PRABUDDHA BHARATA

VOL. XLIII *FEBRUARY, 1938* No. 2

"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

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

THANKSGIVING

By Dr. Taraknath Das, M.A., Ph.D.

My thanks to the Almighty,
for the blessings of our lives.

Life is vast and un-ending,
with its infinite potentiality.
At times, life seems to be terrible and painful.
It is full of trials of a great snare.
Yet, life is grand and beautiful.
It is rich beyond description;
and glorious with varieties of experience.

Life is immense and unexplainable.
It is the substance of our universe.
Life is eternal and immortal.
It is the Infinite Spirit, in its finite expression.

My life is the play of the Unbounded,
in self-imposed bondage.
I—the ever-free, now in bondage,
striving for endless Freedom, liberation—
thank Thee, my God,
Thou, God of Freedom and Fearlessness,
God of Love and Peace,
God of eternal Existence-Intelligence and Bliss,
God of all the sources of Life,
for the blessings of our limitless lives.

THE PROBLEM OF MASS EDUCATION IN INDIA

By the Editor

I

It is the common experience of all that a national movement, however well consolidated, becomes more often than not an isolated phenomenon in the corporate life of the people when it fails to respond to the needs and aspirations of the country as a whole. Every noble undertaking for national well-being must draw its sustaining sap from the intelligent co-operation of the people who are the dynamic centre of a national organism. In India the danger and folly of an attempt to start and guide a national movement without the requisite moral support of the populace have not been realized a day too soon. And it is a hopeful sign of the times that the leaders of the country have made it an integral part of their national programme to admit the mute millions to the privileges which had so long been the monopoly of a handful of men. But it must be borne in mind that the support of these inarticulate masses who have not the adequate intellectual equipment to assess the true worth of a sacred cause or have not developed sufficient civic consciousness owing to a sheer want of education is also fraught with grave dangers. For, very often it ends, as it has done in many other countries, in social disruption and political cataclysm of a nature that serves eventually to defeat the purpose for which such blind forces are pressed into service. It is therefore a matter of supreme importance that, though the hearty co-operation of the masses is a desideratum in any such collective movement, their appalling illiteracy must first be seriously combated so as to make them fit to realize the magnitude of their responsibility and share in the corporate activities of the country. But it is to be regretted that no such serious attempt has hitherto been made either by the government or by those who look upon themselves as the responsible custodians of the physical, intellectual and spiritual interests of the people at large. These dumb millions whose labour and life have contributed to the affluence of the pampered aristocracy of the land, have, by a mysterious combination of circumstances, been reduced almost to the level of brutes and forced to lead a life of utter intellectual stagnation in their own homes. Their existence is a weary endless round of mechanical drudgery unrelieved by a spark of intelligence or higher graces of life. They have ever been made to serve as footstools to the persons in authority and ultimately knocked down when they have demaned a fulfilment of their legitimate claim to the rights and privileges. They are always the sacrifice—the innocent victims of economic exploitation, political camouflage and social tyranny. Nowhere in the world the masses are so indigent and ill-fed, so illiterate and helpless as in India. And it is not for naught that Sir Daniel Hamilton indignantly remarked, "If Britain has to leave India as suddenly as Rome had to leave Britain, then England shall leave behind a country minus education, minus sanitation and minus money." Indeed it is the woeful want of education of the Indian masses that lies at the root of these hydra-headed evils. The problem of mass education should

be taken up and tackled in right earnest at an early date, so that their intellectual vision might be unsealed to the multiple malignant forces that are at work to emasculate them and drain them dry of all their resources. Needless to say the support of the people to any constructive national movement becomes spontaneous and effective only when it is the outcome of an intelligent apprehension of their actual position in the country.

The recent statement of Dr. Frank Lauback, a member of the World Literacy Committee of New York, who visited India some time back, discloses startling figures of the illiteracy of the world and of India in particular. According to him sixty-two per cent. of the world's population cannot read or write, and out of these billion illiterates in the world nearly two-thirds inhabit the continent of Asia, and the remainder live in Africa, South America and the Pacific Islands. And so far as India is concerned, ninety-two per cent. of her people are still without the elementary knowledge of the three R's. The world figures of the progress of literacy between 1921-1931 show an increase of four per cent., whereas India's progress during the same period was not even one per cent. He therefore concludes that at the present rate of progress it would take India not less than 1200 years to liquidate mass illiteracy. The figures, though disconcerting, are revelatory of our actual position in the educational world. What is more regrettable is that every year a large number of primary schools is being closed down or discontinued for want of funds and that no constructive scheme has hitherto been formulated to cope with the appalling educational backwardness of the Indian masses, while in the countries outside India vigorous efforts are being made to raise the masses to a recognizable status of literacy.

Wu Te-chen, the quondam Mayor of Sanghai, while addressing the members of the Sanghai International Educational Association in March, 1937, made a few significant observations. He said, "The fundamental force which is responsible for the advancement of a nation and for the development of its culture is knowledge. The height of the level of knowledge may safely be taken as a gauge indicating the progress or decline of culture, as well as the gain or loss in potentiality, in any country. With reference to historical evolution education is therefore not merely the initial step towards the establishment of a nation but is also the starting point of human progress." These words must be an eye-opener to those Indians who are trying to shape and guide the destiny of their motherland. What with the callous indifference to the hard lot of the grovelling masses and what with the absence of any legislation for free compulsory education, illiteracy in India has assumed serious proportions. While the shining lights of the country are busy increasing the number of colleges and spending huge sums for the maintenance of efficiency in the universities, the dumb masses who form the bulk of the Indian population and have not even the wherewithal to make the two ends meet, have been thrown in the cold shade of neglect with the result that, as Dr. Tagore has aptly remarked, a two-storeyed structure has been created without a staircase to connect the two floors. Verily, the educational edifice of India looks today like a pyramid built with its apex turned upside-down.

II

The sad spectacle of a giant race dying of starvation in its village homes, vegetating in the filthy atmosphere of a caste-ridden society, clinging to a myriad superstitions born of ignorance, and sinking rapidly into a life of hopeless inactivity, cannot but evoke a sympathetic response in every patriotic soul. Prompt educational measures must be adopted to equip the people with adequate means to earn their living and to fight the dark forces that are eating into their vitals. But the education the country needs is not the type of education which is being imparted to the Indians today under the British imperialism. The English education as now given is for the Indian mind 'a kind of food which contains only one particular ingredient and even that not fresh, but dried and packed in tins'. "The education," says Swami Vivekananda, "which does not help the common masses of people to equip themselves for the struggle of life, which does not bring out strength of character, a spirit of philanthropy, and the courage of a lion, is it worth the name? Real education is that which enables one to stand on one's legs. The education that you are receiving in schools and colleges is only making you a race of dispeptics. You are working like machines merely, and living a jelly-fish existence." No truer words have been so boldly uttered. Indeed the present system of education is not only making us mere automatons but is sweeping us off from the moorings of our cultural life. To quote Sir George Birdwood, "It has destroyed in Indians the love of their own literature, their delight in their own arts, and worst of all, their repose in their own traditional and national religion. It has disgusted them with their own homes, their parents, and their sisters, their very wives, and brought discontent into every family so far as its baneful influences have reached. It has destroyed their faculties of artistic imagination which in ancient days unfolded to their vision the glimpses of the Unseen Beauty in the image of which the artist would mould his thoughts." In fact the Indian mind has been fed from the beginning on foreign knowledge and ideas and has become exactly like a waif brought up in the house of a stranger.

The education of the people has therefore to be not only *national* but also *man-making*. It must hold up Indian ideals of devotion, wisdom, and morality, and must be permeated by the Indian religious spirit, so that it may meet the national temperament at every point and develop a balanced national character. Education, it must be remembered, should not aim at a mere passive awareness of dead facts but at an activity directed towards the world that our efforts are to create. It must open our eyes to the shining vision of the society that is to be, of the triumphs that our thoughts will achieve in the time to come. In fact in every scheme of education there should be adequate facilities for stimulating the spiritual instincts of the boys and girls. Sister Nivedita strikes the keynote of an ideal national education when she says, "If all the people talk the same language, learn to express themselves in the same way, to feed their realization upon the same ideas, if all are trained and equipped to respond in the same way to the same forces, then our unity will stand self-demonstrated, unflinching, ard then we shall have acquired national solidarity and power of prompt and intelligent action." The benefit accruing from such an education based on the bed-rock of national ideal-

ism can hardly be over-estimated. To-day one cannot read without emotion and pride the inspiring lines in the *La Petrie*, a text book of France, where it has been boldly proclaimed that 'the thirty-seven million inhabitants of France constitute the French family. They have the same history, the same joys, the same hopes. They sorrow over the humiliation of their common fatherland and take pride in her prosperity, they share her fortune, good or bad.' Indeed there is nothing more powerful than a national and man-making education.

Mahatma Gandhi also opines that unless the development of the mind and the body goes hand in hand with a corresponding awakening of the soul, the former alone would prove to be a poor lop-sided affair. The baneful effects of the absence of proper co-ordination and harmony among the various faculties of body, mind and soul are obvious. As religion is the very breath of India's national being, the training to be rendered effective must appeal to the spiritual instincts of the people. They must be made to think that they are potentially as great as the most powerful in the world and that an infinite capacity for action is lying dormant in them. Besides, the eternal grand idea of the spiritual oneness of all must be brought home to their minds, for this is the only principle that would enable them to get over the deadening psychology of inferiority complex, and this is the dominant idea that must stand as the background of all our teachings and schemes for imparting education to the masses. Swami Vivekananda exhorted his disciples to go over from village to village, from one part of the country to another, and preach the inspiring message of fearlessness to all, from the Brahmin to the Chandal, and to teach each and all that infinite power resides in them, that they are sharers of Immortal Bliss. He wanted heroic bands of youngmen to go out from village to village with the message of love and toleration, equality and brotherhood and implant in the minds of the people an unshakable conviction of the greatness of their life and culture and awaken them to the consciousness of their glorious destiny.

III

But along with the unfolding of this spiritual idealism before the people, there must be a consolidated effort to impart secular education to the masses, too. Education must not be limited to the knowledge of the spiritual truths alone, but must be comprehensive enough to embrace all aspects of human culture, secular and spiritual. In the last educational conference held at Wardha under the auspices of the Silver Jubilee of the Marwadi Siksha Mandal, many distinguished educationists assembled from different parts of India and placed their weighty suggestions before the congregation. They lent almost unanimous support to the educational scheme of Mahatma Gandhi, the guiding spirit of the conference, who advocated therein a free and compulsory education for seven years on a nation-wide scale through the mother-tongue. The pregnant words of Mahatmaji deserve more than a passing notice. He pertinently observed that the present system of education does not meet the requirements of the country in any shape or form. English, having been made the medium of instruction in all the higher branches of learning, has created a permanent bar between the highly educated few and the uneducated many. It has prevented knowledge from percolating to the masses. This excessive importance

given to English has cast upon the educated class a burden which has maimed them mentally for life and made them strangers in their own land. Absence of vocational training has made the educated class almost unfit for productive work and harmed them physically. For the all-round development of boys and girls all training should, as far as possible, be given through a profit-yielding vocation. In other words, vocations should serve a double purpose—to enable the pupil to pay for his tuition through the products of his labour, and at the same time to develop the whole man or woman in him or her through the vocation learnt at school.

In his opinion a proper and harmonious combination of all the three elements of a man's personality, viz., intellect, body and heart, is required for the making of the whole man and constitutes the true economics of education. Supposing, he says, he is set to some useful occupation like spinning, carpentry, agriculture, etc., for his education and in that connection is given a thorough comprehensive knowledge relating to the theory of the various operations that he is to perform and the use and construction of the tools that he would be wielding. He would not only develop a fine, healthy body but also a sound, vigorous intellect that is not merely academic but is firmly rooted in, and is tested from day to day by, experience. His intellectual education would include a knowledge of mathematics and various sciences that are useful for an intelligent and efficient exercise of his avocation. If to this is added literature by way of recreation, it would give him a perfect well-balanced, all-round education in which the intellect, the body and the spirit have all full play and develop together into a natural harmonious whole. Mahatmaji is fully alive to the danger of a slavish imitation of the Western method of costly education and therefore made the following significant remarks in the Wardha Conference by way of a note of warning, "We have to make them (the boys and girls) true representatives of our culture and civilization, of the true genius of our nation. We cannot do so otherwise than by giving them a course of self-supporting primary education. Europe is no example for us. It plans its programmes in terms of violence because it believes in violence. . . If India has resolved to eschew violence, this system of education becomes an integral part of the discipline she has to go through. We are told that England expends millions on education, America also does so, but we forget that all that wealth is obtained through exploitation. They have reduced the art of exploitation to a science, and might well give their boys the costly education they do. We cannot, will not, think in terms of exploitation, and we have no alternative but this plan of education which is based on non-violence."

IV

It must be borne in mind that *the purpose of education is not merely to manufacture bands of weavers, carpenters or mechanics. All our high-souled efforts and elaborate schemes for educating the masses will end in fiasco if, along with scientific or technical education, the people are not taught the profound truths of religion and their glorious cultural tradition.* That Western science must be pressed into service for the discovery of new avenues to production can hardly be gainsaid; but at the same time the masses must be admitted to the knowledge that has so long been considered to be the monopoly of the higher classes, in order that the people may gain back

their lost individuality, stand on their own legs and march forward on the path of progress as a self-conscious unit of our corporate life. "The ideas," says Swami Vivekananda, "must be taught in the language of the people; at the same time Sanskrit education must go on along with it, because the very sound of Sanskrit words gives a prestige and a power and a strength to the race . . . The only way to bring about the levelling of castes is to appropriate the culture, the education which is the strength of the higher castes. That done, you have what you want." Indeed what is needed is to kindle their aspiration for a higher idealism and to fillip their dormant energies into activity through a well-balanced scheme of practical education.

An education to be rendered effective and useful must be imparted in an atmosphere of love and sympathy to all irrespective of caste, creed or colour. Any insidious attempt to communalize the Alma Mater is to be nipped in the bud through the determined and concerted action of those who have really the interests of the country at heart. The communal virus that has of late been injected into the life-blood of the national organism has already begun to produce its demoralizing effect on the collective life of the people. In fact the well-being of the land demands that the sacred sanctuary of learning must ever remain free from all these petty-minded caste or communal considerations. The invidious distinction between the high and the low, the rich and the poor, as is witnessed in the socio-economic life of the people, has alienated a huge section of the Indian population from the higher classes and has been responsible in no small measure for their easy conversion to other proselytizing faiths. The educational system of the land must therefore stand far above these sordid considerations and should be governed by a spirit of undying love and sympathy for all, and should open out multiple avenues before the country to enable the rich and the poor, the high and the low to share alike in the immortal blessings of a true man-making education. There is no time to lose. The seething mass of humanity kept under the fetters of ignorance and tyrannized through vast scores of centuries would no longer brook this unseemly and intolerable state of affairs. The only way to properly utilize and guide these powerful forces is to train their intellect and heart and thereby make them fit to take an intelligent interest in every constructive scheme of national improvement.

The New India, as Swami Vivekananda has truly prophesied, shall rise not from palaces or mansions, but from the peasant's cottage, grasping the plough, out of the huts of the fisherman, the cobbler and the sweeper, from the grocer's shop, from beside the oven of the fritter-seller, from the factory, from the marts and markets. The New India shall emerge from the groves and forests, from the hills and mountains. Already the signs of a new awakening are discernible on the horizon of Indian life. The purple dawn has cast its lovely hue all over the land. The rays have penetrated into the humble huts and cottages of the people and have maddened them with the vision of a sunny cloudless sky. It is time that the guardian angels of India broke their hypnotic spell and came out from the hothouse atmosphere of their arrogant exclusivism and suicidal isolation to welcome the rising dawn. What is needed at this psychological hour is not mere pious platitudes or political shibboleths but immediate practical steps to educate the voiceless millions of the land, to stimulate and guide their aspirations and

energies to proper channels and thereby to realize the golden dream of a united India clothed in the aureole of her pristine glory.

GOSPEL OF SRI RAMAKRISHNA

It was Sunday, the 9th of April, 1882. Sri Ramakrishna had come to the house of Prankrishna Mukherji at Shyampukur in Calcutta. He was seated on the first floor surrounded by a group of devotees and invited persons. The Master was talking of the Lord and the lordly qualities :

This world is a manifestation of His lordliness. But everybody becomes fascinated by the revelation of power, and does not look for Him whose lordliness it is. Every one runs after the enjoyment of gold and lust, but gets more of pain and disquiet. The world is like the deep of Visâlâkshi; there is no escape for the boat which once gets into it. It is like the thorns of the Senkul shrub; no sooner you get rid of one than you are entangled in another. It is difficult to come out of a labyrinth once you have entered it. Man gets scorched and burnt, as it were.

A devotee : What's the remedy now?

Sri Ramakrishna : The remedy is association with holy men, and prayer.

There is no cure for the disease until you visit the medical man. It is not enough to be in holy company for a day; it is necessary always, for the disease is chronic. Further, one cannot have any knowledge of pulse beats unless one associates with a medical man; one has to move about with him. Only then can one know which beats indicate the preponderance of phlegm and which of bile.

The devotee : What's the benefit of holy company?

Sri Ramakrishna : It creates an attachment for God; one comes to love Him. Nothing can be had without yearning; continuous association with holy men makes the heart long for God, just as the mind is flurried with anxiety when a member of the family falls sick, and continually thinks how the sick can recover. Again, one has to yearn like the man who has lost his employment and is hunting from office to office for another. If he is told by any office that there is no vacancy for him, he returns the next day and asks if there is any that day.

There is another remedy—praying with fervour. He is our near one. One should pray to Him, "Show Thyself unto me. Thou must. Why hast Thou created me then?" The Sikh visitors remarked that the Lord is merciful. I replied to them, "Why should I call Him merciful?" He has created us. Is there anything, therefore, to wonder at if He does good to us? Parents must look after their children. What mercy is there in it? He can't help doing it; so we must enforce our prayers with demands. He is our Mother and our Father. If the son gives up food, the parents portion out his share even three years in advance. And again when the child persistently demands money from the mother in piteous tones, she rather gets annoyed and gives it a couple of coins.

There is another good that accrues from holy company, namely, the discrimination between the real and the unreal. The real is the eternal, i.e., God. The unreal is that which is evanescent. One should discriminate between the two when the mind runs

after fleeting things. The *mahout* strikes the elephant with the goad, whenever the latter holds out his trunk to reach the banana plants which belong to another.

A visitor: Why, sir, do sinful propensities arise?

Sri Ramakrishna: His world contains all kinds of things. He has created the good as well as the wicked. He is the inspirer of both the good and the evil tendencies.

The visitor: We have then no responsibility if we commit sins.

Sri Ramakrishna: God has ordained that sin should have its wages. If you take chillies, won't they taste hot? Sejo Babu* was given greatly to self-indulgence in his prime of life; so he fell a victim to various kinds of ailments at the time of death. All this cannot be clearly felt in early life. They stack a great quantity of Sundari wood in the Kali Temple for cooking the offerings to the Deity. Those damp fuels burn well at first. One can hardly know then that there is water inside. When the fuel is almost burnt up all the water comes out at the end with a hissing noise and puts out the fire. It is necessary, therefore, to beware of lust, anger, greed, etc. Just see how Hanuman burnt Lanka in anger, and later recalled that Sita was staying in the Asoka forest. He then felt worried lest anything should have happened to her.

The visitor: Why then has God created the wicked?

Sri Ramakrishna: It's all His wish, His sport. There are both knowledge and ignorance in His creation. There is need for darkness too, for darkness sets off the grandeur of light all the more. Lust, anger, and greed are indeed evil. Why then has He created them? It is because He will make men great. One who conquers passions becomes great. What cannot one who has conquered passions achieve? Such a one can even realize God through His grace. Again, look at the other side. Lust is sustaining His creative sport.

There is need for the wicked too. One Golak Chaudhury was sent to a manor where the tenants had become refractory. The renters began to tremble at his name—so stern was his government. Everything has its need. Sita once said to Rama, "Rama, it would have been good if all the dwellings at Ayodhya were stately mansions. I find many of them old and in ruins." Rama replied, "If all the buildings were so and in order, what would the masons do?" (Laughter of all present.) God has created all kinds of things—He has created good trees, bad trees, and even parasites. There are good and bad ones among animals too—tigers, lions, snakes, and others.

The visitor: Can one who lives in the world realize God?

Sri Ramakrishna: Most certainly. But, as I have just now said, one has to associate with holy men and to pray without ceasing. One has to weep in His presence. He is seen when all the dirt of the mind is washed away. The mind is, as it were, an iron needle covered with mud. God is the magnet. Unless the mud is removed the needle will not unite with the magnet. Constant weeping washes away the mind covering the needle. The mud covering the needle stands for lust, anger, greed, sinful desires, and worldly instincts. As soon as the mud gets washed away, the magnet draws the needle. That is to say, one will see God. One can realize Him when the mind has been purified. What can quinine do when the fever is raging and the body is full of infection? Why should it not be possible in the world? These are

* Mathura Nath Biswas, the son-in-law of Rani Rashmani.

the means—association with holy men, prayer with tears, and occasional retreat to lonely spots. If they don't put a hedge round a seedling on the footpath, goats and cattle may destroy it.

The visitor: Will they, too, who live in the world find Him?

Sri Ramakrishna: Everybody will attain salvation. But, then, one should follow the counsel of the Guru (teacher). If one strays into a crooked path, one will have difficulty in finding the way back; and salvation will be delayed. Perhaps one may miss it in this birth, and one may not attain it until after many births. Janaka and others worked in the world too. They used to work with their mind fixed on God, just as nautch girls dance with jars on their heads. Have you not seen how the girls in the western provinces walk and talk and laugh while they carry pitchers of water on their heads?

The visitor: You have spoken about the teaching of the Guru. How can we find out one?

Sri Ramakrishna: Any one and every one cannot be a Guru. Big logs float of themselves and can also carry many animals on them. But if one rides on a small piece of wood, both the wood and the rider are drowned. So God comes down to earth from time to time for the instruction of men. The Existence-Knowledge-Bliss is the Guru.

What is knowledge and who am I? "God is the doer and not I" is knowledge. I am not the agent but an instrument in His hand. So I say, "Mother, I am the machine and Thou art the mover; I am the house and Thou art the mistress; I am the engine and Thou art the engineer; I move as Thou makest me move; I do as Thou makest me do; I talk as Thou makest me talk. Not I, not I; but Thou, Thou."

A PSYCHOLOGICAL ORIENTATION TO THE CONCEPT OF CULTURE

By Prof. P. S. Naidu, M.A.

I

The spirit of our age is at war with itself, tearing its body to pieces, and heading to, what appears to be, the final engulfing of civilization. When the situation is examined carefully it is found that the disaster that threatens the whole world is due to the conflict of cultures. Aryan culture is arrayed against Semetic, White against Coloured, American against Negro, and Aryan (Brahmin) against Dravidian (non-Brahmin). The war of cultures is threatening to assume unmanageable dimensions. What then is this culture under whose banner so many people are preparing to take the field?

Cultural objects, that is, objects that are believed to be the expressions of the culture of the individuals or nations that have produced them, are diverse in their nature. From the cave drawings and the stone implements of primitive man, to the pyramids of Egypt and the Ajanta cave paintings and the Taj Mahal, it is a far cry indeed. Yet all these objects are equally representative of the respective cultures of their creators. And the Futurist and Impressionist drawings too! They represent

a very significant aspect of contemporary culture. Philosophy, art and science, language and literature, music and dance, painting, sculpture and architecture, clothes and ornaments, dwelling places and even the food of peoples (according to the opinion of a deceased professor who occupied the chair of history in the Annamalai University) are expressions of culture. What is the significance of designating this bewildering mass of things by one name? There must be some unity among them justifying the common name. They express an inner *something* of which they are but different products.

Treatises on culture—their number is legion—are not very illuminating. They fail to orient us properly in the vast mass of facts of culture gathered by painstaking research workers. Taylor, the great authority on primitive culture, says, "Culture or civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society."[1] There is utter confusion here between culture and civilization,[2] which are utterly different things, and between such widely differing aspects of experience as art and knowledge. Moreover there is an implication that culture can be acquired only by 'man as a member of society.' The standard encyclopædia are not any more illuminating in this matter. *The Encyclopædia of Religion and Ethics* tells us 'that the most essential element in the psychology of culture is that which relates to the intellect and the will with the accompanying contrast between the life of culture and that of activity.' This definition neglects completely the affective aspect of human life which is the sole basis of culture, and exalts intellect which plays only a subordinate part in cultural life. *The Encyclopædia of the Social Sciences* has a long article on culture which is full of brilliant suggestions. At times the reader feels that he is being taken to the centre of the problem, but at the critical moment a sudden halt is made, and thereafter there is a sliding downwards. 'Culture comprises inherited artifacts, goods, technical processes, ideas, habits and values.' 'The real component units of culture which have a considerable degree of prominence, universality and independence are the organized systems of human activities called institutions.' This article recognizes the need for a psychological analysis of culture, but lacking the proper psychological foundation, it is not able to come to grips with the problem. *The New English Dictionary* defines culture as 'cultivation, tending, cultivating or development of the mind, faculties, manners, etc., improvement or refinement by education and training.' Apart from the suggestion regarding cultivation, this definition is the least illuminat-

[1] Taylor: *Primitive Culture.*

[2] *Civilization,* as the term is understood in the West, is the antithesis of *culture.* There ought to be complete harmony between the inner culture of an individual or group, and the outward form the culture assumes when it is expressed in a cultural object. True culture consists in this harmony between the inner and the outer aspects of the organization of the sentiment-values. When such harmony is lacking, or when disharmony is introduced out of set conscious purpose, then culture ceases to have any meaning. In Western life, as it is lived today, there is complete disharmony between the inner organization of sentiment-values and its outward manifestation. Instead of preaching the practice of universal love, Western code of conduct tolerates hatred, and puts a premium on diplomacy, statesmanship, polished behaviour, etc., which are based upon a false scale of values. This is civilization; and such civilization is not culture. Civilization is the means of getting on in this world; true culture is the means of getting to the other world.

ing of all the definitions given so far. Our need at present is an orienting concept, which will reduce to some pattern the vast mass of cultural facts and objects, just as a magnetic field reduces to a comprehensible pattern the widely and wildly scattered filings within the field. In the light of a simple orienting concept we should be able to grasp the meaning of cultural objects, and their proper relationships to the mind that created them. In the zoological world of pre-Darwinian days facts of evolution were many and varied, but they were puzzling and chaotic. The simple evolutionary formula, which the genius of Darwin suggested, reduced immediately the extensive range of facts to order and coherence. We need such a simple formula which would enable us to introduce order and system into the apparently chaotic world of cultural objects. Any simple cultural formula is bound to be psychological, for the very obvious reason that culture is the ordering of the mind in its endeavour to reach or create a better order of things than that which it finds in the environment. It is proposed in this paper to frame the simple psychological formula needed for understanding human culture in broad outlines. The formula will be tentative, and will bear modification and expansion indefinitely. But it will be sound in essentials, and will be a very safe guide for further exploration.

The formula that we propose to put forward as being most adequate to the facts, and as being most competent to interpret cultural objects, will be gathered from the psychological elements of the Hormic theory of Professor McDougall. Behaviourism being ruled out as the school whose star is well on the wane in the psychological horizon, there remain as serious rivals to the Hormic school only the Psycho-analytic and the Gestalt schools. Of these, the former is approaching Hormism more and more,[3] while the latter, good in itself as a discipline in analysis, will have to find its crowning phase in Professor McDougall's system. That accounts for our preference for the Hormic school.

According to Professor McDougall, the human mind is structured at birth, but not infinitely structured. The inherited structure which exhibits itself in certain types or patterns of action was originally called *instinctive* by the Professor, but later he gave up the term *instinct* for *propensity*. He says, "In my earlier efforts to throw light on the nature of man, I attributed instincts to the human species. This broad usage of the word 'instinct' has involved me in endless controversy. In this book I have used the word in a stricter sense and have preferred the good old word 'propensity' to designate those factors of our constitution which I formerly called 'instincts'. This concession to my critics does not imply any radical change of view. . . ."[4] Whatever the name, the fact of innate structure is indisputable. This native structure is very simple in the lowest types of living beings, while, as we ascend the scale of life, it becomes more complicated, losing a good part of its rigidity on the perceptive and executive sides. Even in the case of the humblest of living beings we can distinguish between a native ability and a native propensity. "A *propensity* is a disposition, a functional unit of the mind's total organization, and it is one which, when it is excited, generates an active tendency, a striving, an impulse

[3] McDougall: *Psycho-analysis and Social Psychology.*
[4] McDougall: *Energies of Men, Preface, VI.*

or drive towards some goal . . .'"[5] The definition of innate 'ability' is a more difficult task. An innate propensity functions always in conjunction with an innate ability. The 'food-seeking' propensity, for example, functions in conjunction with the ability to *perceive* the *object* which is suitable as food, and with the ability to perform the action necessary for securing and consuming that object. The propensity by itself is not capable of achieving anything. 'Ability', therefore, has two aspects—the perceptive and the executive. But Professor McDougall says, "This distinction is not an absolute one. It may well be that every ability is both cognitive and motor. The simplest motor ability functions under the guidance of sense-impressions, if only those form the motor organs themselves. And every cognitive ability seems to have some natural mode of expression in bodily movement or other bodily changes. But we must recognize that in some abilities the executive or motor aspect, in others the cognitive aspect, greatly predominates."[6] Of the innate propensities man has a certain fixed number, seventeen according to our author with 'a group of very simple propensities subserving bodily needs, such as coughing, sneezing, breathing, etc.,' added as the eighteenth. These are (1) the food-seeking, (2) disgust, (3) sex, (4) fear, (5) curiosity, (6) protective or parental, (7) gregarious, (8) self-assertive, (9) submissive, (10) anger, (11) appeal, (12) constructive, (13) acquisitive, (14) laughter, (15) comfort, (16) rest or sleep and (17) migratory propensities.[7]

When a propensity, excited by the perceptive ability and linked to certain innate executive abilities, is at work, it is accompanied by a definite and appreciable feeling. The subjective aspect of the experience when an innate propensity is in operation was called *emotion* by Professor McDougall in his earlier works. Emotion and instinct were then considered by him reciprocal. When his view was subjected to criticism it underwent certain fundamental changes. He says, "I now see there is no sufficient ground for regarding a conative part as distinguishable from the emotional or affective part."[8] We must, however, recognize that the conative affect is a fundamental aspect of the experience generated by the working of an innate propensity.

Innate propensities, innate abilities and the conative affects are the elementary structures of the animal mind. They are inherited, and constitute the raw material, as it were, of the edifice of life. In the lower animals the innate structure is very rigid and very little capable of modification. A particular type of wasp will rather die of starvation than eat a grass-hopper or spider when its usual food, the caterpillar, is not available, though the former are equally nutritious. In the case of man, on the other hand, the innate structures are as fluid as the topological structures studied by the contemporary geometrician. We have mentioned already that the human mind is finitely structured at birth. The innate propensities represent the finite structure. This finitely structured mind is capable of infinite structural modification or organization with the advancing age and experience of the individual. Man commences his organization by building up his elementary propensities round concrete objects or persons. When, for example, the sex, protective, self-assertive and submissive, appeal, acquisitive and comfort pro-

[5] McDougall: *Energies of Men*, p. 118.

[6] *Ibid.* p. 100.

[7] *Ibid.* p. 98.

[8] McDougall: *Social Psychology* (23rd edition), p. 495.

pensities get organized round a woman, the sentiment of (sexual) love is formed; when the anger and fear propensities are organized round a person, the sentiment of hatred is generated. In this manner the human mind organizes within itself, from the fundamental propensities, several concrete sentiments. From the concrete, man proceeds to the abstract sentiments, building up patriotism, honour, loyalty, etc. These sentiments, just like the fundamental propensities which are their elements, are often in conflict. This undesirable conflict can be avoided only when the sentiments, concrete and abstract, are arranged according to a permanent scale of values with a dominant sentiment at the top, and the others occupying each its assigned position. Animals are capable of forming, at the highest, only concrete sentiments. Man alone is capable of forming abstract sentiments and attaching different values to them. Hence, in his case alone there arises the need for an abiding scale of sentiment-values. In a well-balanced person there exists such a permanent scale of values. He or she has organized all the sentiments in such a manner that there is always one dominant sentiment ruling over all the others, and these others too do not shift their respective places in the scale of values. Each one has a fixed place. Yet, while these may be rearranged under special circumstances, the dominant sentiment is never dethroned. It continues to be the sovereign sentiment. This is what we mean by culture.

Culture consists in organizing and maintaining an abiding scale of sentiment-values with a dominant sentiment which is never dethroned. Culturing is the cultivation of the mind, that is, of its fundamental structure, in such a manner as to evolve a permanent scale of values. What we have called culture is what McDougall means by character. The words do not matter.

Just as the individual mind produces individual culture, so also the group produces its group culture. In the formation of group culture, hereditary factors play a very important part. Institutions, social, political and religious are the results of group culture.

It is a fundamental law of the human mind that it must express itself in some manner or other. Culture, therefore, which is merely the organization of the mind in a particular way, must find outward expression. The simplest type of expression is conduct. He who has formed a sentiment will behave in a particular way with regard to the object or person round whom he has built that sentiment; and he who has formed abstract sentiments will order his daily conduct in a regular manner; and finally, he who has built a permanent scale of sentiments, that is, he who has culture will have evolved a beautiful type of conduct-pattern. With such a person first things are always first, and last things last, without any possibility of their changing places. Conduct is not the only expression of culture. The cultural organization of the human mind finds expression, very often, in new objects and institutions created by the individual or the group. When culture finds expression in this manner in an object or objective situation created by the human mind, then a cultural object comes into existence.

To sum up, culture is the culturing or cultivation of the human mind. It is the process of mental organization wherein the fundamental structure of the mind, which is infinitely elastic, is built up round objects and persons to start with, then round abstract, but definable ideas; and wherein finally an abiding scale of sentiment-values is created by the sovereign dominance of

one supreme master sentiment in relation to which all other sentiments, concrete and abstract, are arranged in a hierarchical order. A perfect and finished culture is one in which the scale of sentiment-values is permanent. As human culture can never reach perfection, we can speak only of a comparatively permanent scale of sentiment-values; but there is one abiding feature of this relatively permanent scale, namely, the master sentiment. In the absence of a master sentiment there can exist no culture worth the name. Cultural *objects* are the outward manifestations of the nature of the culture of the individual or the group. They come into existence as the result of the creative activity of the mind which must perforce express itself (and its culture) in some unique objective situation.

II.

Armed with the Hormic formula of culture we may proceed to interpret the cultural objects. Art, philosophy and science, music, dance and drama, architecture, sculpture and painting, social and political institutions and every form of organized activity, all these are expressions of the culture of the individual or the group. They are outward manifestations of the manner in which an abiding scale of sentiment-values has been organized by the creator of these *objects*. We have to note that the group, in forming its culture, is mainly under the influence of a dominating individual who is ahead of the other members of the group and so imposes his scale on the others. He is, what we call, the leader of the group. An outstanding leader is one who sets up a new scale of values and makes the group also accept the scale. Of the outstanding leaders there are two types —the destructive and the constructive. The destructive leaders are those who, setting aside all that the group has conserved from the past, impose an absolutely new scale of values on the group. The breech which they attempt to create between the past culture and the present is very wide, but their attempts never succeed. For the time being, it is true, the group is dazzled by their audacity and succumbs to their seductions, but soon their hollowness is discovered, and what is best in the past regains its footing in their minds. The constructive leaders, on the other hand, are those who, realizing the shortcomings of the present, attempt to raise the level of the group by a new scale of values which is a continuation of the old. Hitler and Mussolini are the destructive leaders of the group, while Mahatma Gandhi, Tagore, Tolstoy and Bergson are constructive leaders.

From the cave drawings of the primitive man to the most exalted types of paintings such as those found in the Ajanta caves, we find our Hormic formula of culture operating without exception. All cultural objects may be analysed and explained by seeking in the first place for the sentiment-values of the individual or the group whose culture is expressed by these objects. The cave man was dominated by two propensities—the fear of the wild animal or the supernatural, and the food-seeking propensity. Hunger and fear in all their varied forms are, for the primitive man, the two compelling propensities. The concrete sentiments that he builds up are dominated by these two motives. Hence it is that we find him taking infinite pains to paint or carve the outlines of the deer and such like animals that serve as his food, or of the elephant and others of its type which are the excitants of his fear propensity.

As our illustrations are only meant to be typical we shall now take a very wide stride and approach the cultural

objects of the modern Western peoples. Professor McDougall has, in his brilliant analysis of the Western character, shown that the dominant sentiment in the Western scale of sentiment-values is self-regard. Every other sentiment is subordinated to this motive.[9] The self-regarding sentiment rules over and controls all other sentiments. Within this sentiment self-assertion plays a most important part. It is no doubt true that the propensities of appeal, gregariousness and protection also enter as components into this sentiment, yet they are all subordinated to self-assertion. Team-work and club-life are often put forth as instances which belittle the significance of self-assertion in Western life. But we would point out that the element of competition is the very life of team and club spirit of the Western citizen. Games played without points, matches and tournaments in which both the participants win, elections without individual canvassing, and government without party leadership are simply unthinkable to the Westerner. In all these the competitive element is dominant, and competition without self-assertion is impossible. Hence every cultural object of the West is expressive of the individual self. It is round the 'ego' that everything is organized. When we compare the Western family organization with the Eastern, we notice immediately the supreme dominance of the ego. Joint family life is impossible for the Westerner. It is said that under one roof there could be only one female. In literature, the novel and the biography are the most popular types. The motive for possession (the acquisitive propensity) is so powerful that no author ever thinks of effacing his personality and of allowing his mental production to go without the label of its producer. The lure of copyright is so great that even legitimate quotations are now forbidden. In the realm of religion too the individuality of the self is considered to be of supreme value. Social service is shot through and through with the sense of the individuality of the person rendering the service. Western national life of the present day with its fascistic and totalitarian tendencies is a significant example of the dominance of the individual self even in group life. Truly the self-regarding sentiment is the master sentiment of the Western citizen.

As against the self-regarding sentiment of the West, the East has enthroned the Brahman-regarding sentiment as the master sentiment in the scale of values. It is often said by those who do not understand the Hindu philosophy of life that the Hindu conception of salvation is selfish. This is an utterly mistaken view. The self or the ego, as conceived by the West, is a thing of little value for the Hindu mind. The supreme ideal is Brahman. Every thing Hindu betokens the supreme ideal. Family organization, domestic architecture, national festivals, village government by the panchayat, these and several other expressions of the cultural organization of the Hindu mind indicate without any ambiguity the supreme importance attached to the complete subjugation of the self to the Brahman sentiment. Above all, it is in the peculiar type of temple architecture of the Hindu, that we find the complete realization of the Brahman-regarding sentiment. From the early Vimana to the latest complicated plan of sacred architecture in which the *prâkâras*, *gopurams* and other adjuncts play an important part, we can no doubt trace the evolution of the temple through all its complex stages of development, but we must note that underlying all the multifarious manifestations of the differ-

[9] McDougall: *An Outline of Psychology*, pp. 426-434.

ent types of cultural organization in different epochs of religious life, there runs a principle of unity, the unity of the Brahman-regarding sentiment.

We shall discuss one other cultural object and show how our formula is fully adequate to the explanation of its mysterious structure. The object contemplated here is the Egyptian pyramid with its adjunct the Sphinx. Scholars have puzzled their minds over unnatural hypothesis relating to these sacred structures. The pyramid is neither a structure meant for taking astronomical observations, nor is it a tomb for the mighty monarchs of old. Paul Brunton has unravelled the mystery of these colossal edifices in his marvellous book, *Search in Secret Egypt.* He there points out that the pyramid was built solely for the purpose of securing the exacting environment demanded for the initiation ceremony—the *participation mystique*—in which the individual soul was made to realize its at-oneness with the cosmic soul. The ancient Egyptians too had organized their sentiment-values in much the same manner as the ancient Hindus of the Upanishadic age had done. For both these mighty ancient minds the supreme ideal in life was the realization, here and now, of the unity of the individual soul with the cosmic soul. Hence it is that we find these colossal edifices, the pyramids, towering high above every other structure and ending in an apex signifying the eternal aspiration of the self for union with the supreme Godhead. The Sphinx is not the puzzle-propounding monster intent on devouring the unwary passer-by, but the beneficent guardian spirit welcoming the individual ripe for final initiation, and keeping watch over the secret entrance to the *participation* chambers in the heart of the pyramid.

Truly may it be said that *Tattvam Asi* was the inspiring ideal of the cultures that gave birth to the sentiment-values which expressed themselves in the colossal pyramids on the one hand and massive temples on the other.

III

We have said that the hypothesis put forward here is provisional, requiring co-operative verification at the hands of the various workers in the fields of anthropology, ethnology, aesthetics, sociology, comparative religion, etc. But the formula is sound in fundamentals. As the result of joint endeavour of research scholars, it may undergo modification in detail, but it will stand the severest test that may be imposed on it.

In order to give the formula its final shape it is necessary to make a comparative analytical study of the cultural products of a given age. Works of art, literature and philosophy, discoveries and inventions of science, social, political and religious institutions of a given age, and, above all, the cultural creations of the rare and gifted individuals belonging to that age should be carefully analysed with the object of discovering the scale of sentiment-values organized by the *spirit of that age*, the spirit which, while expressing itself in multifarious ways, maintains a fundamental cultural unity in its foundations. Then, an attempt should be made to study the various cultural epochs of a given nation in order to discover the stages of evolution of the spirit. This is bound to reveal the fact that, in the case of any nation worth the name, the scale of sentiment-values has remained constant from the beginning down to the present time, so far as the fundamental aspects go. If any nation has overturned its scale at any stage, then we shall find that this reversal is only ephemeral, in the case of those people who have built their values on a solid founda-

tion, whereas in the case of the others it is symptomatic of the instability of the foundations. In the case of our country there arises a temptation now and then to copy the Western scale, but the attraction is only temporary. The Brahman-regarding sentiment asserts itself very soon. In the West on the other hand we find that great upheavals affecting the very foundations of national life occur at regular intervals. The West has yet to discover a fundamental scale of values. The study of the cultural development of an ancient nation will teach us many lessons. It will point to us the direction in which fruitful reforms could be undertaken. It will also point out the futility of attempting to reverse the scale of values which has stood the test of time.

The research, suggested here, could only be undertaken by mature scholars, each a specialist in his own field, under the guidance of profoundly learned philosopher-psychologist, who would direct the work of all the specialists and co-ordinate their valuable results. The universities and learned bodies alone can undertake this colossal research work, which, when it is accomplished, will teach us how to bring about harmony between nations which are now warring against one another, and how each nation can best develop along lines most congenial to its own genius. It will also suggest how in the long run man can achieve international harmony by evolving a universal scale of sentiment-values acceptable to all men on earth.

THE BEHAVIOUR OF A JIVANMUKTA

By Prof. Surendra Nath Bhattacharya, M.A.

To know is to be. To know the tree is to be it. It may sound strange but it is a fact. So long as I am conscious of the tree, my identity is completely merged in it. So to know Brahman is to be Brahman (ब्रह्मविद् ब्रह्मैव भवति). And Brahman is Chaitanya (Consciousness) absolute.[1] Is it, therefore, possible for a knower of Brahman (ब्रह्मज्ञ) to do any thing bad, to think an evil thought, to feel pain? The question is a pertinent one and it baffles many an honest student of the Vedânta. True, the popular conception of Brahmanhood is that of a perfect state of beatitude, purity and goodness. So when we hear of a Buddha, a Samkara, a Ramakrishna apparently feeling excruciating pain from a fell disease, or of a Vasishtha mad with sorrow at the death of his sons, we are naturally led to doubt if they at all realized the truth. On the other hand, when we find a *yogi* apparently undisturbed even when an operation is performed on his body or shuffling off the mortal coil in a particular posture after giving previous warning, we at once believe that he must have attained to the highest stage of realization. But we forget that our standard of judgment is not necessarily a correct one. We forget that we have made an artificial and conventional distinction between good and bad, that there is no permanent universal standard by which one thing can intrinsi-

[1] स वथा सैन्धवघनोऽनन्तरोऽबाह्यः कृत्स्नो रसघन एवैवं वा अरेऽयमात्माऽनन्तरोऽवाह्यः कृत्स्नः प्रज्ञानघनः—*Brih. Up.* IV. 5. 13

cally be stigmatized as bad, impure or painful, and another extolled as good, pure or pleasurable. When looked at from our angle of vision the sun is seen to rise and set. But from the viewpoint of the sun these would be quite meaningless. We try to avoid certain things, because we have been trained to regard them as bad. Again, we hanker after certain other things, because these have been believed to be good. But for one who has realized the whole truth, who has become Brahman, can such distinction of good and bad exist? Certainly not. A Brahmajña is free from the sense of the avoidable and the acceptable (**हेयोपादेयवर्जित**). To him the distinction of one thing from another is illusory. He knows that it is the one that appears as many and therefore there cannot be any essential difference between one thing and another. (Even to one who sincerely believes that God has erected the whole universe, there cannot be anything bad).

The *Srimad Bhagavad-Gitâ* says :—

यः सवत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥

—Chap. II. 57

One who has no attachments on any side, who does neither rejoice at having a thing which is known to be good (**शुभ**), nor hate a thing which is known to be bad (**अशुभ**), is established in true knowledge. This is possible because what is good or bad to us is not so to him. He sees the absurdity of such an artificial distinction. Yet it is a fact that both **शुभ** (good) and **अशुभ** (bad) do come to him. Some are under the impression that the enlightened soul attains a state in which these become extinct or at least he becomes perfectly immune from them. Some again believe that he must be able to avert evils at will. This, they believe, should be a criterion of enlightenment. But nothing of the kind happens. Good and evil do continue to exist; the enlightened soul is not unconscious of their occurrence (except in *samâdhi*), nor has he any necessity for resisting or averting the so-called evils. It is the mind that makes the distinction between good and bad, purity and impurity, pleasure and pain. If there is identification with the mind, these pairs of opposites indeed would trouble us. But the enlightened soul transcends the mind and stands only as a witness to the events.[2] Why should he then try to avoid the so-called evils? The criterion of enlightenment is the absence of the sense of good and bad (**हेयोपादेयबुद्धिराहित्यम्**). The enlightened is beyond good and evil, beyond causality.[3] To him there is nothing bad. He is indeed found to be extremely tolerant. He can lovingly embrace even the greatest villain. No wonder therefore that seers are heard to procreate sons, that Vasishtha runs away for fear of life or that Sikhiddhvaja remains undisturbed even when he sees his own wife in the arms of another man.[4] It does not stand to reason that an enlightened soul must not feel the pain of a disease. It is the mind that feels. Why should the enlightened soul disturb the natural course of the mind? If you would expect absence of feeling from him, you may as well demand that he should neither eat nor answer the calls of nature. If his gross body,

[2] **"गुणा गुणेषु वर्त्तन्त इति मत्वा न सज्जते"** । —*Gitâ* III. 28. Also *vide Gitâ* XIII. 29, XIV. 24, 25, etc. **"अशरीरं वाव सन्तं प्रियाप्रिये न स्पृशतः"**—*Brih. Up.*

[3] **अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात्कृताकृतात्**—*Katha Up.* I. 2. 14

[4] **यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।**
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ —*Isa. Up.* 6

with all its faults, be not detrimental to his enlightenment, why should his mind with all its natural functions? He stands transcending all his three bodies, gross, subtle and causal, in reality, although in his outward behaviour he appears to be identified with them. The enlightened soul indeed does feel quite as much as he walks, sleeps, eats and talks. He sees no need of paralyzing his external nature and habits.[5] To him each work is as worthy as any other.[6] He knows that it is the mind and the senses that actually work, he-in-himself is inactive (निष्क्रिय). Whatever might be the nature of the work, he is merely a witness and is not the least concerned. To him every work is Brahman.[7] (In this connection a perusal of the *Gopâlottaratâpinyopanishad* will be most illuminating).

So when a Ramakrishna is found to feel pain, we must not jump to the conclusion that he has no realization. On the contrary, if he were found to try to ward off that physical suffering by his will-power, we might have reasons to doubt whether he had attained final realization. Neither should it be supposed that simply because a *yogi* withdraws his senses (including his mind) within himself and dies a painless death, therefore he is above all pairs of opposites and is established in supreme knowledge; this kind of mental abstraction may be due to the force of his mere habit. In fact, the behaviour of a *jivanmukta*, whether he be a *jñâni*, a *yogi* or a *bhakta*, is hardly ever the sole criterion of his realization. It is only his habit, and when he has visualized the whole Truth he does not feel the necessity of disturbing his second nature, nor is he-in-himself ever affected by it. To try to measure the depth of one's spirituality by one's behaviour is a sheer mistake.

Now a question arises: If the *jivanmukta* makes no distinction between good and bad [and Sâstras also place him above all injunctions (विधि) or prohibitions (निषेध)], can he lapse into immorality (although conventional) and do things unapproved by Sâstras? The answer is an emphatic 'No'. He has neither the training nor adaptability for such actions, nor does he like to mislead the ignorant[8] and encourage social disruption.[9] Although now he sees no distinction between good and evil, yet he must have begun his career with a scrupulous regard for it. He must have begun his *sâdhanâ* by a rigorous practice of virtue and avoidance of vice. In fact, नित्यानित्यवस्तुविवेक (discrimination between the permanent and the transient), विषयदोषदर्शन (realizing the evil effects of the objects of the senses) and र य (detachment from sense-objects) are the A B C of spiritual life. To grasp the Truth in its entirety the mind must be thoroughly purified and cleansed. Then and then alone will it acquire the power of comprehending things-in-themselves. And purification of the mind is practically its returning to itself. Ordinarily the mind is diffused due to its running after the thoughts of the manifold things of the world and cannot be focussed on any particular point. Till this perfect mental equipoise is attained, the

[5] न द्वेष्टि संप्रवृत्तानि न निवृत्तानि च काङ्क्षति।
—*Gita* XIV. 22

[6] आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन।
सुखं वा यदि वा दुःखं स योगी परमो मतः॥
—*Gita* VI. 32

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः।
स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्नकर्मकृत्॥
—*Gita* IV. 18

[7] ब्रह्मार्पणं ब्रह्महविर्ब्रह्माग्नौ ब्रह्मणा हुतम्—
Gita IV. 24. Also *vide Ibid* V. 7.

[8] न बुद्धिभेदं जनयेदज्ञानाम्—*Gita* III. 26

[9] उत्सीदेयुरिमा लोकाः...—*Gita* III. 24.

mind only apprehends partial truths. So in the beginning a distinction of good and bad is an indispensible necessity for training and discipline, without which realization is a mere fond hope and is never to be attained. Although to a *jivanmukta* there is no distinction of good and bad, yet till that status is attained the distinction must be scrupulously observed. One must be moral in order to transcend morality. So the *jivanmukta* cannot lapse into immorality. His behaviour subsequent to his enlightenment is only a continuation of his past habits. Indeed by evil practices no one has ever attained the status of a *jivanmukta*. Even if he commits a bad act due to the unavoidable momentum of actions that have begun to fructify in this life (प्रारब्ध), he for himself is beyond reproach and others must not emulate this aberration.

THE CIVILIZATION OF CHINA

By Prof. Tan Yun-Shan

The European scholars often make the grave mistake of looking upon the Egyptian and Babylonian civilizations as the two oldest in point of time. This mistake is occasioned by their almost complete ignorance of Chinese history and misunderstanding of Chinese culture. I venture to suggest that the Chinese civilization is much older than either of these two civilizations. The Egyptians and Babylonians have long vanished away, and the relics which have survived the onslaught of time are also few. But as to China, her old chronicles are almost complete and the numberless historical records of the country point to the great antiquity of her civilization.

According to old historical records You-Tsao first invented houses to teach the people to live safely. Suei-Jen invented fire by drilling wood to teach the people to cook. These discoveries took place more than ten thousand years ago. Fu-Hsi taught the people to catch fish with nets, animal with snares and he also taught them to sing to the accompaniment of guitars. He also laid down the formal rules of the wedding ceremony; this is the inauguration of social marriage in human society. He created the Eight-Diagrams which were the origin of the written characters. He found the way to measure time, which is the prelude to the almanac. Shen-Nung invented spades and ploughs and taught the people to cultivate corns. He established a kind of market and taught the people to exchange their products. He experimented with the curative qualities of various plants, roots and leaves and thus laid the foundations of the science of medicine. He also reformed the system of calendar. It is to be remembered that all this took place more or less than ten thousand years ago. Since then many great sages, one after another, have laid the world under a great debt of gratitude by their inventions and discoveries. Huang-Ti or the Yellow Emperor ruled over the country about 2700 B.C. He was a successful king but we remember him today most for some of the vitally important inventions connected with civilized life. Amongst his numerous useful inventions, mention should be made of (1) cap and dress, (2) vehicle and boat, (3) mortar and pestle, (4)

bow and arrow, (5) compass, (6) metallic coins and (7) coffin. Apart from his direct personal inventions, he had reformed and improved upon many of the things already in current use. Astronomy and the system of determining the seasons, studies into the solar system are only a few of the fields he had enriched with his genius.

The growth of human civilization has a long and definite course. Man first solves the problem of housing and food, then come clothing and making of household implements. Astronomy, the system of determining seasons and time, medicine and communications come next, and then follow script and written literature. Then he develops social etiquette, music and governmental system, and last come ethics, morality, religion, and philosophy. From the beginning of Chinese history up to the reign of the Yellow Emperor (2697-2598 B.C.) all these things which are the essentials of a civilized existence were completely developed in Chinese society. Religion, philosophy, ethics and moral science reached the zenith of their development during the period of Hsia, Shang and Chou Dynasties (about 2000-1000 B.C.). This period was a golden age not only in the history of the Chinese civilization but also in the history of the world's progress.

The script of a nation's language is a most important source of historical research in that particular civilization. The Chinese script was invented by Fu-Hsi and completed by the Yellow Emperor. According to tradition, Tsang-Chi, the Yellow Emperor's Minister of History, created the script under Imperial direction. As a matter of fact, the script was not created by him nor in his time—he merely rearranged and classified the script. Most foreign scholars, in their utter ignorance, consider the Chinese language as the most difficult to learn. Many others again consider the script as pictorial writing contrasted to the spelt words of other nations. To assert that Chinese is difficult to learn is not quite correct. After comparative research into different scripts, I personally feel that the Chinese language is easier and more reasonable than most other languages of the world. To speak of Chinese as a pictorial writing is only partially true. There must be three elements present to the making of a proper script, namely, form, sound and meaning. Any script lacking any of these elements is an incomplete one. In truth, there is no script in the world which is purely pictorial or spelt. The construction and use of Chinese script are classified into six headings called six writings. What the foreign scholars miscalled pictorial is only one of them which we call "Resembling Forms". This system of the Chinese script has not been changed since the most ancient times. And another thing we have to notice is that the script and the written language is the same for the whole of China, an area, we should remember, vaster than that of the whole of Europe. The use of a common script has contributed greatly to the unity of the Chinese people.

The old historical records are also important materials for the detailed research into the past. China has her written historical records from the time the script was created. Early in the reign of the Yellow Emperor, there were Ministers of History : the one who stood to the left of the throne wrote down the speeches, which were made by the Emperor himself, as well as by his ministers and the petitioners, and the other who stood to the right chronicled the events which happened during the time. Unfortunately these

records have mostly perished, mainly due to the notorious Chin-Shi-Huang-Ti who seems to have had a special delight in the burning of books. There are of course other contributory causes during this long course of time. We only know of the titles of the books, but in most of the cases, the books themselves have vanished. Many old books however still remain such as *Yi-Chin* or "The Canons of Changes" a book of the time of Fu-Shi. *Shang-Hsu* was written between the years 2357-2208 B.C. It was begun during the time of Tang and Yu. *Shih-Chin* or "The Canons of Poetry" which was compiled by Confucius was a collection of songs of the period of Shang and Chou (about 1500-500 B.C.). There are no books in the world, excepting the Vedas, as old as these ones. Apart from these books, there are numerous folksongs of very olden times recorded in some other books. I shall give here the example of a folksong of the age of Tang-Yao (about 2300-2200 B.C.) and a song composed by Yu-Shun about the same period :

(1) "I rise when the sun rises
And rest when the sun sets;
I dig a well to drink
And plough the land for food.
The power of Ti, let it be,
But what has it got to do with me."

(2) "Oh, Lucky Cloud, spread
Your splendour, over and over;
Oh, Sun and Moon, brighten and beautify
The days for ever and ever."

The modern world is proud of its science, but China is its land of origin. Early in the period of San-Tai or the three Dynasties (about 2000-1000 B.C.) there were studies of Lu-Yi or Six Arts and Lu-Kung or Six Works. The names of the Six Works are Tu-Kung or Architecture, Chin-Kung or Metallurgy, Shih-Kung or Masonry, Mu-Kung or Carpentry, Shou-Kung or Zoology, and Tsao-Kung or Botany. The names of the Six Arts are Li or Etiquette, Yo or Music, Sheh or Archery, Yu or Coachmanship, Shu or Writing, and Su or Mathematics. There are various divisions in each of these arts: 5 in Etiquette, Archery and Coachmanship, 6 in Music and Writing, and 9 in Mathematics. There were elaborate studies into political theory and organization as well as in the military science and tactics in warfare. All these above studies were logically and systematically classified. This, I contend, is the real beginning of modern Science. China also takes the credit for four of the most significant inventions of Science—compass, paper, printing and gunpowder. They are really the harbingers of the age of Science. Yet, quite significantly enough, the gunpowder was used by the Chinese only for fireworks and bonfire for amusement, and not for the killing and destruction of life as in the West. Herein may be found one of the most characteristic differences in the basis of civilization in China and the West.

In my opinion, the four chief merits of the Chinese civilization can be enumerated as below :—

(1) It was creative and original. The civilization was entirely a product of her own soil. It did not borrow nor imitate.

(2) Secondly, comes its great quality of permanence. As said before, Egypt and Babylon have passed into the limbo of time; China lasts and even develops.

(3) Thirdly, comes its all-pervasive character. Take the script and the language for instance, as narrated before; it has always been the same for an area larger than that of the whole of Europe.

(4) Lastly, must be mentioned the

humanitarian and the beneficial attitude of the Chinese civilization. Gunpowder, as mentioned above, is an excellent example in illustration. What was a thing of pure amusement in China became the most potent force of killing in other countries.

Having regard to all these special qualities, I make bold to assert that the Chinese civilization is superior in quality to all other civilizations, past or present, excepting that of India. The civilizations of Egypt and Babylonia were not so lasting, those of Greece and Rome not so pervasive. It is yet too early to pronounce upon the modern European civilization, but is any one even now really enamoured of it?

RELIGIOUS CATEGORIES AS UNIVERSAL EXPRESSIONS OF CREATIVE PERSONALITY

By Prof. Dr. Benoy Kumar Sarkar, M.A., Ph.D.

The Self as Creator and Guide

Religions may come, and religions may go, but creative man goes on for ever. As an instrument of life and as a creation of the human personality religion in its diverse forms and processes is universal and eternal. It is the dignity of the individual as the supreme fact of the universe that is the foundation of man's spiritual existence.

The group and the society, Nature, the region and the world are being perpetually influenced, moulded and remade by the creative personality of man. The rôle of the individual as the transforming force in cultural metabolism has ever been the factual substratum of world-evolution. In the sociology of values no estimate of man's position *vis-à-vis* the world is more appropriate than what we find in the Jaina *Samâdhi-sataka*, which says :

Nayatyâtmânamâtmaiva
Janmanirvâṇameva vâ
Gururâtmâtmanastasmât
Nânyosti paramârthatah.

It is the self that guides the self, its birth and its extinction. The self is its own preceptor and there is nothing else from the standpoint of superior values. Religion is one of its creations like every other thing that belongs to culture or civilization.

The Psycho-Social Gestalt in Religion

Dharma and religion are almost synonymous or identical categories, in so far as each implies a binding or connective principle. A cementing or associative ideology is inextricably bound up with the Indian term as with the European. It is in the *milieu* of sociality, solidarism, harmony or equilibrium, in the domain of human experiences, whether individual or collective, that we have to move while dealing with the substance of *dharma* (religion). Naturally, therefore, both in the East and the West no category has been taken, consciously or unconsciously, in a more synthetic, comprehensive and all-sweeping manner than religion (*dharma*).

Comprehensive categories are as a matter of course elastic and rather indefinite in contour and make-up. A delightful and often dangerous vagueness has therefore attached from the nature of the case to *dharma-religious*

discussions. Religion has ever and everywhere been appealed to, as it can by all means legitimately be appealed to, on the most varied items of human life.

Our Manu and indeed all authors of *Dharma-sâstras* before and after him have devoted attention as much to the health and wealth of men and women as to their manners, customs, laws and constitutions. From eugenics, dietetics and sanitation to jurisprudence, economics and politics there is no branch of human science, physical or mental, individual or social, which has been ignored, overlooked or minimized in these encyclopaedic treatises.

Psychologically, therefore, if there is anything on which the human brains have a right to fight among themselves it is pre-eminently religion (*dharma*). Generally speaking, it would be a sheer accident if any two thinking, scientific, philosophical or creative minds were independently to focus their activities on just the same phases and items of life or thought while dealing with such an all-sweeping, synthetic or pluralistic category. A museum of religions is just the most appropriate pandemonium of thought,—the veritable battle-ground of nations.

In the manner of the chemical analyst in his laboratory it may indeed be possible for the anthropological, historical, scientific or philosophical student of religion to isolate the diverse items or aspects of the religious complex from one another and deal with them one by one individually. This intellectual analysis may be of great help in logic, psychology, metaphysics or sociology. But it is the synthetic whole, —and not the individual parts—that men and women, even the philosophers and scientists themselves, vaguely call religion or *dharma* when they apply it to their own life in the interest of day-to-day and concrete problems, individual or social. Religion is really one of the expressions of the psycho-social *Gestalt*[1] or "configuration" of creative man. In the interest of intellectual clarification the *Gestalt* or structural whole may be pulverized into its contentual atoms, into the *Beziehungen* (relations) and processes, to use an expression from Von Wiese's sociology. For certain purposes of scientific and philosophical laboratory-collaboration we may dissociate the religious from the psychical and the social. This pulverization or dissociation can however but lead to the isolation of anaemic or bloodless corpuscles such as pure abstractions ought to be called from the viewpoint of human values. The analysis of parts may nourish our brains as a discipline in logic; but it is the *Gestalt* or total inter-relations and form-complex that rule our life. The identities in the individual items, the elemental atoms or raw materials may not therefore lead to any identity or formal similarity in the psycho-social or socio-economic *Gestalt* of the persons or groups.

The Gestalt of Primitive Religion

The results of scientific analysis in the field of religion are quite well-known. Even in analytical treatments of religion we are but presented with a diversity of views.

In one group[2] we encounter the view as formulated by Wundt, for instance,

[1] S. C. Mitra: "Gestalt Theory in German Psychology," Lecture at the Bangiya Jarman-Vidya Samsad (Bengali Society of German Culture), Calcutta on September 26, 1936. See the *Calcutta Review* for January, 1937. See also R. H. Wheeler: *The Science of Psychology* (New York, 1929) and K. Koffka: *The Principles of Gestalt Psychology* (London, 1935).

[2] C. Bouglé: *L'Evolution des Valeurs* (Paris, 1929), pp. 127-129; W. Schmidt: *Origin and Growth of Religion* (London, 1935), p. 132.

in his *Ethik*, that all moral commands have originally the character of religious commandments. That religion furnishes the beginnings of all morality is almost a postulate with a very large number of investigators. The most extreme view is perhaps to be found in Durkheim's *Les Formes élémentaires de la vie religieuse*, according to which science, poetry, plastic arts, law, morality and what not, have all been derived from myths, legends, religious ceremonies and ritualistic practices.

An exactly opposite view is also tenable. In Westermarck's *Origin and Development of Moral Ideas* morality cannot be traced in its origins to the gods or religious ideas. Among very many peoples religion cannot be proved to be associated with the regulation of social life, says he. The independence of morality from religion is likewise the conclusion to be derived from Meyer's studies in the *Geschichte des Alterthums* (history of the ancient world).

Religion and society are both creations of man. Instead of establishing the religious "interpretation of society" or social "interpretation of religion" it is time to recognize or rather re-emphasize the supreme majesty of man as the creator of the thousand and one items which constitute the *Gestalt* of culture or civilization. This is why we should be prepared very often for situations in which the social and the religious are inextricably mixed up with each other, instead of the one being the *function* of the other.

In an objective examination of human attitudes and relations it is possible even to establish an equation between religion and family-life, as Tönnies does in *Gemeinschaft und Gesellschaft* (Community and Society).[3] For, it is in and through the sacredness ascribed to marriage, birth of children, respect for elders, mourning for the dead and other incidents of family life that religion has always and everywhere worked on human spirit and conscience.

Thus considered, religion is virtually coeval with man and his creations. It is impossible to accept the recent thesis of *La Mythologie Primitive* in which Lévy-Bruhl has developed the doctrine of primitive society as being marked by pre-religion. A condition like this is as unthinkable psychologically and undemonstrable anthropologically as his conception of pre-logical or pre-critical mentality such as had been established by him in *Les Fonctions mentales dans les sociétés inférieures*.[4]

Rather, in regard to the relations between the logical and the pre-logical or illogical an acceptable view is that of Pareto, who in his *Trattato di Sociologia Generale* has brought into the boldest relief the instincts, emotions, prejudices, etc., i.e., the non-logical and non-rational elements, such as influence the purely rational or mechanistic scheme of human life. The activities or behaviours of men and women are determined by "constant drives" or "residues" of personality. And these residues are as a rule so conflicting that human behaviour becomes normally, to all intents and purposes, illogical and self-contradictory. There is then plenty of logic in Frazer's standpoint that superstitions are as natural, nay, as beneficial to human beings as rationalism, logicalness and self-consistency.[5]

[3] Edition of 1935 (Leipzig), pp. 37, 234-235.

[4] Goldenweiser: *Early Civilization* (New York, 1922), pp. 380-389. W. Schmidt: *The Origin and Growth of Religion* (London, 1935). A. Ouy's resumé in *Revue Internationate de Sociologie* (Páris, May-June 1935), pp. 317-318. J. Leyder: "Association primitive d'Idées" in *Comptes rendus du deuxième Congrès National des Sciences* (Brussels, 1935), which furnishes an objective criticism of Lévy-Bruhl's *La Mythologie Primitive*.

[5] J. G. Frazer: *Psyche's Task* (London, 1913); p. 154.

The "irrationals" of Pareto are not however to be discovered as the only mental features in the alleged pre-logical and pre-religious strata of primitive society. Besides, the Paretian irrationals are quite in evidence even in the most hyper-developed conditions of complex culture-systems. And criticism, discrimination or logic is to be credited to the most primitive of all minds. It would be wrong to identify the religious with the irrational. In the making of religion the whole personality of creative man is active.

The position of Bouglé is, therefore, reasonable, which admits that[6] the logicality and rationality of the primitives are abundantly manifest in their religious prescriptions. The modern mind, known to be logical and rational as it is, has not established anything more serious than obedience to the old, generosity towards friends, living in peace with neighbours, avoidance of intercourse with the wives of others, such as were imposed by their gods on the Australians. The divinities of the Andamans likewise punish thieving, robbery and adultery. All these items of "savage" life are not less logical and not less rational than any set of commandments devised by civilized man.

"*L'existence d' une mentalité logique*" (the existence of a logical mentality) may be demonstrated among the Sudanese peoples of Belgian Congo. Even the mystical mentality is not absent, although rare, say Leyder.

The mixture of the rational and the irrational, the logical and the illogical is an integral part of the human *psyche*. Herein is to be found the eternal duplicity of man, as Pascal maintained. Morality is indeed dualistic, nay, pluralistic. Inconsistencies are nowhere more glaring than among the "leaders" or builders of civilization, whether ancient or modern, in whom, as a rule, as Sorokin observes, the "savagery of a lion," the "slyness of a fox," or, at any rate, severity, cynicism and moral indifferentism constitute the "necessary pre-requisites for successful climbing through many channels."[7]

In other words, the presence of alleged superstitions, wherever they may exist, does not lead to the total eclipse of many rational, logical, 'humane' and such other desirable cultural characteristics.

Primitive mentality as operating in the religion of 'savages' was not all haphazard, bizarre and incoherent. The *Wakan* of the Sioux tribe of North America and the *Mana* of the Melanesians are impersonal and anonymous forces such as serve to impart movement and life to the animate and inanimate objects. It is forces like these that are embodied in the *totem*, which is ultimately adored as the divine ancestor of the race. It is impossible to mimimize in *totem*-worship the profoundly religious aspects of life as understood by the modern mind.

In the rites organized by the primitives to permit contacts between the two worlds, secular and sacred, "don't we recognize", asks Bouglé quite correctly, "the rudiment of the sacrifices, communions and oblations which will occupy such a great place in the most complex religions?" Mysticism is thus found to have a very long history.

In the most ancient of human cultures, again, if we may follow Father Schmidt,[8] the belief in a Supreme Being was very deeply and strongly rooted. Traces of this belief are to be found among the

[6] *L'Evolution des Valeurs* (Paris, 1929), pp. 135-136, 141-142.

[7] P. Sorokin: *Social Mobility* (New York, 1927), pp. 308-311.

[8] *The Origin and Growth of Religion* (London, 1935), pp. 260-262.

Hokas, Algonkins and other tribes of North America. And the idea is gaining ground that this Supreme Being is really the god of a monotheism, especially among the Bushmen of Africa, the Kurnai of South-East Australia, most of the peoples of the Arctic culture, and virtually all the tribes of North America.

Folk-Religions

Between the totemism of the primitives and the world-religions of to-day the psychological and moral links, then, are not few and far between. Not less prominent are the intimacies between the most diverse races of the civilized world so far as the intellectual and moral outfit of personality is concerned. The folk-psychology of the East and the West, as exhibited in the literary creations of Eur-Asia, is found to be uniform in a remarkable degree.

We find no difficulty in believing, for instance, with Renan who maintains in his *Mission de Phénicie* that mankind from the earliest times on has worshipped at the same place.[9] No matter what be the race, it has virtually succumbed to the magical or hypnotic spell, so to say, of the sacred spots of history.

The history of North Africa shows that from generation to generation the same holy place changes the names of the saint. Only the names change, however; but the sacredness, the divine consecration and the sanctity of the place are handed down through the rise and fall of folk-tradition from the earliest into the most recent times. The Folk-Mohammedanism of Tunis and Algeria, for instance, is essentially the worship of gods and saints—the *Ginn*—to which the North Africans had been used for centuries.[10]

Folk-festivals in connection with the tombs of *Wali*, both male and female, are to be observed as much among the Bedouins of Arabia and the fellaheen of Egypt as among the Moslems of Mesopotamia, Syria, Palestine and India. And in many of these festivals the non-Moslems take as great a part as the Moslems.[11]

In the domain of folklore, also, which is very often virtually identical with and forms an integral part of folk-religion the most striking characteristic is the identity or similarity between the mental reactions of the Eastern and Western races. Delight in the stories of adventure, interest in the romantic, the humorous and the marvellous, and sympathy with the fortunes of the heroic personalities, whether fictitious or real, are not confined to any particular race. These are ingrained in the "original nature" of man, so to speak, and form part of his theatrical instincts, love of play and sense of fun. The stories of the *Râmâyana*, the *Iliad*, the *Cuchulain*, the *Beowulf* and the *Nibelungenlied* cater to the same demand among different peoples.[12]

The mysteries and miracles of mediæval Europe as well as the "passion-plays" of Oberammergau and Erl have had their counterparts in India too. Chambers's *Mediæval Stage* is an account as much of the folk-*ludi*, feasts, pageants, buffooneries, folk-dances and folk-drama of Europe as of the *Yâtrâ*, *Râmalîlâ*, *Bharat-milâp* and *Gambhîrâ* of India with slight verbal modifications.[13]

[9] J. Goldziher: *Mohammedanische Studien*, Zweiter Theil (Hâlle a.S., 1890), p. 334.
[10] Goldziher, Vol. II., pp. 344-245.
[11] Goldziher, Vol. II., pp. 328-334.
[12] Ridgeway: *Origin of Tragedy* (1910), *Dramas and Dramatic Dances of Non-European Races* (1915). Ed. Chavannes: *Contes et Legendes du Bouddhisme Chinois, Fables Chionis du VIIe au VIIe Siècle, Cinq cents Contes et Apologues.* The migration of folk-lore is traced by Chavannes in these studies.
[13] B. K. Sarkar: *Folk-Element in Hindu Culture*, London, 1917.

Masks of beasts besmeared with filth are not yet things of the past in European festivities.[14] Christian manners grant "indulgences" to the moralities which are practised in connection with 'vigils' or 'wakes' (i.e. all-night watches) that are enforced on the anniversary or dedication day of churches. Summer festivals in the Occident are notorious for such "moral holidays." All this is not psychologically, ethnologically or climatologically distinct from the Asian practices wherever they may be detected by sociologists.

Some of the Buddhist *Jâtaka*-stories of the pre-Christian era as well as of the tales prevalent among the various peoples of India today are common to those with which the Europeans and Americans are familiar, e.g., in Grimm's collections. Thus the stories of St. Peter in disguise as beggar being entertained by Bruder Lustig, of *Brüderchen* and *Schwesterchen*, of the substituted bride, of the ass in Kaden's *Unter den Olivenbäumen*, of Teufel smelling human flesh, of the queen's order to kill Maruzedda's three children and bring their liver and heart, of the daughter telling her father, the king, that she loves him like salt and water, of gold-spitting princes, and pearl-dropping maidens, belong to the tradition of both Hindustan and Europe.

The popular May-festivals of Europe and the spring-celebrations (*Holi, Dol-yâtrâ*, etc.) all over India are born of a common need and satisfy the same hunger of the human heart. The agricultural observances, harvest rites, ceremonial songs, and rustic holidayings of the Christian are akin to those of the Hindu.[15]

The ideals of life have been statistically and historically the same in Asia and Eur-America. The student of culture-systems can, therefore, declare his inductive generalization in the following words of Walt Whitman:

"These are really the thoughts of all
men in all ages and lands,
This is the grass that grows where
the land is and the water is,
This is the common air that bathes
the globe."

It is the higher intellectuals in a community that are interested in the doctrines of theology, philosophy and metaphysics, while the man in the street in the theatrical, scenic or anecdotal aspects of God, the soul and the other world. The morals, however, though they depend in the last analysis on the individual's status in the economic grades or classes of a people, may for ordinary purposes be taken to be the out-come of its general consensus and collective tradition. In a study of comparative religion we must take care to point out exactly which of these three phases of socio-religious life or human values we have singled out for discussion, for it is clear that it would be unscientific to compare the popular superstitions and folk-beliefs of one faith with the metaphysical speculations in which the high-browed Doctors of Divinity indulge in another.

The Sociology of Christianity

Dante, the greatest poet-saint-mystic of Roman Catholicism, was very much agitated over the "she-wolf" (moral and political muddle of his time). He

[14] Chambers: *Mediæval Stage*, Vol. I., pp. 93, 115, 145, 149; Stubbs: *Councils* and *Ecclesiastical Documents* (1869-78), p. 149; cf. Lecky: *European Morals*, Vol. II, pp. 288, 367.

[15] Martinengo-Caesaresco: *Essays in the Study of Folksongs*, London, 1914; John Moyle: *The present ill state of the practice of physik in this nation truly represented*, London, 1702 (a study in British superstitions).

used to predict the advent of a "Greyhound", a *Veltro*, or Deliverer, who would restore on earth the Universal Italian Empire, both temporal and spiritual. His prophecy finds expression in several eloquent passages of the *Divine Comedy*. Thus Virgil, the "master and guide" of the poet, gives the following hope in the first canto:

"This beast
At whom thou criest her way will suffer none
To pass, and no less hindrance makes than death;
To many an animal in wedlock vile
She fastens, and shall yet to many more,
Until that Greyhound comes, who shall destroy
Her with sharp pain. He will not life support
By earth nor its base metals, but by love,
Wisdom and virtue; and his land shall be
The land 'twixt either Feltro. In his might
Shall safety to Italia's plains arise,
For whose fair realm Camilla, virgin pure,
Nisus, Euryalus and Turnus fell."

The same apocalyptic faith in a *Yugâvatâra* or God-incarnate-in-man has maintained the optimistic Hindu in all ages of national distress. The advent of Messiahs to embody the successive *Zeitgeists* is thus guaranteed in the *Gîtâ* by Lord Krisna Himself:

Yadâ yadâ hi dharmasya
Glânir bhavati Bhârata
Abhyutthânam adharmasya
Tadâtmânam srijâmyaham.
Paritrânâya sâdhûnâm
Vinâséya cha dushkritâm
Dharma-samsthâpanârthâya
Sambhavâmi yuge yuge.

"Whensoever into Order
Corruption creeps in, Bhârata,
And customs bad ascendant be,
Then Myself do I embody.
For the advancement of the good
And miscreants to overthrow
And for setting up the Order
Do I appear age by age."

Mediaeval Christianity did not produce only one *Divine Comedy*. Each of the Gothic Cathedrals of the thirteenth century Europe is a *Divine Comedy* in stone. It may be confidently asserted that the spiritual atmosphere of these noble structures with their soul-inspiring sculptures in alabaster and bronze has not been surpassed in the architecture of the East.[16]

We shall now exhibit a few specimens of Christian anthropology. On Christmas and New Year days the folks of Christendom are used to forecasting their lot according to the character of the first visitor. And what is the burden of their queries? "What will be the weather?" they ask, and "what the crops?" How, besides, are they to "fare in love and the begetting of children?" And a common superstition among the *Hausfrauen* enjoins that wealth must come in and not be given out on these days. Such days and such notions are not rare in Confucian-Taoist, Hindu, and Buddhist Asia.

It is well known, further, that in South-West England as in parts of Continental Europe, there are several *tabus* in regard to food. Hares, rabbits, poultry, for instance, are not eaten because they are "derived from his father" as the peasant believes.[17] There is nothing distinctively Christian in these customs and traditions. Asians can also heartily take part in the

[16] B. K. Sarkar: *Hindu Art: Its Humanism and Modernism* (New York, 1920) and "The Aesthetics of Young India" (*Rupam*, Calcutta, January, 1922).

[17] Gomme: *Ethnology and Folk-lore* (London). Ashton: *Shinto, the Way of the Gods* (London, 1905). Harada: *The Faith of Japan* (London, 1914).

processions attending the bathing of images, boughs of trees, etc., with which the rural populations of Christian lands celebrate their May pole or summer festivities. And they would easily appreciate how men could be transformed into wolves by the curse of St. Natalis Cambrensis.

Would the ritualism, the rosary, the relic-worship, the hagiology, the consecrated edifices, the "eternal" oil-lamps in *Waldkapellen* (forest-chapels), pilgrimages, prayers, votive offerings, self-denial during Lent, fasts and chants of the Roman Catholics scare away the Shintoists of Japan, Taoists of China, or Buddhists of Asia? By no means. Indeed, there are very few Chinese, Japanese or Hindus who would not be inspired by the image of Mary. Nations used to the worship of Kwanyin, Kwannon, Târâ, or Lakshmi could not find a fundamentally new mentality or view of life in the atmosphere of a Greek or Catholic Church service. And the doctrine of faith (*bhakti, sraddhâ*), the worship of a Personal God, and preparedness for salvation (*mukti*) are not more Christian than Buddhist or Hindu.

Men and women who do not feel strong without postulating God would produce almost the same philosophy of the Infinite and of the immortal soul if they happen to be intellectual. But if they happen to be emotional or imaginative or "irrational" (?), as human beings generally are, they would create more or less the self-same arts (images, pictures, *bas*-reliefs, hymns, prayers, rituals, fetishes, charms). Humanity is, in short, essentially one,—in spite of physical and physiognomic diversities, and in spite of deep historic race-prejudices. The effort to understand the nature of God or the relations between man and Divinity is the least part of a person's real religion. The *élan vital* of human life has always and everywhere consisted in the desire to live and in the power to flourish by responding to the thousand and one stimuli of the universe and by utilizing the innumerable world-forces.

The Categories of Confucianism

Let us watch the psycho-social *Gestalt* of China. Confucianism is the name wrongly given to the cult of public sacrifices devoted to *Shângti* (the One Supreme Being), the *Tâo* (or the Way), and ancestor-worship that has been obtaining among the Chinese people since time immemorial. This cult of what is really an adoration of nature-powers happens to be called Confucianism simply because Confucius (B.C. 551-479), the librarian of Lu State in Shantung, compiled or edited for his countrymen the floating Ancient Classics, the *Yi-king* (Book of Changes), the *Shu-king* (Book of History), the *Shi-king* (Book of Poetry) and others in which the traditional faith finds expression. The work of Confucius for China was identical with that of Ezra (B.C. 450) of Israel who edited for the Hebrews the twenty four books of the *Old Testament* that had been burnt and lost. In this sense or thus misnamed, Confucianism had existed among the Chinese long before Confucius was born in the same manner as the Homeric poems had been in circulation in the Hellenic world ages before Pisistratus of Athens had them brought together in well-edited volumes.

Confucianism is often considered as not being a religion at all, because it is generally taken to be equivalent to positivism, i.e., a Godless system of mere morals, and hence alleged to be necessarily inadequate to the spiritual needs of man. The fact, however, is quite otherwise. The Socratic sayings of Confucius, that are preserved in the

Analects, the *Doctrine of the Mean* and other treatises, have indeed no reference to the supernatural, the unseen or the other world. The fallacy of modern sinologues consists in regarding these moralizings as the whole message of China's Super-man. Strictly speaking, they should be treated only as a part of a system which in its entirety has a place as much for the Gods, sacrifices, prayers, astrology, demonology, tortoise worship, divination and so forth of Taoist and Folk-China as for the purely ethical conceptions of the duty towards one's neighbour or the ideal relations between human beings.[18]

This alleged positivism or atheism of Confucius, and the pre-Confucian religion of ancient China, which for all practical purposes was identical with the polytheistic nature-cult of the earliest "Indo-Aryan" races have both to be sharply distinguished from another Confucianism. For since about the fifth century A.C. the worship of Confucius as a god has been planted firmly in the Chinese consciousness and institutions. This latter-day Confucius-cult is a cult of nature-forces affiliated to the primitive *Shângti*-cult, Heaven-cult, Tai-(Mountain) cult, etc., of the Chinese. In this Confucianism Confucius is a god among gods.

Buddhalogy and Christology

Similarly, in Buddhism also we have to recognize two fundamentally different sets of phenomena. There are two Buddhisms essentially distinct from each other. The first is the religion or system of moral discipline founded by Sâkya (B.C. 563-483), the son of the president or archon (*râjan*) of the Sâkya republic in Eastern India, who came to be called the *Buddha* or the Enlightened (the Awakened). Sâkya founded an Order (*samgha*) of monks, and adumbrated the philosophy of twelve *nidânas* (links between ignorance and birth) and the ethics of the eightfold path. In this Buddhism, which should really be called Sâkyaism, Buddha is of course neither a god nor a prophet of God, but only a preacher among the preachers of his time. The system is generally known as *Hînayâna* (or the Lower Vehicle of Buddhism). Its prominent tenet is *nirvâna* or the cessation of misery (annihilation of pain).[19]

But there is another faith in which Buddha is *a* or rather *the* god. This Buddha-cult, or Buddhism strictly so called, cannot by any means be fathered upon Sâkya, the moralist. It chanced to evolve out of the schisms among his followers. Buddha-worship was formulated by Asvaghosa and came into existence as a distinct creed about the first century A.C. in northwestern India during the reign of Kanishka, the Indo-Tartar Emperor. This faith, also called *Mahâyâna* (the Greater Vehicle), was theologically much allied to, and did not really differ in ritual and mythology from, the contemporary Jain and Puranic Hindu "isms" of India. It is this Buddhism, furnished as it is with gods and goddesses, that was introduced from Central Asia into China in A.C. 67, from China into Korea in A.C. 372, and from Korea into Japan in A.C. 552.

The contrast between Sâkya the preacher and Buddha the god, or Confucius the moralist and Confucius the god has its parellel in Christology also. Modern

[18] B. K. Sarkar: *Chinese Religion Through Hindu Eyes* (Shanghai, 1916), "Confucianism, Buddhism and Christianity" (*Open Court*, Chicago, November, 1919) and *The Futurism of Young Asia* (Berlin, 1922). See also Werner: *Chinese Sociology* (London, 1910) and De Groot: *Religion in China* (New York, 1912).

[19] De la Vallée Poussin: *Nirvana* (Paris, 1925), T. Stcherbatsky: *The Conception of Buddhist Nirvana* (Leningrad, 1927), N. Dutt: *Aspects of Mahayana Buddhism in its Relation to Hinayana* (London, 1930).

criticism expresses this contrast, says Bacon in the *Making of the New Testament,* in its distinction of the gospel of Jesus from the gospel *about* Jesus. The distinction between Sâkyaism and Buddhism, or between Confucianism as the system of tenets in the body of literature compiled by Confucius and Confucianism in which Confucius figures as a Divinity, as a colleague of *Shângti,* is the same in essence as that between the teachings of Jesus, the Jew, and teachings, say, of St. Paul about Jesus the Christ who is God-in-man.

(*To be continued*)

THE PHILOSOPHY OF BERGSON

By Anil Kumar Sarkar, M.A., (Gold Medalist)

(*Continued from the last issue*)

We have so far dealt with the varied opinions and criticisms with regard to the philosophy of Bergson. We have also considered his logic and philosophy. He advocates the "Resemblance Theory of Knowledge" and holds that the reality is the "vital flow." The world is not a world of "things", but it is a world of "actions". There is an all-round dynamism to be found in his philosophy of "solidarity of activity". It is characterized by a definite "anti-intellectualistic" tendency. By holding that intellect is incapable of grasping the flowing reality he lays down the foundation of a "philosophy of intuition", for, intuition is capable of grasping it. The criticism of his conception of God by Radhakrishnan is from the side of "absolute idealism". But Bergson being a revolutionist will not subject himself to such a pent-up system. His conception of reality is the conception of a "creative evolution." Let us concern ourselves with the chief thoughts of his revolutionary work of *Creative Evolution.* In this book we shall find the echoes of all the thoughts we have seen and examined before. But as everywhere the thought of the author has a greater impression on our minds we cannot but delight ourselves with the original currents that seem to overflow us with a soothing stream. His *Creative Evolution* is a running stream of thoughts, which plunge us in the luminous stream of "pure concrete duration", after scaling over the ups and downs which our intellect created before us. It criticizes the intellectualisms of ancient and modern thoughts. He shows that intellectualism of any kind is but following the reality in its reverse flow. But this new philosophy teaches us to install ourselves in this flow to live the life of reality. Without this original experience no philosophy is worth the name of true philosophy. The illusion of intellectualism must be abandoned, so that a new line of thought can be begun. Let us now feel the force of his arguments against intellectualistic tendencies from this book.

The *Creative Evolution* not only speaks of a new philosophy, but also a new logic which directly follows from the conception of his reality. His philosophy and his logic are mutually dependent. His logic lies in making a clear conception of the distinction between the functions of instinct (intuition) and of intellect. They are tendencies and not things. The two

tendencies at first implied each other, for they flow from the same *Elan Vital*. "They both went to seek their fortune in the world and turned to be instinct and intelligence" (p. 158). They are the two distinct tendencies, one following the movement of life, and the other following the movement of matter. The one is fitted to understand life and the other to understand matter. They have also natural endowments—the instinct is an innate knowledge of "things", the intelligence has an innate knowledge of "relations". The former says, "That is"; the latter says, "If the conditions are such, such will be the conditioned." In other words, the first is to be expressed "categorically", the second "hypothetically." The one supplies the "matter", and the other "form" of knowledge. The two when considered alone have mutual advantages and disadvantages. The formal character of the intellect deprives it of the ballast necessary to enable it to settle itself on the objects that are most powerful interest to speculation. Instinct, on the contrary, has the desired materiality, but it is incapable of going so far in quest of its object; it does not speculate. We formulate it thus: "There are things that intelligence alone is able to seek, but which, by itself, it will never find. These things instinct alone could find; but it will never seek them" (p. 159). Now let us consider these functions more in detail.

(a) The function of intellect is to establish "relations," which lead us to go from object to object, which is essentially necessary in "speculation." The function of intelligence is essentially "unification". Intellect posits an "ordered universe", and a possibility of "activity". It is at home with the "inert matter", for here alone the "fabrication", which consists in "carving out" the "form" of an object, is possible. It has an unlimited power of "decomposing" according to any law and recomposing into any system. This at once points out the fact that the intellect is incapable of fitting itself to "psychological order", or the "flowing reality". But man's life is not merely "individual", it is "social" as well. The individual intellect is associated with other intellects. How this relation among different intellects are possible? This takes us to the consideration of "language." The language is the means of communication of "signs" from one individual to another, and it has the advantage of passing from the known to the unknown facts. So says Bergson very beautifully: "Without language intelligence would probably have remained riveted to the material objects which it was interested in considering. It would have lived in a state of "somnambulism," outside itself hypnotized on its own work. Language has greatly contributed to its liberation. The word, made to pass from one thing to another, is, in fact, by nature transferable and free." (p. 167). "It profits by the fact that the word is an external thing, which the intelligence can catch hold of and cling to, and at the same time an immaterial thing, by means of which the intelligence can penetrate even to the inwardness of its own work (p. 168)." This leads intellect to pass beyond its own boundary, it not only considers the inanimate matter, over which it has a natural control, but even life and thought. This liberation of the intellect by language is not an unmixed boon, for, the intellect inspite of its liberation cannot give up its old habit of converting the flowing object into a thing, it applies forms that are of unorganized matter. It is made for this kind of work. It definitely sounds humorous

when Bergson concludes his criticism of intellect by saying: That is what intelligence expresses by saying that it arrives at "distinctness" and "clearness." Its "distinctness" lies in perceiving itself under the form of "discontinuity." "Concepts" in fact are outside each other as objects in space; and they have the same stability as the objects, on which they have been modelled. Taken together they constitute an "intelligible world," that resembles the world of solids in its essential characters, but whose elements are lighter, more diaphanous, easier for the intellect to deal with than the image of concrete things. . . . . They are, therefore, not images, but symbols (p. 169).

Our logic is, therefore, a logic of "symbols." But as geometry is also concerned with "symbols," logic is also allied to geometry. Logic and geometry engender each other. They are strictly applicable to matter, in it they are at home, and in it they can proceed quite alone. But outside this domain the intellect is all helpless. "Hence its bewilderment when it turns to the living and is confronted with organization. It does what it can, it resolves the organized into the unorganized, for it cannot, without reversing its natural direction and twisting about on itself, think true continuity, real mobility, reciprocal penetration,—in a word, that creative evolution which is life" (p. 170).

From this we can readily conclude that the science which uses this logic is incapable of giving any explanation of life and continuity. The intellect is not meant to think "evolution," that is to say, the continuity of a change that is pure mobility. Suffice it to say that the intellect represents the "becoming" as a series of "states," each of which is homogeneous with itself and consequently does not change. As the intellect always tries to "reconstitute" what is given, it lets what is "new" in each moment to escape. So it rejects all creation. In fine, we can say that it can neither prove "evolution" nor "creation," *i.e.*, "creative evolution." This takes us at once to the consideration of the nature and function of instinct and intuition.

(*b*) From our preliminary discussion we know that the instinct is moulded on the very form of life. While intelligence treats everything mechanically, instinct proceeds, so to speak, organically. In instinct the consciousness is in its ebb. The instinctive actions are all unconscious. There are different degrees of perfection in the same instinct and also in the instinct itself in the progressive movement of the *Elan Vital* along that line. It attains its final stage of development in the species of Hymenoptera. Like intelligence, instinct is also "social" for the individuals of the same species are characterized by the same kind of instincts. Though the instinct is not within the domain of intelligence, it is not situated beyond the limits of mind. "In the phenomena of feeling, in unreflecting sympathy and antipathy we experience in ourselves,—though under a much vaguer form, and one too much penetrated with intelligence,—something of what must happen in the consciousness of an insect acting by instinct" (p. 184-5). This is because of their original unity. Without going to consider the scientific theories of instinct we can at once consider the characteristic of the instinct which is philosophically important.

"Instinct is 'sympathy'. If this sympathy could extend its object and also reflect upon itself, it would give us the key to vital operations . . . just as intelligence, developed and disciplined, guides us into matter" . . . Intelli-

gence goes all round life, taking from outside the greatest possible number of views of it, drawing it into itself instead of entering into it. "But it is to the very inwardness of life that 'intuition' leads us,—by intuition I mean instinct that has become disinterested, self-conscious, capable of reflecting upon its object and of enlarging it indefinitely" (p. 186).

This kind of faculty, viz., the "intuition" is proved by the existence in man of an "aesthetic faculty" along with normal perception. "Our eye perceives the 'features' of the living being, merely as assembled, not as mutually organized. The intention of life, the simple movement that runs through the lines, that binds them together and gives them significance, escapes it. This intention is just what the artist tries to regain, in placing himself back within the object by a kind of sympathy, in breaking down, by an effort of intuition, the barrier that space puts up between him and his model" (p. 186). It takes as its object "life" as intelligence has "matter" for its object. The intuition may enable us to grasp what intelligence fails to give us. So intelligence must be supplemented by intuition. Intuition lies only in the expansion of our consciousness into the domain of life, which is reciprocal interpenetration, endlessly continued creation. "But, though it thereby transcends intelligence, it is from intelligence that has come the push that has made it rise to the point it has reached. Without intelligence, it would have remained in the form of instinct, riveted to the special object of its practical interest, and turned outward by it into movements of locomotion" (p. 187-8).

From this, it is evident, that there is no antagonism between the two. We shall not, therefore, hesitate in the least in hoping, with Rostrevor, "a philosophy of duration" in the future. The instinct and intelligence are but the two sides of our consciousness and we can hope to construct a new philosophy by following the "solidarity of action" between them. This will at once set at rest the problems of science and philosophy. Bergson very beautifully clears this fact when he feels the need of them both in the following strain: "Intuition, at first sight, seems far preferable to intellect, since in it life and consciousness remain within themselves. But a glance at the evolution shows us that intuition could not go very far. On the side of intuition, consciousness found itself so restricted by its envelope that intuition had to shrink into instinct, that is, to embrace only the very small portion of life that interested it" (p. 192). "On the contrary, consciousness, in shaping itself into intelligence, that is to say, in concentrating itself at first on matter, seems to exteriorize itself in relation to itself; but just because it adapts itself thereby to objects from without, it succeeds in moving among them and in evading the barriers they oppose to it, thus opening to itself an unlimited field. Once freed, moreover, it can turn inwards on itself, and awaken the potentialities of intuition which still slumber within it" (p. 192). Thus man comes to attain a "privileged position."

The new philosophy can, thus, be built upon these two functions of consciousness. Ancient and modern philosophy, being wholly intellectualistic, failed to account for life and evolution. They confused the "vital order" with the "geometrical order." The "physical or geometrical order" is "automatic order," while the "vital order" is "willed order." They only looked to the physical order and failed to explain the vital order; their philosophy is, therefore, confined to the inert material

world. The new philosophy carries us from the narrow intellectual consciousness to the wider intuitional consciousness. So it lays down the principle thus: "In order that our consciousness shall coincide with something of its principle, it must detach itself from the 'already-made' and attach itself to the 'being-made.'" It is nothing but installing ourselves in the flow of life. But it is difficult, for, here we have to do violence to our natural tendency to think outwards. So after great effort we can get the flashes of intuition. Philosophy is nothing but the flashes of intuition. Dialectic or the conceptualistic way of thought is necessary to put intuition to the proof of others. Intuition, thus, gives a sort of impetus, and the dialectic is nothing but a "relaxation of intuition." Bergson, thus, speaks much of the development of this faculty. "The object of philosophy would be reached if this intuition could be sustained, generalized and, above all, assured of external points of reference in order not to go astray. To that end a continual coming and going is necessary between nature and mind" (p. 252). So he says: "When we put back our being into our will, and our will itself into the impulsion it prolongs, we understand, we feel, that reality is a perpetual growth, a creation pursued without end. Our will already performs this miracle" (p. 252).

This clearly shows that we are to perform both the functions of consciousness, for, philosophy is concerned with both the "vital order," and the "material order." This is because of the fact that we are not the vital current itself; we are this current already loaded with matter, that is, with congealed parts of its own substance which it carries along its course. We shall have to observe the universe in totality. The reality cannot be mind or matter, the reality is "concrete duration." The universe is not made, but is being made continually. The illusion of a "world of things" must be abandoned, for really it is a "world of actions". There are "no things" but only "actions". The things and states are only views, taken by our mind, of becoming. So we are again compelled to quote from Bergson: "Now if the same kind of action is going on everywhere, whether it is that which is unmaking itself or whether it is that which is striving to remake itself, I simply express this probable similitude when I speak of a centre from which worlds shoot out like rockets in a fire-work display . . . . provided, however, that I do not present this 'centre' as a 'thing,' but as a continuity of shooting out" (p. 262). Thus we get a good picture of world and the ever flowing reality. If now we speak of God, we shall find God has nothing of the already-made; He is unceasing life, action, freedom. "Creation, so conceived, is not a mystery; we experience it ourselves when we act freely. . . . . To speak of 'things' creating themselves would, therefore, amount to saying that the understanding presents itself more than it presents to itself—a self-contradictory affirmation, an empty and vain idea. But that action increases as it goes on, that it creates in the measure of its advance, is what each of us finds when he watches himself act" (p. 262). This is the true notion of "creation." We again quote, therefore, Bergson's saying which almost seems to sound as a command: "Let us try to see, no longer with the eyes of the intellect alone, which grasps only the already made and which looks from the outside, but with the spirit, I mean with the faculty of seeing which is immanent in the faculty of acting and which springs up, somehow, by twisting on the will on itself, when action is turned into

knowledge, like heat, so to say, into light. To movement, then, everything will be restored and into movement everything will be resolved" (p. 264).

This is the vision of true philosophy of life after Bergson. It combines, in itself, a protest against intellectualism, and also a hint at a true philosophy. In him, we find, the echo of Nietzsche when we find him saying that it is consciousness or rather supra-consciousness that is at the origin of life. "Consciousness or the supra-consciousness is the name for the rocket whose extinguished fragments fall back as matter; consciousness, again, is the name for that which subsists of the rocket itself, passing through the fragments and lighting them into organisms. But this consciousness, which is a need of creation, is made manifest to itself only where creation is possible. It lies dormant when life is condemned to automatism; it wakens as soon as the possibility of a choice is restored" (p. 275). "With man, consciousness breaks the chain. In man, and in man alone, it sets itself free. The whole history of life until man has been that of the effort of consciousness to raise matter, and of the more or less complete overwhelming of consciousness by the matter which has fallen back on it" (p. 278).

The freedom of consciousness is brought about by language. So Bergson says: "Our brain, our society, and our language are only the external and various signs of the one and the same internal superiority. They tell, each after its manner, the unique exceptional success which life has won at a given moment of its evolution". "They let us guess that, while at the end of vast spring-board from which life has taken its leap, all the others have stepped down, finding the cord stretched too high, man alone has cleared the obstacle. It is in this quite special sense that man is the 'term' and the 'end' of evolution" (p. 279). "Man, then, continues the vital movement indefinitely, although he does not draw along with all that life carries in itself. . . . . It is as if a vague and formless being, whom we may call, as we will, man or superman, had sought to realize himself, and had succeeded only by abandoning a part of himself on the way. The losses are represented by the rest of the animal world, and even by the vegetable world, at least in what these have that is positive and above the accidents of evolution" (p. 280-1).

Coming to the human world we find the evolution is not stopped. Intuition and intellect represent two opposite directions of the work of consciousness. A complete and perfect humanity would be that in which these two forms of conscious activity should attain their full development. We are parts of this humanity. We shall try to attain this humanity by developing the intuitional side of our consciousness. This, therefore, introduces us to a spiritual life. But it also takes cognisance of the material world, and solves all the difficult problems of philosophy. This philosophy attempts to absorb intellect in intuition. This also facilitates speculation. We feel ourselves no longer isolated in humanity, but we have a connection with the whole of the animate or inanimate world. So we can end this philosophy in the fascinating words of Bergson thus: "The animal takes its stand on the plant, man bestrides animality, and the whole of humanity, in space and in time, is one immense army galloping beside and before and behind each of us in an overwhelming charge able to beat down every resistance and clear the most formidable obstacles, perhaps even death" (p. 285-6).

This is the glorious end of an optimis-

tic philosophy of life. It is not merely a vision of a mystic thinker as many are led to suppose. It is a profound philosophy of life and intuition, which comprehends the world of matter and intellect. It points out the shortcomings of all ancient and modern thoughts, and tries to establish itself after a scathing criticism. We shall, therefore, conclude this philosophy criticizing some of the conceptions of early thoughts as "the idea of nothing, the conception of form and becoming, and also the false theory of evolutionism."

The conception of "nothing", as held by the early idealists, is due to their mistaken notion of reality as "Being." The "Being," being "all-complete" and "motionless", cannot comprehend "motion" and cannot explain it. But how can they deny motion, which is a real fact of the world? They were, thus, compelled to think of motion by the supposition of "nothing," or "non-being." Their conception of reality being formal, cannot account for the problem of "motion", "becoming", or "time".

Bergson shows that the conception of "nothing" as opposed to "Being", is a "pseudo-idea", and the problem raised by it is a "pseudo-problem". If we think deeply, we find that there is no such thing as "pure void" or "nothing," for, behind the "void" there is "continuity". It is wrong to think of "nothing" as we can think of the "all" or "Being". The thought of "nothing" is a negative judgement, and has a non-intellectual element in it, whereas the affirmative judgement of "all" is purely intellectual. So the supposition of "nothing" on intellectual grounds is untenable.

The problem of "form" and "becoming" arises only due to the false notion of reailty as motionless. The very thought of the "Idea of the Good" of Plato, or of the thought of "Form of Forms," "Thought of Thoughts" of Aristotle, involves the problem of the reconstruction of the universe, out of these abstract bloodless concepts. This leads to the Platonic conception of "non-Being," and the Aristotelian conception of "Matter," a metaphysical zero. Platonic conception leads to the fantastic conception of the degradation of the immutable Ideas. With the supra-sensible Ideas and an infra-sensible "non-Being", you now have to construct the sensible world. Aristotle can explain the evolution of the universe only on the supposition of the conception of "form", and "matter," "actuality," and "potentiality." The evolution is tending towards the "Formless," and this at once stops all "motion." The conception of "matter" or "potentiality," becomes a metaphysical zero, a pure abstraction, and the termination of all evolution in the "Formless" leaves the problem of motion once more in an absolute gloom, motion or time sinks into the "Formless." The "Highest Idea" of Plato and the "Formless" of Aristotle are nothing but the compression of the concepts into a single all-engulfing concept. Reality, thus, solidified turns out to be a sham. So Bergson says they totally failed to account for the "vital" or the "psychological" order. This will be still more significant from Bergson's own version, viz., "The main lines of the doctrine that was developed from Plato to Plotinus, passing through Aristotle (and even in a certain measure, through the Stoics), have nothing accidental, nothing contingent, nothing that must be regarded as a philosopher's fancy" (p. 333).

In the modern times, also, the same problem of "becoming" or "change"

becomes the chief problem of the philosophers. But as they could not give up their intellectualism, they also failed to account for that problem. Spinoza's thought of the "Substance," or "God" having for His attributes "thought" and "extension", is the ancient conception of a static universe. "Motion" is said to be nothing but a mode of extension. It is also related to rest, which is its opposite. But this sort of solution of the problem of motion is no solution at all.

Leibniz's "Monads" as "forces" are finished products of our intellect. The monads are again said to tend towards the "Monad of monads," where the evolution ceases. This invokes, once again, the old Aristotelian conception of the "Formless," where all motion ends. So the "monadism" of Leibniz fails to account for motion.

Kant's philosophy is similarly infected with a form of intellectualism. His intellectualism is a lower form of intellectualism. He spoke of intuition, but that is "sensuous" intuition. He, therefore, could not give any perfect solution of "time" or of "motion".

The ancient philosophy was concerned with the "concepts" and the modern philosophy was concerned with "laws." The former, therefore, concerned itself with the "things", the latter with the "relations". In either case intellect was thought competent to grasp the reality. But this knowledge is only of the physical world, it cannot take us to the vital and psychological orders. So to Kant there remained a thing-in-itself, which is unattainable by the intellect. The reality, which is of the "psychological order", is only revealed to our supra-intellectual intuition.

Spencer thinks that he has propounded a philosophy of evolution, but Bergson points out that it is also not free from intellectualism. This can be clearly grasped from Bergson's own remarks on this kind of evolutionism, viz., "The usual device of the Spencerian method consists in reconstructing evolution with fragments of the evolved" (p. 385).

So Bergson concludes by holding that these pseudo-ideas and pseudo-problems are due to false faith in the intellectual aspect of our consciousness. The reality, which is "pure duration," or "concrete duration," can only be revealed to our intuitional aspect of our consciousness. Thus, we are to say in the words of Bergson as if inspired by this philosophy: "There is 'more' in a movement than in the successive positions attributed to the moving object, 'more' in a becoming than in the forms passed through in turn, 'more' in the evolution of the form than in the forms assumed one after another" (p. 333).

This profound philosophy of Bergson has a great influence in our thought and we seem to welcome it with gladness. But if we hold that intellectualistic solutions of philosophical problems are no solutions at all, then can we say that perfect solution lies in the philosophy of intuition? But Bergson is not ready to take the entire credit of solving all the problems of philosophy. He has only given a new tendency of thought, and a criticism of false intellectualism. He wants to remove the shortcomings of our intellect by speaking of the benign influence of intuition on our thoughts. He says that real philosophy is nothing but a philosophy of intuition, the intellect only unveils the intuition. So we find a prophetic end of this new philosophy. The bold criticism of all early and contemporary thoughts from its own standpoint only leads us to give our last judgement to this philosophy in the words of Keats that "A thing of beauty is a joy for ever."

(*Concluded*)

SRI-BHASHYA

By Swami Vireswarananda

Chapter I

Section I

The Great Purvapaksha (Objections of the Advaitin)

Advaitin's Position Reviewed

(1) Brahman is non-differentiated and the only reality :

Brahman, the non-differentiated Pure Consciousness, is the only reality, and all this manifoldness is imagined in It alone and is false. "The universe, my dear, was but the real (Sat) in the beginning—one only without a second" (*Chh.* 6. 2. 2); "That which is imperceptible, ungraspable" etc. (*Mu.* 1. 1. 6); "It is unknown to those who know and is known to those who do not know" etc. (*Kena* 2. 3); "Existence, Knowledge, Infinite is Brahman" (*Taitt.* 2. 1). These texts show that Brahman is bereft of all differences arising from unlike and like objects and attributes, that It is not an object of perception, that It cannot be known, but that Its nature is essentially opposite to what we generally experience in this world. Again, "There is no difference whatsoever in It. He goes from death to death, who sees difference, as it were, in It" (*Brih.* 4. 4. 19); "When one makes the least differentiation in It then for him there is fear" (*Taitt.* 3. 7)—such texts deny all manifoldness in It and show that It alone is real and that everything else is false. Falsehood means that kind of knowledge about a thing, which is liable to be sublated later on by true knowledge, i.e., by knowledge of things as they are in reality, the earlier one being due to certain defects in the means of knowledge adopted.

(2) Manifoldness due to Nescience :

Due to the effect of beginningless Nescience which is unspeakable (*anirvachaniya*) this manifoldness is wrongly imagined in the one non-dual Brahman which is Pure Consciousness. This Nescience covers the real nature of Brahman (*âvarana-shakti*) and makes It appear as manifold (*vikshepa-shakti*). "By falsehood are these covered; of these which are real, falsehood is the covering" (*Chh.* 8. 3. 1-2); "Know Mâyâ to be Prakriti and the Lord as the Mâyin" (*Svet.* 4. 10); "The Lord on account of His Mâyâ is perceived as manifold" (*Brih.* 2. 5. 19) and so on.

(3) Nescience destroyed by the knowledge of identity :

This Nescience disappears when the identity of the individual soul and Brahman is realized. "He who sees that One, is no longer subject to death" (*Chh.* 7. 26. 2); "The knower of Brahman becomes Brahman" (*Mu.* 3. 2. 6); "Knowing It alone one goes beyond death" (*Svet.* 3. 8);—here death stands for Nescience. That the nature of Brahman is non-differentiated is known through the full comprehension of the texts like : "Truth, Knowledge, Infinite is Brahman" (*Taitt.* 2.

1); "Knowledge, Bliss is Brahman" (*Brih.* 3. 9. 28), which describe Its real nature. That the individual soul is identical with Brahman is declared by the following texts: "He who worships another god thinking, 'He is one and I am another', he knows not" etc. (*Brih.* 1. 4. 10); "That thou art" (*Chh.* 6. 2) and so on. The Sutrakâra also says in 4. 1. 3: "But (texts) acknowledge (Brahman) as the Self (of the meditator) and also teach others (to realize It as such).

(4) Scriptures of greater force as against direct perception:

It may be said that as direct perception which is the best of all proofs affirms this world of manifoldness, so it cannot be sublated by scriptural knowledge of unity, i.e., direct perception being a stronger proof, knowledge derived from it cannot be set aside by a contradictory knowledge derived through a comparatively weak means of knowledge like the scriptures. Scriptures as a means of knowledge are weaker than direct perception because they depend on it to show what they actually mean. For example when they say, 'The sacrificial post is the sun' we understand that the post is shining like the sun because it is besmeared with ghee and not that it is actually the sun, which fact direct perception contradicts. But the question here is not one of stronger or weaker means of knowledge but whether the means of knowledge, though a better one, is contaminated by any defect. If so, knowledge derived through its help can be sublated by knowledge derived through a comparatively weak means, provided it is free from such defects. Direct perception gives us the impression that the flame of a lamp is identical throughout but inference tells us that it cannot be the same one but different flames produced by different particles of oil and wick, which come in such a rapid succession that the eye is not able to distinguish them, and thus give rise to the idea of an identical flame. Here direct perception, though a stronger proof, is set aside by inference, for the former was contaminated by some defect (viz., the incapacity of the eyes) and was capable of being otherwise explained while the latter was free from such defects. Therefore, wherever there is a conflict between experience derived through different means of knowledge the one that is defective (*sâvakâsham*) and can be explained otherwise (*anyathâsiddham*) is the sublated one and the other which is free from defects (*anavakâsham*) and cannot be explained otherwise (*ananyathâsiddham*) is the sublating one. The question of stronger or weaker means of knowledge does not count in this. Therefore, scriptural knowledge of unity can sublate the knowledge of manifoldness based on direct perception, as scriptures which are beginningless and of divine origin are free from all defects while the direct perception of manifoldness has an innate defect in it, viz., beginningless Nescience.

(5) Nirguna texts are of greater force than Saguna texts:

A doubt may arise: if scriptures are free from all defects, how can texts which prescribe works that are based on the assumption of plurality be set aside by texts dealing with liberation? The former can be sublated by the latter according to the principle of *apachchheda*, i.e., between two contradictory expiatory injunctions a later one is of greater force and sublates the earlier one (*Purva Mimâmsâ* 6. 5. 54). These texts about work are sublated not because they are defective, for such a

thing cannot be expected in the Vedas, but because they can be explained away otherwise (*anyathasiddham*), as leading to lesser results, while the texts about liberation cannot be so explained away and since these texts occur later than the texts prescribing work, they are of greater force. The same principle applies also in the case of Saguna and Nirguna texts about Brahman. Since the former occur earlier and can be explained as leading to lesser results they are sublated by the latter which occur later and cannot be so explained away. The Saguna texts, however, are not useless for they serve a purpose; they attribute qualities to Brahman but for which the Nirguna texts would have conveyed no sense, for denial presupposes the qualities that are to be denied. But if the Saguna texts were of prime importance, the subsequent Nirguna texts would serve no purpose, which would make the scriptures defective, for they contain nothing that is useless. Therefore, the Nirguna texts are of greater force than the Saguna texts.

Therefore, Brahman in Its reality is non-differentiated.

(6) Existence, Knowledge and Infinite (in *Taitt.* 2. 1.) Are not attributes of Brahman but are co-ordinated and have oneness of meaning and refer to a non-differentiated homogeneous Entity :

In the text, "Existence, Knowledge, Infinite is Brahman" (*Taitt.* 2. 1), 'Existence', 'Knowledge' and 'Infinite' are not attributes of Brahman, for these terms stand in co-ordination and have oneness of meaning, i.e., they convey the idea of one thing only, viz., Brahman, as the different words have the same case-ending. In a sentence where the words have the same case-ending one of them is the thing defined and the rest are what define it, and the latter words, though, in ordinary parlance, have different meanings, yet in such a sentence, refer to the one thing defined. For example, in the sentence, 'a beautiful, red, sweet-smelling rose' the words 'beautiful', 'red' and 'sweet-smelling' though they have different meanings, yet all refer to the one thing, viz., the rose, and so are said to have oneness of meaning. Similarly, in the *Taitt.* text, 'Existence', 'Knowledge' and 'Infinite' refer to one Brahman and do not convey any independent meanings. They are co-ordinated and have oneness of meaning. If these were qualities of Brahman then this unity of purport would be lost, for the difference in the attributes would necessarily lead to difference in their meaning and this would make the objects denoted different, and consequently they would fail to refer to one thing. This oneness of meaning, however, does not mean that the terms are synonymous, for they refer to one thing, viz., Brahman, and describe Its nature as contrary to that which is contrary to the ideas expressed by these words. Thus the terms 'Existence, Knowledge and Infinite' describe Brahman's nature as opposite to all things that are unreal (being subject to change), inert and limited respectively. This differentiation of Brahman from the rest is neither a positive nor a negative attribute of Brahman but is Its very nature, even as whiteness as distinguished from blackness is its very nature and not an attribute. Therefore, Brahman is a self-luminous homogeneous Entity. This interpretation of the text is justified since thus only it conforms with creation-texts like : "The universe, my dear, was but the real (Sat) in the

beginning—One only without a second" (*Chh.* 6. 2. 2), which describe It as homogeneous. This conformity is essential since the texts of the different Shâkhâs have one purport, an accepted principle of the *Purva Mimâmsâ*. No doubt this leads to the abandoning of the direct meaning of these words and resorting to implied meaning, but this is no defect, for the purport of a sentence is of greater force, and if the secondary meanings agree with it, they are of greater force than the direct meanings of the words, which conflict with it. Here the purport of such co-ordination is oneness and therefore the direct meanings cannot possibly be taken. For keeping the purport of the sentence intact, even more than one word can be taken in an implied sense, even as it is seen in scriptural injunctions or in imperative sentences in ordinary parlance.[1]

[1] According to some Mimâmsakas, in scriptural injunctions the primary meaning of the imperative sense is the *apurva* (unseen fruit) that results from the act prescribed, and not the act itself. Therefore, when it denotes the action there is the secondary sense. All other words in such a sentence when they refer to the *apurva*, have their primary meanings, but when they refer to action, they have their secondary meanings. In imperative sentences in ordinary parlance, there being no *apurva*, they are necessarily connected with action and so have a secondary meaning only.

NOTES AND COMMENTS

IN THIS NUMBER

In the *Editorial* the various aspects of the educational problem have been discussed with special emphasis on the immediate need of introducing mass education in India on a nation-wide scale. The *Gospel of Sri Ramakrishna* which is translated from the original Bengali (Sri Ramakrishna-Kathâmrita, Part V), will henceforth form a regular feature of our journal for the benefit of our readers. Prof. P. S. Naidu, M.A., of the Annamalai University, points out in his article on *A Psychological Orientation to the Concept of Culture* the fundamental difference between the cultures of the East and the West and suggests how the Occidental cultural conception can be oriented to the spiritual idealism of the East. In *The Behaviour of a Jivanmukta* Prof. Surendra Nath Bhattacharya, M.A., of the B. N. College, Patna, has shown that the external behaviour of an enlightened soul is not the surest criterion of measuring the depth of his spiritual realization. Prof. Tan Yun-Shan of the Sino-Indian Culture Society, Nanking and Santiniketan, has traced the antiquity and richness of Chinese culture in his article on *The Civilization of China*. The article on *Religious categories as Universal expressions of creative Personality* by Prof. Dr. Benoykumar Sarkar, M.A., Ph.D., who has of late received the Honorary Doctorate of Geography from the Academia Asiatica of Teheran (the first Hony. Doctorate conferred outside Iran), is a study in the sociology of values. *The Philosophy of Bergson* by Mr. Anil Kumar Sarkar, M.A. (Gold Medalist), Fellow of the Amalner Indian Institute of Philosophy, is concluded in this issue.

NEW LIFE IN INDIA, AND THE WEST

The history of civilizations is an "adventure of ideas." From the remotest dawn of history, when the great civilizations started and developed in relative isolation, each culture has been trying to work out certain dominant ideas, which have left their impress on every phase of its being. The Roman civilization centred round law and order, the Greek, round liberty, the Assyrian, round militarism, the Chinese, round ethical development, while the characteristic note of the Indian culture has been the discovery of the spirit in ever newer and fresher ways. Towards the cosmopolitan culture of the future, where every people will bring its special gift, India's contribution will be of paramount importance, because the spirit alone can hold together the tremendous forces of disruption inherent in materialism and because the supermundane alone can endow the mundane with meaning. This truth is slowly overcoming the barriers of race prejudice and is being recognized by the honest thinkers of the West. Sir Francis Younghusband, whose interest in spiritual matters is well known, draws attention to this fact in a short article contributed to *The New York Times Magazine* of September 26, 1937.

Writing under the caption, *Spiritual Renaissance Stirs in India*, of which the Ramakrishna centenary celebrations held shortly before have provided so ample evidence, he starts with the statement: "India for thousands of years has been a fountain-spring of spirituality." He finds the most sure sign of a spiritual upheaval in India in the movement which has been inspired by the spirit of Ramakrishna to whom he pays glowing tributes. After a brief résumé of his life the writer says of him: "Indeed, of such a sympathetic nature was Ramakrishna that he could feel with the followers of all religions. He was a Hindu of the Hindus and he remained a Hindu to the end. But for him Hinduism was not the one and only true religion. If each man followed his own religion through to the end, he also would find God; he also would enjoy the same experience which Ramakrishna had known. All religions lead to God, he said. And by personal experience he had tested the truth of this assertion."

"For some months he had lived the life of a Christian. At another time he lived as a Moslem. Through both ways he had reached God. By his practice and teaching he had therefore promoted the harmony of religions. This was his great contribution to the world. And the revitalizing of India was his contribution to his own country. He put new life into the dry bones of Hinduism." He then makes a somewhat elaborate reference to the Parliament of Religions and the final act of the celebrations on the occasion of the centenary birth anniversary of Sri Ramakrishna, where this new life was very much in evidence.

In conclusion the writer refers to the reserve of the Indian holy men who disdain publicity. For this reason they must be sought out by eager seekers. "But I came quite definitely to the conclusion that," he writes, "like bees in search of honey in the flowers, we must go to them and not expect them to come to us. Indians do indeed come to lecture in Europe and America. But it is not their natural way of communication and we do not see them at their best on a public platform. It is not thus that they can impart what is most precious. If we want that precious thing, we must go to them."

Finally, why should Westerners go

to them? "And it is worth going to them at the present time, for the revitalizing and spiritualizing of India are of value to the whole world. We Westerners may have to put away our airs of superiority and recognize that, if India has much to learn from us in the way of scientific progress, mechanical inventions, big business and the art of government, we have much to learn from her in just those things of the spirit which we sadly need to possess. We may learn from Indian spiritual leaders that balanced yet intense inner activity, that blend of unruffled composure with tremendous energy, and that capacity for appreciating and enjoying the very highest forms of happiness of which the organizers of the Ramakrishna celebrations furnished such valuable practical examples."

REVIEWS AND NOTICES

A CIVILISATION AT BAY. By K. Kunhi Kannan, M.A., Ph.D. *Published by G. A. Natesan & Co., Madras. Pp. 504+xvi. Price Rs. 3.*

The present work is a defence of the complex web of Indian civilization against the misinformed criticisms of Western critics. At the outset the author refers to what he calls the dominance of Western authorship in the field of literature devoted to Indian institutions and philosophy. Western writers have often passed strictures on Indian civilization without any adequate knowledge of her history. Such one-sided propaganda has created many prejudices in Western countries against her culture. The Indians have, as a rule, blinked at these criticisms. There is hardly any work which has attempted a comprehensive answer to them and tried to vindicate the multifarious aspects of the Indian civilization. The author has tried to make a beginning in this direction. His work is intended to "give rise to a literature in India itself from the pen of Indians, which will, if it does not prevent India being judged unheard, at least prevent educated Indians from accepting interested distortions of Western writers as representing the true picture of their motherland, and what is more vital to the welfare of the country, enable them to discern more clearly the correct lines on which she has to advance."

The author carefully and ably analyzes some of the main institutions of Indian life and points out the eminently reasonable motives which were responsible for their creation and development. He not only discusses subjects like caste, joint-family, religion, art, literature, village communities, aristocracy, education, Indian individualism and the like, but also touches upon a number of other problems which are among the burning topics of the day, namely, the question of poverty, Indian women, Indian political evolution, Europeans in India, communalism, Indian Christians, and the Indian states. Needless to say the author takes up a correct standpoint with regard to these. And apart from presenting the problems he also suggests the ways in which their solutions lie. On some points we disagree with him, especially, on some matters in the chapter on religion. To mention one, the author remarks that Ramakrishna and Vivekananda represent the reaction of Western thought on Hinduism. This is true of earlier reformers who went before them. In the case of Ramakrishna it would have been truer to say that his advent was the reaction of spirit to the growing materialism of the last century. His remarks on Christianity in India make interesting reading. He believes that the Christian spirit is unsuited to India, for what India needs is the energy and resources to reach the full height of her moral stature. Without Christianity, "There has been insistence enough and more on the life of the spirit and of charity in Hinduism itself, and his cultivation of these has been carried to a point where his will to action has become weak." Christianity has a damping effect on energy; further it substitutes one set of dogmas for another.

His observation on the political problem in India is sure to strike as reactionary to many. In his opinion what India needs is

not a democratic form of government but only a national government. But, the author has his reasons. "The conditions of the country and of life are not of the West, and cannot be made to approximate to those of the West. The distinct identity of each community is so jealously guarded that the homogeneity of interests, on which alone a Western form of government can successfully function, is yet far from realisation. There are classes and communities, for centuries forced to accept low standards of life and to cultivate habits of dependence and subordination, who will suffer from unrestricted competition, and in the keen struggle for existence that will ensue, the charity and humanity, on which they have so long relied, would, under the forces of self-interest released, be things of the past, and they will sink down further, exploited and neglected. And there is little in the climate of the country to stimulate them to effort. On the other hand, the simplicity of life and the indisposition to work will conspire to depress further the margin of starvation. There is the more reason for thinking so, because the conditions required for the upward movement of strata are very much more limited than those on which democracies have been built up in the West." The old forms are crumbling down past; and it is difficult to imagine that they will be able for long to stem the tides of progressive movements in politics and economics. True, India has her individuality, which she must maintain. That should never prove a bar to her adopting and assimilating new ideas and movements from abroad. Only she has to make them racy to her soil.

HINDI

1. SARANÂGATI RAHASYA. By Bhatta Mathuranath Shastri. *Pp. 353. Price 12as.*
2. ANANDA MÂRGA. By Chaudhari Raghunandan Prasad Singh. *Pp. 317. Price 9as.*
3. TATTVA VICHÂR. By Jwala Prasad Kanoria. *Pp. 201. Price 6as.*
4. PUJÂKE PHUL. By Bhupendra Nath Devasarma. *Pp. 424. Price 13as.*
5. BHAKTA NARASIMHA MEHTA. By Mangal. *Pp. 168. Price 6as.*
6. KAVITÂVALI OF SRIMAD GOSWAMI TULSIDASJI. With Translation by Indradev Narayan. *Pp. 229. Price 9as.*
7. DHUPDIP. By Madhav. *Pp. 216. Price 7as.*
8. KALYÂN KUNJ. By Shib. *Pp. 160. Price 4as.*
9. UPANISHADKÂ CHOUDAHA RATNA. By Hanuman Prasad Poddar. *Pp. 96. Price 6as.*
10. VARTAMAN SIKSHÂ. By Hanuman Prasad Poddar. *Pp. 43. Price 1 anna. All published by the Gitâ Press, Gorakhpur.*

1. It brings out the devotional significance of many of the couplets of Vâlmiki's *Râmâyana* with the help of several commentaries of reputation.

2, 3, and 4. All of these discuss with ample quotations from the scriptures the various means and problems of spiritual life, the significance of different religious truths, practices, and attitudes.

5. It is the biography of a saint who lived nearly four centuries ago and whose life is packed with incidents of a wonderful nature.

6. Text and translation of some of the quatrains of Tulsidasji.

7. It relates the nature of some spiritual experiences and the life-stories and characters of a few saints.

8. Discusses various religious and moral topics.

9. It gives in simple Hindi fourteen beautiful and edifying anecdotes from the Upanishads.

10. It points out some evils attendant on the present system of education in India and offers some valuable suggestions.

The Gitâ Press of Gorakhpur is well known as a great popularizer of religious literature. Its extremely cheap publications containing valuable matters have been a source of immense benefit to many. All of its above publications deserve to be widely read.

1. SATASLOKI. Translated by Munilal. *Pp. 51. Price 2as.*
2. SUKHSUDHAKAR, with translation. *The Gita Press, Gorakhpur. Pp. 249+15. Price 10as.*

1. It contains the Sanskrit text of 101 verses by Sri Sankaracharya with an accompanying lucid Hindi translation.

2. It is a collection of choice Sanskrit verses from different sources, and is arranged under eleven different topics. A faithful Hindi translation of the verses is given side by side.

SRI SRI RAMAKRISHNAJI KE UPADESH. Compiled by Swami Brahmananda. *Published by Swami Nirbharananda, Sri Ramakrishna Advaita Ashrama, Sri Rama-*

krishna Road, Benares City. Pp. 144. Price 5as.

The publishers have done a great service to the Hindi-knowing public by bringing out the translation of the Bengali work. *Sri Ramakrishner Upadesh* (teachings of Sri Ramakrishna) compiled by Swami Brahmananda whom Sri Ramakrishna used to look upon as his spiritual son. The priceless counsels contained in the work will be sure to afford light and guidance to all spiritual aspirants.

NEWS AND REPORTS

THE NEW TEMPLE OF SRI RAMAKRISHNA AT THE BELUR MATH

The dedication of the new temple of Sri Ramakrishna at the Belur Math on the 14th of January last is an event of far-reaching significance. A landmark in the history of temple architecture in India, its importance far overflows the narrow moment of its consecration.

Built of grey Chunar stone and representing in a happy blend the salient features of the Eastern and the Western architecture, it is, as it were, a commentary in stone of the Master's universality. In the boldness of conception and the originality of design it strikes out a new path in the domain of temple architecture in India. Right through its entire history the architecture of the Hindu temple has been dominated by certain inflexible motifs ; it has rigidly adhered to a fixed model and has always presented to the eyes of the worshippers a familiar and uniform pattern. In the traditional Hindu temple the sanctuary (*garbha mandira*) where the God dwells is the holy of holies. As the most sacred part of the temple it is a dark and walled chamber where only the minimum of light and air are let in. Collective service being unknown in Hinduism, there is to be no common prayer hall or nave where the worshippers could congregate and raise their united voice in praise of the deity.

The present temple has, however, departed from all these traditional ideas. The *garbha mandira* is a roomy, airy, and well-lighted chamber with as many as eleven doors and numerous latticed windows. Typically Hindu in style and standing 112 feet high, it is surmounted by a central dome of exquisite proportions, crowned by the celebrated *âmalaka* fruit. Lower down are eight smaller corner domes in two tiers and four *gaudiya* type of pavillions, interspersed between those on the upper tier. The nine domes and the four pavillions are all surmounted by gold-plated metal pitchers. The breadth of the shrine is 109 feet and its length along with the prayer hall is 233 feet. On a marble pedestal in the shrine is a marble statue of Sri Ramakrishna in the familiar *samâdhi* (sitting) posture. Over the altar hangs a beautiful canopy supported by exquisitely polished and carved wooden arms. Round the shrine is a passage for the devotees to circumambulate the deity (*parikramâ*).

The *nâta mandira* in the traditional Hindu temples stands apart from the main shrine, and is a pillared and open hall. In the present instance, however, it has been interlinked with the sanctuary after a style prevalent in the architecture of the West. It is a walled hall with two side entrances and a front one. Inside two rows of columns split up the hall into a central nave and two wings. The design of the columns recall the ancient Doric style, while the vault overhead is modelled after the roofs of the Buddhist caves at Karli. Beautifully proportioned and embodying a wealth of ornamental details, the prayer hall is 152 feet long, 72 feet wide and 48 feet high. The front entrance, when complete, will be flanked by four tall towers, each 44 and a half feet high, and surmounted by 4 domes and 5 pavillions, the latter reaching to a height of 73 feet.

This daring and novel conception was born in the imagination of the great Swami Vivekananda. It was his earnest desire that the relics of the Master should be permanently housed in an enduring and imposing structure. And such a permanent abode, he believed, would continue to inspire for years generations of men separated in space and time. The old shrine was meant by him to be only a temporary abode of the Master so long as a suitable structure could not be raised.

The elevation design of the present structure was drawn at his behest and according

to his ideas by Swami Vigyananandaji, the present President of the Mission and a disciple of Sri Ramakrishna. It further received the blessings of the Holy Mother. Swami Vivekananda's desire was that the new structure should embody the principal architectural styles of the different creeds and cultures so that persons of all denominations could assemble under its roof in a spirit of reverence and offer their prayers without any scruple. While the original plan has undergone alteration in details, the fundamental ideas have been faithfully preserved.

Fate called away the Swami from this world before his dream could be materialized ; and it was left as a precious legacy to his brother-disciples and followers. The project, however, tended only to recede to the background with the passage of time, for the problem of money stood in the way of the realization of the scheme. But, after the lapse of three decades and a half the desire of the great saint has been fulfilled in a strange manner.

The new temple owes its erection mainly to the initiative, enterprise, and devotion of Swami Akhilananda of Providence Centre, U. S. A. The entire cost will amount to about 8 lacs of rupees, of which nearly six lacs and a half have been donated by Miss Helen Rubel and Mrs. Anna Worcester, two lady disciples of Swami Akhilananda. But for the Swami's zeal and the disciples' munificence the scheme would have remained an idle vision for years.

The consecration ceremony was celebrated with elaborate rites and worship appropriate to the occasion. The celebration began from the 13th of January. Vedic *homas* were performed by learned Marhatta and Bengali pundits from Benares and Bengal for two days in a thatched pavillion (*mandapa*), especially raised for the occasion. Worship and other preliminary ceremonies also started from the previous evening.

People began to drip in to the Math continuously from the small hours of the Friday morning, and at about 4 o'clock a few hundred persons had already assembled. At about 6-20 a.m. after the *âratrika* a procession of *sannyâsins, brahmachârins,* and devotees started from the old shrine. Swami Vigyananandaji himself carried the relics of the Master in a car, while the *sannyâsins* went in front carrying the picture of Sri Ramakrishna in a palanquin. Camphor lights burnt on both sides of the road, which was covered with red carpet, and the procession moved to the accompaniment of the blowing of conches, the sound of bells, and the burning of incense. A group of singers who led all sang the famous Bengali song in praise of Sri Ramakrishna, beginning with "Esechhe nutan manush"—"A new man has appeared"—etc.

At 6-30 a.m. the procession reached the new temple and Swami Vigyananandaji placed the relics at the foot of the altar. The whole day and the night following were spent in worship, the performance of *homas,* devotional singings, and the reading of various scriptures. In the morning next nine *brahmachârins* were initiated into *sannyâsa* and nine persons into *brahmacharya.*

The celebration, which fell on the auspicious *makara sankrânti* day, was made the occasion of a great pilgrimage to Belur by a vast concourse of men and women from far and near. Devotees came from remote parts of India and were staying at the Math for some days to be present on the historic occasion. Nearly 50 thousand persons joined in the celebration, and the vast crowd included the *èlite* and the most distinguished persons in the city.

We believe this monument of stone reflecting in its lines and curves the synthetic outlook and the universal message of the Master will continue for centuries to fill millions of hearts with fresh hope and inspiration.

VEDANTA SOCIETY OF DENVER, COLORADO, U. S. A.

Swami Vividishananda, after his arrival at Denver on May 19, 1936, from Washington, D.C., delivered a series of open lectures on the various phases of Vedanta and the general life and culture of the people of India, some of which were illustrated by his beautiful collection of slides. The response to all of these lectures was so good that, though late in the season, it was decided to organize regular classes for the study of Vedanta. The Sunday lectures continued until the end of June, and due to the fact that Denver is a vacation city and health resort it was decided to hold the week-day classes right through the summer. Even in the heat of an exceptionally warm season the attendance was sufficient to keep a nucleus of interested students together.

During the first week of August, 1936, the visit of Swami Akhilananda of Providence, Rhode Island, left a deep impression. Towards the end of September, 1936, a

second series of public lectures was arranged in one of the most spacious and well-located halls of the city. These lectures were also well received and followed by newly organized classes and the work continued throughout the season. The regular weekday classes were held on Tuesday and Thursday evenings in the Y.W.C.A. Building, located in one of the most accessible parts of the city. The Sunday evening lectures were held in the Cosmopolitan Hotel, one of the finest hotels of Denver. The texts studied in the classes were the *Bhagavad Gitâ* on Tuesday evenings and Patanjali's Aphorisms on Yoga on Thursday evenings. Earlier in the year the *Katha Upanishad* was studied and short courses given on Karma-Yoga and Râja-Yoga. For several months following the special lectures in September, Swami Vividishananda found it necessary to organize a special day class for those who could not attend the evening classes. Every student who attended the classes consistently had only high praise for the Swami's methods of teaching and exposition of such profound subjects. His friendliness and sympathy in his personal relations with the students did much to deepen the effect of the class work.

The outstanding events of the year's work were the celebrations of the birthdays of Swami Vivekananda and Sri Ramakrishna. On the evening of February 12, 1937, Swami Vividishananda, the members and several invited guests met at the home of Mrs. Elsie Green for the special celebration of Swami Vivekananda's birthday. The public service commemorating the birth of Swami Vivekananda was held in the Cosmopolitan Hotel, Sunday, February 14, 1937. Special invitations were issued as a result of which the auditorium was filled to capacity. Swami Vividishananda gave an eloquent discourse on the illustrious Swami Vivekananda. Following this tribute, slides were shown illustrating the theme "Gorgeous India." Immediately following these activities, preparations were started for a fitting celebration of the anniversary of the birth of Sri Ramakrishna. Since this was the first observance of this blessed day in Denver, the members resolved to do all in their power to make the undertaking a success. A picture of the Master was beautifully garlanded as well as flanked by lights and incense. Following the banquet of Hindu food, the first of its kind ever given in Denver, an interesting program was gone through. The Swami closed the function with a touching and inspiring review of the life and ideals of Sri Ramakrishna. To many it was the first time they heard of the great Prophet and Seer of Modern India. Among the guests were several from distinguished social and intellectual circles of the city. The public service commemorating the Master's birthday was held in the regular lecture room of the Cosmopolitan Hotel, Sunday, April 4, 1937. The service was well attended. Swami Vividishananda's thoughtful lecture on "Ramakrishna, the Man of God" and his illustrated talk on "See India with Me" were highly appreciated. This was followed by readings from the poetry of Swami Vivekananda, Rabindranath Tagore and Madam Sarojini Naidu by Mrs. Clarence Thom. The program was given in the social hall of the Y.W.C.A. Building and was a success.

Perhaps the most encouraging aspect of the work of the young Vedanta Centre is the number of outside speaking engagements filled by the Swami in the weeks following the birthday celebration. Each year the last week of April is celebrated in America as the International Poetry Week. Denver being the cultural centre of the midwest, this festival is celebrated with many public gatherings featuring the poetry of many nations. The Swami was asked to speak upon two occasions on the poetry of India. There were many distinguished poets and writers present, besides the friends of the Swami, who were deeply impressed with his lectures. Following the Poetry Week engagements he was asked to give an illustrated lecture before the Explorers' Club where he was introduced by Professor W. E. Sikes, Head of the Sociological Department of the University of Denver. This lecture was so well received that the Swami was asked to speak again before the same club next winter. On May 13, 1937, before the Occult Metaphysical Group the Swami spoke on "Spiritual Unfoldment and Planes of Consciousness." Later, on the 27th, before one of the largest classes of boys and girls of the University of Denver, the Swami was asked to speak on "The Doctrine of Karma and Reincarnation." The lecture made a very good impression upon the students.

The concluding event of the year's activities was the visit of Swami Gnaneswarananda of Chicago. On Sunday evening, June 20th, he lectured on "The Science and

Beauty of Hindu Music," at the usual hall in the Cosmopolitan Hotel, which was packed to the utmost capacity. In spite of the unusually hot weather the Swami kept his audience spell-bound by his interesting discourse. Since the visit of the Swami was limited to a few days only, an informal reception in his honour was held after the lecture.

PURNA KUMBHA MELA AT HARDWAR IN 1938

MEDICAL RELIEF BY THE RAMAKRISHNA MISSION SEVASHRAM, KANKHAL

AN APPEAL

The philanthropic activities of the Ramakrishna Mission are well known to the public, whose interest and active sympathy has made it what it is today. The Sevashram at Kankhal, one of the Branch Centres of the R. K. Mission, whose object is to serve those who have none to help them when old age, disease and death overtake them, has been carrying on its work of medical relief and service among the helpless pilgrims and the affiicted and sick persons of the locality and outside for the last 37 years. Up to the month of October, 1937, it has spent Rs. 4,39,477/- for its maintenance and upkeep, and the total number of Indoor and Outdoor patients treated at the Sevashram is 461,322. We are glad to say that it is the generosity and benevolence of the public that has enabled us to do so much during the period.

Very soon this Sevashram will have to face and shoulder a great responsibility in coping with the situation that will arise on the occasion of the ensuing Purna Kumbha Mela at Hardwar, where some lacs of people from all parts of India are expected to assemble during the months of March and April, 1938. Everyone knows that on such occasions the pilgrims suffer from epidemic diseases and other calamities, and many have to face death if proper action be not taken for their prevention and remedy. We, therefore, fervently appeal to the generous public to rise equal to the occasion and come forward with their help to meet the imminent exigency.

We propose to adopt the following provisional programme of relief work during the Mela in anticipation of public help and co-operation:

1. The Sevashram at Kankhal, with its indoor and outdoor departments, will become the main centre under which temporary relief branches will be opened in different parts of the Mela with a view to give medical aid to the suffering pilgrims. These patients will be accommodated in the temporary huts to be constructed by the Sevashram.

2. The Sevashram at Kankhal will maintain a touring relief department, the doctors and workers of which will go round from camp to camp to find out those patients who will be unable to move and come to our centre. Such cases, where necessary, will be removed to the main centre at Kankhal or to some other Hospital near by.

3. We shall have to make provisions for the lodging and boarding of the honorary medical officers and other workers as also of a limited number of persons who have no place to go to.

For these we require at least Rs. 5,000/- in cash and a good quantity of medicine, clothing, food-stuffs and other necessaries, in addition to ten qualified medical officers, five compounders and several workers. We earnestly hope that on such an august occasion like this all the necessary help will be forthcoming from the generous public for the relief of the suffering and helpless pilgrims.

The Hony. Doctors intending to work in the Mela are requested to send in their applications stating their age and qualifications to the Secretary as early as possible.

Any contributions, however small, will be thankfully received and acknowledged by:—

1. Swami Asimananda, Hony. Secretary,
   Ramakrishna Mission Sevashram,
   P. O. Kankhal, Dt. Saharanpur, U.P.
2. The President, Ramakrishna Mission,
   P.O. Belur Math, Dt. Howrah (Bengal).
3. The Manager, Udbodhan Office,
   1, Mukerjee Lane, Baghbazar, Calcutta.

THE RAMAKRISHNA MISSION, DACCA, REPORT FOR 1936

The activities of the Dacca Branch of the Ramakrishna Mission during 1936 were as follows:—

(1) *Charitable*: The Outdoor Charitable Dispensary treated altogether 9,554 patients. The Ashrama further helped needy families with rice-doles and the poor boys of the Mission M. E. School with pieces of cloth. It also gave pecuniary help to a number of

persons, cremated a few dead bodies, and nursed a number of helpless patients.

(2) *Educational*: The Ashrama runs four free schools, namely, one M. E. School for boys, two Upper Primary Schools for girls, and a Lower Primary School for both boys and girls. The average daily attendance in them were 145, 33, 39, and 26 respectively. The Ashrama also conducted two libraries and two attached free reading rooms for the benefit of the public.

(3) *Missionary*: During 1936 the Ashrama regularly conducted three weekly classes for the public in different parts of the town and a Saturday class for young boys of the M. E. School. The Mission further organized 31 public lectures and discourses on the occasion of the various birthday anniversaries and the visits of some of the Swamis of the Mission.

SRI RAMAKRISHNA GURUKUL, THE VILANGANS, TRICHUR

REPORT FOR THE PERIOD BEGINNING FROM 1ST APRIL, 1935 AND ENDING ON 31ST DECEMBER, 1936:

This institution aims at the educational and economic uplift of the Harijans of Kerala along the lines chalked out by Swami Vivekananda. It has two branches, namely, the Gurukul and the Matrimandir. The Matrimandir is the residential section for girls and is mainly intended for Harijans. It is run on the same lines as the Gurukul; the strength of the Matrimandir at the end of the period was eleven. The Vidyamandir is the school where boys and girls, residential as well as day scholars, receive their instruction. It is a Lower Secondary School and has got the Government sanction for the opening of the High School section. It has also an industrial and agricultural section where boys are taught various kinds of small industries like weaving, mat-making, needle-work, embroidery, crochet, and knitting and also gardening and agriculture. The inmates of the Gurukul are also trained in dairying and bee-keeping. The whole scheme of work of the Gurukul is based upon a secure foundation of moral and spiritual instruction. The Vidyamandir had at the end of the period 145 boys and 93 girls in its Primary School section, 39 boys and 16 girls in its Lower Secondary School section, and 18 boys and 5 gils in its Industrial School section. The Gurukul also publishes a printed monthly in Malayalam, namely, 'Prabuddha Bharatam'.

THE WOMEN'S LEAGUE OF THE VEDANTA SOCIETY, PORTLAND, OREGON, U. S. A.

Under the auspices of Swami Devatmananda, who is in charge of the Vedanta Society of Portland, a Women's League has been formed. The objects of the League are:—(*i*) To foster amity, good-will and brotherhood among people, irrespective of race or religious beliefs; (*ii*) To spread cultural enlightenment by educating the public opinion on a sane and rational basis through all possible, practical and legal means; (*iii*) To render all possible service to the sick, indigent and destitute, as a glorious privilege to the doer.

'Service is Divine worship through self-purification', will always be the guiding principle of all the activities of the Women's League of the Vedanta Society of Portland.

VEDANTA SOCIETY OF LOS ANGELES, INC., 1946 IVAR AVE, HOLLYWOOD

Swami Prabhavananda who is in charge of the Vedanta Society of Los Angeles, expounds in his lectures the teachings of Indian Philosophy and Scriptures, including Yoga and Vedanta, and also gives a comparative study of religions of the world, with special reference to Christ and His teachings, as also to the harmony of religions, the basic principle of Indian Philosophy. The subjects discussed during the month of November, 1937, were Spirit and Matter, Christ and Buddha, What is Yoga?, and What are The Tantras? The Swami has also begun a course of study of Indian Philosophy and Religion, on every Thursday, in which he expounds the original Scriptures of India, and the different systems of Philosophy. The lectures and classes are open to all.