force, Bergson's intuitionism, pragmatism, the mysticism of action, and unqualified voluntarism are the foundations of Fascism. While the leaders of French Revolution and even Communist Revolution in Russia had "Reason, Liberty, and Universal Happiness" as their goal, Fascism demands Discipline, Hierarchy, and Authority in their place. "*Whereas Bolshevism proclaims the mass-man in the name of machinery, Fascism insists that in the age of the machine, demands, before everything else, 'the dominion of the elect' instead of 'the dominion of the masses'".*" (p. 405).

What is the difference between Fascism and National Socialism? "*Whereas Mussolini regards the Will as the creative force whose mission is to produce the new form or Gestalt of*

the nation, Hitler looks upon Race as the creative principle which will restore a living form (Gestalt) to the German nation, now disintegrated by the pursuit of amorphous abstractions Fascism is based upon the primacy of Will; National Socialism, on the other hand, is founded upon the primacy of Blood . . ." (pp 408-409)

In this connection, it is well to remember that the Dictators of the type of Stalin, Mussolini, Hitler, Mustapha Kemal are not merely usurpers; but they are accepted leaders of the respective peoples, because their Wills represent the hidden desire of the people and represent the Will of their epochs. The author tries to interpret that the new outlook in the present-day social order and feels that these changes and desires for changes are the outcome of the inner urge of the people, of the present era, for the guidance of society by men who can wield Power for some great idea and assume tremendous responsibility. This spirit of the new era is not confined in Europe; but it has given expressions through such great dreamers and leaders as Mustapha Kemal of Turkey who advocates that "the nation comes first—then Allah—", in the dream of Sri Aurobindo Ghosh of India who believes that "the élite of a race can impose itself as a ruling class" and the New India must awaken its nationalist force regardless of consideration as to the happiness of the masses (p. 422), of China who acknowledged "invincible inequality among human beings," while preaching people's nationalism, people's sovereignty and people's welfare.

The author is a philosopher, he is apparently neither a liberal, nor a communist, nor a Fascist. He is not upset by the new tendencies of the modern civilization but philosophically recog-

nizes them. He recognizes that even in human folly there is the germ of human greatness :

"In man's great wish-dreams, the kinship between wisdom and folly remains alive; and the history of the attempt to realize these wish-dreams bears witness to the greatness of our race. . ."

Here is then the synthesis of the evolution of modern civilization, which is the product of human wisdom and human folly. Revolutions may be acts of folly in themselves; but they are parts of human progress which is not finally determined by any definite form, but is in the state of flux and eternal change and transformation.

VEDANTA IN U. S. A.

MRS. DONALD DAVIDSON

Within the last fifty years, the philosophy of Vedânta has found an increasing number of friends and sympathizers in America. This growing popularity can be traced to a number of interesting sources, some lying in the philosophy itself, and others in the conditions which prevailed here and made us ready to receive it. Though we see a far greater emphasis laid on material things in the America of today than on the spiritual, religion played an important part in the first colonization of this country. The earliest settlers came here in search of religious freedom, which had been denied them in Europe, and for which they were ready to leave their homes, friends, and relatives, preferring the dangers of a wilderness to restrictions in their worship. The small communities centered around Christian churches of various denominations and turned their attention towards definite spiritual aspirations and ethical standards of life. This period was marked by a religious culture capable of producing an Emerson, Thoreau, Lincoln and Walt Whitman. But America was a young and growing nation. When the natural resources of the vast continent began to be developed, a rush for wealth and success superseded the religious tenden-

cies of the earlier days. The churches began to lose their meaning in the life of the people, and it became increasingly difficult to find a religion that would satisfy such a heterogeneous population. Then the rapid rise of industry so changed the social structure of the country that it soon scattered and disintegrated the original Christian communities.

Another force was at work to draw people away from the churches. With the acceptance of Darwin's theory of evolution in place of the Biblical story of Creation, the very foundations of the Christian churches were undermined, and the Western world turned from religion to science as a new approach to the solution of the riddles of the universe. As the churches of those days were peculiarly narrow and dogmatic, demanding the acceptance of their doctrines without question and rigorously excluding all dissenters, the first storm of doubt raised by science left thoughtful people of a religious temperament in search of a wider horizon. The study of comparative religion which followed, disclosed the good points in other faiths and philosophies; but the Christian churches were hardly ready to admit the value of teachings other than their own.

Because our churches are still working on this narrow basis of dogma and creed, they cannot satisfy the sincere Christians and countless other seekers after Truth in the West.

But the old religious impulse, though submerged for the time being, was ready for a new awakening. When Swami Vivekananda brought Vedânta to America, its appeal was instantaneous. His message about the freedom of the Soul and brotherhood of Man came as the perfect fulfilment of our Declaration of Independence. The American tradition could not accept what was narrow and limited. Besides, science had made them sceptical of a religion that could not satisfy their reason. In Vedânta was found a marvellous appreciation of the religions of the past, combined with a religious ideal agreeing with the most comprehensive outlook of modern times, and a method so clear and definite that it promises to tell us the real truth about the nature of the world, soul, and God. Moreover, in an age of science, it teaches the essential harmony of all religions and philosophies, all arts and sciences, as representing in reality but so many different approaches towards the realization of the same Truth. As science is trying to find out a single principle by which to explain the various phenomena of the world, the Western mind is prepared to accept a unifying principle behind all spiritual verities. This principle, discovered in India thousands of years ago when the Upanishads proclaimed the unity of God, is in perfect keeping with the ideal of modern advanced thinking. The study of comparative religion may lead the way to a superficial unity. But we are not surprised to find that a true synthesis can only be reached by those who follow the precepts laid down by the seers of old, who had turned their whole attention to the understanding of man's

inner nature, and thus attained the purity of heart necessary for the realization of the Absolute, where all diversity ceases. These factors and those about to be mentioned, constitute the elements lying in the philosophy of Vedânta itself, which attract the sympathetic attention of the people in the West to an extraordinary degree.

The affirmation of the Divine nature of man which is given us in Vedânta, appeals to the deep religious cravings of every heart. The world has not only failed to satisfy our hopes and ambitions, but is apparently reducing us to slavery; slavery to the machine, to the power of wealth, and to fear of disease. Through the disillusionment of financial depression, unemployment, and the constant threat of war, the people are losing faith in the value of transitory things. Thus there is nothing strange or fantastic in the teaching that this material world in itself is an illusion, which we find in Vedânta. The value of the human soul as permanent in an impermanent world, is certainly appreciated in these times. When we are told that each soul is potentially Divine, and that this Divinity can be realized by each and all of us, according to the disciplines best suited to our temperament, it gives us great assurance to face the problems of life with new hope and courage.

The future of the work in America holds out possibilities more far-reaching than we have ever allowed ourselves to dream. The directness of appeal with which these teachings have entered into the hearts of men and women from all walks of life, is an indication of the scope of work before us. We are celebrating the centenary of Sri Ramakrishna's birth this year. Within one hundred years, his life and message have touched all parts of the earth, and groups are being formed everywhere by

devoted souls, whose sincerity and reverence is beyond question, for the study of his teachings. Christianity, three hundred years after the birth of Christ, became acceptable to the people only when Constantine made it a State Religion. Buddha's religion spread far and wide with the help of Asoka's imperial power. Islam became the religion of the people because during its propagation, the state and church were fused into one organization. Again, when these religions gained ascendancy, they found no contemporary religions which could approach them. Christianity superseded the paganism of Greece and Rome, and finally that of the northern peoples of Europe. Buddhism followed upon the degeneration of Brahmin culture, and Islam spread among the desert tribes. Now the world has become highly complex and critical, and all the great religions of the past are themselves under scrutiny. Only a great spiritual genius could find a hearing at such a time. The State under which Sri Ramakrishna lived, is indifferent, if not positively hostile, to the cause of religion. That his teachings and message could spread under these untoward circumstances and opposition shows their inner virility and power to satisfy the complexities of modern life.

The philosophy of the Hindus, as it finds expression in Sri Ramakrishna and Swami Vivekananda, may not be acceptable in its present form to a large number of people who are still obsessed by the material pleasures of life. But this philosophy will certainly appeal to a powerful minority feeling the need of such teachings, and through whom it may ultimately percolate to all strata of society. In order to make this gradual assimilation of Vedânta possible in America, a number of centres were started by Swami Vivekananda's devoted friends in this country, to form nuclei

from which his message could spread. Just as Swami Vivekananda was received with loving admiration and enthusiasm in the '90s, the younger Swamis, who have followed him to assist at the centres, are being welcomed today. It is impossible to describe the gratitude with which the people of America accept the sacrifice of these splendidly educated and finely trained spiritual ambassadors of India to this country, a sacrifice in which they have given up all the contacts of their youth for a strange and none too congenial environment.

It may be interesting to give here some ideas of the work done at one of the Vedânta centres in this country.

On Sunday mornings at eleven o'clock, there are general lectures on vital religious and philosophical subjects, combining the perspective of the Indian spiritual background with the problems of everyday life. Besides these Sunday lectures, there are two regular evening classes on Tuesdays and Fridays, and a special class on the Gospel of Sri Ramakrishna is held on Wednesdays.

Each evening class centres around the study and exposition of a particular book. We have had the privilege of hearing the Bhagavad-Gitâ read to us, line for line, with the Swami's thoughtful explanations of its philosophical significance and his practical suggestions for the application of its wonderful teachings to our personal problems. At other times, the Upanishads and Vivekachudâmani lift us above the narrow limits of mundane things, to the lofty regions of spiritual revolution and ultimate Truth. Râja Yoga never fails to attract not only those who are of a psychic temperament, but all serious students of psychology who find that it compares most favourably with modern research in this field. In both the conclusions and the method of Râja Yoga, Patanjali leads us to a clear understand-

ing of the value of Self-knowledge, a goal which never loses its charm.

On Friday evenings, the Swami gives instruction in concentration and we practise meditation under his direction. This meditation is of the greatest benefit and is having a profound effect upon our lives. In spite of the difficulty experienced in building up a meditation class in an environment where restlessness is the rule, it is most genuinely appreciated by those who wish to find quiet, peace, and relaxation in the midst of the turmoil of this great city. For the men and women who are wearied by a too complex civilization and suffer from the stress and strain of constant competition, it is a welcome relief to have their attention directed within. Especially after a hard day's work, where life is spent in the midst of trivialities, meditation is a great tonic. People of all faiths and creeds participate in these classes. The form of meditation which we practise with the Swami has such an irresistible appeal because we are asked not to meditate upon a cut and dried conception of God, but upon an ideal which transcends all human limitations and manifests itself in the mind of each individual according to his level of evolution.

The class which the Swami holds on the Gospel of Sri Ramakrishna is perhaps the greatest contribution which he has made to the progress of our spiritual life. In spite of rigid rules, which include the condition that the students must attend all the other classes and lectures, people are extremely eager to hear the Swami's interpretation of the Gospel, as nothing can equal the all-absorbing interest of spiritual realization as it is demonstrated in the actual life of a person. In this age, when the ideals of Christ and Buddha have almost become dreamy phenomena, it is such a relief to find the same inspiration and

authority in a great spiritual genius who lived in our own times, sharing all our griefs and joys. His teachings give us an intimate knowledge of how a man by his own efforts can become God. The fact that Sri Ramakrishna is the first Incarnation whose sayings were recorded and who was photographed during his lifetime, puts a stamp of reality on his whole personality and makes him so close to us. That fresh impetus towards leading a spiritual life which is so sorely needed, can only come from such a direct and vivid example. Often it is said that renunciation and purity in their perfect state are not possible in this modern age. Thus, when people are more than ever prone to make a compromise with the ideal, here is found a man who lived in the most materialistic period of history, when science was most arrogant, who demonstrated by his own life that renunciation, purity and self-control are possible even now; nay, that they are the absolute minimum which a man must follow for the realization of God. Sri Ramakrishna further demonstrated to us that spiritual laws are the same for all ages and climes, and that if any religious aspirant violates them, he does so at the risk of his own realization. We are indebted to Sri Ramakrishna and his disciples, for showing us how our life may be blessed even in the midst of the confusion of our times, if we can raise our mind to the level of spiritual consciousness. His utterances reveal how God can be made the most important part of our experience, guiding us through our endless difficulties. In the present unsettled condition of social life, when one cannot pin one's faith on money, earthly things, or one's immediate friends and relatives, God alone can be depended upon and may be felt as nearest and dearest to us. And finally, Sri Ramakrishna assures us that after we

have realized God, the whole world will become our intimate family.

The beneficial influence of the Vedânta centres is being felt every day by different groups of people. The Swamis are invited to address students in the universities, and the congregations of various churches from time to time. The progress of these centres, is most satisfying, especially as the growth has been steady and continuous, without resorting to any spectacular methods to attract attention. Occasionally one is startled to find the wife of an ex-President, or some one of international reputation attending the classes. No distinction is made between high and low, rich or poor. Even coloured people come with great regularity. There is a real community of thought

among the students, and their spirit of friendship finds expression in the dinners that are given in celebration of the Durgâ Pujâ, the birthdays of Sri Ramakrishna, Swami Vivekananda, and Buddha, in course of each season.

In spite of all the facilities for their work, the Swamis feel themselves terribly lonely in this country of unbridled energy and competition. It is left to us to take away their loneliness, without cheap thrill, and to try to join them in that growing spiritual consciousness, whose boundary is not limited by any geographical barriers. We all feel ourselves becoming part of a great thought movement which in course of time must revolutionize the outlook of history, if humanity is to survive.

HEGEL'S IDEA OF THE ABSOLUTE

BY DRUPAD S. DESAI, M.A., LL.B.

In Philosophy the concept of the Absolute has been applied to two fundamental problems: (1) The problem of absoluteness in human knowledge, and (2) The problem of the Absolute in metaphysics. For our present purposes we will keep ourselves confined to (2).

In Metaphysics, the term 'Absolute' is applied to the whole of Reality. Absolute Reality would mean the ultimate Reality, that Reality which would not require any extraneous facts or factors either for its existence or for its meaning—the Self-existent, the Self-sufficient Being, as it is called.

This makes us appreciate better the distinction between the Metaphysical conception of the Absolute and the religious Idea of God.

Hegel's views on the problem of the nature of what is ultimately real may

be succinctly summarized and brought together as under:

1. *Reality is a System, a Unity.* What is more important to note about it is that it is a Unity of distinguished and related parts.

Hegel derives this belief in the systematic character of the Real unquestionably from the nature of Thought. "To think", said Sir W. Hamilton, "is to relate". And this relating activity of thought, if carried on to its finish, must give us a system, such as Hegel affirms we already can recognize in the nature of Reality.

Even in the material Cosmos, physical science testifies to this assumption of System, of Unity and reason.

The system of Reality to which Hegel points us is Absolute and all-inclusive. Place must be found within it for the

spiritual interests of mankind. Morality and Religion must be parts of Reality no less than Matter or Force.

2. *Reality is a graded System.* In the system of Reality, as conceived by Hegel, we have seen that all parts are justified, for all are needed. But the more important thing to note is that all are not *equally* needed. There is a relation of superiority and inferiority between them.

Primarily, this grading seems to imply that the earlier definitions of Reality vanish as false or inadequate, while the later ones—or, say, only the latest of all—hold the field as adequate to the facts. But it is not so. Those lower, inferior categories are real, and exist in their own sphere. They apply to a part of the Real. There may be a section of Reality within which they are quite appropriate. Only we must keep this in mind that, according to Hegel, not the smallest fragment of Reality can be finally or fully explained except by the highest categories. This grading, again, may be regarded as a sort of evolution, not in time, of course.

Probably, Hegel regards Reality as a sequence of phases because in this way he seems better able to vindicate its unity. Reality remains ununified when we affirm *Many* aspects in *One* Real. But, if we show how one aspect passes into another aspect, the Unity of Reality remains safe.

3. *Reality is a System of Opposites.* In discovering this alleged law, Hegel thinks that he has put his finger upon the very pulse of Reality. Hegel takes contradiction to be the very movement of the Absolute. The latter contradicts itself by producing the finite, and the finite, urged by the burden of its own contradictions, ultimately returns in thought to the repose of the Absolute.

We may think this a doubtful way of defending the idea of System or of

gradation, but Hegel thinks it to be the most certain way. He thinks it gives him a *living* universe in contrast to a universe of fossil forms. It is only sensuous thought, or subjective thinking, he tells us, which confronts things with each other in hard isolation. Speculative thought sees the differences vanish in a higher synthesis as fast as they emerge. Everything is true in a sense, and everything is false from a higher point of view; and there is no possible way of reaching the higher truth except by the mediation of lower and falser beliefs. Truth is the result reached when we have been tossed from aspect to aspect until we are thrust into the very heart of things.

The working out of the alleged principle of Contradiction in Hegel is quite peculiar. His attitude towards the logical test of Non-Contradiction is rather complex. He neither simply defies it, nor frankly admits it. What he really holds is that, when you discover a Contradiction, you are forced to regard that in which it inheres as an inferior phase of reality, and that you have to pass on to the next higher phase where the contradiction in question disappears. Thus can we legitimize both the phases.

4. *Reality is the work of Thought.* The emphasis laid upon Thought as a guide to the nature of Reality is very modern. Hegel seems to have inherited this assertion from Kant, in particular. In Kant, however, it was burdened with a sceptical gloss. He held that the world of our Knowledge is a creation of Thought; yet he, at the same time, thought that it is the unreal construction of the thoughts of individual men, all working similarly, but none of them attaining truth. Hegel does away with this sceptical interpretation once and for all, and states that Reality is necessarily that

which thought produces, conceives, or apprehends. In this light is to be understood his famous maxim: "The Real is the Rational, and the Rational, the Real." So far, we may be said to have analyzed Hegel's doctrine of Reality. It now only remains for us to see the exact nature of the Unity constituting this Reality. In the light of the above analysis the task does not seem very difficult. In order to determine the nature of the Unity here, the only relevant questions that need be asked are: Is it Identity? Or, is it Harmony? The reply evidently is: Hegel's Absolute is a Harmonious Whole. How this is so and in what sense, we shall try to show in what follows:¹

According to Hegel, the Absolute is conceived as a differentiated Unity. The individuals form the differentiation. Now, the Unity is *for* each of these individuals. But what about these individuals? Are they also *for* the Unity?

Prima facie, it seems very probable that the individuals are *for* the Unity. But that is wrong. We regard the Unity as being *for* the individuals, because it is found to exist in each of the individuals. Here the word "in" cannot be taken in its ordinary sense of "inclusion". We have next to see whether we can regard the individuals as being *for* the Unity in the same sense. It is evident we cannot. The individuals are *for* the Unity only inasmuch as they are *included* in the Unity.

Again, the Unity as being *for* each of the individuals is something different

from each of them. The individuals, however, cannot be said to be different from the Unity in any way. Hence, they cannot be *for* the Unity.

It may be urged here that the Unity, though different from each of the individuals, is not different from all the individuals taken together. Very well. But the question then would be: Is the Unity equivalent to a mere sum or aggregate of the individuals? Certainly not. The Unity, in other words, is equivalent to the individuals, not as their sum or aggregate, but as they really are. They exist in so far as they form parts of that Real Unity. So, the Unity as being identical with all the individuals together will mean an identity of the contents of both. This would merely imply that the content of the Unity is what it is, identical with itself, not that the individuals are *for* the Unity.

It is an idea only mistakenly cherished by us that the Unity of the System will be greater if the individuals existed *for* that Unity. Of course, each individual is a Unity in one sense of the word. But the sense in which an individual is a unity and the sense in which a System is a Unity are totally distinct. The one—the Unity of the individual—gets all its differentiations from without, the other—the Unity of the System—has nothing outside it to which it can be related, so that it gets all its differentiations from within, from the individuals composing it. Thus there is an important difference in the very nature of the Unity constituting the two. We cannot, therefore, say that as the Unity is *for* the individuals, the individuals also must be *for* the Unity. Now, every Unity is connected with its multiplicity in two ways: either the multiplicity is simply inside the Unity which it differentiates, or, is simply outside that Unity. Merely outside the Unity the

¹ In the analysis of Hegel's doctrine of Reality above put forth and in most of our remarks that will follow hereafter we beg to point out that we have derived very material assistance and guidance from Prof. R. Mackintosh's "Hegel and Hegelianism" as well as from the admirable "Studies in Hegelian Cosmology" by Dr. J. E. McTaggart.

multiplicity can never be. It is, therefore, inside the Unity. But the word "inside" here is ambiguous. It would be best to represent the whole case here in the words of Dr. McTaggart that "the Unity is a *System* of differentiations in the one case"—viz. in the case of the Unity of the whole, and a "*Centre* of differentiations" in the other—viz. in the case of the Unity of each individual. Both the Unities are real, no doubt, but they differ considerably and the difference is quite important. Hegel's Absolute, then, we may say, has the first sort of Unity. The Unity, in other words, is a "Unity of System", not a "Unity of Centre".²

That is really the meaning of saying that Hegel's Absolute is a Harmonious Whole. There is a type of harmony in which one side is dependent on the other, a type of harmony which is secur-

² This precludes us from regarding the Absolute as necessarily "Personal"

ed by the determined side being always in conformity with the determining side. There is also another type of harmony in which neither side is dependent on the other, a harmony which is due to the fact that it is the essential nature of each to be in harmony with the other. The harmony, then, which is found to characterize the nature of Reality, the Absolute, it is obvious, must be of the latter type. The nature of the whole is not determined by the nature of the individuals, nor is the nature of the individuals determined by the nature of the Whole. The Whole and the individuals are in harmony not because of the action of the one on the other, but because it is the inherent nature of both to be in harmony. Finally, in this harmony between the Whole and the individuals, neither side is subordinate to the other, but the harmony is an immediate and ultimate fact.

HIM HAVE I FOUND

BY JOHN MOFFIT, JR.

Him have I found, whom I had so long sought,
 Hopelessly searching through earth's unknown places;
 Him have I found, whose face outshines all faces,
 Stilling desire and overwhelming thought!
 Shorn of His help, I were forever caught
 In Mâyâ's toils; yet His sole love embraces
 So much divinity that all her traces
 Are brushed away, her bondage set at naught!
 O Ramakrishna! O Compassionate Lord,
 Now have I known Thee, whom I lacked so long!
 Withhold no longer then Thy full reward,
 But grant Thy grace may everywhere abound,
 That every seeker may burst forth in song:
 Him have I found at last! Him have I found!

ECONOMIC SNAPSHOTS

BY SHIB CHANDRA DUTT, M.A., B.L.

INDIA'S TRADE WITH GERMANY

The position of India's trade with Germany appears from the Report for the year 1934-35 of Mr. S. N. Gupta, I.C.S., the Government of India Trade Commissioner at Hamburg.

It appears from that Report that there has been a heavy falling off in the volume of India's imports into Germany. Both in the pre-War and post-War years India sold more to Germany than she bought from her. The opposite tendency appeared for the first time in October—December, 1934, when India bought more from Germany than she sold to her. As a result of compensation trade between the two countries, in the quarter January to March, 1935, the trade between the two countries just balanced. Raw jute is the only commodity with respect to which India enjoys a monopoly. As a result of compensation trade between the two countries, large quantities of raw materials hitherto purchased from India are being purchased from other countries. Germany, we learn from the Report referred to, is now getting 'cotton from Brazil, Peru, Egypt, Turkey, etc., skins chiefly from the Argentine, Brazil, South Africa, Turkey, Spain, Dutch and French India, Mexico, etc., oil seeds from European countries, the Argentine, and the French colonies and so on'.

This tendency to get the raw materials from other countries is, we are told, likely to last a decade. In case she gets accustomed to other sources of supply, India's trade with her with

respect to those commodities, it is feared, will never recover its former position. India's export trade with Germany therefore appears to be in serious danger.

The position of India's trade with the northern European countries in general as pictured in that Report, does not also appear to be bright. The only commodity which shows substantial improvement is raw hides. Except in Sweden which registered an increase of 20 per cent., the position of the jute trade was worse in the other countries. The trades in coir, and coir manufactures, oil seeds, lac, rice, and cotton either fell off or remained stationary.

RAYON INDUSTRY IN JAPAN

The production of Rayon yarn in Japan during October, 1935, was 17,909,000 lbs., an increase of 418,000 lbs. over that of September.

In the first ten months of 1935 the production of Rayon was 164,058,400 lbs., an increase of 51,810,200 lbs. over that in the same period of 1934.

During the first half of 1936 several new factories are likely to be completed. Hence, during the first three months of 1936 the Companies which are members of the Japanese Rayon Association will maintain their present curtailment of production by 20 p. c.

Japan has an annual output of 100,000 tons of waste cotton, of which 300,000 lakhs are exported to Germany. The Mitsini Company in Japan is contemplating starting a company with a capital of 10 m. yen (£500,000) for the manufacture of Rayon from waste cotton. Such a company would

produce 10 tons of Rayon per day. If new mills started later are sufficient to produce 30 tons per day, all the waste cotton produced in Japan would be consumed within the country.

INDIA'S MINING INDUSTRY

At the annual dinner of the Mining and Geological Institute of India at Firpo's Restaurant, Calcutta, Dr. Fox, the new President, referred to the need of conserving India's resources with respect to coal, mica, and manganese. He also referred to the information that can be supplied and assistance rendered by the Geological Department to engineers and industries.

Sir Frank Noyce, member for Industries and Labour, also referred to the need of conservation of India's coal resources. Referring to restriction schemes he said that such schemes whet the appetite for more and that continuance of such schemes tends to create conditions which furnish arguments for more.

Incidentally he referred to certain hopeful features of the industrial situation in India. There has been an increase in the demand for coal. There were more factories working in India in 1934 than ever before. Indian cotton mills, for a few years past, have employed more persons every year and beaten all previous records. Since the contraction of employment began in 1929 the jute mills showed a turn in the opposite direction for the first time in 1934. Mining showed an increase of 11 p. c. in employment in that year. The Soft Coke Cess Committee established new records as regards consumption of soft coke in each of the three years from 1932 to 1934.

CINEMA IN GREAT BRITAIN

In 1934 there were 4,305 cinemas in Great Britain. The total amount spent by the British public on cinema that

year was £41 million. This was obtained from the sale of 957 million tickets. In Britain as a whole each cinema catered on an average for 10,000 persons. Seventy per cent of the cinemas seat a thousand persons or less. Apart from the 'shorts', 667 long films totalling a footage of 4,301,000 were shown during the year. British films accounted for 29 per cent of the feet shown. Each British film was shown on an average 7,420 times and each foreign film on an average 6,900 times.

ECONOMIC BIHAR

The revenue per thousand of the population is Rs. 1,409 in Bihar and Orissa, as compared with Rs. 2,200 in Bengal, Rs. 4,474 in the Punjab and Rs. 6,600 in Bombay. The expenditure per thousand of the population in those provinces respectively are:—Rs. 1,447, Rs. 2,234, Rs. 4,480, and Rs. 6,669. Agriculturally, Bihar is one of the richest provinces in India. 'Over 60 per cent of the total coal production of British India, 80 per cent of the mica production, almost the entire production of iron ore, and the entire production of copper is from this province.' Its sugar industry is second only to that of the United Provinces. Its population is 38 million, exceeded only by those of Bengal, the United Provinces and Madras. In spite of these all, Bihar is the poorest province in India from the standpoint of her revenue and expenditure. From the figures given above, the economic position of Bengal *vis-a-vis* Bombay and the Punjab may also be compared.

SALT MANUFACTURE IN BENGAL

In the year 1934-35 four firms and six persons were granted temporary permits for the manufacture of salt in Bengal.

The Government of India has sanctioned a scheme for the starting of two ware houses, one at Contai in Midnapore and the other at Cox's Bazar in Chittagong. These are meant for the storage of locally manufactured salt until its removal on payment or duty. The one at Contai was started towards the end of the year under review.

During the year in question 1,40,05,861 maunds of salt were imported into Bengal as compared with 1,23,28,620 maunds in the previous year. This represented an increase of 13.60 per cent of the total quantity imported, Calcutta received 93.14 per cent and Chittagong 6.86 per cent. Percentages for the previous year were 92.39 and 7.61 respectively. In 1933-34, 108 vessels entered Calcutta with salt. The figure for 1934-35 was 104.

INDUSTRIAL RESEARCH IN GREAT BRITAIN

There are eighteen industrial research associations in Great Britain engaged in researches in one or other of the following industries : Cotton, linen, iron and steel, cast iron, non-ferrous metals and electricity. Of these, thirteen receive pecuniary assistance from the Government. The amount of assistance is decided in the following way : in case an association is able to raise £36,000 the Government renders an assistance of £12,000 per year.

Researches in several industries have been found to be economically well worth paying for. £80,000 spent on electrical research has brought about economies worth £1,000,000 per year. An improved 'cupola' evolved by the Cast Iron Research Association has led to a saving of £200,000 a year. Research in the iron and steel industry has led to a saving of £400,000 a year in the coke used for pig-iron production and approximately £1,500,000 in the production of finished steel. The development

of 'pedigree' flax in Northern Ireland is said to have increased the earnings of growers by £60,000 in the season just ended.

JAPAN'S BUDGET, 1936-37

Japan's budget for 1936-37 provides for an expenditure of 2,272,000,000 yen distributed as follows :—

		Yen
Imperial Household		4,500,000
Foreign	...	31,000,000
Home	...	179,000,000
Finance	...	490,000,000
War	...	508,000,000
Navy	...	551,000,000
Education	...	142,000,000
Justice	...	39,000,000
Agriculture	...	90,000,000
Commerce	...	19,000,000
Communications	...	196,000,000
Overseas	...	19,000,000
		<hr/>
Total	...	2,272,000,000

The revenue is estimated at 2,271,000,000 yen.

The new budget represents an increase of 79 million yen over the current (1935-36) budget of 2,193,400,000 yen, exclusive of two supplementary appropriations.

The new budget represents an increase represents an increase of 87 million yen over the current expenditure of 1,022,700,000 yen.

In 1935-36, the military expenditure is 46.1 per cent of the total national expenditure. In 1936-37, the percentage will increase to 47.

In 1922-23 Japan's military expenditure was 604,000,000 yen and in 1932-33 the figure rose to 648,000,000 yen. In 1936-37, the figure will rise to the record amount of 1,059,000,000 yen.

(We are indebted to the *Statesman* for 7th January, 1936, for the figures quoted here.)

RAMAKRISHNA AND HIS MISTAKEN ADMIRERS

BY SUGATA

One hardly has occasion to meet such a motley crowd of men in one's life time as those with whom Ramakrishna came in contact. Some among them were poles apart in temperament, education, and beliefs. Their appreciations and estimates of him have naturally conformed a good deal to their particular bents, prepossessions, and capacities to understand an uncommon spiritual personality. But some very peculiar deductions about his religious attitude from one or two of his stray remarks unrelated to a thousand others, are apt to bewilder those who can claim only a nodding acquaintance with his life and teachings. Few have had the necessary opportunity and imagination to understand the meaning of his life as a whole and to grasp the versatility of his character. But not a few have had recourse to that short cut to an easy understanding by placing him on the bed of Proustes and making him fit in with their accepted beliefs. Some have claimed that he was a devotee of God with forms, others have believed that he was a worshipper of God without form or qualities, still others have imagined that he accepted the Motherhood of God without form but with qualities. And, still more amazing, some have muddled further by declaring that Ramakrishna gave up Hinduism with its idol-worship in his later life, as if to imply that Hinduism is idol-worship and offers nothing but idol-worship.

'As many doxies, so many paths' preached Ramakrishna. Yet how is it that such diversities of opinion have come to exist regarding his attitude

towards religion and that some have attempted to pin him down to a particular belief? Ironically enough, the very thing against which he declaimed so much has been attributed to him. It is somewhat surprising, but yet, not altogether. The answer is partly to be found in the universal character of his teachings. The singularity and greatness of Ramakrishna as a teacher lay in the fact that he always came down to the level of his hearers and tried to give them a lift from where they stood. He was always extremely scrupulous in respecting others' feelings. He never sought to impose an alien belief on others, but encouraged them all in their particular faiths and practices. Not only had he premonitions regarding the kind of devotees who would come to him, but his penetrating insight could always unravel their peculiar bents and respective spiritual needs. He had numerous such visions.¹ In the presence of such devotees he would behave as one of their nature. To him religions were only languages, and one must speak to a man in his own language. Swami Vivekananda, the great disciple of Ramakrishna, than whom none can better understand his master, once remarked to Sister Nivedita, when the thought had struck her that religions were merely languages, that Ramakrishna "was the only man who had the courage to say that we must speak

¹ See *Prabuddha Bharata*, January, 1936, *Spiritual experiences of Sri Ramakrishna* (in his own words).

to all men in their own languages".² Moreover Ramakrishna himself says, "I am a believer in forms with those who believe in God with forms, while with those who accept God without form I am a believer in the formless."³

The different aspects which Ramakrishna used to wear in the presence of different types of devotees were not the result of a conscious effort. He was, as it were, like a spotless mirror which automatically reflected the ideal of the person who confronted him for the time being, however little that ideal might have been realized by the person in question. Not only that. Even the slightest suggestion, be it a person, place, picture or a mere pronouncement, would often lift him up to the appropriate spiritual planes which those things recalled. Thus one day at the sight of Kedar Chatterji, one of Ramakrishna's devotees, who had taken up in his spiritual practices the loving attitude of the Gopis (the milkmaids of Vrindavan), Ramakrishna became overwhelmed with the feelings of Râdhâ (consort of Krishna) and began to sing addressing Kedar as in a play.⁴ The presence of Rakhal (later Swami Brahmananda) would often arouse in him feelings of Yashoda (mother of Krishna).⁵ Similarly one day just before Gopal's mother, an aged lady disciple, who worshipped child Krishna as her chosen deity, came into his room, Ramakrishna without even becoming aware of her imminent presence suddenly became possessed with the feelings of child Krishna. Under the stress of that deep emotion his whole body became transfigured into an exact copy

of the metal image of child Krishna, that is commonly met with in a Hindu home or temple.⁶ A few moments later the lady came in. Sometimes he would be prey to an overpowering emotion of love and intense yearning for Krishna at the sight of the Jumna.⁷ A cross-legged European leaning against a tree would remind him of Krishna, and a picture of Madonna with child Christ in her arms would plunge his being into a deep trance.⁸ Even particular days associated with the worship of particular deities and the celebration of particular festivals would throw him into pertinent moods.

The instances cited above will suffice to show that Ramakrishna had an exceptionally rich and flexible personality which was aroused by every conceivable situation capable of summoning up religious emotions and was thrown into a variety of moods according to the circumstances. It is nothing to be wondered at, therefore, if Ramakrishna would sometimes reflect different conceptions of the Divine in the presence of different types of devotees and say that the fourteen span Kâli would dissolve herself into the formless God when he visited the Brâhmos or that he felt no inclination to salute or even to visit Hindu gods when he practised Islam. Hasty generalizations on insufficient data often land oneself in error. And in the case of a personality like Ramakrishna's to jump from a statement or two of the above nature to a definite conclusion that he disdained the worship of God with forms is to court inevitable blunder. If he had really given up the fourteen span Kâli he would not have made Naren (Vivekananda) accept her. Moreover, he had more

² *The Master As I saw Him* by Sister Nivedita, 2nd Ed., p. 171.

³ *Gospel of Ramakrishna* (in Bengali), part III, 3, 2.

⁴ *Gospel*, part IV, 1, 4.

⁵ *Ibid* 1, 3.

⁶ *Ramakrishna Lilâprasanga*, Guru-bhâva part II, ch. 7.

⁷ *Gospel*, part III, 3, 2.

⁸ *Lilâprasanga*, Sâdhaka-bhâva II, ch. 21.

than once told Keshab that the Brahman (the unqualified Absolute) and Sakti (the Primal Energy) are one and that God is both with and without forms and much more else beyond.⁹ And Ramakrishna claims that Keshab accepted his remarks.¹⁰ Though he advised some of his listeners to accept as much as they could digest he also warned them against the tendency to dogmatize on the finality of the Divine.¹¹ "No one should say about God that He is this,"¹² said he. The fact that Ramakrishna suited his teachings to the demands of changing occasions made it easy for those who occasionally saw him to misunderstand him. But if one took pains to watch him closely on a number of occasions and under different circumstances, one would have realized that Ramakrishna was much more than the preacher of a particular "ism". It is a common knowledge with the students of Ramakrishna's life that men of divergent beliefs imagined that he was a man after their own patterns.¹³ Gangamayī, a woman worshipper of Radha, whom Ramakrishna met in Vrindaban in the course of his travels to holy places, looked upon the latter as an incarnation of Râdhâ.¹⁴ Gopal's mother looked upon him as her chosen deity.¹⁵ Considering how even some among those who saw him during a fairly long time came to believe that Ramakrishna laid special emphasis on particular ideals and paths it is easy to understand how those who saw him only a few times have been misled into

partial generalizations, contrary to the essence of Ramakrishna's message. Such pitfalls might, however, have been easily avoided by a little more open-minded and keener observation. Indeed Keshab and a few of his closer associates who had opportunity to see Ramakrishna on a number of occasions came to appreciate the versatility of his character. Pratap Chandra Mazumdar, the most brilliant of Keshab's associates and the latter's right-handed man, neatly summed up the varied aspects of Ramakrishna's personality in an illuminating article contributed to the *Theistic Quarterly Review*. He wrote: "What is his religion? It is orthodox Hinduism, but Hinduism of a strange type. Ramakrishna Paramahansa (for that is the name of the saint) is the worshipper of no particular Hindu God. He is not a Shivite, he is not a Shakta, he is not a Vaishnava, he is not a Vedântist. Yet he is *all these*. He worships Shiva, he worships Kâli, he worships Râma, he worships Krishna, and is a confirmed advocate of Vedântic doctrines . . . He is an idolator, yet is a faithful and most devoted meditator of the perfections of the one formless, infinite Deity whom he terms Akhanda Sachchidânanda (Indivisible Existence Knowledge Bliss). To him each of these deities is a force, an incarnated principle tending to reveal the supreme relation of the soul to that eternal and formless Being who is unchangeable in His blessedness and light of wisdom. . . . These incarnations, he says, are but the forces (Shakti) and dispensations (Lilâ) of the eternally wise and blessed Akhanda Sachchidânanda who can never be changed or formulated, who is one endless and everlasting ocean of light, truth and joy."¹⁶

It is needless to point out that the suggestion that Ramakrishna gave up a

⁹ *Gospel* I, 6, 2 ; 2, 4. *Lilâprasanga*, Divya-bhâva, ch. I.

¹⁰ *Gospel* I, 6, 2.

¹¹ *Lilâprasanga*, Divya-bhâva, ch. I.

¹² *Ibid.*

¹³ *Lilâprasanga*, Guru-bhâva part II, ch. 9.

¹⁴ *Ibid.*, ch. 3.

¹⁵ *Ibid.*, ch. 7.

¹⁶ *Theistic Quarterly Review*, October, 1879.

particular faith for another is as preposterous as it is ridiculous. The man who successfully practised the major religions, trod the various paths and by-paths of mystic realization and attested to the truth of all, need subscribe to no particular faith. The limited horizon of a circumscribed faith is too narrow to encage such a spirit. It is too naïve to tie a man who had reached the acme of Advaitic realization to a faith in the formless Personal God or any other conception of God which are grossly anthropomorphic parodies of the Reality from the transcendental standpoint. He is too big for any partisan labelling.

If he stoops on occasions to the different levels of his hearers to hearten them in their spiritual endeavours it is because he sees that all streams, after all, wend their way to the same ocean. Differences among faiths and varying conceptions of the Divine are real, irreconcil-

able contradictions to persons with whom religion is merely a showy Japanese vase in their intellectual drawing-room. Expression of a particular opinion is a dogma which necessarily shuts out all others. Specially in a case like Ramakrishna's misconceptions easily arise from piecemeal views.

Rightly has Swami Vivekananda, his illustrious disciple, said: "One of his own utterances is that those who have seen the chameleon only once, know only one colour of the animal, but those who have lived under the tree, know all the colours that it puts on. For this reason, no utterance of Sri Ramakrishna can be accepted as authentic, unless it is verified by those who constantly lived with him and whom he brought up to fulfil his life's mission."¹⁷

¹⁷ See *Prabuddha Bharata*, February, 1936.

THE CASTE SYSTEM IN INDIA

BY SWAMI VIVIDISHANANDA

The caste system in India is one of the most complicated institutions and is, in one way, synonymous with the whole Hindu social organization. In order to understand the meaning, purpose, and working of this institution, one has to be familiar with the history, the cultural traditions, and the ideals of the Hindu race.

The Hindus belong to that stock of the Aryan family, called the Indo-Aryans, who must have left their original home in Central Asia and migrated to India in pre-historic times. As such, they have a kinship of blood with the different European nations, although their skins have received a dark coat of

brown by living under the tropical sun for thousands of years.

The system of castes must have originated at that distant date of the early settlement of the Indo-Aryans in India. It came into being as a necessity. In the beginning it was simple. But later on, on account of the peculiar environmental conditions, it became complex, as happens with every institution in every country.

From the evidence at our disposal, we think that this caste system was occupational in its origin. It was a case of division of labour.

When the Indo-Aryans first settled in India, they found themselves confronted with many problems. They came to a

new country with new climatic, social and political conditions. Naturally, while adjusting themselves, they had to reorganize their life in many ways. The caste system was one of such efforts.

In the first place, realizing the necessity for a better and more efficient working of their social organization, they divided themselves into classes and followed occupations, according to individual inclinations and qualifications. Secondly, the question of their relationship with the original inhabitants—the uncivilized and half-civilized races whom they conquered, was equally important. As they had to live with them from day to day in the same land, they could not altogether ignore them. So they thought that the best humane method of dealing with them would be to assimilate them cautiously and intelligently by education. In this way, the original inhabitants also, according to their cultural status and natural tendencies, found their rightful place in the social organization. Of course, this process of assimilation had to be a very slow and gradual one.

This is, in brief, the genesis of the caste system. It was something like a grouping of the entire population of India into several classes with duties and responsibilities allotted to each. The main divisions of this system were the Brahmins, the Kshatriyas, the Vaisyas and the Sudras, corresponding respectively to the priest class, the royal and military class, the agriculturist and merchant class, and the working class of modern times.

The Sanskrit word for "caste" is "Varna" which means "colour". If the word "colour" is taken literally, the caste system would then be a division of the people according to the complexion of their skin. In support of this theory, we find passages in the

ancient books which describe the Brahmins—the first caste as white, the Kshatriyas—the second caste as red, the Vaisyas—the third caste as yellow, and the Sudras—the fourth caste as black. Thus the four divisions, according to this interpretation, would cover and represent the four main races of the world—the Aryans, the American Indian, the Mongolians, and the Negroes. To my understanding, this interpretation is too far-fetched and goes against facts. As we do not notice much difference of complexion amongst the members of the different castes in India, "colour" must be taken symbolically to represent the nature of their occupation.

The white colour of the Brahmins refers to the purity of their occupation, the red colour of the Kshatriyas to the bloody nature of their profession as soldiers, the yellow colour of the Vaisyas to the colour of gold or of the ripe corn they dealt in, and the black colour of the Sudras to the menial nature of their work.

The members of the first caste were the spiritual leaders, and they devoted themselves to the study and teaching of the different branches of science and philosophy and to the performance of the religious rites of the people. The second caste supplied the rulers and warriors who maintained peace and order and protected the country from foreign aggression. The trades, industries and agriculture were managed by the third caste. The fourth caste attended to the service of the people.

In course of time, these four main divisions of castes gave rise to many more subdivisions, and they were formed on the same principle of the distribution of work in accordance with the individuals' natural tendencies and qualifications. In this way, to every person were given his place, rank and

remuneration, avoiding unnecessary competition.

We must note here a fact which is very significant. Like the ancient Jewish community, which made God their sovereign and religion their law, the Hindu society was built upon spiritual foundations. Every effort of every unit of the body-politic must be directed in such a way that it might lead, in the long run, to spiritual illumination and freedom. That was the dictum of the ancient law-givers and leaders. In the hierarchy of castes, although every caste was important in its own place, the Brahmins commanded the greatest respect because they were the custodians and teachers of spiritual wisdom. Greater was, therefore, their responsibility. Theirs was to be a life of continual consecration, sacrifice, and service. They had to excel in truthfulness and justice, purity and austerity, self-restraint and self-denial, love and service, intuition and knowledge of God. The other three castes imitated the examples of the Brahmins.

In the beginning, the castes were elastic and interchangeable. The social distinctions were not rigid and strictly binding. Nor were the occupations and professions hereditary. We have ample evidence and shall quote an eminent Hindu scholar for our support on this matter. He writes :

“We read in the *Vedas* and other ancient writers of the Hindus that the Brahmins could intermarry with the Kshatriyas, Vaisyas, and Sudras. They could also become warriors if they were so qualified; while the Kshatriyas often became the teachers of the Brahmins; in fact, most of the philosophical and spiritual ideals which we have today were first given by the Kshatriyas, and not by the Brahmins. The members of these classes mixed freely, and whenever any one had the qualifications of

a Brahmin or a Kshatriya he was called Brahmin or Kshatriya. There were many Kshatriyas who were afterwards called Brahmins on account of their spiritual wisdom and greatness. You will notice that almost all the incarnations of Divinity in India were Kshatriyas, and very few were Brahmins.”

With the process of time, this institution of castes lost its flexible character and became hereditary and set. Instead of being a means of all-round growth and self-expression for the members, it became a machinery for self-aggrandizement in the hands of the leaders. Qualifications and natural tendencies were lost sight of. Birth alone became a passport to rights and advantages. Reform was badly needed.

In all fairness, it must be said that those ancient thinkers and leaders who started this idea of making the castes hereditary, were well-meaning. They knew the laws of heredity and wanted to develop the best qualities through hereditary transmission and perfect the different lines of work. If a family follows a particular trade from generation to generation, it cannot but acquire an exceptional proficiency along that line. That was what they also wanted. For a long time the castes became something like hereditary trade guilds and did incalculable good to the people. But later on when this question of “high and low”, of rights and privileges, came to the forefront, it defeated its original purpose.

During the sixth century B.C. Buddha, the Enlightened One and the great reformer, came and set the Hindu society in order. He dealt a death-blow to the priestly power and levelled all artificial and unnecessary distinctions of castes. He would not recognize a Brahmin because he was born as such. He alone could be called a Brahmin who would possess the moral and spiri-

tual qualities of a Brahmin. During Buddhistic supremacy, which covered a period of about a thousand years, the caste system assumed and functioned in its ancient simple form, and the people of the different classes enjoyed social and political freedom.

About six hundred A.D. Buddhism declined bringing in its train corruption, necessitating a reorganization of the people. The Hindu orthodoxy got control of affairs and reinstated the old, hereditary system of castes with its conservative rigour. Perhaps that was the best thing they could do under the circumstances.

This conservatism was at once the strength as well as the weakness of the Hindu society. It saved it from total disintegration and preserved the Aryan blood and literature from the destructive forces of the successive invaders like the Greeks, Scythians, Tartars, Mohammedans, and others. It created certain impregnable social barriers which the invading hordes could not break through.

But this conservatism, again, weakened appreciably its physical vitality. Through indiscretion, the social leaders followed a policy of extreme seclusion and isolation, excommunicating those of their own brothers who would associate closely with the foreigners, in that way losing a huge number from their own fold. The subsequent history of the Hindu social organization and its system of castes is practically a repetition of the same story with occasional attempts at reformation.

The Hindu society with its castes is at present passing through a period of transition. Interested parties will perhaps point out "untouchability" and many other real or imaginary imperfections it has. We confess "untouchability" is a great blot, and no sensible Hindu would be proud of it. As the untouchables represent remnants of some of the most uncivilized aboriginal races of India and are extremely unsanitary in their habits, they could not be taken in without detriment and harm to the society. They had to be segregated, and certainly segregation is better and more humane than extermination that has been practised in other parts of the world.

The Hindu society has its imperfections, and for that matter every institution has its imperfections. But we must not forget that the Hindu society is very very old. It served its purpose in saving the nation from ruin many times in the past. It is undergoing the necessary process of purification and will rise equal to the occasion, and bring happiness and freedom to the people.

Impartial observers will admit that the same intolerance, love of power, selfishness, jealousy, and license in the name of freedom are reigning supreme all over the world. In India as everywhere else the remedy lies in intelligent reformation through education. This reformation must come from within and must not be imposed from outside. It should be slow and gradual evolution and not revolution.

KARMA AND ITS FRUIT

BY BRIJ LAL SHARMA

It is generally known that every action is followed by its fruit. It is forgotten that every action is also *accompanied* by its fruit.

The consequences of human actions are worked out in two different worlds, the objective and the subjective, in the sphere of time, space, and causation, and in the internal region of thought, feeling, and will. In the first case, the doer becomes recipient of social reactions to his action; in the latter case, the change is registered in his personality. An act to be moral must have an external result and an internal intent—external result, because morality has a meaning only in a crowd, in a system of human relationships, where multifold needs have to be admitted and reconciled; internal intent, because without it the act would be indistinguishable from natural action, responsibility being impossible without freedom.

In the objective world the consequences are successive. They follow the deed, which must take time to unfold. Society is a complex network of rights and duties, and any interference with it, at any point, must pulsate through its entire structure, slowly but unavoidably, down the length of time. When a man plays ducks and drakes with public money, he is selfish and uncharitable, his actions bear fruit in others' life through many months and years. Men and women suffer at his hands. Some of the consequences may not be exhausted even in hundreds and thousands of years. A major part of our difficulties today, throughout the world, political, economic, religious, social or moral, has been bequeathed

to us by past generations. Since society is organic and we are members of one another, the sins of fathers are visited on the heads of their children, and posterity will reap the harvest of the dragon's teeth, which we are sowing today, as surely as we are being convulsed by the evil actions of our ancestors.

In the subjective world things are quite different. There consequences are not successive but immediate. The result does not follow the deed but accompanies it. Cause and effect are co-existent. We are what we behold. The very appearance of a good idea, motive, or feeling is its own reward, the very appearance of an evil one its own curse. The mind does not merely contemplate, it does what it contemplates, since contemplation is doing. The thinker is the actor because he is thinking, which is an act. To entertain an idea is subjectively to live up to it that very moment. There is no waiting here, the reward or punishment is immediate. We become what we think and feel.

Certain qualifications are necessary. Every idea, feeling or urge that appears in the mind is closely related to the past history of the mind. While, therefore, its appearance immediately colours the mind, this appearance itself is a result of the constitution of the mind. Just as the actions of past generations make present-day society what it is, even so our own mind largely is what we have put into it in the past. Considered thus the idea which modifies the mind is successive. Similarly objective consequences are not wholly successive. Directly a good or

evil deed is done by an individual, the society is affected inasmuch as the individual is a part of society. A noble heart immediately, to the extent of himself, ennobles society.

Subjective consequences of an act may be successive in another way. Regret, remorse, sorrow (or their opposite as the case may be) may follow an action. As reflection plays over what has been done, as its probable effects are pictured and its ramifications traced from their source to their end, the mind may become a theatre of a swiftly-moving pageant of complex mental states, each with its own idea, emotion and attitude. All these are consequences of the action done. There is, however, a difference. These consequences are thrown into sharp relief by thought, which does so by objectifying them. But for the intervention of reason, they would not be successive. We perceive them *as if* they were actually taking place in the external world. The subsequent emergence of reason and its inquiry are intelligible only if we understand that at the time of the performance of the action reason was not consulted. The deed was unsupported by our thought and will and was impulsive, for if before it was done its results had been forecast, it may not have been done.

In an impulse only a part of the mind is expressed, a part which has for a moment invaded the rest of the mind in its blind search of satisfaction. When satisfaction is obtained, the impulse loses its force and the suppressed parts recover their activity, thus producing a contrast between what has been done and what should have been done. The mind is being judged by itself. Although even here the impulse and its realization only express the character of the mind, the mind as at this moment it is, and therefore in a

sense co-existent with it, they are, strictly speaking, successive.

We thus discover a principle which may be stated as follows: Subjective consequences of a moral act are immediate when it is, before its performance, supported by reason, successive when it is, after it is performed, criticized by it.

All this has an important bearing on the theory of Karma. Spiritual life may not be a life of complete reason, but it is certainly not a life without it. Karma would have us come again and again into the world to reap the harvest of our past actions on the analogy of the theory of cause and effect which rule the universe. But man is not simply a conglomeration of causes and effects, antecedents and consequences, although there are aspects of him to which they are relevant. The real reward and punishment are immediate. What is successive is merely their interpretation in terms of objective factors, namely, social relations. When, in defiance of reason, scorning consequences, I deliberately do something whose results are sure to be reprehensible, I have that very moment put the light out in my soul. The subsequent punishment, however severe and exacting, cannot make that darkness any more darker. The punishment itself is physical and, imposed as it is from without, is nothing as compared with the self-imposed punishment of mental night. It is an attempt at self-extinction, a betrayal of our inmost nature.

The same thing may be expressed in another manner. Every moral act has personal and social consequences. Personal consequences are immediate, social consequences successive. Rebirth is meaningless to the first, for the results have been enjoyed, and is equally meaningless for the second, since they are social. The distinction must not be

overemphasized, for the individual is one with society. In the consciousness of immediate subjective results the individual is conscious of himself as the very life and soul of society or of his attempt to extinguish it. The indivi-

dual in us cannot experience the social consequences after our death, but the universal in us, which objectively is crystallized in social institutions and creative forces and subjectively in our gregarious instinct, continues to.

ATMABODHA

BY SWAMI SIDDHATMANANDA

नानोपाधिवशादेव जातिनामाश्रमादयः ।
आत्मन्यारोपितास्तोये रसवर्णादिभेदवत् ॥ ११ ॥

तोये रसवर्णादिभेदवत् Like tastes, colours, etc. which are attributed to water (due to its contact with various things, but which in fact is tasteless and colourless) जाति-नाम-आश्रमादयः caste, name, stage of life, etc. नाना उपाधिवशात् due to various limiting adjuncts एव only आत्मनि on the Self आरोपिता superimposed.

11. As different tastes, colours, etc. are attributed to water (due to its contact with various things, but which in fact is tasteless, colourless, etc.), similarly, due to limiting adjuncts alone, caste, name, order of life etc. are superimposed on the Self (which is none of these in reality).

The Âtman according to Vedânta-texts is beyond name and form, and beyond all distinctions like Brâhmana and Kshatriya or Brahmachârin, householder, recluse, and Sannyâsin. The ideas, I am so-and-so, I am a Brâhmana or a Kshatriya, I am a Brahmachâri etc., therefore, are due to the fact that on the Self, due to its identification with the body, are superimposed these conditions—name, caste, stage of life, etc. which in fact are attributes of the body and not of the Âtman.

पञ्चीकृतमहाभूतसम्भवं कर्मसंचितम् ।
शरीरं सुखदुःखानां भोगायतनमुच्यते ॥ १२ ॥

पञ्चीकृतमहाभूतसम्भवं Evolved out of the fivefold compounded rudimentary elements कर्मसंचितम् generated by Karma शरीरम् the physical body सुखदुःखानाम् of happiness and misery भोगायतनम् the abode of enjoyment उच्यते is said to be.

12. The physical body evolved out of the compounded rudimentary elements and generated by (past) Karma, is said to be the abode of experience of happiness and misery.

The five rudimentary elements are the sky, air, fire, water, and earth. These get compounded in a fivefold manner and produce the five gross elements. The process is as follows: Each of the subtle elements is divided into two parts. One of the two halves is further divided into four parts. Then each gross element is formed by the combination of one-half of itself with one-eighth of each of the other four elements in the subtle condition. In other words gross sky is formed as follows: subtle sky $1/2 + 1/8$ of the other four elements. Similarly are the other gross elements produced. Out of the gross elements this universe of diverse forms is produced.

पंचप्राणमनोबुद्धिदशेन्द्रियसमन्वितम् ।

अपञ्चीकृतभूर्तात्थं सूक्ष्माङ्गं भोगसाधनम् ॥ १३ ॥

पंचप्राण-मनः-बुद्धिः-दशेन्द्रिय-समन्वितम् Consisting of the five Prânas, mind, intellect and the ten senses सूक्ष्माङ्गं the subtle body अपञ्चीकृतभूर्तात्थं which has arisen out of the uncompounded elements, i. e. from the five subtle elements भोगसाधनम् is the instrument of enjoyment.

13. The subtle body consisting of the five Pranas¹, mind², intellect³ and the ten senses, and which is produced out of the five rudimentary elements, is the instrument of enjoyment.

¹ *The five Prânas*—They are Prâna, Apâna, Vyâna, Udâna and Samâna. These five Prânas or vital forces have different functions in the body. Prâna is that vital force which moves upward ; Apâna moves downward ; Vyâna moves in all directions and pervades the entire body ; Udâna helps the passing of the soul out of the body and Samâna is the vital force which assimilates food and drink.

² *Mind*—It is that modification of the internal organ (Antahkarana) which considers the pros and cons of a subject.

³ *Intellect*—It is that modification of the internal organ which determines.

अनाद्यविद्याऽनिर्वाच्या कारणोपाधिरुच्यते ।

उपाधित्रितयादन्यमात्मानमवधारयेत् ॥ १४ ॥

अनादि Beginningless, अनिर्वाच्या indescribable अविद्या ignorance कारणोपाधि उच्यते is called the causal adjunct (of the Self) उपाधित्रितयात् अन्यम् different from these three limiting adjuncts आत्मानम् the Âtman अवधारयेत् (One) should know.

14. Ignorance (Avidyâ) which is beginningless and indescribable¹ is the causal adjunct² (of the Self). One should know the Self as different from the three limiting adjuncts.

¹ *Indescribable*—Ignorance cannot be described either as real or unreal. We cannot say it is real for it disappears on the awakening of knowledge. Nor can we say it is unreal for we experience it and without it there would not be any dealing with the world. Therefore it is indescribable (Anirvachaniya).

² *Causal adjunct*—Ignorance associated with the Self is called the causal body on account of its being the cause of egoism. As such it is the causal adjunct (Upâdhi) of the Self. The Self, however, is different from these three adjuncts, viz. the gross, subtle, and the causal bodies which are superimposed on it.

पञ्चकोशादियोगेन तत्तन्मय इव स्थितः ।

शुद्धात्मा नीलवस्त्रादियोगेन स्फटिको यथा ॥ १५ ॥

यथा Just as नीलवस्त्रादियोगेन due to coming in contact with a cloth coloured blue etc. स्फटिकः crystal (तथा so) शुद्धात्मा the pure Self पञ्चकोशादियोगेन due to its contact with the five sheaths तत्तन्मय इव स्थितः appears to be of the nature of one or other of these sheaths.

15. Just as a colourless crystal coming in contact with a cloth blue etc. in colour appears to be blue etc., similarly, the pure Self by its contact with the five sheaths, appears to be of the nature of one or other of these sheaths.

¹ *The five sheaths*—They are, Ânandamaya, Vijnânânamaya, Manomaya, Prânamaya, and Annamaya. Ignorance associated with the Self is called the Ânandamayakosha or the blissful sheath as it is full of bliss and because it covers the Self like a sheath. The

intellect together with the organs of perception constitutes the Vijnânamayakosha or the intelligent sheath of the Self. The mind with the organs of perception constitutes the Manomayakosha or the mental sheath of the Self. The five Prânas together with the organs of action constitutes the Prânamayakosha or the vital sheath of the Self. The gross body constitutes the Annamayakosha of the Self. The first sheath comprises the causal body, the next three constitute the subtle body, and the last sheath constitutes the gross body. The Âtman, however, is beyond all these.

NOTES AND COMMENTS

IN THIS NUMBER

In *The Need of a New Adjustment* the reconciliation of the conflicting tendencies of our time has been sought in an active principle of synthesis between economism and religion, science and philosophy, philosophy and life, and the orient and the occident. . . . Dr. Helmuth Von Glasenapp is a great lover of India and Indian Culture. In the present article he shows how all religions essentially point to the same goal and how the spirit of all religions was embodied in the life of Sri Ramakrishna. . . . Dr. Taraknath Das while reviewing the books by Dr. Everett Dean Martin and René Fülöp Miller, published in 1935 points out in *Evolution of Modern Civilization and Failure of Revolutions*, the synthesis between evolution and revolution in human progress which has not yet come to a definite form but is, in a state of constant flux. . . . Mrs. Donald Davidson is a new contributor of ours. She gives in her article her first-hand knowledge about the Vedanta movement in U. S. A. . . . Mr. Drupad S. Desai dwells in a nutshell upon the fundamental ideas of Hegel, so far as the nature of the Absolute is concerned. His presentation is very simple and clear even to an average reader. . . . Mr. Shib Chandra Dutt in his article on *Economic Snapshots* shows the present position of India's trade with some European countries,

. . . The writer of *Ramakrishna and his Mistaken Admirers* draws our attention to the misconceptions about Ramakrishna's faith and religious attitude that arise out of piecemeal views. . . . *The Caste system in India* by Swami Vividishananda is one of his radio talks that were broadcasted some months ago in the United States of America. . . . Mr. Brij Lal Sharma shows in *Karma and its Fruit* how the consequences of human actions are worked out in the subjective and objective worlds.

SHOULD REASON RETREAT BEFORE UNREASON

The past generation grew up in an intellectual atmosphere which was remarkable for its firm faith in the power of reason. Reason was held to be the panacea for all the ills from which mankind suffered. Even if men did not always act according to it, it was nevertheless fondly cherished that in no distant future it would be the chief determinant of human action. And today! It no longer claims to speak from the heights of Olympus. Having come to recognize its inability to comprehend Reality in its entirety, it is content by limiting itself to the humbler task of dealing with its abstractions. Nor can it ever pretend to become the principal motive of human behaviour as it has been shown to be a mere log floating helplessly on the surging tides of deep

desires. More than that. Men in growing number are consciously repudiating its voice.

Looking at the irrational and elemental forces that are dominating the political philosophies and actions of the totalitarian states, Rene Füllöp Miller, a noted Austrian thinker and writer, in an article contributed to the *Hibbert Journal*, January, 1936, finds them not isolated and strange phenomena but the reflections of the philosophical and scientific convictions of the time. He shows that "the exact sciences, philosophy and psychology as well, have been compelled to abandon the assumption that all the phenomena of the world and of human thought are explicable in the terms of reason". He does not regard this general revolt against reason as something novel in history. He points out that such periodical conflicts between the forces of reason and unreason have characterized civilized history since its very beginning. From these premises Miller concludes that irrationalism is rather "a basic factor of human consciousness and of human knowledge in general". Such lessons, however, do not signify the complete abdication of reason. "What they teach, is not the renunciation of rational insight, but merely a restriction of the domain within which the dicta of reason" appear to be fully valid. He believes that this conflict between reason and unreason "will ultimately lead to a synthesis between rationalism and irrationalism, to a middle principle of practical application".

It is true that reason has its limitations within which its workings are valid. But when his thesis halts by merely pointing to a synthesis between the rational and the irrational a grave danger inevitably lurks there. Nor is it right to say as he does that "Christianity, especially in its beginnings" is

"a most highly emphasized form of irrationalism"; or to imply that Christian mysticism was a manifestation of irrationalism. In these cases the term irrationalism seems to have undergone a radical and unjustifiable change of content. Genuine religious or mystic experience is not irrational; it is supra-rational. When the mystics discard the aid of discursive reason in search of Reality it is not because they dispense with it in their ordinary lives, but because the supreme illumination is beyond the realm of all cognitive ideas. Mystic experience transcends, but does not contradict, reason. If irrational elements have found their way into theology, it is no fault of the mystics as such. We need, therefore, to make a sharp distinction between the supra-rational and the irrational.

Again any unqualified statement about the synthesis of reason and unreason is not only misleading but also highly dangerous. It does not carve out the respective spheres of the both. It seems to justify in advance any and every elemental outburst. Nor is it true that we should submit to a diarchy of reason and unreason. The problem is to find out the kingdom within which reason should reign supreme. The deeper beliefs of our life spring not from reason but from our instincts, feelings, and aspirations. Reason does not create the higher and fundamental values. They are discovered through intuition. Miller is not quite correct when he acclaims democracy, socialism, and brotherhood of man as products of reason. Did not the ancients speak of an age in which there were no inequality, no distinction, no property, and no government? Did not the greatest champion of reason in ancient Europe accept slavery as a necessary institution? Was not a selfish individualism preached by the Philosophical Radicals

who swore by reason. What nobler conceptions of brotherhood and democracy than those preached by Christianity and Buddhism have been given by reason? Reason has to accept the higher values from other sources. And upon this basis it is to reign supreme in our lives. But on no ground should it give way to irrationalism. Reason has to accept beliefs and motives not only in the light of its knowledge of the world and the universe but also in accordance with the promptings of the higher nature of man.

A TWO-STOREYED BUILDING WITHOUT A STAIRCASE

The inaugural address of Dr. Rabindranath Tagore at the first conference of the New Educational Fellowship, Bengal Section, organized under the auspices of the Bengal Educational Week deserves careful attention of all Indians for more than one reason. He has compared the existing structure of education to a double-storeyed building in which the architect has omitted to connect the upper and lower floors with a stairway. It is nothing short of a calamity that only ten per cent of the Indian people have a thin veneer of education, while the mass of the people who bear the burden of the upper storey have no opportunity to avail of it. The consequent moral separation between the two sections of the people has been greater than that between race and race. The state of affairs is put down to lack of funds. But no modern nation has dared to endanger its solidarity on such a plea. National unification is a chimera without a uniformity of education. This serious plight of education in present-day India has been traced alike to the apathy of its ruler and its failure to acclimatize in Indian soil the plant of knowledge brought from the West. A slavish imitation of the West has made us asso-

ciate decent education with respectable buildings. If "funds do not permit of making the swords of better material than wood," is it not "a waste of money to make the scabbard of steel".

The poet has pointed out the fact, too often unrealized, that India had her indigenous system of education which did not starve the masses from the fruits of knowledge that the upper classes enjoyed. The old education was a living process which vivified the mass mind as the present scientific knowledge does not. From the pundits to the masses all fed upon the same ideas and ideals. It might be that most of them could not sign their names. But knowledge has not always to clothe itself in the letters of an alphabet to be received by the mass mind. The present unintelligent enforcement of Western methods and values has restricted the flow of knowledge still more than would have been the case even with the limited funds at disposal. We have receded "further and further from the simple solutions of the problem of the life arrived at by our ancestors". As an example of ancient living universities, the poet cites the instance of Kashi "where the roots of ancient culture are still living, though it has no college buildings, no expensive or elaborate administrative machinery". All these anomalies and failures to assimilate the new knowledge he puts down to the fact that education has so far been imparted to us in a language other than our own. This has not only barred the doors of a higher education to many students but also has crippled the thinking and imagination of a vast majority. Finally he put in a strong plea for the vernacularization of the medium of instruction from top to bottom.

There is not the least doubt today that the ancient dispute between the *Anglicists* and the *Orientalists* of the last

century was a mock fight. For the introduction of English education was a foregone conclusion with the rulers for reasons now well-known to all. Accordingly some have entirely mis-spent their vim and energy in eulogizing or condemning some of our compatriots. Benefits of English Education nobody can deny. But they have come in spite of it. And they would have come more easily or more quickly had the medium of instruction been more the vernacular of the country. Just witness how a Tagore could nourish his mind into adolescence more than sixty years ago purely on a Bengali diet of knowledge. There can be no opinion to the contrary that a foreign language has been and is producing generations of intellectual cripples. It is never too late to mend.

SEX-REPRESSION

Man has always believed in oracles. Only, in the past the prophetic voice was heard at Delphi or such other lonely spots. But today man in the street hears the command of Pythia wherever a scientist wags his tongue in vindication of certain pet-dogma of his own with some show of observational and experimental methods. Religion has always been blamed as the sole breeder of dogmas. But the majority of scientists till the recent day have not been above the same failing. One of the most vicious dogmas, which the last century brought into existence and which still continues to sway the general belief—for the popular mind is always years behind new discoveries—is the Freudian spectre of an all-powerful *libido* which haunts man amid all his activities through the entire span of his life from babyhood to death. It has influenced current thought and literature to such an extent as to incline common men who can just spell psycho-analysis to let off steam through the

safety-valve too often with the conscience of a Sir Galahad. Even thoughtful persons who have come to realize the value of religious and mystic experience have unconsciously given away to the same sinister influence. Many of them have expressed the belief that sex-repression is unnecessary for the highest spiritual life and that man should satisfy his sexual impulse as he satisfies hunger and thirst, and that the repression of the sexual appetite leads to abnormality. In vain you appeal to the great religious teachers who renounced sex. They are all dismissed with a sopient, wavy flourish of the hand. A sort of monkeying with truth has begun. One hears such lofty nonsense as the full development of personality, all-round spiritual unfoldment, realizing the divine in and through the mundane and so on.

But little does common man know that the scientists of today are in a more chastened mood. But what is more, many leading men of science have shattered the Freudian dogma to pieces. It is interesting to learn in this connection the views of no less a man than Alex Carrel, an eminent surgeon, scientist, and winner of the Nobel Prize in 1912, on the matter. He is of opinion that "Freud has done more harm than the most extreme mechanicians." (Man, the unknown, pp. 281). He points out that the Freudian generalization is faulty being based on insufficient and one-sided data, and that contrary to common belief, the repression of the sexual appetite by a healthy man makes him stronger and stronger. "It is well known," he says "that sexual excesses impede intellectual activity. In order to reach its full power, intelligence seems to require both the presence of well-developed sexual glands and the temporary repression of the sexual appetite. Freud has rightly emphasized

the capital importance of sexual impulses in the activities of consciousness. His conclusions should not be generalized to include normal individuals specially those who are endowed with a strong nervous system and mastery over themselves. While the weak, the nervous and the unbalanced become more abnormal when the sexual appetites are repressed, the strong are rendered still stronger by practising such a form of asceticism." (*Ibid* 143 p.).

SIR FRANCIS YOUNGHUSBAND ON RAMAKRISHNA

Sir Francis is well-known in India and England. A great believer in religion and mysticism he has taken pains to study the lives of saints and mystics in ancient and modern times. He is thus entitled to speak with some

authority on religious topics and persons. In course of a speech, delivered at a meeting of the Indian Progressive Writers' Association in London, Sir Francis pointed out certain advantages which India enjoyed over England from the point of view of religious dramas and added, "I think you have had the greatest religious leader ever born in the world. He was Sri Ramakrishna. He was a great dramatist, of acting rather than entering into the spirit of those he wanted to reach. He became a Christian to enter into the spirit of Christ, similarly he became a Muslim to enter into the spirit of Muslim God." It is refreshing to learn how an intelligent westerner has truly felt the greatness of Ramakrishna as a teacher, when not a few of his compatriots have missed the great teacher's spirit.

REVIEWS AND NOTICES

THE GREAT PASSING ON. By Edmond Holmes. Published by Rider & Co. Paternoster House, E.C., London. Price 5/- net.

Does man survive after death? The question has continued to trouble man since he began to ponder on life. Numerous answers have been given but they have failed to satisfy him permanently. Yet it is a most vital question with us. For, to have a correct outlook on life we must have a right outlook on death. A rigid agnosticism which limits man's faith to the narrow world of matter cannot last long without in the end leading to his moral and spiritual debasement. If man is to avoid such a catastrophe he has had to change his outlook on death. Can it be reasonably done? Edmond Holmes, a well known writer on religious and philosophical subjects, believes it can be done on the evidence supplied by spiritualism. He appears to be convinced that the reliable data of spiritualism help to construct a positive faith in personal survival with all its important implications.

In the first part of the work the author presents the case for the supernormal. He

begins by defining the meaning and content of Reality. The varieties of experience of psychics, mystics, and occultists establish, according to him, that there are gradations in Reality. The commonsense reality and its contrary are not "mutually exclusive alternatives but correlated opposites, antithetical poles of a process which is commensurate with the whole diameter of our being". He eschews the term supernatural on account of its dualistic associations and adopts instead the term supernormal which does not dissect reality into unrelated opposites. He quotes from scientific writers to show that the naïve belief in the reality of the familiar world has been shaken by the recent discoveries; for not only are the familiar concepts taken from the middle region of experience not applicable to matter beyond a certain point, but even the substantiality of matter itself has dwindled into mere mathematical abstractions. He points out that both the materialism and metaphysics of the West have failed to reveal the nature of Reality. In the next part he tries to answer some of the current arguments against spiritualism and adduces

certain evidence in favour of survival. The last section is devoted to bringing out the philosophical, ethical, and religious significance of spiritualism and the need of imparting such instruction to the young. Spiritualism, he believes, has not only undermined the foundations of a supernaturalistic theology but has indefinitely extended the field of experience as an object of philosophical enquiry. It points to a new ethic different from that enjoined by orthodox theology which with its teachings of grace and faith tend to ignore the reaction of conduct on character.

Though we did not need a new book to tell us that materialism of the last century is at a discredit or that the rational philosophy of the West has failed to discover the nature of Reality, what seems to have made the author's attempt worth while are his brief and cogent presentation of the case for the supernormal and his able pleading for a more rational outlook on life and Reality which civilized world needs so badly today and which will bear any amount of reiteration. Philosophy has not waited for the teachings of spiritualism to extend its field of enquiry, for philosophers have already come to recognize the incompleteness of that investigation which leaves out of account the facts of mystic experience. Nor are the implications of spiritualism at all definitely clear. Various theories are on foot. It is not easy to decide between them. It is too premature to deduce any deep religious or ethical significance from it alone. Spiritualism can both kill or foster the genuine search after Truth. Ethics stands in no need of being propped up by it. The greatest mystics of all ages and climes have not only hinted at the Reality in so far as thought and language are capable of being so utilized so, but also have discovered the *raison d'être* of all morality.

SELECT MODERN CONSTITUTIONS.

By N. R. Subba Ayyar, M.A., *The Sri Krishna Publishing House, Kumbakonam, 272 pp. Price Rs. 3/-.*

There is no dearth of books on Governments nowadays. Politics is a fascinating subject, and books have multiplied rapidly as the circle of political consciousness and interest has widened. The justification for the appearance of this book is that it aims to give in a compendious form an account of the frame-work and actual working of the most important constitutions of

the present world. Ten constitutions, four unitary and six federal, namely, Great Britain, France, South Africa, Ireland, the U. S. A., Canada, Australia, Switzerland, Germany, and the U. S. S. R. form the subject of treatment. Though the Weimar constitution is now obsolete, it has been rightly included for some of its novel features. The general account is prefaced by two short chapters which give a short account of the different methods, past and present, of classification of constitutions and the structure of government. The covenant of the League of Nations is given at the end of the book.

The author has consulted all the best available works on the subject. He has incorporated all the important and useful informations into a short succinct treatment. He has further followed the prevailing realistic method of treatment which tries to unbare the spirit and real working of an often misleading form. The author would, however, have done better had he been a little more careful in a place or two. Instead of remarking that in a flexible constitution there is no distinction between 'constituent' and ordinary laws, it would have been more proper and intelligible to say between 'constituent' and ordinary powers; for there is always a distinction between the different kinds of laws. Again, apropos the force of convention with regard to the re-election to the Presidency in the U. S. A. the statement "... the constitution sets no limit to the re-election of a person to the Presidency but convention has limited it to one term" is easily liable to misconstruction. These minor things, however, do not detract from the worth of the treatment, which is always faithful and up-to-date and which can be safely relied on. We are sure it will prove very useful to all beginners of studies in governments.

SANSKRIT-HINDI

(1) ISAVASYOPANISHAD, (2) KENOPANISHAD, (3) KATHOPANISHAD, (4) PRASNOPANISHAD, AND (5) MUNDAKOPANISHAD. *Gita Press, Gorakhpur. Pp. 42, 140, 168, 121, and 124 respectively. Price 3, 8, 9, 7, and 7 annas respectively.*

The series contains the texts of the *Upanishads*, Sankara Bhâshyas, their Hindi translations, and Indexes of Slokas. Kenopanishad contains both the Pada and Vâkya Bhâshyas. The translations are true and lucid but have the unavoidable defect of

sometimes using the same words of the Bhâshyas and the texts—a defect which the English translations do not have. But the translator is not to blame, the defect is due to the Sanskritic origin of Hindi, Bengali, and other allied languages, which abound in Sanskritic words. The readers, however, would have been greatly helped if, in all cases where the original words had to be kept in the translation, the editor had added foot-notes by way of explanation. As a popular edition of the *Upanishads* and the Bhâshyas we have all praise for the attempt.

MUMUKSHU-SARVASVA-SÂRA. By Mukti Nath Munindra and translated by Munilal. *Gita Press, Gorakhpur. Pp. 402. Price 13 annas only.*

The book is a choice collection of verses from the *Upanishads* and *Smritis* as well as the philosophical treatises of comparatively later dates, and gives the philosophy and practical method of the Vedânta. The author has kept up the continuity by supplying not a few verses of his own composition. It is divided into five Prakaranas—the first deals with, in the orthodox fashion with the Adhikâri (the fit recipient of the Vedântic instructions), the subject-matter, its utility and the like ; the second and the third deal with the purification of the mind ; the fourth with Sannyâsa and its classifications ; and the fifth establishes the equation of the individual soul and the Supreme Self. Hence the book gives in a nutshell all that a student and a Sâdhaka of Vedânta wants to know. The translation has left nothing to be desired.

PREM-DARSANA OR NÂRADA-BHAKTI-SUTRA. Edited and translated into Hindi by Hanumanprasad Poddar. *Gita Press, Gorakhpur. Pp. 18+179. Price 5 annas only.*

The book is not merely the text and Hindi translation of the aphorisms of Nârada but contains a high-class Hindi commentary interspersed with beautiful quotations from Sanskrit and Hindi scriptures on devotion. Mr. Poddar deserves thanks for presenting such an edition of the aphorisms to the Hindi-reading public.

SRI-GOVINDA-DAMODARA-STOTRA. By Vilwamangalâchârya, with Hindi translation.

Gita Press, Gorakhpur. Pp. 37. Price 1 anna 6 pies only.

It is a psalm composed and sung by a devotee of the Lord known to every Hindu for his wonderful love for the Lord.

BENGALI

VIGNÂNE VIRODH. PART III. TÂP O TEJ. By Jatindra Nath Ray. *Published by Brajendra Nath Chattopadhyaya, 55, Upper Chitpore Road, Calcutta, 113+10 pp. Price 6 as.*

This is the author's third venture in this line. It purports to show like the previous ones several contradictions and anomalies in the findings of science. The present booklet raises objections to some of the accepted scientific conclusions in Physics about heat. It seems that the author has been misguided by some unqualified statements in certain text books on the subject. These and other doubts, we are sure, will be dispelled by the light of further information.

MÂ. BY SRI AUROBINDO. Translated by Nalinikanto Gupta. The Arya Publishing House, Calcutta, pp 82. Price -/12/- annas only.

This little book might worthily be called the quintessence of Sri Aurobindo's teachings. It is written in the translator's peculiar style, which is not meant for all and sundry. Those who are conversant with the style will almost enjoy the beauty of the original ; but those who are unfortunately not familiar with it will, we are afraid, miss many valuable things which they would not have done had the language been comparatively simple. The book is beautifully got up.

HINDI

KALYÂN-YOGÂNK. *Gita Press, Gorakhpur, pp. 884.*

The volume is a store-house of information on all kinds of Yoga, mostly from the pen of those whose reputation either as a scholar or a Sâdhaka is established. It contains numerous pictures illustrative of the topics discussed or otherwise connected with them. Our sincere thanks are due to the editors and managers of the Press for presenting India with such a useful volume.

NEWS AND REPORTS

SRI RAMAKRISHNA BIRTH CENTENARY CELEBRATIONS

AT SHANTINIKETAN

The Ramakrishna Centenary was celebrated in the Ashram on the 25th of February last when in the evening the inmates including a sprinkling of European visitors assembled at the prayer hall which was decorated with 'alpona' and flowers.

The singing of appropriate songs added to the solemnity of the occasion. Pandit Kshitimohan Sen Shastri conducting the special service said:—

"Sri Ramakrishna was a born Mahapurusha who lived in and practised the varied forms of spiritual sadhana only to awaken the vast psychic forces within him so as to give a dynamic impetus to the dissemination of his great message to the world. He was not so much conscious of this special mission of his; but the time spirit demanded of him that he should enrich the thought treasures of humanity with his wonderful spiritual knowledge realized through direct experiences. Born of poor parents and in conditions not at all favourable, Sri Ramakrishna had also his days of struggles and strivings but all these he sublimated into one supreme effort towards God-realization; and the fire that was in him consumed every bit of obstacle in his way till he was face to face with the luminous vision of truth.

"India is a land where mysteriously enough diversity and discord are deemed to be invaluable factors for proving the existence of unity and concord. Men of extraordinary spiritual attainments have many a time come to deliver man from the bondage of false religious notions and superstitious customs which snap asunder the ties of love and fellowship and embitter human relations to an inordinate degree. Sri Ramakrishna was in the line of those Master Men, who from the very early days of human civilization have made their appearance in the scene of life through its different stages and at different countries in order mainly to show that life was at its highest only when it realized its unity in the midst of its diverse expressions. It was this Religion of

Unity and Synthesis which Sri Ramakrishna embodied in his life; and being himself gifted with an abiding measure of 'prana-sakti', he triumphed towards the fulfilment of this great objective. The world accepted his message through his great disciple Swami Vivekananda whose wonderful sway over the minds of his own countrymen as well as of his western admirers could never be over-estimated.

"Sri Ramakrishna's contact with the Sadhus and Bhaktas gave him an insight into the various modes of self-discipline of different religious schools of India; and Vivekananda and Keshabchandra served to bring before the Master their knowledge of the Western science of thought. But while assimilating all these from outside, Sri Ramakrishna was blessed in the world of his inner being with transcendental experiences which compelled universal admiration.

"Such was the great soul whose memory we worship to-day, hundred years after his birth. But would mere wordy and ceremonial homage to him be enough to show our love for Sri Ramakrishna if we do not practise in our life the truths we say, he so impressively told? Let us emulate the lesson of a great life like Ramakrishna's and let us follow his teachings by throwing away the mental and social shackles that bind us down."

The function terminated with suitable music.

AT CUTTACK

At the instance of the Ramakrishna Centenary Committee, Cuttack, a public meeting was held in the Ramachandra Bhawan, on the 25th of February on the occasion of the birth-day of Sri Ramakrishna, Mr. Hornele, Commissioner of Orissa presiding.

It was a big representative gathering as the elites of the town of Cuttack representing the important religious views numbering about five hundred joined the function. The President read out his address in which he admired the saying of Ramakrishna, and the writing of Swami Vivekananda on the merits of their universality and asked the people of New Orissa especially to read the

messages which deal mostly as to the requirements of a nation.

Other speakers also addressed the meeting.

AT MADRAS

The centenary of the birthday of Bhagavan Sri Ramakrishna was celebrated with great solemnity and devotion at the Sri Ramakrishna Mutt, Mylapore, on the 1st of March last.

In the morning, there was Bhajana and Puja. Nearly a thousand poor were fed. In the afternoon, there was a Harikatha Kalakshepam by Brahmasri Murthi Rao.

Mr. Venugopal Pillai, Tamil Pandit, delivered a lecture on 'Sri Ramakrishna Paramahansa and Religious Harmony.' After referring to select anecdotes in the life of Sri Ramakrishna, the lecturer pointed out that Sri Ramakrishna laid emphasis on religious tolerance.

Mr. S. R. Ranganathan delivered a lecture in English on "Sri Ramakrishna and the play of intuition in his life." Prof. S. Kuppuswami Sastrigal presided.

Mr. Ranganathan said that the lives of souls like Sri Ramakrishna and Sri Sankara transcended approach by scientific methods. Science was a body of factual knowledge. Surrounding the body of knowledge was a fringe which represented the controversial part of science, and outside that fringe was the Great Unknown. The development of personalities like Ramakrishna belonged to the Great Unknown. The only method of understanding such transcendental beings, was intuition.

The speaker stated that intuition was an extra conscious process, of which very little was known. To understand that expression, they had nothing to guide them except the inferences derived from the recorded biographies of such souls. They were very fortunate in having an authentic biography of Sri Ramakrishna written by men who had the opportunity of moving with the Swami intimately. Intuition, according to one definition, was 'direct apprehension by the mind without the intervention of perception, conception or reason or any mental process.' Ramakrishna's very birth seemed to have been profoundly conditioned by the intuitional forebodings which his father received

at Gaya and which his mother obtained simultaneously while she was worshipping in the temple of Siva in her village.

Proceeding, the lecturer said that there were various anecdotes in the Swami's life which revealed the enormous amount of work that had been done, and the strain to which he had to subject himself, before the play of intuition could take place.

The next requisite of intuition was complete suppression of kama, krotha and lobha. Intuition was again notoriously mysterious and evasive. It would choose its own time and method of expression. 'Its deliverance resembled the verdict of a secret court martial.' The unusual tenacity with which Sri Ramakrishna used to follow certain lines of action indicated to him by intuition would illustrate this feature.

One other feature of intuition, the speaker said, was that when it disclosed truths to realized souls, it transcended ordinary verbal expressions. That was why they found in the utterances of realized souls like Jesus Christ and Ramakrishna parables and paradoxes.

With regard to the validity of intuition as a source of knowledge, the lecturer said that there were three schools of thought, one completely denying its validity, the Agnostics, the second the Neo-Platonists recognising it as the only source of knowledge, and the third, a school of compromise who admitted it as a possible source of knowledge. The lecturer was of opinion that all their metaphysical discussions could be set at rest by coming into contact or being in the presence of realized souls. The lecturer said that there were several anecdotes to illustrate this point in the life of Bhagavan Sri Ramakrishna.

One great lesson which educationists could learn from the study of the life of Sri Ramakrishna, was the extremely facile way in which the Swamiji adopted individualistic methods in teaching his disciples. This method was coming into the forefront of educational theory at the present time. The Swamiji adapted his methods to suit each of his disciples.

The lecturer, in conclusion, thanked the organisers for giving him an opportunity to participate in the celebrations and pay his homage to the great rishi of modern days.