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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

MAHASAMADHI

It is with deep sorrow that we have to announce the passing away of Srimat Swami Vijnananandaji Maharaj, the President of the Ramakrishna Math and Mission, on Monday, the 25th April, at 3-20 p.m. at the Ramakrishna Math at Muthiganj, Allahabad.

The Swami was one of those who were privileged to be the direct disciples of Sri Ramakrishna and who at the sacred call of that great awakener of souls gave up the world and devoted their whole life for the fulfilment and dissemination of the message of their Master. He was born on October, 28, 1868, at Belgharia in 24 Pergs. He first came into contact with Sri Ramakrishna in 1883, and since then used to visit him frequently. He studied for his B.A. at Patna and was a District Engineer in U. P. for some years; but the flame kindled in him by his Master was burning bright, and not long after, he renounced the world.

From the early years of his monastic life till his Mahasamadhi the Swami was engaged in various activities such as the construction of the Belur Math in the days of Swami Vivekananda and of the Vivekananda Temple about two decades later. It was he who made the original design of the newly constructed Sri Ramakrishna Temple at the Belur Math, following the suggestions of Swami Vivekananda during the latter's lifetime and it was he who consecrated the temple to the Master on the 14th January last. He founded the Sri Ramakrishna Math and Sevashrama at Allahabad, where he spent the greater part of his life. He was a deep scholar and was the author of several works.

The Swami became President of the Ramakrishna Math and Mission in April, 1937, when most of the direct disciples of Sri Ramakrishna had passed away. He was therefore the source of spiritual peace and joy to the members of the Ramakrishna Order and thousands of devotees and visitors from far and near, from India and abroad. His exit from mortal scene has, therefore, left a void which can never be filled. May his pure life, burning renunciation and towering spirituality inspire us all in our efforts at God-realization !

Om Shantih !

Om Shantih !!

Om Shantih !!!

NEED OF THE HOUR

BY THE EDITOR

I

The question of Hindu-Moslem unity is one of the most burning topics of the day. Never did this problem assume such serious proportions and so deeply engage the attention of the leaders of India as it has done to-day. Time was when these two major communities of the land were hand in glove with each other and lived in towns and villages without any unseemly communal clash and conflict. Even a decade and a half ago every village was the joyful scene of mutual co-operation and help, and every religious festival and social function was graced and enlivened by the mirthful presence of the rank and file of both the communities. In short their relation in matters social and religious, reached a high water-mark of cordiality and, as a result, a spirit of mutual confidence, coupled with a feeling of genuine comradeship, guided the march of their daily life and activity. But to-day this time-honoured relation of cordiality has undergone all on a sudden a miraculous transformation. And it is really regrettable that at this psychological hour when all the scattered energies of India's collective life should be pooled to fight the forces of evil and to ensure her steady march on the path of progress, the two sister communities have fallen foul of each other in total disregard of the magnitude of the danger ahead. The rivalry has reached such a high pitch that it has blinded them even to their common history and national tradition, the points of mutual cultural contact, their iden-

tity of economic interests and, above all, to the multiple malignant forces that are silently working to devitalize the body-politic of India.

Nothing is more painful than the newly developed tendency amongst a certain section of the people to drive a wedge between the two members of the same national organism. In fact the interests and destinies of the two communities are so closely interwoven that they cannot be thought of as two diametrically opposite units in the framework of Indian life. Economically, no less politically, they stand bound to the Indian soil by the same interests. And it would not be a mistake to presume that the question of Hindu-Moslem differences is a fictitious problem so far as the masses are concerned. It is only some interested fanatics who have raised to-day the bogey of 'religion-in-danger' and are attempting to disturb the peaceful relation existing between the Hindus and Moslems of the land. Rightly did Mrs. Sorojini Naidu remark in her eloquent address at the first meeting of the newly established Hindu-Moslem Unity Association, held under the presidency of the Nawab Bahadur of Murshidabad at the Albert Hall, Calcutta: If they studied the situation aright and went to men who toiled from dawn to dusk, men to whom the changes in government did not matter and the administration of political bodies did not count, but who looked at the sky and would wonder whether it would rain to-day or it would be hot, who looked at the field and wondered whether there would be good harvest or not, who looked at

the exploiters and wondered when their exploitation would cease—men who were not able to study the fluctuation of markets but who could tell of the emptiness of their homes—she wondered if they could go down to these men and ask them if they wanted separate Muslim and Hindu rights or whether they wanted to live in water-tight compartments or they wanted to have Hindu or Muslim Raj. What would be the answer of these men who were not corrupted by men of the city? They would say that they did not care to know anything of the Raj, and what they were concerned with was the question of bread. That was the answer of the masses of India from north to south and from east to west. Theirs was the question of bread. In this question of bread, hunger did not distinguish between a Hindu and a Mussalman. For, economically both are welded to-day into a single whole, and to think of a Hindu India or of a Moslem India betrays nothing but a woeful lack of political wisdom and a misreading of the history of the socio-economic life of these two communities in India. She therefore rightly condemned 'those who called themselves enlightened, educated, and who talked of national solidarity and yet for personal purposes utilized every tiny and obscure incident to fan the fire of communalism so that their leadership might be established and maintained'.

II

Whatever be the actual genesis of communal tension, it cannot be denied that it is, in a large measure, due to an incorrect understanding of the religio-philosophical systems of the various religious bodies also. The non-essentials and outward forms of every faith are so much accentuated and held

to prominence that the very soul of religion is ignored and thrust into background. Prof. Radhakrishnan has therefore aptly remarked, "While true religion is an instrument for growth and life, the religion we practise leads us to death and despair. Whether Hindu or Muslim, we are all worshippers of form and routine. Our religion is not the genuine article but pseudo stuff, a sort of dope drugging our sense of evil and making us insensitive to the sufferings of others . . . True religion is creative and life-giving and has nothing in common with mechanism, the mechanization of mind or dogmatism. It is time we get back to the roots and rediscover religion; for only those who rediscover religion in themselves will be able to reconstruct society." Needless to say a serious attempt should be made to go beyond the outer crust of apparently contradictory forms to discover the underlying unity and beauty of all existing faiths of the world, and to point out the striking points of similarity, instead of wrangling over the non-essentials of different religions. And we doubt not if such a course is resorted to and a consolidated effort is made to present to the world the common meeting-ground of various faiths, the petty communal strife or religious bickerings could be reduced to a minimum, and a universal fellowship of faiths could be established. The Parliament of Religions held forty-five years back in the World's Fair at Chicago was but a living expression of such an anxiety of the master-minds to bring into closer relation the members of the different religious groups on a common platform of brotherhood. The recent Parliament of Religions held in Calcutta in 1937, under the auspices of the Ramakrishna Birth Centenary is but a replica of the past, and furnishes

a tangible proof of how the spirit of harmony has ever since been struggling to secure a permanent foothold in the citadel of actuality. Is it not meet and proper that at this hour avenues must be opened to ensure a speedy reconciliation of the faiths of the two warring communities of India—the Hindus and the Moslems, for their own well-being as well as for the good of humanity at large?

It has been rightly observed by Dr. Bhagavan Das in the *Essential Unity of all Religions* that when the followers of different religions quarrel with one another, “the plain cause is that they are not sincere devotees but arrant egoists, that none of them really honours and follows the great Master whom he pretends to honour and follow, but each really loves his own narrow and conceited little self, and wishes to impose that little self and its small-minded opinions upon all the world, for the satisfaction of his own vanity and the tasting of a false greatness under cover of the true greatness of the Master, which true greatness he only belittles and drags in the mire by his own false understanding of it.” But, he further adds, if the followers of the several religions were only loving and simple and straight of heart, they would fill their own homes and all other homes of the whole world with pæans of joy and with mutual service and the real blessings of religion, instead of, as they have been doing century after century, with the cruel cries of hate and war, bloodshed and torture. The worst about these terrible conflicts is that they are all about words and names, non-essential forms and superficial trivialities.

III

A careful scrutiny of the scriptures of the Hindus and the Mohammedans

discloses the fact that the points of agreement between the two are more pronounced and remarkable than those of difference. Hinduism, or Vedantism properly so called, has always sung the immortal song of freedom and toleration, harmony and catholicity, inasmuch as it looks upon all faiths as but varied readings of the same Reality. In the *Rig-Veda* (1. 164. 46), it has been proclaimed, “The Truth is one; sages call It by various names.” *The Gitâ* also strikes the same note of universalism when it says, “Whosoever comes to Me through whatsoever form, I reach him. O Partha! All men are struggling through paths which in the end lead to Me” (IV. 11.). “Like different streams coursing through straight or crooked channels and losing themselves eventually in the one fathomless Deep, men treading the various paths of religions according to their individual tastes and predilections ultimately reach Thee, O Lord, who art the resort of all” (*Mahimnah Stotram*, 7). In a South Indian folk-song also we find embodied this very message of harmony characteristic of Hindu ideas and ideals :

“Into the bosom of the one great sea
Flow streams that come from hills
on every side,
Their names are various as the springs,
And thus in every land do men
bow down
To the great God, though known
by many names.”

Even in Buddhism we meet with the same emphasis on the spirit of toleration and catholicity (cf. Asoka’s Twelfth Rock Edict). In recent years the life of Sri Ramakrishna has also vindicated the glorious teachings of the great seers and prophets of the world. He has harmonized all faiths and shown through his unique spiritual discipline and realization that “different creeds are but

different paths to reach the one God. Various and different are the ways that lead to the temple of Mother Kâli at Kalighat; similarly, various are the ways that lead to the house of the Lord. Every religion is nothing but one of such paths that lead man to God." "A truly religious man should think that other religions also are paths leading to Truth. We should always maintain an attitude of respect towards other religions." "As one can ascend to the top of a house by means of a ladder, or a bamboo, or a rope, so diverse are the ways and means of approaching God. Every religion in the world shows one of these ways" (*Sayings of Ramakrishna*, 716, 723, 720).

Similar is the case with the teachings of Islam as well. If we read the *Quoran* between the lines with a mind free from all pre-conceived notions and prejudices, we will meet with eloquent passages breathing a similar spirit of universal toleration and harmony. There is a good deal of truth in the laconic statement of Mr. Margoliouth that 'to speak of the *Quoran* is practically the same as speaking of Mahomet'; for one is a testimony to the other, and the message embodied in this Holy Book is but revelatory of the rich contents of the Prophet's mind as well as of the loftiness of his spiritual genius. It is really an insult to human wisdom to suppose that the Prophet of Islam did actually advocate compulsion in religion. The verses quoted below from the *Quoran* constitute proofs positive of his catholicity and friendly attitude towards the religions of others. The *Quoran* says, "If thy Lord had pleased, verily all who are in the earth would have believed together. What! wilt thou compel men to become believers (Moslems)" (Sura 10, Verse 99)? "Say thou, 'I worship not that which ye worship, and ye do

not worship that which I worship; neither shall I worship what ye worship; neither ye worship what I worship,—to you be your religion; to me my religion'" (Sura 109, Verses 1-6). "Revile not those whom they call on beside God, lest they, in their ignorance, despitefully revile Him. Thus have we planned out their actions for every people; then shall they return to their Lord, and He will declare to them what those actions have been" (Sura 6, Verse 108). "Verily, they who believe (Moslems), and they who follow the Jewish religion, and the Christians, and the Sabeites—whichever of these doeth that which is right, shall have their reward with their Lord; fear shall not come upon them, neither shall they be grieved" (Sura 2, Verse 59). "And if God had pleased, He had surely made you all one people; but He would test you by what He hath given to each. Be emulous, then, in good deeds. To God shall ye all return, and He will tell you concerning the subjects of your disputes" (Sura 51, Verse 53). "To everyone of you have we given a rule and a beaten track" (Sura 5, Verse 52). "Our God and your God are one God and after Him we all strive" (Sura 29, Verse 45).

Indeed, what stronger and more convincing testimony is needed to demonstrate the freedom extended in the *Quoran* to every man to follow his own conviction in matters religious? The illustrious Persian poet Sanai has also sung to the same tune: "Islam and the faiths other than Islam follow Thee, O Lord, when they declare that there is no god but God." Even the beautiful song of the celebrated Urdu poet Zafar expresses the same sentiment: "Angels and men, Hindus and Moslems, Thou, O Lord, hast created according to Thy sweet will. Everyone bows unto Thee, for it is Thou who art worshipped everywhere—in the Caaba, in the mosque or

the temple. Thou art omnipresent. Every heart is a dwelling place and Thou art the dweller. There is no heart where Thou abidest not. Thou dost reside equally in all hearts, for Thou art all that exists in the universe." So does another Urdu bard sing,

"Only names differ, Beloved!
All forsooth are but the same.
Both the ocean and the dew-drop
But one living liquid frame."

It would indeed be a travesty of truth to brand Islam as a religion of intolerance in the face of the illuminating passages adduced above to show the spirit of harmony that runs through them. Towards the end of the year 1866, Sri Ramakrishna, the unlettered saint of Dakshineswar, also intuited the profound truths of Islam. Eager to realize the underlying unity of all faiths Sri Ramakrishna got himself initiated into the mysteries of Islam from a Mohammedan saint living at the time in the Dakshineswar temple-garden. For the time being his mind was entirely cast in the mould of Islamic religion, and all thoughts, visions and ecstasies associated with Hindu gods and goddesses vanished from his mind and his devout practice was eventually crowned with a vision of the Prophet himself. He realized the Formless God with attributes (Saguna Brahman) as described in the *Quoran*, and then became merged in the Impersonal God—Brahman without attributes (Nirguna Brahman). Thus the path of Islam also led him up to the dizzy heights he had already scaled by his Advaita practice. Verily, Sri Ramakrishna demonstrated in his life that all religions are but the various readings of the same Truth and are equally valid means to the realization of the highest end of human life. In fact Islam received as much respect and homage from this modern Prophet of Harmony

as other faiths of the world. It is time that we take lessons from the luminous pages of the book of Sri Ramakrishna's life, approach every religion with a free and unprejudiced mind and learn to see the excellences in one another's faith so as to cement the bond of union and love between man and man. Whether Hindu or Mussalman, we must develop the requisite vision and breadth of mind to discover and cherish the living bonds of religion, common history and culture. For, any statistical ratios, economic adjustments, political compromises, special rights and reservations will have no meaning unless there is a sense of trust among communities and an agreement of minds. And to secure this agreement the need of a cultural understanding can hardly be over-emphasized. Indeed, the best way to facilitate such a Hindu-Muslim fellowship is to develop a love and respect for each other's religion and culture. Rightly did Mrs. Naidu emphasize that Hindu-Muslim unity could only be established on the basis of equality recognizing human values of life and not communal values of life. The only sign of civilization and the only test of culture was that one's mind should be so wide, clean and so receptive to cultures, to all forces and truth of all religions that he could not discriminate between himself and others. That was the true meaning of Hindu-Muslim friendship.

IV

The religion of Islam, as is well known to all, is divided principally into two parts, viz., Faith and Practice, which are based on the fourfold foundations of (a) the *Quoran*, (b) Tradition, (c) Inference by analogy and (d) Consensus of opinion. So far as *Faith* is concerned, it is distributed under six different heads: (1) Faith in God, (2) in Angels,

(3) in Scriptures, (4) in Prophets, (5) in Resurrection and Final Judgment and (6) in Predestination. As regards the *Practice* of Islam there are five main obligatory duties or ordinances which comprise (i) Recital of the Kalima or the confession of Faith, (ii) Recital of prayers, and ablution, (iii) Fasting in the month of Ramjan, (iv) Almsgiving and (v) Pilgrimage to Mecca in the month of Dhul-Hajji. There are, besides, a number of duties of lesser importance, which are said to be necessary without being obligatory and there are some which are voluntary. A close examination of these fundamental doctrines of Islam reveals further points of similarity and contact between the two streams of Aryan and Semetic thoughts and opens fresh channels for mutual co-ordination, love and toleration. No doubt there are sharp differences in respect of rites, ceremonies and observances between religion and religion, between Hinduism and Islam. But these differences, when properly analysed, are found to be more apparent than real. There is substantial similarity underneath the surface, and as such it must be the sacred duty of every aspirant after Truth and lover of mankind to discover that underlying unity—the living bond of life and thought in the various departments of our ideas and ideals.

In fact our fight, more or less, is of the nature of a wrangle of four friends—a Rumi, an Arab, a Persian, and a Turk, over the purchase of grapes from their common fund without understand-

ing one another's language. The Rumi wanted Astafil, the Arab shouted for Enab, the Persian for Angur and the Turk for Uzam. To a linguist these words convey the same meaning. But these friends fell out and came to blows simply for their ignorance of one another's mother-tongue. The fruit-vendor who was acquainted with their languages composed their differences by placing, in the hands of all, the self-same fruit which was the cherished object of each, viz., the grapes. At once their passion subsided, their faces brightened and they embraced one another in love and joy, and became friends as before. Such is the case with most of us. *We fight over mere words without caring to know the real significance underlying them. What is needed is a change of heart and an orientation of outlook and a sympathetic and respectful attitude towards the faiths and cultures of one another and, above all, an unbiassed study and appreciation of the essentials of every system of thought. We must not be guided and influenced merely by the seeming differences palpable on the surface. There is after all an underlying unity in the substance and soul of all the thought-systems of the world. A comparative study of some of the above fundamental doctrines of Islam and those of Hinduism will be attempted in our next issue to bring into bold relief the points of similarity between Hinduism and Islam, the two dominant religions in India.*

GOSPEL OF SRI RAMAKRISHNA

Sri Ramakrishna had come to the garden of Beni Pal at Sinthi. It was the afternoon of the 22nd of April, 1883, and the half-yearly festival of the

Brahmo Samaj of Sinthi had fallen on that day. A large number of Brahmo devotees were present; they sat round the Master on the southern verandah.

After the evening Mr. Becharam, the minister of the Adi Samaj, would conduct the service.

The Brahma devotees were putting questions to the Master now and then.

A Brahma devotee: Sir, what is the means?

Sri Ramakrishna: The means are devotion, that is to say, love of God and prayer.

The Brahma devotee: Devotion or prayer?

Sri Ramakrishna: Devotion first, prayer next. "O my mind, call on the Mother with devotion and see how Shyâmâ can keep from responding." The Master sang this song according to the tune.

And one should always sing the praises of His name, and pray. One has to scrub the old water pot every day; it is of no use to do it once. And one should possess discrimination and dispassion—the feeling that the world is transient.

The Brahma devotee: Is it good to renounce the world?

Sri Ramakrishna: Renunciation is not for all. Renunciation of the world is not for those whose desires have not been satiated. Does one get drunk by taking two anna worth of liquor?

The Brahma devotee: Should they then live in the world?

Sri Ramakrishna: Yes, they should try to work without desire. They should break the (sticky) jack-fruit with their hands besmeared with oil. The maid-servant in a rich man's house does all kinds of work there, but her mind always dwells on her home in the country; this is what is called desireless work. This is mental renunciation. You should renounce mentally. The *sannyâsin* should renounce both externally and mentally.

The Brahma devotee: What's the end of enjoyments?

Sri Ramakrishna: Lust and gold are

the enjoyments. It is risky for the person suffering from typhus fever to live in a room where there are tamarind pickles and jars of water. Unless they have once satisfied their desires for wealth, name, honour, and bodily pleasures, all do not feel a hankering for God.

The Brahma devotee: Who are bad—the womankind or we?

Sri Ramakrishna: There are women who are embodiments of knowledge and there are women who are embodiments of ignorance. Women who are embodiments of knowledge lead one Godward; and those who represent ignorance make men forget God and get drowned in the world.

This world exists in Her great *mâyâ*. There are both knowledge (*vidyâ-mâyâ*) and ignorance (*avidyâ-mâyâ*) in it. If you take refuge in the former, the knowledge aspect of *mâyâ*, you get holy company, knowledge, devotion, love, and dispassion, etc.; whereas the latter, the ignorance aspect of *mâyâ*, which comprises the five elements, the objects of the senses, form, taste, smell, touch, and sound and all sense-enjoyments, makes one forget God.

The Brahma devotee: If *avidyâ* leads to ignorance, why has He created it then?

Sri Ramakrishna: It's His sport. If there be no darkness you cannot realize the grandeur of light. No pleasure can be felt without the existence of pain. You can have the knowledge of 'good' only if you possess the knowledge of 'evil'.

And it is said again that the mango fruit grows and ripens because of the skin. You have to peel off the skin when the mango is ready for eating. It is because of the existence of the skin of *mâyâ* that the knowledge of Brahman dawns. The *mâyâ* of knowledge and

the *mâyâ* of ignorance are like the skin of the mango ; both are necessary.

The Brahma devotee : Is it good to worship God as having forms, to worship Him in clay images, etc.?

Sri Ramakrishna : You do not believe in forms; that is right. Images are not meant for you; you need only devotion. You should accept only the yearning, as for example, the yearning of Râdhâ for Krishna; you should accept this love. You just have that feeling of devotion of the believer in forms, who worship Mother Kâli and Durgâ and who call on Them so much with love as mother. You need not believe in images.

The Brahma devotee : How can one have dispassion? And why don't all have it?

Sri Ramakrishna : There cannot be dispassion without the satisfaction of the desire for enjoyment. It is easy to divert the child's mind with food and dolls. But when it has taken the food and finished playing with dolls it cries saying, "I shall go to mammy." If

it is not taken to the mother, then it throws away the dolls and cries aloud.

The Brahma devotees oppose the doctrine of the need of Gurus (spiritual teachers). So the Brahma devotee was questioning about it.

The Brahma devotee : Sir, will not one have knowledge without a Guru?

Sri Ramakrishna : Existence-Knowledge-Bliss Himself is the Guru. If ever you find a man in the guise of a Guru awakening any soul, know that Existence-Knowledge-Bliss Himself has taken that form. The Guru is like a companion ; he leads one by the hand. The feeling of Guru and disciple disappears with the realization of God. "That is a very difficult place ; there is no meeting there between the Guru and the disciple." For this reason Janaka said to Sukadeva, "If you want the knowledge of Brahman, pay the fees first." Because with the dawning of the knowledge of Brahman there will not be any more the feeling of distinction between the Guru and the disciple. The relation of the Guru and the disciple exists so long as God is not realized.

POETRY AND RELIGION

BY DAYAMOY MITRA, M.A.

Some of the greatest mystic seers and founders of religion* have been poets on a large scale. They have felt the mystery of life more keenly than others—and what is more, they have made illuminating comments on it which is both their philosophy and poetry. The words they have uttered may seem bold

* Throughout this article I have used the word 'Religion' not in the sense of dogmas or rituals but as the highest mystic consciousness or ecstatic communion with the godhead common to all great religious teachers.

to some when divorced from the context of their lives but those who have an understanding heart have felt as they have felt and have therefore known the power that is inherent in their words.

There are two classes of poets. The poets who chiefly sing or express themselves in words and the poets who build their lives through songs and beautiful intimate experiences of a high order; in fact, they themselves become songs personified. Both these

two classes meet on the common ground of their early experiences and feelings. The experiences and feelings of the latter class deepen gradually and lead them to the very end of the road that they seek to traverse. *Kavayah krântadarshinah* (the poets see to the end)—says the Sanskrit rhetorician. The theory that expression is the soul of poetry has to be modified to suit their case because 'expression' itself cannot carry us very far into the region where the feelings are so absorbed that no interval exists between 'expression' in word and that which is felt. Here poetry reaches its ideal height. A study of the life of Sri Ramakrishna illustrates this very well. In him we find how the feelings evoked by a poetic sense of the Beautiful reach their culmination quickly. Expression in poetic language belongs to a lower order. For the purpose of evoking the same sentiment in others expression is necessary. But when the work of composition begins, feelings have already begun to cool. Shelley knew this very well.† All mystics and seers have also felt this in the communication of their experiences.

Poets whom we shall call "expressionists" here, men who delight in sentiment, imagination and expression, all these three, have their moments of soul-vision too. With them these come and go leaving sometimes no perceptible difference in their outlook on life. These influence their thoughts for a while and then go the way of darkness and are forgotten. Sometimes however we find a stage in the imaginative history of poets when poetic feelings crystallise

† "When composition begins, inspiration is already on the decline, and the most glorious poetry that has ever been communicated to the world is probably a feeble shadow of the original conceptions of the poet."—Shelley: *Defence of Poetry*.

into definite shapes and become the moulding factors of the lives that they lead. Here poetry touches Religion.

The French symbolist poet Mallarme pointed out that poetry is the language of the transitional stage of man's passing from a grosser state of being into a subtler and a higher. This is quite true. We arrive at religion at the end of the series. Religion begins where poetry ends. Religion begins when this transition is properly accomplished. Imagination helps up to a certain point after which the free play of imagination becomes a luxury of the mind and retards the passage of the soul to Higher Reality. Myth, tradition, folk-lore, all these help poetic imagination and can show the path to higher realization. Even our modern poets do not disregard them. Conventions or symbols too have a distinct place in the history of the onward progress of the striving soul. But everyone of these elements changes its colour fast when the flood-gates of the soul are opened. It is then that 'without sleeping' men 'are changed,' conventions then become new incentives and poets emerge as seers from the process. It is then that even without expression they express. Such men become revivalists as well as reformers. They do not destroy the old; they fulfil. As traditionalists they know and appreciate the old, as prophets and visionaries they dream and look into the future.

An analysis of some of the experiences of Sri Ramakrishna, the great mystic seer of new India, makes us understand this. At the very beginning of his career we find this feeling for the Beautiful strongly manifested in him. Romain Rolland records one of his boyhood experiences. Sri Ramakrishna said: "I was sauntering along following a narrow path between the corn-fields. I saw a great black cloud spreading rapidly until it covered the heavens.

Suddenly at the edge of the clouds a flight of snow-white cranes passed over my head. The contrast was so beautiful that my spirit wandered far away. I lost my consciousness and fell to the ground ; . . . this was the first time I was seized with ecstasy." Here is that sense of mystery, that appeal of the Beautiful, and that feeling for the inexpressible that overcome the intensely poetic mind. But this faculty of losing oneself altogether in the sea of Beauty, allowing the waves to roll over till we lose our bearings, is not given to every one. This is a significant experience from the point of view of our study because it clearly opens before us the common ground on which poets and mystics stand. This is what we find at the commencement of a life of great spirituality, and within certain limits we find this in the lives of great poets as well.

Rolland with the sure insight of a great artist has carefully emphasized such moments of vision in Sri Ramakrishna's life. He remarks: "Artistic emotion, a passionate instinct for the Beautiful, was the first channel bringing him into contact with God . . . the most immediate and natural path with him was delight in the beautiful face of God which he saw in all that he looked upon. *He was a born artist.* Then again in another experience and evidently there were many such of which the world has lost full record, we read: "One night, during the festival of Shiva, the child of eight years old, *a passionate lover of music and poetry*, a skilful modeller of images and the leader of a small dramatic troupe of boys of his own age, was taking the part of Shiva in a sacred representation ; suddenly his being was possessed by his hero ; tears of joy coursed down his cheeks ; he lost himself in the glory of God ; he was transported like Ganymede by the Eagle

carrying the thunderbolt—he was thought to be dead." Here is the actor's part brought to a finish. In him we find the most variegated artistic gifts brought into one—the modeller of images, the artist in acting, the artist in song, the poet and the visionary all reaching their ideal culmination. The truth that we grasp here is that art dies in the hour of its high consummation. Its hour of glory is the hour of its long farewell from this earth.

One great modern artist, Galsworthy, fully visioned forth this truth in his story called the 'Spindleberries.' There we have the story of a superb artist who failed to pursue her art because a time came in her life when her heart was in constant and unbroken communion with the secret raptures she felt with her subtle lover, Beauty. By starlight, by sunlight and moonlight, in the fields and woods, on the hill-tops and by the riverside, in flowers and flight of birds, in the ripples of the wind, in the shifting play of light and colour she saw that Beauty and hugged it to her bosom and became happy. Her 'expression' died when she became the Thing Itself. This sense of unity the mystics prize above anything else. The other artist, Scudamore, went on still expressing himself in his famous scudamore manner—his reading of Beauty gradually turning out to be a mere exploitation of nature for purely egoistic purposes. He did not understand that in self-exceeding we find the glory of human art. Values change there. Expression becomes Life Itself. We remember also the story that is told of Thomas Aquinas. A little before he came to die, he said to his friend Reginald, "I can write no more. I have seen things which make all my writings like straw."

In poetic art we find the same miracle happening. Our emotions and feelings can lead us very far indeed—very near

to identification with the Ideal, till, in Keats's words, "We shine full alchemised and free of space," but the tendency to sentimentalize over what we feel acts as a deterrent and sometimes as a positive drag to the shinning wheels of the chariot of self-realization and the poets fall back stunned by the light that they see on the face of Truth. Very few souls can persevere here and continue their journey without a break. The poets generally develop a tendency towards wearing words and beautiful sentiments round what they see. Of course this makes very nice reading in most cases—and much of this is necessary also by way of providing us with inspiration and urge for the higher and highest kind of Truth. A poet's vision ordinarily implies these casual glimpses of the Highest Truth subdued to our normal range of vision. Sometimes it is only the aura of light that plays round the face of Truth. Penetrating to the innermost part of it implies a more elaborate disciplining of the mind and intensification of life for which the poets generally have no propensity. Only those who follow the mystic path emerge as visionaries, 'seers'. Gradually and gradually when the deepening of vision sets in, poetry assumes a different role, it begins to lisp and sometimes clearly to prophesy in the language of the gods of the higher realm. But for most of the poets the recoil comes a little too quickly ; the urge for expression is so strong in them that they end by losing their continuity of vision in a mass of imaginative phraseology or symbology. What the world gains in imagination through them is thus a loss to the soul in illumination. These poets also perform a great task for humanity however. They form the pioneers in the front line of the battle that the soul wages in its attempt to ascend the heights.

Where this deepening of the vision takes place unobstructed, the energies of the soul are occupied in gradually clarifying the issues—and then instead of emphasis on expression in words more of emphasis is placed on life. With the thinning of the veils that obstruct the higher vision we find that the very talk of such persons becomes poetry—they do not then have to take pains for expressing themselves in well-chosen words. Their life becomes poetry itself raised to its utmost height. It is here that poetry and religion perfectly coalesce. In the vision of the Upanishadic sages we have the culmination of this line of development. In the sayings of Jesus Christ, in the songs of the Vaishnava poets, in the Sufi poets, in Tukaram, Kavir, Richard Rolle and Ramaprasad even the simplest of words are, in many places, charged with poetic significance of the highest order, because they attained to that intensity of life and deepening of vision which is denied to the poets who live mostly by their words.

In Sri Ramakrishna who started in life with the feelings of a poet and an artist we find the full maturity of the genius inherent in these two types. In him what the world loses in the poetry of words and rhythmic phrases, it gains in the accents of soul and the higher rhythms of life. It is recorded how one morning while gathering flowers for the temple-worship it suddenly flashed upon his mind that the whole earth was a vast altar (what a world of poetry is here !) and the flowers blossoming on the plants were already offered in worship at the feet of God. He did not any more gather 'pujah' flowers. From our point of view if we analyse this experience we find that the life of art is finished and temple-worshipping in India is art and religion combined as soon as it reaches a certain type of realization. It

is the same truth that Galsworthy intellectually perceived and recorded in his story. Here it is that we find noble poetic sentiment and religion, poetry and spirituality wedded together. When poetry is offered as a sacrifice on the altar of the Great Life, it reaches its high water-mark of perfection. The pilgrim is always reminded of his subtle, beautiful and intimate experiences in the daily round of his life. He garners, he continues, he deepens his experiences and lives to gather the full value of them in his life. His poetry touches life at close quarters, transforming it actually beyond recog-

inition for all time. His experiences are not stray, casual things that merely come and go, they become part of his life ; they come to stay and live with him and he lives in the midst of them. Art for art's sake is but a very feeble cry for such a person because at its very best it touches only the nooks and crevices of the Greater Life that he has lived with complete abandon and wonderful masterfulness of resource. He has lived so to speak to teach us that religion is disciplined poetry and that the language of words can be exalted and transformed into the rhythms of the language of life.

SWAMI VIVEKANANDA'S GIFT TO HUMANITY

BY PRINCIPAL SUKUMAR DUTT, M.A., PH.D.

Swami Vivekananda went forth to the people of the West as the inspired messenger and eloquent spokesman of our ancient religion and philosophy, offering to the West what might be a new solvent for its godless materialism. To us, his countrymen, he propounded no new religion, no new philosophy of life, nor any new system of spiritual culture. His Western mission was undoubtedly a glorious achievement. Yet the fulfilment of his life-work, the consummation of his glory, lay not wholly in the movement pioneered by him to bring the far West into a living contact with India's age-long traditional spirituality. That special contact between the East and the West, which his illustrious Indian followers in America have helped to maintain, has yet perhaps to stand the test of history : it may prove to be barren or fruitful in the cultural evolution of humanity, as the long process of time only can show. But less spectacular and perhaps less tangible

than his gift of Indian thought and philosophy to the West, is a gift which he has made to us. It is something that is assured in its permanence and eternal value.

It cannot be assessed in terms of calculable profit and gain, for it is a gift to the spirit,—the giving of a release, a liberation, a marching order to those who were groping in a closed system of ancient and traditional thought and belief. To the West, Swami Vivekanand went forth as a messenger and missionary ; to us, he stood as a great liberator.

Liberty and Liberation are names that are twisted times without number by knaves to make a trap for fools. But that liberty, the price of which, as the poet has said, is eternal vigilance, is such a constant and abiding need for mankind that to reduce its conception to political, social or economic terms is to stultify its real significance. Liberty is a principle of life by which humanity

must renovate itself from age to age in order to live, and the Swami embodied that great principle in his own life and work.

In describing the worth of the German romantic poet Heine, Matthew Arnold called him "an effective soldier in the Liberation War of Humanity." It is a spiritual war which carries humanity forward from the past to the present, from the ancient and effete to the living and modern. "Modern times," says Matthew Arnold, "find themselves with an immense system of institutions, established facts, accredited dogmas, customs, rules, which have come to them from times not modern. In this system, their life has to be carried forward; yet they have a sense that this system is not of their creation, that it by no means corresponds exactly with the wants of their actual life, that for them it is customary, not rational. The awakening of this sense is the awakening of the modern spirit." It is this vitalising modern spirit that the great Swami infused into our religious culture. He sought to bring it out of the immemorial system of institutions, customs and accredited dogmas, and to make it correspond, as Arnold says, to the wants of our actual life. Of that high attempt, the tangible result has been the emergence of the ideal of social service, which distinguishes the Ramakrishna Mission today from all other Hindu organisations of modern India. But what is more precious than this tangible achievement, he imparted to Hindu religion and culture an altogether new touch of life and by it, a fresh urge for liberty.

This is felt everywhere in Swamiji's speeches and written works, in "words that breathe and thoughts that burn." In them, his most characteristic attitude is not that of the reformer feeling his way by slow and cautious degrees, but

of a puissant spirit that would burst the closed doors and shatter the barriers. From this spokesman of Hindu India, there is no citadel of Hindu conservatism that has not received a rude assault. Caste system, untouchability, cloistered monasticism, cultural isolation, the ideology of other-worldly inaction—all these conservative safeguards of our ancient culture were anathema to the Swami. His message is that of consummate freedom, and it is delivered to us not in set formulae or categorical commandments, but in a language of eloquent, self-revealing unrestraint. In his writings, the Swami appears most like a pontiff who has cast aside his pontifical robes for the nonce in order to speak freely as man to man. In his accents, there is passion, persuasion, intrepid conviction, mordant satire and pungent wit,—even sparks of worldly wisdom, and it is such a speech as is exactly suited to express the free movements of a mind that has accomplished its own ultimate freedom. As one becomes familiar and intimate with the Swami's speeches and writings, he cannot help feeling the influence of that free-spirit descending upon the mental horizon, elevating and enlarging it.

The great ones of the earth live even in their earthly life-time much less in their flesh and blood than in their ideas and ideals. Their physical dissolution is by no means the extinction of their life, for, in the infinite varieties of being through which their ideas and ideals pass in the minds of men, they incarnate themselves again and yet again. Every time their influence arises in our life, they are reborn for us, and their birthdays are recorded in rubric over and over again in the spiritual record of humanity.

That personality, like that of every man who is truly great, was complex, many-sided, appearing a little different-

ly from different angles. A missionary of Hindu India to the West—so may Swami Vivekananda appear to many of his admirers. A modern exponent of Vedanta, a living embodiment of Indian idealism—so also he may be regarded. A true *sannyasin*, a rejuvenator of ancient ideals, the first propounder of the ideas of social service and national regeneration in our country,—and in

many other ways we may take and describe him without exhausting his magnificent many-sidedness. Yet the aspect of his personality that most appeals to our mind is that of the Swami as the Liberator—one who in his infinite spiritual rebirths among us must ever lead our march in what Mathew Arnold called “the Liberation War of Humanity.”

ECONOMY IN EDUCATION AND EDUCATION IN ECONOMY

BY PROF. K. S. SRIKANTAN, M.A.

Education in India to-day is like an exhausted volcano. It has been attacked by persons too many to mention and the wonder to-day is not why it continues, but how it has survived all these onslaughts. To a careful student of contemporary politics and Economics, its survival need cause no wonder; for though the criticisms are many, constructive critics are far and few between. There has been, in short, a good deal of independent but uncoordinated thinking. The critics often forget that unless they come forward with a better substitute, their criticisms defeat the very purpose for which they were made. It is perhaps this chaos of opinions among the educated that prompted Mahatma Gandhi to chalk out a scheme of education for the future citizens of India. The Wardha scheme, as it is now known, is not a mere criticism of the existing type of education; even a casual reader cannot but be convinced of the transparent sincerity and constructive suggestions of the authors. The value of the scheme is enhanced by the fact that Mahatma Gandhi has taken the help of some of the outstanding educationalists of our land and the

scheme cannot therefore be brushed aside as the dreams of a visionary at the “*death’s gate*.” To Mahatma Gandhi, the future policy of education ought to be constructive, real and suitable to the needs of our soil and should be directed towards the bridging up of the gulf that exists to-day between intellectual and manual labour. The system of education now obtaining in our country has entirely ignored the fact that man is a tool-using animal. The tendency of using tools is inherent in man, and in fact on the different stages of improvement of the tools rests the whole history of human civilisation. The fundamental aim of his policy is to fight out the spirit which prevails to-day, ‘making a gentleman of one person and a cultivator and labourer of another’. In the words of the authors of the report the scheme is designed to produce workers who will look upon all kinds of useful work, including manual labour—even scavenging, as honourable. It is however unfortunate that this scheme should be subjected to criticisms which are often found to be based on indifferent study and careless handling of the materials provided in the Report. An

attempt therefore is made in this article to show how the Wardha scheme is the only one offered to us which satisfies all our needs and to which a better substitute is impossible if not unthinkable.

The foundation of the scheme is the fact that in the present system of education, there is a greater emphasis on 'thinking' than on 'doing', so much so that the educated class find themselves unfit to engage themselves in any productive work. There is therefore a greater need for shifting this emphasis to make people realise that there is as much 'brain' in the hand as in the 'head'. The power of doing increases the love of creating and thus energy is developed—an educational factor which ought to be turned into much account. Self-reliance which springs from it must ever be regarded as one of the highest educational gains. However much thought may be stimulated, it is valueless save as it mellows into doing. We have become imprisoned in the ruts and grooves of out-of-date educational forms and fetishes which can no longer continue. It is the aim of the authors of this scheme to produce not mere academic citizens but earning units. In the words of Dr. G. S. Arundale, "I myself feel that every one should, partly through education, become conscious of his creative capacity, for he is a God in the becoming and therefore possesses the supreme attribute of God—the power to create, to do. If this power be not awakened, of what use is education? Then indeed is it instruction and not education. For long the intellect in the head has been our God. Intellect has been our tyrant, our dictator. It is not often realised that intelligence in the hands of an unemployed is like a razor in the hands of a child. It often results in the manufacture of emotional gunpowder. Under the new dispensation it must be one among our many servants,

and we must learn to exalt all that makes for simple living, that draws us near to the beautiful simplicities of nature, all that helps us to live with our hands—manual work of all kinds, of the artist, of the artisan, of the agriculturist."

The Wardha scheme starts with a definite planning of the curriculum of the school children. The authors of the plan make it clear that education is a matter of economic planning and that the absence of vocational training has made the educated classes unfit for productive work and has harmed them physically. They maintain that the training of the hand stimulates the growth of the mind and gives it an inventive bent; it also gives one an æsthetic quality which is reflected in the products.

The principles of the scheme are as follows: (1) 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. Money spent on primary education is a waste of expenditure inasmuch as what little is taught is soon forgotten and has little or no value in terms of the villages or cities. Such advantage as is gained by the existing system of education is not gained by the chief taxpayer, his children getting the least. (2) The course of primary education

should be extended at least to seven years and should include the general knowledge gained up to the matriculation standard less English and plus a substantial vocation. The following extracts from the syllabus give one an idea of the care with which the same has been framed. *The Basic Craft*: Such reasonable skill should be attained in the handicraft chosen, as would enable the pupil to pursue it as an occupation after finishing his full course. The following may be chosen as basic crafts in various schools: (a) spinning and weaving, (b) carpentry, (c) agriculture, (d) fruit and vegetable gardening, (e) leather work, and (f) any other craft for which local and geographical conditions are favourable and which satisfies other conditions. Even where an industry other than spinning and weaving or agriculture is the basic craft, the pupils will be expected to attain a minimum knowledge of carding and spinning with the *takli*, and a practical acquaintance with easy agricultural work in the local area.

Social Studies: The objectives are: (1) To develop a broad human interest in the progress of mankind in general and of India in particular, (2) to develop in the pupil a proper understanding of his social and geographical environment, and to awaken the urge to improve it, (3) to inculcate the love of the motherland, reverence for its past, and a belief in its future destiny as a home of a united co-operative society based on love, truth and justice, (4) to develop a sense of the rights and responsibilities of citizenship, (5) to develop the individual and social virtues which make a man a reliable associate and trusted neighbour, and (6) to develop mutual respect for the world religions.

A course in history, in geography, in civics and in current events, combined with a reverential study of the different

religions of the world showing how in essentials they meet in perfect harmony, will help to achieve these objectives. The study should begin with the child's own environment and its problems. His interest should be awakened in the manifold ways in which men supply their different wants. This should be made a starting point to arouse his curiosity about the life and work of men and women. (1) A simple outline of Indian history should be given. The chief landmarks in the development of social and cultural life of the people should be stressed, and the gradual movement towards greater political and cultural unity be shown. Emphasis should be laid on the ideals of love, truth and justice, of co-operative endeavour, national solidarity, and the equality and brotherhood of man. The treatment of the subject should be chiefly biographical in the lower, and cultural and social in the upper, grades. Care should be taken to prevent pride in the past from degenerating into arrogant and exclusive nationalism. Stories of the great liberators of mankind and their victories of peace should find a prominent place in the curriculum. Emphasis should be laid on lessons drawn from life showing the superiority of non-violence, in all its phases and its concomitant virtues over violence, fraud and deceit. The history of the Indian national awakening combined with living appreciation of India's struggle for social, political and economic freedom, should prepare the pupils to bear their share of the burden joyfully and to stand the strain and stress of the period of transition. Celebrations of national festivals and of the "National Week" should be a feature in the life of every school. (2) The pupils should become acquainted with the public utility services, the working of the panchayat and co-operative society, the

duties of the public servants, the constitution of the District Board or Municipality, the use and significance of the vote, and with the growth and significance of representative institutions. Training under this head should be as realistic as possible and should be brought into close relationship with actual life. Self-governing institutions should be introduced in the school. The pupil should be kept in intelligent touch with important current events through the co-operative study of some paper, preferably brought out by the school community.

(3) The course in social studies should also include a study of world geography in outline, with a fuller knowledge of India and its relations with other lands. It should consist of: (a) Study of the plant, animal and human life in the home region and in other lands as controlled by geographical environment (stories, description, picture study, practical observation and discussion, with constant reference to local facts and phenomena). (b) Study and representation of weather phenomena (mainly outdoor work, e.g., direct observation of the sun; changes in the height of the noonday sun at different times of the year; reading of the weather-wane; thermometer and barometer; methods of recording temperature and pressure; records of rainy and dry days and of the rain-fall; prevailing wind directions; duration of day and night in different months, etc.). (c) Map-study and map-making; the world a globe; study of local topography; making of and study of plans of the neighbourhood; recognition of conventional signs; use of the atlas and its index. (d) Study of the means of transport and communication correlated with industries and life. (e) Study of occupations; local agriculture and industry (visits to the fields and factories); economic self-sufficiency and

inter-dependence of different regions; types of agriculture and industry favoured by geographical environment; the principal industries of India. (4) For the all-round development of boys and girls, all training should so far as possible be given through a profit-yielding vocation. In other words, vocation 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. Land, buildings and equipments are not intended to be covered by the proceeds of the pupil's labour. All the processes of cotton, wool and silk, commencing from gathering, cleaning, ginning (in the case of cotton), carding, spinning, dyeing, sizing, warp-making, double twisting, designing and weaving, embroidery, tailoring, paper-making, cutting, book-binding, cabinet-making, toy-making, and gur-making are undoubted occupations that can easily be learnt and handled without much capital outlay. This primary education should enable boys and girls to earn their bread, the State guaranteeing employment in the vocations learnt or buying their manufactures at prices fixed by it. (5) Higher education should be left to private enterprise and for meeting national requirements whether in the various industries, technical arts, *belles-lettres* or fine arts.

The State universities should be purely examining bodies, self-supporting through the fees charged for examinations. Universities will look after the whole of the field of education and will prepare and approve courses of studies in the departments of education. No private school should be run without the previous sanction of the respective universities. University charters should be given liberally to any body of persons

of proved worth and integrity, it being always understood that the universities will not cost the State anything except that it will bear the cost of running a Central Education Department.

The scheme as outlined above at the outset removes some of the grave defects of the present system of education. By making the mother-tongue the medium of instruction it removes once for all the colossal bar between the educated few and uneducated many. The difficulties consequent on the introduction of English as the medium of instruction have been more than once emphasised by educationists—both Eastern and Western. Say Messrs. A. Abbot and S. H. Wood, authors of the report on Vocational Education in India, "Our experience of the high schools, limited as it is, persuades us that this use of English as the medium of instruction lies at the root of the ineffectiveness of many of them. As a whole the boys in the high schools are responsive and educable but they are hampered at every turn by having to handle an instrument which comes between them and spontaneity. Among other disadvantages the use of a foreign language as a medium of instruction for school boys fetters the discretion of those who prescribe syllabuses and set and correct examination papers, and forces undue reliance on text books by teachers and pupils alike, even to the point of encouraging the latter to memorize whole passages from them." To this we must add the gain in time, for owing to the incubus of a foreign language, more than half the number of periods are devoted to the study of languages. The Wardha scheme proposes to equip a student up to the old matriculation standard within a period of seven years—a period just over half of the period that was required for a boy to go through the S.S.L.C. in the old scheme. While the twelve years of edu-

cation under the old scheme turned him out into the world helpless, the seven years of education proposed to be given under Wardha scheme not only refine his soul, but also equip him for life.

The real claim of the Wardha scheme for our admiration is the stress it lays on Vocational Education. The disinclination of an educated young man for manual work is too well known to need any elaborate discussion. "It seems probable that some of the disinclination to do manual work is due not to any traditional custom but to the fact that until recently boys have been starved, from the very beginning of their school days, of the satisfactions which come from manual activities Manual activities should find a place in the curriculum not because the pupils or some of them will earn a living by manual labour, but because satisfaction of the desire to make or create is necessary to balanced development. It is, indeed, often the key to a boy's serenity. Not everybody enjoys manual work or is competent for it, but the same is true of other 'subjects', such as mathematics and languages which are nevertheless taken for granted as part of the curriculum. Manual work or constructive work is educative while it is being planned or being actually executed. It is valuable for other reasons also. It may lead pupils to acquire interests which will stand them in good stead in their leisure hours; and the importance of education as a means of enabling young men to sustain with dignity the intolerable leisure known as unemployment cannot be overstated. Moreover, manual work gives boys a handiness invaluable to those who proceed from general to vocational schools—a great consideration which is of great importance in the light of investigation." The authors of the report on Vocational Education in India make the meaning and

content of manual work clear. "We do not mean just carpentry or weaving or any other activity to which a definite name can be given. We include any task which makes a demand on a boy's skill, judgment, sense of observation and power of calculation, and combines all or some of these in a constructive effort to achieve an end which he himself wishes to achieve. The end may be making something he wishes to possess or to give to others; or it may be working out in concrete material some principles in Mathematics, Science or Geography. It is not so much the thinking made or done as the integration required in the making or doing which is of educational value. Many boys who have been labelled 'dull and backward' have revealed unsuspected executive abilities when the emphasis of training has been shifted from learning to doing." Literacy is not the end and aim of primary education, for literacy, like happiness, is not achieved by pursuing it as a narrow objective; it is a bye-product of satisfying activities. Literacy does not consist in reading but in the use of reading and writing and, it may be added, of speaking and listening. "The schools should not be schools locking up children with books, pens and pencils, but giving instruction and drill in reading, writing and speaking, interspersed with opportunities for the use of these drills in activities which satisfy the child's wider interests—activities as the following: acting and singing, physical exercises, games and dancing; nature study and the care for flowers and, it may be animals; drawing and making things."

Although the educational atmosphere has often been charged with the talk of manual work in the primary stages, no concrete shape was given to it until the framing of the Wardha scheme. Even to-day the elementary school is but a

corridor to secondary school and secondary school but a corridor to college. The Wardha scheme, indeed, makes a new departure when it lays down that education should be self-supporting. According to Gandhiji, a self-supporting vocational education is that which enables the pupil to pay for his tuition through the products of his labour and at the same time develops the whole man through the vocation. This has not been understood by many of the critics of the scheme. Gandhiji's suggestion that education should be self-supporting, should not be twisted to mean that a million children could be educated without any cost to any body, i.e., the State (Provincial Governments, or District Boards, Local Boards and Municipalities) and the parents. Nor must it be taken to imply that the children starting from the infant class, could add by their labour enough value to the material supplied to them, which will produce the whole cost of their education. In the words of Mahatma Gandhi, "Even if it is not self-supporting, in any sense, it should be accepted as a matter of sound educational policy and as an urgent measure of national reconstruction." There is a very sound indication of the line which India must take, if education is to be general and to reach the largest number in the shortest time. There is no reason whatsoever for some contribution to the cost of education not arising out of the labour of the scholar. We have heard over and over again of the advantages of physical drill and of manual labour, the advantages of vocational training and the need for acquiring some manipulative skill. All this has remained a mere talk, because it was put as a requirement subordinate to the general requirement of literacy and the three R's. If, instead of being so subordinated (with the result that it has remained merely

a notion and not been realised), it were made the principal part of a child's education and the three R's were subordinated, results in this direction would be more appreciable and quicker. It should be realised that the Wardha Conference had the faith that the principle of adopting a profit-yielding vocation would evolve itself until Gandhiji's ideal would be realised. But meanwhile it "expects that this system of education will be gradually able to cover the remuneration of the teachers." It is well for readers to bear in mind all the limitations underlying this resolution. No one expects that non-recurring expenses incurred on buildings and equipments will ever be so recovered. No one suggested that overhead charges on account of office administration and various miscellaneous items should be so recovered. And if the conference had time to discuss the matter in greater detail, it would have shown reluctance in applying this test strictly to education during the first three or four years in the primary school. In fact the Conference went further and showed 'practical' intelligence in adding the word 'gradually' deliberately and advisedly so as to apply it to the whole course of primary education. It was happy and hopeful, but not sure of the extent to which the test of productiveness could be applied in practice. In the words of Mr. N. R. Malkani, "And, why need we worry about competition with the ordinary craftsman or even the dumping of inferior goods on Government departments? Why cannot the emphasis be laid as much on 'service' performed by pupils rather than on the articles 'produced' by them and sold in the market? I would wish every school to become self-sufficient to spin and weave its own cloth, to tailor it, to make its own furniture, to grind its own flour, to press its own oil, to grow its own

vegetables, to bind its own books, to make soap for its use, to develop and supply the home market. The children can even bring raw materials from home and make useful articles for their relatives at concession rates. It would be an object lesson for parents in the worth of the new education. The school can convert itself into a labour corps for work on public utilities like digging pits, sinking wells, making roads, and building drains. Self-help and social service are virtues which may be inculcated in Indian children even at the possible cost of sacrificing some general or special instruction.

In Japan, writes Dr. Kalidas Nag, "I was glad to find, during this second visit to Japan, that school boys and girls are systematically earning while learning, and that there is no unhealthy separation between the rural and the urban population, as in India. The big national newspapers being invariably printed in the vernacular serve as the great equalizers of spirit. So a rickshaw cooly or a house-maid follows every detail of national importance through the cheapest and best papers that act as potent instruments of adult education. Institutions of Kindergarten or pre-school type are over 1,862 with 73,920 pupils: while the elementary schools number 75,702 with 245,723 teachers and 11,035,278 pupils of which 5,727,130 are males and 5,308,148 females, according to the official statistics of 1933-34."

The Wardha scheme is an eminently practicable proposition. It is possible to prove by facts and figures that the sale proceeds of the articles produced by the children could meet the salary of at least two teachers. One year's training is enough to enable a girl of eight years to stitch a jacket within one hour, and the wages she would be entitled to, would come to one and half

annas, and thus she can earn nearly Rupees 3/- per mensem. A single class of 30 girls alone can give to the school Rs. 90/- every month! If the girls are found to stitch well, they may easily displace the tailors. The scheme must be put into practice immediately.

The success of the Wardha scheme depends upon the quality of teachers under whose care the children are to be placed. It must be clear from the foregoing paragraphs that the type of teacher that we require is not the one that knows A to Z in Montessori plan or Dalton method. He must be one who does not cling to teaching alone as the sustenance of his life. In short he must be a master of a craft and he must have the confidence to live on its earnings. If he himself does not have that confidence, he cannot create in the minds of his pupils any such courage born of confidence. This is perhaps at the back of the mind of Mahatma Gandhi, when he said that elementary schools were to be self-supporting; for if schools themselves were not self-supporting, how could the boys turned out from such institutions be self-supporting? To this knowledge of a craft he must add the capacity to teach the pupils not only the craft, but many things through the craft; for the object of the new educational scheme is not primarily the production of craftsmen able to practise some craft mechanically, but rather the exploitation for educative purposes of the resources implicit in craft work. This demands that productive work should not only form part of the school curriculum—its craft side—but should also inspire the method of teaching all other subjects. Stress should be laid on the principles of co-operative activity, planning, accuracy, initiative and individual responsibility in learning. Says Mahatma Gandhi, "Every handicraft has to be

taught not merely mechanically as is done to-day, but scientifically. That is, the child should learn the why and wherefore of every process." The teacher should therefore be thoroughly trained. The teacher needed to train the pupil in all subjects through a handicraft would have to be specially trained, and must possess the native genius of his own for this task. The Wardha scheme contemplates a training of 3 years for the teachers. But those who are to take upon themselves the responsibility of teaching handicrafts commercially should remember the following:

(1) The introduction should be simple and methodical. It is better the teacher prepares his notes of lessons.

(2) A well-chosen pedagogical series of models or exercises should be furnished as a guide for introduction. The series of models should be useful objects which one can use in daily life. They must be good when viewed from an æsthetic standpoint.

(3) For beginners, paper and cardboard work is most suitable. Bench-wood work and then light bell metallic work will follow to the end of the school career.

(4) Ordinary artisans should not be made to teach children, for the ordinary artisan cannot be expected to convey to the students the fullest educative value and implications of this training in handicrafts. The teaching therefore should be entrusted to trained persons who will be able to inform his work with the real purpose of handicrafts and its real place in the scheme of education.

(5) The teacher should take the students to the several workshops and show how the work is done. Students should be taught to differentiate good from bad workmanship. The teacher should plan beforehand regarding other correlated subjects which he could teach

through the medium of a particular craft. A teacher on Bee-keeping for example can very easily carry the boys to the importance of activity, and discipline in life: the teacher can give a talk on honey to the boys and from that he can proceed to speak about good food.

Teaching is an art and it would be foolish to multiply instructions. The foregoing paragraphs are enough in my opinion to show the kind of teachers we require. The philosophy behind the craft is more important than the craft itself.

“The problem of not having a sufficient number of well-paid teachers was solved in other countries, particularly in Russia, by employing senior pupils, who go and teach junior classes. Assuming that there is a four-year course for primary education, would it not be possible for us to find in the fourth year

boys of sufficient merit, who would handle the first-year class with authority and with efficacy? I think it would. These pupil teachers would take great pride in their work and, provided they are supported in their authority by the senior teachers, they would be able to carry on the work all right, saving from 83 to 50 per cent. on teacher's salaries in many schools, which would otherwise not come into existence at all for lack of funds.” The suggestion is nothing new, for we are only going back to the ancient Indian system of having monitors.

Enough has been said in the above paragraphs to show that the Wardha scheme of educational planning is the only scheme that can solve the educational problems of India. It is at once Economy in Education and Education in Economy.

MYSTICISM OF SAINT THOMAS

BY REV. ARTHUR H. CHANDLER, LL.D.

Among the Doctors of the Church, no one has written more scientifically concerning the higher reaches of the spiritual life and no one has expressed himself more simply and clearly than he whom we call the Angelic Doctor, Saint Thomas. But in glancing over the innumerable pages in the thirty-two tomes of his writings, one is at a loss to know how to convey an adequate impression of any important fact such as mysticism in a short compass. Perhaps it would seem desirable to sketch an interpretation based upon various and extensive materials spread throughout his works, for we are dealing with a characteristic pertaining to the whole, which can more readily be traced by viewing the complete synthesis, just as a pecu-

liarity of line associated with a given form of architecture may best be seen from beholding an entire edifice.

According to Saint Thomas the realization of God is the paramount purpose in human existence, and since man is endowed chiefly with intellect and will, God is to be reached through knowledge and love. Intellect and will, although distinct in the scope of their functions, nevertheless bear mutual and intimate relations, for nothing can be loved which is not in some way known. Thus, knowledge is required in all realization. It constitutes the primal grasp by which an intellectual nature comes in possession of things consonant with itself; but knowledge is perfected by the thing known, being united through likeness

with the knower, whereas the effect of love is that the thing itself which is loved is in a way directly united to the lover. Consequently, the union caused by love is closer than that which is caused by knowledge. Moreover, it so happens that when something good becomes known, love goes out to it and rests in it. In establishing this bond, love brings about greater cognitive realization. On the one hand, it seems to draw the mind along and to stimulate the quest for deeper knowledge. On the other hand, if the object loved be also an intellectual being, the love bestowed tends to elicit from that being a return of affection, and with affection the communication of some personal revelation. Then when, in turn, this is apprehended, the lover, again outstripping knowledge, goes forth to the beloved with purer and more intense affection, thus increasing their union. There is formed an intercourse in cognitive and affective communication which draws lover and beloved ever closer together. Finally, their intimacy approaches a mode of mutual indwelling that represents the extent which the condition of their nature will allow. Lovers would wish to unite both in one, but since that would result in either one or both being destroyed, they seek a suitable and becoming union in which they speak together, live together and are united in other like ways.

In the relations of a soul with God, however, the intimacy can exceed human restrictions. When higher contacts within Him are made by a soul, He dwells in that soul in a very special manner, since the more He operates in a thing, the more is He present to it. This very nearness to it and its dearness to Him allow exchanges that seem only thinly veiled. How close the association may become is suggested by the doctrine that in loving God there can

be no measure and no excess. The entire being is cast upon Him in the endeavour to love Him with the whole heart, soul, mind and strength. Ultimately, in death, the veil is withdrawn. Then, through the Beatific-vision, the intellect possesses God without the intervening form of any kind, and the will, through an active consummated love, gains full enjoyment of Him. This perfect state is one of complete immediacy for both intellect and will. It is the cumulation of what Saint Thomas means by attaining God through knowledge and love.

But if we were to ask Saint Thomas more about the earthly association of the soul with God, he would answer that it constitutes a divine friendship. Saint Thomas holds that any friendship has certain properties. He writes that, in the first place, every friend wishes his friend to be and to live; secondly, he desires good things for him; thirdly, he does good things to him; fourthly, he takes pleasure in his company; fifthly, he is of one mind with him, rejoicing and sorrowing in almost the same things. If, therefore, we were to press for some clearer understanding of how these properties manifest themselves in a divine friendship, Saint Thomas, referring to his writings and to the manner of his own life, might respond somewhat in the following way: "A divine friendship begins on the part of God, for He has first loved us. His love infuses and creates good. It brings things into being in order that His goodness might be communicated to creatures and be represented by them. Hence, God wishes His friends to be and to live by giving them to themselves. Then, not satisfied, especially because of man's fallen nature, God further desires good things for His friends, and since in God to will is to accomplish, there follow the Incarnation, the Redemption and the

fruits of the Redemption, particularly the bestowal of sanctifying grace." Now, grace deforms the soul. It is a special participation in the Divine nature after the manner of a likeness. It raises man to a natural life, makes him pleasing to God and permits him to enjoy the state of adopted sonship. With grace come virtue and gifts that enable man to live and act according to his elevated position and thereby to exercise the relations of a child toward its father or, with respect to Christ, as a brother toward his brother. To set in motion these relations there is provided a revelation of truths so that, the necessary element of knowledge being always present, love may react to knowledge and go forth to the Divine lover, thus completing the cycle of friendship and initiating a life of mutual communication.

To sustain activity and to secure progress in Divine associations, God has supplied both the sacrifice of the Mass, which keeps evident His unfathomable love for the soul, and the sacraments, which minister to man in the various aspects of his spiritual existence and nourish his higher life. The frequent and faithful use of the sacraments is considered most important. Especially is this so in regard to the greatest of the sacraments, the Eucharist, which makes it possible in Holy Communion for friends to be together and to delight in each other's companionship. Through mutual indwelling with Christ, the soul becomes conformed in mind and heart with the Divine Friend, rejoices and sorrows with Him in the same things, abstains from offending Him and glorifies all the virtues which are so pleasing to Him. Therefore, it is logical, according to theistic thought, that among those

who live with their Friend in closest congeniality, some should be favoured with communications of knowledge and love beyond the ordinary, for friends like to be together largely to talk together, and to Saint Thomas prayer is nothing else than talking to God. In the course of conversation, mutual affection is expressed and there is effective prayer. Topics are discussed and there is meditation. Truths and facts are realized as a result of discussion and there is contemplation.

Thus far, all is common, but if during such times the Divine Friend chooses to manifest some of His own beauty, then there are visions. When secrets are disclosed there are revelations and prophecies. When His indwelling draws forth an excessive love from the soul, there are ecstasy and rapture, and finally when conformity of mind and heart make the soul long to be like the Friend in that He has proved his friendship and is therefore most dear, He sometimes permits the indications of supreme love and sacrifice to be expressed, and there are other tokens. But all who have penetrated the realm of the ineffable invariably tell us that its secrets cannot be expressed. Thus spoke Saint Paul. Thus too spoke Saint Thomas toward the close of his life, after he had been raised in spirit. In fact, he would no longer continue his work, saying merely that all he had written seemed as a bit of straw in the world.

Therefore, let me simply note that the attitude intensely portrayed in theistic thought seems most fittingly summed up in those beautiful words: "My beloved to me and I to him till the day break and the shadows retire."

H AS SCIENCE ADVANCED HUMAN HAPPINESS ?

BY SWAMI NIKHILANANDA

Happiness in the phenomenal world is a deceptive standard by which to judge any great human achievement. There is no abiding happiness in uninspired material life. Pain and pleasure are correlative, the obverse and reverse of the same coin. The nerves that carry the sensations of pleasure also carry the sensations of pain. Richness in material life is followed by spiritual poverty. The sum total of happiness and misery in this world is constant. They only move from place to place like chronic rheumatism in the body. Society can enjoy more peace if it makes knowledge the goal of life instead of happiness.

The pioneers of scientific research have not thought in terms of happiness. The ideal of science, as of all other human investigation, is knowledge; and through it, freedom from the bondage of matter. The scientist achieves knowledge by correlating, according to well-defined laws, the events of the sense-perceived world. The real achievement of science has been, so far, the elimination of many superstitions to which men were subjected in the unscientific age. But man, in his desire to exploit all forms of knowledge and power to enhance his creature comforts, has applied science to the same end. Thus mechanized, science has led to excessive well-being and luxury for the few rather than to liberation for all. But even those privileged few have their bitter cups to drink from. It is not science that is responsible for this, but the primal and animal instincts of man. Nor is it in the domain of science to deal with human nature, its instincts and emotions. For that, science will have to

look to religion. The lens through which one finds peace and happiness is neither in the microscope nor telescope, but in the pure heart. "Blessed are the pure in heart for they shall see God."

Real happiness is a quality of soul. It abides in man's inner self and comes through understanding. The external world gives the suggestion by which the unfoldment of inner bliss takes place. Body and soul, world and God, are two aspects of one Reality. The physical cannot be divorced from the spiritual. When man has attempted this divorce, he has only courted disaster by starving Truth. Though the East, through religion, has discovered the great jewel, it has preserved it in a rubbish heap; while the West has for centuries been polishing an exquisite box, but has not yet found the jewel.

Mechanism needs the help of mysticism and *vice versa*. By adopting the scientific method of observation, experimentation and verification, religion can cure itself of its blind adherence to dogmas and creeds. Science must become religious and religion scientific, and they must stand shoulder to shoulder. Both are pathways leading to truth. Whenever applied science has been handled by men who are emotionally at a level with children and intellectually not far removed from the primitives, it has produced tragic results. The science of physical life will not receive its true direction unless those who utilize it re-educate themselves through the science of soul and learn to straighten its back and turn its face toward heaven. The Vedas, the ancient scriptures of the Hindus, say, "Man

needs both science and super-science. Through science he conquers death, and through super-science he enjoys immortality."

PHILOSOPHY AND LIFE

BY PROF. S. K. MAITRA, M.A., Ph.D.

The thought of so many students of our universities plunging out of the protected and secluded life of a student into the open sea of the world, where they will have to fall back upon their own resources in steering their course of life, suggests to my mind the all-absorbing subject of philosophy and life. For, here on this sea of life philosophy will come to their aid. And it is in no conventional sense that I say this. But I really believe philosophy is an asset of inestimable value in life, and I think the world is also gradually coming to recognize—after realizing the hopeless inadequacy of other attitudes of life—the value of philosophy. The other day Viscount Samuel, President of the British Institute of Philosophy, in his address to the Benares Hindu University very beautifully pointed out the pressing need at the present day of philosophy. Of course, he was careful to add that the philosophy we needed to-day was one which was in harmony with science and religion. But this warning, I think, is really superfluous. For a philosophy worth the name is undoubtedly one which is in the closest possible alliance with science and religion. It is not that philosophy does not want to be in harmony with religion and science, but it is rather religion and science which have very often shown a disinclination to make friends with philosophy. Poor philosophy! She has always suffered terribly at the hand of religion and science. (I refer, of course, here to conditions of the present

day, especially in the West, for in our country, and particularly in ancient times, there was never any conflict between philosophy and religion, and science had never become so powerful that any question of conflict between it and philosophy could ever arise). I would therefore rather address the votaries of science and religion and ask them to be a little more tolerant towards philosophy. The dream of Plato, that philosophers should be kings, has not been realized, except for very brief periods, in history. It was philosophy that had always the misfortune of being coerced into submission by religion and science. It would be cruel, therefore, to lecture the philosophers, for they have been lectured far too often. Perhaps what the world requires to-day is a society for the prevention of cruelty to philosophers. Sir S. Radhakrishnan, in a recent lecture of his, referred to Thomas Hardy's celebrated question, 'What would you do at God's funeral?', and he replied in his characteristic way: There will be resurrection. In like manner, I may put the question: What would you do at philosophy's funeral? And I am sure your unanimous answer would be: There will be a resurrection of philosophy. Philosophy, indeed, can never die, for it fulfils a fundamental need of mankind. It is not possible to do without it. Every human being has a philosophy, though he may not be aware of it, much as the citizen in Moliere's play was not aware that he

was speaking prose, though all his life he had been speaking it.

But if philosophy is thus an indispensable need of human beings, is it not better that it should be studied systematically rather than that an unconscious philosophy should be allowed to grow without any thought being directed to it? It is here that the students of philosophy have an advantage over others. Others, of course, have their philosophy, but it is mostly in an inarticulate and inchoate form. But those who have made a systematic study of philosophy are in a better position, for they know not only what philosophy they need but can also put it in a clear logical form.

It is often put forward as a crushing argument against philosophy that it has made no advance since the beginning of human history. It is exactly where it was thousands of years ago. Problems which remained unsolved in the days of Yâjñavalkya or Plato remain equally unsolved to-day. Questions which were asked by Yâjñavalkya or Plato are still being asked to-day. But to those who advance arguments like these against philosophy, I would like to put the following questions: Has physics been able to answer satisfactorily the question of the ultimate nature of matter? Has biology been able to answer satisfactorily the question of the ultimate nature of life? Is it not clear that when science discusses any ultimate questions, it is as little able to give a final answer as philosophy? What these critics forget is that these ultimate questions cannot be solved in the way in which you can solve a problem in geometry or algebra. Every solution will bring only fresh problems; every answer will bring only fresh questions.

Philosophy, in fact, is a quest rather than an achievement. For it the important thing is not somehow to reach

a solution; rather its object is to warn us against accepting any hasty conclusions. For it feels that one of the surest signs of the decay of the spirit of inquiry is excessive anxiety for results.

It is sometimes said that philosophy is unpractical, while science is practical. Those who say that science is practical forget that science, *qua* science, has no practical interests to serve. It is only the present industrial civilization which has utilised the results of science for developing the industries, and in other ways ministering to the practical needs of man, that has given a practical character to science. In reality, philosophy is much more practical than science, for it is concerned with much deeper interests of life than science. Moreover, the progress of science cannot be said to be throughout in the practical interests of man. Much of it has been in a direction which is totally opposed to the interests of man. I need only mention bombs, poison gases, tanks and other weapons of destruction to show that the development of science has not always been in the direction of advancing the practical well-being of man. Not that I want to blame science for this. But as I have pointed out elsewhere, you cannot blow hot and cold at the same time. If you give science credit for what has been achieved in the sphere of our industrial life, by the same logic you must blame her for the harmful effects that have been produced by a misuse of her principles.

The greatest need of our practical life is the power of making a proper valuation of facts and judgments upon facts. Every experience of ours, every experience of our fellows brings in its train an enormous number of facts and judgments upon facts. We should be completely buried under this gigantic heap, did we not possess the power of discarding the worthless and picking out what is

of value. It is here that philosophical training comes to our aid, for it teaches us the fundamental canons of valuation. It gives us what I may call, in the language of the *Bhagavad-Gitâ*, a *vyavâsâyâtmikâ buddhi* which is the greatest asset in life.

But in order that we may be able to make the best use of the great power that philosophical training gives us, it is necessary that we should always keep an alert mind. It is important to remember that it is only the canons of valuation that can be regarded as universal. The particular judgments of concrete situations can never be regarded as fixed and settled. We have to apply in every case the principles of valuation to the concrete situation with which we have to deal. However great may be the authority that may back up a particular judgment upon a concrete situation, the philosopher cannot abrogate his duty of putting his own value upon it. Philosophers are born rebels in this sense, for it is not possible for them to accept, without examination, any judgment, no matter what the source of it may be.

This, of course, does not mean that the philosopher should thrust his own

judgment upon the world. On the contrary, being a zealous guardian of his own independence, he must perforce respect a similar independence on the part of others. In fact, an intolerant philosopher is a contradiction in terms. The philosopher is the custodian of human values. He is the only man who is not in the fray, but watches silently the procession of events. If he is true to his vocation, he is perhaps the most catholic of all men. For he understands more than anybody else that truth is like a gem with many facets, reflecting different colours, and that each of us who sees only one of these has no right to claim that he alone knows the whole of it.

To true philosopher, in fact, emulates the spirit of Sri Ramakrishna who was perhaps the most tolerant of all men that ever lived. In his search for truth Sri Ramakrishna did not hesitate to stray into the most unconventional fields, for he believed that truth is not the monopoly of a particular class or sect but is scattered all round. Likewise the true philosopher knows his own limitations and is prepared to accept truth from whatever source he may get it.

SOCIO-RELIGIOUS LIFE IN THE UPANISHADIC AGE

BY SWAMI VIMUKTANANDA

(Continued from the last issue)

CASTE AND DUTY

The duties that are enjoined upon the âsramites differ in accordance with the different castes they belong to. To maintain efficiency and ensure permanency in different branches of social work, division of labour is a paramount need. Out of such inherent necessity has

emerged the institution of caste. The earliest reference to it we find in the *Rig-Veda* (X-90-12) where it is said: "The Brâhmanas came out from the mouth of the Purusha, the cosmic being, the Kshatriyas from the arms, the Vaisyas from the thighs and the Sudras from the feet." The four castes, evolved out of the different limbs of the Purusha,

were, verily, the component parts of a single social organism. The genesis of castes is, however, given later on in the Upanishads: "In the beginning this (the Kshatriya and other castes) was indeed Brahman (Virâj in the form of fire who is Brâhmana), one only. Being one he did not flourish. He projected an excellent form, the Kshatriya—those who are Kshatriyas among the Gods: Indra, Varuna, Soma, Rudra, Parjanya, Yama, Mrityu, and Isâna . . . Yet he did not flourish. He projected the Vaisya—those species of gods who are designated in groups: the Vasus, Rudras, Adityas, Viswadevas and Maruts. He did not still flourish. He projected the Sudra caste—Pushan. This earth is Pushan for it nourishes all that exists . . . Thus (the four castes were projected)—the Brâhmana, Kshatriya, Vaisya and Sudra."³⁵ It is quite obvious from this that in the beginning the society was a homogeneous whole, there being only one caste, the Brâhmana. The division of the society into different castes came at a later stage to meet the exigencies that arose as a result of social advancement. When the Brâhmanas confronted the savage races, they found it expedient to employ some of their men to combat the foe and thus the Kshatriya or the warrior class was brought into being. Their paramount duty was to protect the country from foreign aggression and maintain the internal peace and order. The Vaisyas came into existence to carry on commerce and increase the wealth of the country. Their creation in groups is significant of their occupation. The Sudras appear last in the order of evolution. They are called Pushan or nourisher and are identified with earth. This is perhaps because of their connection with tilling and growing crops and thus supplying the main support of life.

The Brâhmanas were the custodians of the cultural treasures of the country. Their predominant duty was to study the Vedas and propagate the lofty ideas and sublime truths contained therein. Truly it is said that one cannot be called a Brâhmana merely because of his being born in a Brâhmana family, but the study of the Vedas can alone make him such. "Svetaketu", says his father, "go and live as a *brahmachârin* (religious student); for there is none in our family who is a Brâhmana only by birth."³⁶ As a rule the Brâhmanas used to play the role of a teacher in expounding the religio-philosophical truths, but exceptions were not rare where the Kshatriyas imparted the same knowledge even to the Brâhmanas who used to approach them as students. The sovereigns of ancient India could find time even in the midst of their crowded duties of the State to devote themselves to the study of philosophy and practice of spirituality. Janaka, the king of Videha, and Ajâtasatru, the ruler of Kâsi, to mention only a few, were such highly gifted monarchs to whom people flocked from far and near to be instructed in the most abstruse problems of philosophy and religion.

The division of society into different classes was originally meant for self-preservation. By discharging the respective duties, the people belonging to different strata of life aimed at the realization of a common social weal. No body wanted to usurp all the rights and privileges at the expense of others. Even the Brâhmanas who were placed at the apex of the society did not enjoy unmitigated honour and distinction. On the other hand they had to show due respect to others when they deserved the same. So says the Sruti, "In a Râjasuya sacrifice the Brâhmanas wor-

³⁵ *Brih. Up.* I. 4. 11. ff.

³⁶ *Chhând. Up.* VI. 1. 1.

ship the Kshatriyas from a lower seat³⁷. There was thus not the question of how much right one was to enjoy but how best one could discharge his duty; it is by doing his duties in a right spirit that he could fulfil the mission of his life and even rise to the elevated rank of a Brâhamana: for the aim of the then society was to make everybody a true Brâhamana, a knower of Brahman,³⁸ wherein lies the fulfilment of human aspirations. Thus the ethical life paves the way for spiritual realization which is the natural outcome of *upâsanâ* and *yoga*, the two factors of vital importance in the life of a real seeker after truth.

UPASANA

In promulgating the methods of *upâsanâ* (worship) as a means for realizing the supreme Godhead, the Upanishads had to labour under many handicaps. Although they had outlined the ritualistic religion of the early Vedic period, they could not altogether do away with the legacy of the past. The minds of the people were then preoccupied with the ritualistic ideas and it was the duty of the thinkers of the Upanishads to turn them towards the lofty spiritual idealism by reinterpreting the rituals in a new light. Moreover, they had also to accommodate in their religious thought the divergent creeds prevailing at the time and assign to them their rightful place. But the most arduous task that lay before them was how to bring within the easy reach of common folk the most sublime and abstruse truths of the Upanishads, so that they could understand and follow them with great profit to themselves. We have seen how the Upanishadic seers have re-oriented and sublimated the Vedic rituals to the worship of the Virâj or the

Cosmic God to gain the desired end. We shall now consider how the various creeds have been interpreted and accepted by them for the good of all.

The realization of Brahman as the Supreme Reality brought about a cataclysmic change in the religious outlook of the people of the time. The crushing defeat of the Brâhmanas, the upholders of diverse creeds, at the hands of Yâjnavalkya, the great champion of Brahman, moreover accelerated the change, and in no time the supreme authority of Brahman was established beyond all doubts. This drew a number of people who began to show almost a pathetic anxiety to adjust their own creeds to the newly discovered truth. But in their eagerness to effect such an adjustment in a hurry, they miserably failed to grasp the true import of Brahman and mixed truth with half truth or untruth and distorted and misinterpreted the true gospel of the Upanishads.

Thus Bâlâki being proud of the knowledge of Brahman which, however, was in no sense complete, went to Ajâtasatru to teach him the same. Bâlâki was silenced at every point in his illuminating discourse and the king finding him at his tether's end instructed him in Brahman in its both *saguna* (immanent) and *nirguna* (transcendental) aspects. The various deities that Bâlâki worshipped and indeed all forms that may stand as objects of worship are its *saguna* aspects; whereas in its *nirguna* aspect it is beyond all names and forms, beyond the mind and speech and can only be partially indicated by the negative method of 'not this', 'not this' (*neti, neti*)—by eliminating all the limiting adjuncts that are superimposed on it through ignorance.

Although the meditation on Brahman without attribute has been mostly up-

³⁷ *Brih. Up.* 1. 4. 11.

³⁸ *Brith. Up.* III. 5. 1 ; III. 8. 10 ; IV. 4. 23.

held in the Upanishads, concession is, however, made in the case of the beginners by introducing therein the *upâsanâ* of Brahman with attribute, so that they may gradually acquire the required concentration and thereby fix the mind on *nirguna* Brahman. Here comes *pratikopâsanâ* or meditation through symbols as a great boon to mankind. Even to this day the votaries of various religions, while contemplating on God, take the help of some symbol or other. There is, however, a tendency in some quarters to stigmatize the symbol worship as idolatry and look down upon those who adhere to it. This is, however, but a travesty of fact. In symbolic worship the symbol that serves at the beginning, so to speak, as a peg "to hang the thoughts on", becomes gradually unnecessary till in its stead is installed the supreme Deity which the aspirant is always trying to visualize. Moreover, Brahman in its immanent aspect is all-pervasive; hence no question of idolatry arises at all as the Lord himself is abiding in everything from the highest to the lowest.

While initiating the aspirant into the meditation of supreme Brahman, the teachers of the Upanishads generally followed the *sâkhâchandra-nyâya* or the method of showing the moon through a branch. To show the moon to the children one first points out to them the branch of a tree and then asks them to look at the shining disc behind the branch. Thus they easily detect the moon. The *rishis* of yore while instructing the pupils in the worship of the Supreme Reality asked them first to meditate upon what is within the range of sense-perception and then slowly transcend all relative existences to reach at the core of Reality which is super-sensuous. Thus various symbols have been prescribed to suit persons in different stages of their psychical deve-

lopment. Through such *upâsanâ* the higher and higher consciousness dawns on the aspirant, and layer after layer of his psychical being is unfolded till at last he comes face to face with the highest Truth.

When Nârada went to Sanatkumâra to be taught on the knowledge of Brahman, the latter began his instruction with the meditation on 'name' as Brahman and ended it with the meditation on the Great (*bhûman*), the supreme Bliss as Brahman. In the course of his instruction Sanatkumâra mentioned no fewer than twenty such symbols, one after another, and thus helped the gradual unfoldment of the mind of the pupil till he rose to the consciousness of the ultimate Reality "where one sees nothing else, hears nothing else, understands nothing else"³⁹, but intuits the truth in its native beauty.

The same idea has also been expressed through the meditation of the word *aum*, the most sacred formula with the Hindus, which stands as a symbol of both the empirical and the transcendental Brahman. Through the meditation of its three parts (*a*, *u*, *m*) which correspond to the three states of our consciousness—waking, dreaming and deep sleep, having for their objects the gross, the subtle and the causal world, one rises up to the highest plane, the fourth (*turiya*), "which is imperceptible, in which all the spheres have ceased, which is blissful and one without a second. The *aum* thus (meditated upon) is verily the Self. He enters the Self with the self who knows thus."⁴⁰

The process of meditation on Brahman through *aum* is very beautifully delineated in the following stanza: "*Aum* is the bow, the self is the arrow,

³⁹ *Chhând. Up.* VII. 24. 1.

⁴⁰ *Mând. Up.* 12.

Brahman is called its aim. It is to be hit by a man whose thoughts are composed; then as the arrow (becomes one with the target), he will become one with Brahman.⁴¹

The *pratīkōpāsānā* no doubt helps the aspirant to purify his mind and makes him fit for apperceptive knowledge, but it has scarcely any appeal to the emotionally minded who crave for a God whom they can love and pray. They want a God who is omniscient and omnipotent, who knows their minds, answers their prayers, and delivers them from the slough of ignorance and misery. Such a God having various forms, *viz.*, Brahmā, Vishnu and Rudra, has been beautifully described in the Upanishads. Devotion to Him constitutes the real *upāsānā*. Rishi Sāndilya sponsored such worship in the earlier days of the Upanishads, which was afterwards developed into the *bhakti*-cult of the later days. He described the supreme Deity as the creator, preserver and the destroyer of the universe (*tajjalān*). He is "the Intelligent One whose body is spirit, whose form is light, whose thoughts are truth, whose nature is like *ākāsa* (omnipresent and invisible), from whom all works, all desires, all sweet odours and tastes proceed."⁴² Seeking freedom and immortality the devotee takes refuge in the Lord and out of the fullness of his heart he prays:

"Thou art Brahmā, thou art Vishnu, thou art Rudra, thou art Prajāpati, thou art Agni, Varuna and Vāyu, thou art Indra, thou art the moon."

"Lord of the universe, Glory to Thee; thou art the Self of all, thou art the maker of all, the enjoyer of all, thou art all life

and the lord of all pleasure and joy. Glory to thee, the tranquil, the deeply hidden, the incomprehensible, the immeasurable, without beginning and without end."⁴³

The Upanishads further exhort the aspirant to see the Lord residing in the heart: "The Purusha, not longer than a thumb, dwelling within, always dwelling in the heart of man, is perceived by the heart, the thought, the mind; they who know this become immortal."⁴⁴ One should meditate with supreme love on the Lord residing in the lotus of our heart.

The worship of the Lord as the very self of the worshipper (*ahamgraha-upāsānā*) has also been much emphasized. This idea of worship has greatly mitigated the dualistic form of *upāsānā* and thus given a right turn to the mind of the aspirant towards the ultimate unity of *jīva* and Brahman, the individual self and the Supreme Self, which is the highest desideratum of spiritual life. To accentuate this unity, the Sruti has rightly condemned those who see duality in *upāsānā*. "Now if a man worships another deity thinking the deity to be one and himself another, he does not know."⁴⁵ It has on the other hand exhorted the *upāsaka* to think of the Lord as his very self. "Thou indeed I am, O holy Divinity. I indeed thou art, O Divinity." It is through such *upāsānā* which has its support in the Upanishadic dicta of *tat tvam asi*—thou art that, *ayam ātmā Brahma*—the *ātman* is Brahman, that the *upāsaka* realizes the perfect unity with Brahman and declares in an ecstatic mood: *Aham Brahmāsmi*—I am Brahman.

Thus the *saguna upāsānā* leads to *nirguna upāsānā* which again culminates

⁴¹ *Mund. Up.* II. 2. 4.

⁴² *Chhând.* III. 14. 1-2.

⁴³ *Mait. Up.* V. I.

⁴⁴ *Swet. Up.* III. 13.

⁴⁵ *Mait.* II. 26.

in the realization of the universal oneness.

YOGA

The Upanishads have declared that "it is the *chitta* (the mind-stuff) alone that is *samsāra* (the world)."⁴⁶ The mind through its out-going tendencies has projected the manifold phenomena of the world with its ills and ailments and forged innumerable fetters for the soul which, forgetful of its divine nature, has become inextricably entangled in the quagmire of earthly vanities. To release the soul from all its shackles and make it once more conscious of its spiritual destiny, one must detach the mind from the objects of senses so as to silence all its creative ideations and concentrate it on the supreme Godhead, the Eternal Witness. For, it is said that "whatever his *chitta* thinks, of that nature a man becomes,"⁴⁷ and "if his thoughts (*chitta*) are so fixed on Brahman as they are on the things of the world, who would not then be freed from bondage?"⁴⁸

To achieve this end the Upanishads have laid down the method of *yoga* or psychic control whereby one can get mastery over the entire psyche, and with an inwardness of vision come face to face with the Eternal Silence which is one's very being. No doubt the system of *yoga* as propounded in the Upanishads is not found there so fully developed as in the *Yoga-aphorism* of Patanjali, nevertheless the contribution of the Upanishads to this branch of study cannot but be acknowledged as great and substantial in view of the influence they have exercised on the later interpreters of the system.

By *yoga* it should not be understood as a mechanical process of stopping the

activities of the mind. It is rather a scientific method of effecting an all-round growth of the best mental faculties. The Upanishads are very emphatic on the point that the realization of the Atman cannot be had by stunting the growth of the mind but by sharpening the intellect through self-control and concentration. "By intellect controlling the mind and by constant concentration the Atman is to be realized",⁴⁹ declares the Sruti.

Before one can take up the practice of *yoga* one is to pass through the preliminary moral discipline to overcome the temptations that flesh is heir to. Of these disciplines, the control of the senses, both internal and external, perseverance and continence form the principal ones. "He, after having become quiet, subdued, satisfied, patient and collected, realizes the Self in self."⁵⁰

For the practice of *yoga* a congenial place is a paramount need. One is to find out a place that will be pure, free from noise and away from human habitations, which will be delightful to the mind and pleasing to the eyes with its beautiful sceneries.⁵¹ Such a lovely place cannot but exert a quieting effect on the mind and thus help its concentration. That is why most of the beauty-spots in India such as the confluences of rivers, snow-capped mountain peaks or expansive sea-shores, are the favourite haunts of the *yogis*.

To begin with yogic practices one must get into the habit of sitting motionless on a single seat for a pretty long time. For no sustained thought is ever possible unless one has acquired the requisite composure of the body. There is a close inter-relation between the body and the mind and the least disturbance in the former is sure to react upon the latter

⁴⁶ *Maitreyi Up.* 1. 5.

⁴⁷ *Ibid.*

⁴⁸ *Ibid.* 1. 7.

⁴⁹ *Katha.* II. 3. 9.

⁵⁰ *Brih.* IV. 4. 23.

⁵¹ *Svet.* II. 10.

and thus throw it out of balance. "Seated in an easy posture in an unfrequented place with a pure mind, with the neck, head and the body erect... and having contemplated on the Lord in the lotus of the heart...the *muni* attains Him who is the substratum of all beings and beyond ignorance."⁵²

Thus passing through the successive stages of moral and physical disciplines one is to direct one's mind towards the control of the vital energy. This can be effected through the process of *prânâyâma* consisting of breathing in, holding the breath within and breathing out at regular intervals. This rhythmical breathing soothes the nerves, removes the fatigue of the body, and brings in their trail the composure of both body and mind, which facilitates the much-coveted concentration. Says the Sruti: "By controlling the breath, subduing his desires and gently respiring through the nostrils, let the wise diligently bring the mind under control like a chariot drawn by unrestrained horses."⁵³

The vital control is followed by psychical control which comes through the practice of *pratyâhâra* (collectedness), *dhyâna* (meditation) and *dhâranâ* (concentration).⁵⁴ These only signify the different grades of concentration and are consummated in *samâdhi* or final absorption in the Supreme Soul. It, however, requires the sustained efforts of years to get complete control over the mind. It has been rightly remarked: "The mind can be controlled by untiring perseverance, equal to that of one engaged in emptying the ocean, drop by drop, with the tip of a straw."⁵⁵ It calls forth tremendous energy and unflagging zeal to achieve anything tangible in *yoga*. The *sâdhaka* must forge ahead with unfaltering steps till the

ultimate goal is reached. But *yoga*, notwithstanding the difficulties it involves, is never unproductive of substantial results even in its initial stages. The aspirant is guided at every step by certain mystical experiences that come to him in course of his yogic practices. "When *yoga* is performed," it is said, "the forms that appear first as indicative of the manifestation of Brahman are those of mist, smoke, sun, fire, wind, fire-flies, lightning, crystal and moon."⁵⁶ Besides these, the *sâdhaka* is encouraged by various physical signs also, *viz.*, lightness and healthiness of the body, a good complexion, a sweet voice,⁵⁷ etc., which are the spontaneous outcome of mental concentration. These acquisitions, however, sometimes drag down one's mind to the level of the flesh and thus stand more as a hindrance than a help to one's spiritual progress. A *yogi* should, therefore, with great patience and a strong power of discrimination, try to root out all desires that are still lurking in the mind and make it as pure as ever. For "perfect *yoga* is never accomplished by one who, though enlightened, is pierced by desires and ignorance."⁵⁸ When one has succeeded in making the mind desireless, one should try with all efforts to concentrate it gradually on the Self. "Let him merge the speech in the mind and mind in the self that is intelligence and that again in the self that is great (ego) and lastly the great in the Self that is Quiescence."⁵⁹ Thus the *yogi* attains the highest state where he is in perfect union with the Supreme Self and being free from all dual throngs enjoys the divine felicity. "This (*yoga*) is knowledge, this is liberation and all the rest are but prolixity of books."⁶⁰

⁵² *Kaiv.* I. 4 ff.

⁵³ *Svet.* II. 9.

⁵⁴ *Maitrâyani* VI. 13.

⁵⁵ *Mând. Kârikâ* III. 41.

⁵⁶ *Svet.* II. 11.

⁵⁷ *Ibid.* II. 13.

⁵⁸ *Maitrâyani* VI. 13.

⁵⁹ *Katha* I. 3. 13.

⁶⁰ *Maitrâyani* VI. 34.

MOKSHA

The highest goal of life is thus the freedom from the fetters of the world through the realization of the Self. It is, however, not a state of becoming but of being—not a thing that is to be achieved but what is already attained. Ignorance has cast a pall of darkness over our mind and thus hidden the truth from our view. The task before us is to tear the veil off from the face of nature and see the reality which we already are. Herein culminate all human strivings. So says the Sruti: “The knots of the heart are torn asunder, all doubts disappear and his actions come to an end (with their results), when that which is both high and low (transcendental and immanent) is realized.”⁶¹

The state of liberation is variously described in the Upanishads. It is said that “the wise who have realized Him who is omnipresent...enter into Him wholly”⁶². “Seeing this (Reality), he sees all, he becomes all everywhere.” The Rishi Vâmadeva having realized Brahman declared: “I am Manu, I am Surya.”⁶³ Thus it is quite evident that the man of realization feels his identity with the cosmic creation and enjoys ineffable joy being unhindered by anything. “If he is desirous of the world of Manes, by his very will the fathers come to receive him and having the world of the fathers he feels himself happy.”⁶⁴ This is, however, an empirical description of *mukti* falling too short of the real state of salvation; for the idea of *becoming* is a construction of our mind and therefore within the realm of ignorance. At the dawn of knowledge such ideas vanish

like mist before the sunrise and there remains hardly any barrier for one to feel the identity with *all*, as there is none but Atman which is one without a second, having no parts within, no partner without. It is only “where there is duality, as it were, one sees the other...but when everything is realized as his very Self, then who will see whom and with what?”⁶⁵ This is the real state of liberation.

The humanity is unerringly wending its way towards this final goal and some day or other everybody will come to realize his own nature which is divinity itself. The Upanishads through their ethico-spiritual religion present a complete scheme of life following which one can slowly but surely reach one’s journey’s end—the supreme state of Vishnu, the Self in all. The religion of the Upanishads is but a science of life which teaches everyone how best one can live on earth and at the same time realize the eternal verity of one’s existence. Unlike other religions of the world it exhorts everybody to know the Atman as one’s own Self alone and give up all other vain cogitations about gods, heaven and the like, which are but our mental projections and therefore devoid of real value. All miseries and sorrows, all troubles and imperfections are due to the fact that we have become oblivious of our real nature which is Existence-Knowledge-Bliss Absolute. Let us strive hard to shake off the slough of ignorance and realize the glory of our transcendental being which stands above all phenomena and scintillates eternally in its own undiminished brilliance. This is the be-all and end-all of human aspiration—a consummation devoutly wished for by every sincere seeker after truth.

(Concluded)

⁶¹ *Mund.* II. 2. 8.

⁶² *Ibid.* III. 2. 5.

⁶³ *Brih.* 1. 4. 10.

⁶⁴ *Chhand.* VIII. 2. 1.

⁶⁵ *Brih.* II. 4. 14 ; IV. 5. 15.

SIKHISM

BY PROF. TEJA SINGH, M.A.

'Sikh' (Sanskrit *Shish*) means a disciple; and his religion is best understood when it is regarded as a life, a discipline, and not as a system of philosophy. Sikh history reveals the gradual making and development of a nation in the hands of ten successive leaders, called Gurus. They had much in common with other contemporary reformers who were doing so much to purify religion and enrich vernacular literature; but these reformers appear to have been so impressed with the nothingness of this life that they deemed it unworthy of a thought to build up a new order of society. In the words of Joseph Cunningham, "they aimed chiefly at emancipation from priestcraft, or from the grossness of idolatry and polytheism They perfected forms of dissent rather than planted the germs of nations, and their *sects* remain to this day as they left them. It was reserved for (Guru) Nanak to perceive the true principles of reform, and to lay those foundations which enabled his successor (Guru) Govind (Singh) to fire the minds of his countrymen with a new nationality, and to give practical effect to the doctrine that the lowest is equal to the highest, in race as in creed, in political rights as in religious hopes."

The movement began with Guru Nanak (1469-1539), who was born in the Kshatriya clan at Talwandi (now called Nankana Sahib), near Lahore. He found his people in the depths of degradation. The Punjab, which had once been the land of power and wisdom, had, through the successive raids of the foreigners become utterly helpless and ruined. It lay like a door-mat at the

gate of India. The people had no commerce, no language, no inspiring religion of their own. They had lost all self-respect and fellow-feeling. It has become a maxim now to call the Punjabis brave, social, practical, and so forth; and we found them recently fighting thousands of miles away from their homes for the men and women of France and Belgium; but we forget that the same people, before the birth of Sikhism, were content to see their wives and children being led away as so many cattle to Gazni, without daring to do anything in defence of them. During one of the raids of Babar, of which Guru Nanak was an eye-witness, thousands of men and women were killed. The Guru in anguish sang a jeremiad, which is recorded in the Holy Granth of the Sikhs. "When", he said, "there was such slaughter, such groaning, O God, didst Thou not feel pain? Creator, Thou belongest to all. If a powerful party beat another powerful party, it is no matter for anger; but when a ravenous lion falls upon a herd of cows, the master of the herd should show his manliness." Guru Nanak was determined that the people should no longer remain a herd of cows, but should be turned into a nation of lions. Sikh history reveals how this miracle was performed. We see its consummation on the Baisakhi day of 1699, when Guru Govind Singh baptized the Sikhs into *Singhs* or lions, calling each one of them a host of one lakh and a quarter.

Guru Nanak began by proclaiming that God is one; He has no incarnations; He loves all people as His own. "Those who love the Lord love every-

body." "It is mere nonsense to observe caste." "All men and women were equal." "How is woman inferior," he says, "when she gives birth to kings and prophets?" "Put away the custom that makes you forget God." "My friend, the enjoyment of that food is evil which gives pain to the body and evil thoughts to the mind." There was to be no untouchability, no barriers between man and man. By adopting the vernacular of the country for religious purposes, he roused the national sentiment of the people. It was strengthened by the community of thought and ideal, daily realized in the congregational singing of the same religious hymns. He organised *sangats* of people wherever he went. These *sangats* linked up the people with themselves and with their Guru as the centre of their organization. Guru Angad gave them a separate script, which would make them independent of the priestly class. Guru Amar Das strengthened the *sangats* by narrowing their frontiers within manageable compass and by disallowing every possible schism. Guru Ram Das further strengthened the system by appointing regular missionaries called *masands*, and by providing a central rallying place at Amritsar. Guru Arjun built the Golden Temple, and placed in it the Holy Granth, compiled by him as the only authority for religion. In it he included the writings of himself and his predecessors, along with some chosen hymns from Hindu and Muslim saints of India, most of whom were untouchables.

All this created a stir in the Government circles, and the Emperor, on a pretext, caught hold of the Guru and tortured him to death. This released forces of discontent, and the next Guru, Hargovind, organized the Sikhs as soldiers and fought many successful battles with the Imperial armies. There

was a lull for some time under the next three Gurus; but when Emperor Aurangzeb martyred Guru Teg Bahadur, who had gone to Delhi to represent the cause of the persecuted Hindus, the anger of the Sikhs knew no bounds. They received baptism of the sword from Guru Govind Singh, and were organized as a band of warrior-saints, called the Khalsa, to right the wrongs of the people and not to rest until they had made India safe for Indians. At the baptism they drank out of the same cup, and were enjoined to wear the same symbols—*kes* (hair), *kangha* (comb), *kachha* (shorts), *kara* (iron bangle), and *kirpan* (sword). They fought many battles with the Moghul armies. The struggle was yet unfinished when the Guru died at Nander in the Deccan. He appointed the whole Sikh community as his successor. They were to guide themselves by the teachings of the Holy Granth. The political struggle was carried on under the leadership of Banda Singh Bahadur, who was killed with great torture at Delhi along with hundreds of other Sikhs. The Sikhs, after this, were outlawed, and prices were fixed on their heads. They retired to woods or hills, and were hunted down whenever they came out to visit their holy places. This went on upto 1757, when their Golden Temple was pulled down, and its sacred tank filled up and ploughed over. Then they came out under S. Jassa Singh and after defeating the invader occupied Lahore. The Khalsa was declared a State, and coins were struck for the first time. The Sikhs soon spread themselves over the whole of the Punjab, and began to rule as a confederacy of 12 equal powers. They were succeeded by Maharaja Ranjit Singh who ruled from 1792 to 1839. He took the Hindus and Muslims into his confidence, and gave them highest posts in the army as well as

the civil departments. After him there was anarchy, promoted by interested parties. And there came a clash with the British. Being not well served by their leaders, the Sikh armies—in spite of their bravery—were defeated, and the Punjab was annexed.

For some time there was a set-back to Sikhism as a result of this disaster, but the British came to the help of the Sikhs, and began to trust them by taking them into the army. The Sikhs too appreciated this trust, and served the British cause by shedding their best blood, not only in saving the British Empire in the days of the Mutiny, but

also in fighting its hardest battles abroad. The enlistment of the Sikhs in the army has indirectly served the cause of Sikhism. It preserved the purity of Sikh baptism in the days when the Sikhs themselves had become very slack in this discipline.

Ever since 1880 they have been trying to come out of the indiscipline into which they had fallen. The reform movement which started then has not yet spent its force. It has brought with it education, reform of abuses in religion and in temples, and an all-round awakening which is destined to restore Sikhism to its pristine glory.

THE DAWN OF TO-MORROW

BY ELIOT CLARK, A. N. A.

We live today in two departments of life—one as we witness it, the other as we read of it. The news is flashed from shore to shore, and as readers we are contemporaries in time. The criterion of news is based on its timeliness. A day passes and news passes, lost in the fathomless abyss of print.

But there are two kinds of happenings: That which is chronicled as the event and that which is realized as life. News is concerned with the event, the record of its appearance. It pictures the sea when the waves arise, the manifestations or the ripples on the surface. It does not penetrate its depths. Actually what is news from the standpoint of time is already old in the hidden world of reality. We witness the event as the maturation of its source. Its motivation is sealed in the procreative womb of Silence.

The silent world is truly the creative world. There the happenings have dynamic power. The worldly event is

its manifestation. When it appears it is already old and cannot be controlled, impregnated as it is with the force of its invisible source. But as appearance it is the pent-up power that expends itself. It cannot resist its becoming. Such is the history of life and death, of creation and transformation.

We are witnessing today the result of the materialistic genesis of the past generation; of power as exploitation and oppression; of servility to the contagion of tyrannical imperative and the aspiration of empire. It appears as news, recorded as battles, conquest, brutality, hatred and greed; the desecration of tradition and the disintegration of collective life.

Happily, there is also news from the world of Silence, the world of Beauty and Reality which is for ever new and refreshes itself in the fountain of eternal youth. It comes into print as poetry, because it cannot be confined to prose, and dislikes publicity. Sometimes it

is called Religion, sometimes Philosophy, sometimes Art, and sometimes lurking in the soul of the scientist it reveals itself in the silence of his own seclusion in communion with nature's laws. That is the inner sanctuary of the living, the ebullition of innate life, free from the boils of catastrophic eruption and the senility of moribund imperators.

The fire cannot live merely because it is fanned. When it is inflamed it must burn.

In the new world we witness the renaissance of the spirit, the awakening of spring, the rejuvenation of life. Man in his littleness would stem the tide of the eternal rhythm, but is swallowed in the mighty surge of the irresistible pulse of nature, the heart beat of the cosmic world.

Reverence, not dominance, is its inner self. Affinity, not power, its secret lore.

We do not reverence the past as our dead self but in the recognition of its everlastingness. Thus is it reborn. The magic of the world today is that it is being transmuted in the secret alchemy of the soul into the livingness that does not perish.

So there is news and good news. News of the passing and news of the dawn. In the silent places of the world today, the tomorrow is appearing.

This news is also circulated, but not as propaganda. Its invisible wires are stretched across the world, but its receivers are not man-made batteries attuned by mechanistic means. The miracle of response is enshrined in the human heart. Those who can hear let them hear.

SRI-BHASHYA

BY SWAMI VIRESWARANANDA

CHAPTER I

SECTION I

THE GREAT SIDDHANTA

Advaitin's position refuted

CONSCIOUSNESS AND EXISTENCE (SAT) CANNOT BE ONE*

Again, consciousness cannot be Existence (Sat), for the latter is an object of consciousness and as such the difference between the two is quite palpable and this experience of the difference between the two is not sublated at any time, and so they cannot be one.

* Refutation of Section 8 of the Purvapaksha. *Vide* March issue, p. 147.

CONSCIOUSNESS IS NOT ALWAYS SELF-LUMINOUS AND THEREFORE IS NOT SELF-PROVED.†

Consciousness is not self-luminous always and to everybody, but it is self-luminous only when it reveals objects and not at other times, and it is so only to a particular knower and not to every-

† Refutation of Section 9 of the Purvapaksha. *Vide* March issue, p. 147.

one; for we remember past states of our consciousness and also infer the states of consciousness in others from their conduct, as for example, whether they are well disposed or ill disposed towards us. In both these cases consciousness is an object of perception. This shows that it is not self-luminous always and consequently it cannot be self-proved. If we could not have inferred the states of consciousness in others, then speech would have ceased to be of any value in human intercourse. For the connection between words and their objects depends on such inference. When A asks B to get a horse and B gets an animal with which A is satisfied, we infer that a horse means that particular animal and that B was conscious of this fact. Again inasmuch as we remember our past perceptions and infer those of others, consciousness cannot be said to cease to be so if it becomes an object of knowledge. The nature of consciousness is to manifest itself by its own being,¹ at the present moment,² to its own substrate,³ the Self, or prove its own⁴ objects, at the present moment, by its own being,⁵ to the substrate, the Self. These characteristics are known from one's own experience and do not cease to exist when consciousness becomes an object of another act of knowledge. But objects like pot etc., do not manifest them-

selves or other things, and so they are material (*jada*), and not because they are objects of consciousness. It is not true that everything known must necessarily be a non-conscious object. Nor is it true that consciousness is such because it cannot be known, for in that case everything that cannot be known, like the sky-flower, would have been consciousness. It may be urged that sky-flower is not consciousness, because it is a non-existent thing and therefore unreal. In that case pot etc., being products of *mâyâ*, are also unreal according to the Advaitins and that is why they are not consciousness, and not because they are objects of consciousness. In other words non-existent things like sky-flower are not contradictory by nature to ignorance. As they are not real, they can co-exist with ignorance and so they are not consciousness. But then, according to the Advaitins, all the objects in the world exist in ignorance and so are not contradictory to it, and that very fact shows why they are not consciousness, and not because they are objects of consciousness. So to be an object of consciousness is not necessarily to be a non-conscious thing.

CONSCIOUSNESS IS NOT ETERNAL AND ONE*

Again, it is not correct to say that consciousness is eternal, because its previous non-existence cannot be proved; for such non-existence of consciousness is experienced by consciousness. It may be asked: How can consciousness experience its own non-existence? It is not necessary that, to be experienced by consciousness, it must be contemporaneous with it. If this condition were a necessary factor, then we could not have had perception of past and future things, that is, of

¹ This excludes other attributes of the Self like atomicity, eternity, etc., which are manifested not through themselves but by acts of knowledge different from them.

² This excludes past states of consciousness. It means the connection of consciousness with the object at the present moment.

³ This excludes objects like pot etc., which are not revealed to themselves but to the knower. It also shows that the state of consciousness is manifest to the knower alone and not to others.

⁴ Knowledge derived through the eyes does not reveal objects of hearing. These words avoid such a generalization.

⁵ This excludes the senses which also reveal objects but not by their own being.

* Refutation of Section 10 of the Purvapaksha. Vide March number, p. 147.

objects not existing at the present moment. Such a rule is true only with respect to direct perception through the senses and not with regard to all perceptions, nor with respect to other means of knowledge; for we do have knowledge of things existing at other times through memory, inference and scriptures. The inseparable connection between means of knowledge and their objects does not mean that the means should always be connected with objects existing at the time of knowledge but the relation between the two which represents objects exactly as they were perceived with respect to time, place and form. This refutes also the view that memory has no external objects, for we do find that memory is related to objects that have ceased to exist.

Nor can it be said that there is no proof to establish the non-existence of consciousness inasmuch as it is not an object of direct perception, and inference in the absence of any characteristic mark (*linga*) cannot help us to know it and scriptures do not say anything about it; for, non-perception (*anupalabdhi*) proves it. According to this means of knowledge which is accepted as valid by the Advaitins, if an object capable of being apprehended is not so apprehended when all the conditions necessary for such a cognition are present, it is a proof that it does not exist. Now if consciousness were eternal, it being always self-luminous as the Advaitins say, it would have been apprehended as such, and the fact that it is not, shows that it is not eternal but is limited by time. Moreover, direct perception of a pot etc., gives knowledge of the pot etc., at the moment, *i.e.*, when the perception exists and not before and after, *i.e.*, not as long as the object exists, which shows that consciousness is limited by time. If consciousness were unlimited by time, then all its objects too would be

so; for objects conform to their respective states of consciousness. This fact of eternity about the objects is not, however, certified by our experience. This holds true also of experience through inference. Hence consciousness is limited by time and is not eternal.

The Advaitins may say that when they say that consciousness is eternal, they do not refer to consciousness as limited by objects like pot etc., but to Pure Consciousness unlimited by objects. Such Pure Consciousness devoid of all objects does not exist, for it is not experienced. Moreover, the Advaitins accept that the nature of consciousness is to manifest objects and on this depends its self-luminosity. So in the absence of objects consciousness would turn out to be a pure myth or imagination, for consciousness, according to the Advaitins, is not an object of any other act of knowledge and, there being no objects revealing which it can manifest itself also, there will be no proof of its existence as Pure Consciousness. It is not a fact that Pure Consciousness is experienced in deep sleep. If it were experienced in that state, then we would have remembered about it on waking up, but we do not. A person waking up from deep sleep says, "All the time I knew nothing." It cannot be said that the experience of consciousness is not remembered because the 'I' and the objects did not exist and were not perceived, for the absence of an object, a pot, or its non-perception cannot prevent our remembering another object, a cloth, experienced; for, there is no connection between the two. If, however, the 'I' and objects are connected with consciousness and are necessary for remembering the consciousness experienced, it cannot be experienced also without them, and since the 'I' and objects do not exist in deep sleep, according to the Advaitins, consciousness also cannot

exist in deep sleep. But that the 'I' does persist in deep sleep and that consciousness is its attribute will be shown later on.

Therefore, it is not correct to say that the antecedent non-existence of consciousness cannot be proved, and since consciousness is shown to be an object of perception, it is equally untrue that its non-existence cannot be proved by other means of knowledge. So consciousness is not eternal. Since antecedent non-existence of consciousness can be proved, it cannot be said to have no origin, and since it has origin, the absence of other changes in it is also refuted. Moreover, beginninglessness does not establish that it is eternal, for it may have an end. Anything which is beginningless is not necessarily endless, for antecedent non-existence which is beginningless is seen to have an end. This statement does not hold true even in the case of positive entities, for Nescience which, according to the Advaitins, is a beginningless positive entity undergoes changes and has an end when knowledge dawns. To say that all these changes are unreal and that the statement is true only of real changes is no way out, for such an argument can have no sense since the Advaitins do not accept any change as real. For these reasons also consciousness is not eternal.

Further it is not true that consciousness is one and non-differentiated because it is beginningless, for the Self which is beginningless exists as different from the body. Brahman also exists with Nescience, both of which are beginningless. It will be no escape to say that this differentiation of Brahman by Nescience is not real, for that would mean that Brahman and Nescience are identical. The Advaitins say that whatever is created is qualified by real difference and therefore that which is originless can have no real difference. But no

example is cited by them to establish this statement. Pot etc., cannot be such examples, for if pot etc., had real difference, *i.e.*, real objects different from it, then such real objects will conflict with the Advaitin's conclusion that Brahman alone is real.

Again the view that consciousness being essentially consciousness can have no attributes which are objects of consciousness—consciousness and its objects are quite different and can never be one—and consequently eternity, self-luminosity, manifesting other objects, etc., cannot be its attributes as they are objects of consciousness, is not sound. For, the Advaitins themselves accept that eternity, etc., are found in consciousness, and they can also be proved to exist in consciousness, and so it is not true that it cannot have attributes that are objects of consciousness. These cannot be its very nature because they essentially differ from consciousness and from each other. 'Eternal' means existing in all times; 'self-luminous' means revealing its own existence while existing, to its substrate, the knower; to 'manifest objects' is to manifest objects to the substrate, the knower. 'Shining itself' and 'manifesting objects' mean the capacity to become itself or make a thing an object of thought and speech and so on. These are positive attributes of consciousness. Even if they are interpreted to mean absence of change, inertness, etc., yet they are negative attributes and not its substance since they are still different from consciousness and from each other. They must be connected with consciousness either as positive or negative attributes; otherwise nothing is proved by these terms—it would be unmeaning to deny such attributes as inertness etc., in consciousness.

THE SELF IS NOT PURE CONSCIOUSNESS BUT THE KNOWER: IT IS ESSENTIAL CONSCIOUSNESS AND HAS IT ALSO AS AN ATTRIBUTE*

Finally, is consciousness proved or not? If it is proved, it must have attributes; if it is not proved, it is a myth like the sky-flower.

If it is said to be proof itself, then it must be shown to whom and with respect to what it is a proof. If it is a proof to the Self, then what is this Self? The Self cannot be consciousness itself, for it is not possible that consciousness can be a proof to itself. Consciousness manifests to its substrate, the Self, an object by its very existence and makes the object fit to be an object of thought and speech. It is related to an object and is an attribute of the knowing Self. This is proved by our experience like 'I know the pot' etc. Thus consciousness, being connected with an object and a 'knower,' cannot be its own object, or itself be the 'knower.' It is an attribute of the knowing Self and therefore cannot be one with it. This 'knower,' moreover, is permanent as is proved by our recognition at the present moment of an object seen before. This recognition would not be possible unless the same 'knower' exists on both occasions. But consciousness is not permanent as is proved by statements like 'I know.' 'I knew,' 'I have forgotten.' So the 'knower' who is permanent cannot be consciousness which is transitory. Even if consciousness be accepted as permanent, yet it will not be possible to explain recognition, for it means the same knowing person existing on the two occasions and not mere consciousness (knowledge), and the Advaitins do not accept that consciousness is a 'knower,' for it is essentially consciousness. That Pure Conscious-

ness does not exist has already been shown, for it is never experienced. Nor can consciousness accepted by both parties, be the Self, for it contradicts experience which shows that the Self and consciousness are different, being related to each other as the subject and its attribute. All these arguments show that what the Advaitins say that Pure Consciousness alone is real is unsound.

Again, the Advaitins say that the 'I' is an object of consciousness and as such it belongs to the world of the non-Self. This is not true, for, in the statement 'I know,' the 'I' is the subject qualified and knowledge is its attribute—it is experienced like this, and to say that the 'I' is an object is to deny this experience. If this 'I' were not the Self, the latter would not have been experienced as inward, for it is this 'I' that separates the inner from the outer world of objects. It is because this 'I' feels itself miserable that one wants to attain Freedom, and if Freedom meant the destruction of this 'I,' nobody would try for such Liberation. Neither is it any consolation to say that, though the 'I' is destroyed, consciousness exists; for no body would try to bring about this state destroying himself. Moreover, consciousness cannot exist without this 'I,' for the nature of consciousness is to manifest objects to this 'I,' and when the 'I' and the objects do not exist, consciousness also cannot exist even as the act of cutting cannot exist when the wood-cutter and the axe are absent. That the Self is not Pure Knowledge but a knower is also known from scriptures. "By what can the *knower* be known" (*Brih.* 4-4-14); "He who is conscious of this body is the *Kshetrajna*" (*Gitâ* 13-1). So does the *Sutrakâra* also say: "The Self is not born" (2-3-17); "Therefore he is an (eternal) knower" (2-3-18). To consider this 'I,' the knowing subject, experienced to be such through states of conscious-

* Refutation of Section 11 of the *Purva-paksha*. *Vide* March number, p. 148.

ness like 'I know,' to belong to the sphere of the objective world is self-contradictory like the statement 'my mother is barren'.

Moreover, this 'I' is self-luminous and does not depend for its manifestation on anything else. 'Self-luminous' means 'to have consciousness' for its essential nature, and the 'I' which has it for its essential nature cannot depend for its manifestation on something else, *i.e.*, its attributes. A flame of the lamp is itself luminous, manifests itself and with its attribute, light, manifests objects. Light is an attribute of the flame but not an attribute like the white colour of an object. White colour does not exist and cannot be seen without the object but light spreads round its base and has form (colour). It has the power to manifest, for it manifests itself and other objects. It is made of the same substance as its base, *viz.*, the flame, but yet it is called an attribute of the flame because it is always found in the flame and depends on it. Similarly, the Self is essentially consciousness and has consciousness for its attribute with which it lights up objects. Being essentially consciousness, it is self-luminous. Scriptures also uphold this view: "He who thinks, 'I smell this', is the Self" (*Chh.* 8-12-4), which establishes the 'I' as the Self; "As a lump of salt is without interior or exterior, is entire, and is purely salt in taste, even so is the Self without interior or exterior, is entire, and is Pure Consciousness" (*Brih.* 4-5-13), which shows that the Self is essentially consciousness; "In this state he himself is the light" (*Brih.* 4-3-9), which shows that the Self is self-luminous; "The knowledge of the knower is never lost" (*Brih.* 4-3-30), which shows that consciousness is its

permanent attribute—even in the state of release. The Sutrakâra also says, "Therefore he is a knower" (2-3-18). All this proves that the self-luminous Self is ever a knower and not mere consciousness and also has consciousness for its attribute always.

To say that consciousness, because it is 'not non-intelligent' (*ajada*), is therefore the Self is not a sound view. What is this 'absence of non-intelligence' (*ajadatâ*)? It cannot mean luminosity due to the substance of the thing itself, for such luminosity is found in the flame of a lamp also. Moreover, the Advaitins do not accept any attribute like light besides consciousness. They say that the two are one; what is light is consciousness itself. But according to them consciousness is the means and illumination is the result. So these two, the means and the result, must be different and this contradicts their statement that the two are one.

If 'absence of non-intelligence' (*ajadatâ*) means 'to be always manifest', then mental feelings like happiness, misery, etc., will be included in the definition. It may, however, be objected that they do not manifest to themselves but to some one else (the self) and so they are non-intelligent. But so is knowledge, for there is no difference between the two statements 'I know' and 'I am happy.' Knowledge too does not manifest to itself but to some one else, the knower, the substrate. Knowledge is dependent on the 'I,' the knower, and that is why the knowledge of one person, like his feelings, is not manifest to others. So consciousness is not non-intelligent as to mean 'to be manifest to itself'. Therefore, the self is not mere knowledge but the knower, the 'I', which alone is manifest to itself by its very being.

NOTES AND COMMENTS

IN THIS NUMBER

In the *Editorial* we have pointed out the need of Hindu-Muslim unity and suggested some means whereby a feeling of cordiality and love can be restored between the two communities in India. Mr. Dayamoy Mitra, M.A., Lecturer in the Department of English, Lucknow University, in his thoughtful article on *Poetry and Religion*, has shown that mystics are the greatest poets in the world inasmuch as, with the deepening of spiritual vision, the life of such persons becomes poetry itself raised to its utmost height. Dr. Sukumar Dutt, M.A., Ph.D., Principal of the Ramjas College, Delhi, has pointed out, in *Swami Vivekananda's Gift to Humanity*, how the great Swami offered to the West a new solvent for its godless materialism and imparted to Hindu thought and culture a fresh urge for liberty. In the article on *Economy in Education and Education in Economy*, Mr. K. S. Srikantan, M.A., Professor of History and Economics, Madura College, explains and defends the Wardha scheme of education and holds that this scheme, if fully worked out, would solve the educational problems of India. The article on *Mysticism of Saint Thomas* by Rev. Arthur H. Chandler, LL.D., Dean of the Providence College, and an outstanding educationist of America, deals with the mystic state in which, through beatific vision, the intellect possesses God without the intervening form of any kind, and the will, through an active consummated love, gains full enjoyment of Him. Swami Nikhilananda, Head of the Ramakrishna-Vivekananda Centre of New York, has discussed the limitations as also the objective of Science in his article on *Has*

Science advanced Human Happiness. In his learned address on *Philosophy and Life*, Dr. S. K. Maitra, M.A., Ph.D., Professor of Philosophy, Benares Hindu University, has stressed the fundamental need of philosophy in human life and its relation to science and religion. Swami Vimuktananda of the R. K. Mission concludes his article on *Socio-religious Life in the Upanishadic Age*. In *Sikhism*, Professor Teja Singh, M.A., Head of the Department of English, Khalsa College, Amritsar, has traced the origin and growth of Sikhism and shown the part played by the Sikh Gurus in the formation of the Sikhs into a martial race. The article on *The Dawn of To-morrow* by Mr. Eliot Clark, A. N. A., Lecturer in Art at the University of Virginia, U.S.A., shows the awakening of a new spirit in the various departments of human thought and action.

HERITAGE OF INDIA

The address which Mr. Shyamaprasad Mookerjee, Vice-Chancellor of the Calcutta University, delivered at the last annual convocation of the Patna University is noteworthy for its avoidance of the beaten tracks. For sometime past it has been the usual feature of convocation speeches in this country to refer to and discuss certain immediate problems of education which have been, so to say, hashed and re-hashed over and over again. To have escaped from this dull, rut-bound uniformity of habit is itself a quality which invests the address with a freshness of appeal.

At the outset the speaker recalled the brilliant past of India. While many civilizations of antiquity have become a distant memory, Indian culture has still "retained its vigour and vitality and has

found a worthy place among the civilisations of all ages." Its long life is to be attributed to its catholicity and universal sympathy. "The ancient Aryans did not revel in destruction for its own sake, they believed in assimilation and improvement. The Macedonian and the Greek, the Saka and the Kushan came to conquer and slay but remained to wonder and pray."

The question is asked, "If such has been the greatness of India as a home of culture and thought, why is it that she has lost her political independence and has become a subject nation?" And it is often the fashion to ascribe her slavery to her climate and to the spirit of her culture. History, however, proves it to be all wrong. "If this were so, how are we to account for the rise of the Mahrattas, and the Rohillas, the Jats and the Sikhs? How are we to explain the resurrection of the Rajputs? How could Hyder Ali of Mysore hold his own against the Mahrattas and the English? It is not the climate; it is not the culture; we must seek the cause of our downfall elsewhere." Indian culture never advocated a pacifism which is the refuge of the weak-limbed. "Indian sages and philosophers never suggested that cowards and weaklings would ever be the torch-bearers of India's great heritage. *नायमात्मा बलहीनेन लभ्यः*—None but the valiant can achieve salvation. India's culture has not been responsible for India's bondage. That culture transplanted to the Himalayas and beyond has not taken the edge off the martial spirit of Mongolian races."

Why then India fell? "India fell mainly because her people were at the critical hour divided and disorganised.

Her influence waned when the forces of disintegration, political and social, were at work." A nation like an organism has periods when impaired vitality lowers its resistance and makes it a prey to microbes.

The loss of liberty made the path of her degradation still more slippery. And until India regains it, she "will never achieve true greatness or happiness, based on the glorious features of her past civilisation."

In conclusion the speaker refers to the spirit which must animate our universities if they are to take a part in the rebuilding of the nation. "The Indian universities, if they are to play their role in the rebuilding of a new India, must not regard themselves as exclusive institutions which exist apart from the currents of the country's life. Let them train their alumni in a worthy manner, saturate them with the lessons of Indian history and civilisation, instil into them unity and reason, strength and dauntlessness, inspire them with skill and knowledge and teach them to apply themselves devotedly and unselfishly to the service of their fellowmen."

The surest way to degrade a nation is to rob it of its self-confidence, to infect it with a belief that hers is a culture which lacks virility and that hers is a past which weighs heavily upon it. Too long our intelligentsia have been accustomed to practise this most pernicious form of auto-suggestion. This is the most weakening influence in our national life. The first task of a healthy educational system would be to get rid of this defeatism. The sinews of spirit are more important than the muscles of intellect.

REVIEWS AND NOTICES

THOUGHTS FROM THE ETERNAL LAW. BY R. KRISHNASWAMI AIYAR. *The Madras Law Journal Press, Mylapore, Madras. Pp. 185. Price Re. 1.*

The present work is an exposition of the principles which lie behind the numerous practices and observances of the Hindu religion. The contents were originally published in a series of articles contributed to the *Indian Mirror*, Bombay. Written in an easy and intelligible way, it is free from all abstruse technicalities. It is likely to create in its readers a deeper interest in Hinduism.

THE OCEAN OF THEOSOPHY. BY WILLIAM A. JUDGE. *The Theosophy Company Ltd., 51, Esplanade Road, Bombay. Pp. 153. Price Re. 1 (paper), Rs. 2 (cloth).*

The late Mr. Judge's work on Theosophy, which first appeared in 1893, embodies the main principles of that interesting amalgam of science, religion, and philosophy. It is not calculated to meet the stringent demands of doubting and critical minds. Being an epitome of Madame Blavatsky's well-known work, *The Secret Doctrine*, it only aims at acquainting the lay enquirer with what is meant by Theosophy.

SACRED THOUGHTS. *Compiled and published by Ramanadasa K. S. Seshagiri, 138, Brodies Road, Mylapore, Madras. Pp. 48. Price As. 3.*

A number of valuable sayings of some of the greatest saints of the world have been compiled under suitable headings in this little pamphlet.

BENGALI

KRISHNA KUMAR MITRER ATMA-CHARIT. *Published by Basanti Chakravarti, 294, Darga Road, Park Circus, Calcutta. Pp. 342. Price Rs. 2.*

The late Krishna Kumar Mitra filled for a number of years an important place in the public life of Bengal. A man of noble dispositions, he came to earn the love and respect of those who came into contact with him. He has left his mark in Bengal both as a teacher and as a journalist of distinction.

He was born in a middle class family in Mymensingh towards the middle of the last century. In his early adolescence he came under the influence of Brahmoism, which then probably reached the high water-mark of its ascendancy. His sincerity of purpose, courage of conviction, and zeal to reform were in evidence from his boyhood. Later he adopted the teacher's profession and became actively engaged in a number of the social, religious, and political movements of the time. His conspicuous and bold part in the great Swadeshi movement of Bengal in the first decade of this century is well known to the men of the generation that is just passing.

In the evening of his life he related the story of his life to his youngest daughter, who wrote it down. He died before it could be completed. The unfinished story has come out in the form of this short autobiography. It affords a glimpse not only into the inner life of the man but also into some aspects of the national life of Bengal during the closing years of the last century and the beginning of the present. It is of great interest as coming from one who participated in many of them, and it will be of value to the future writers of the social and political history of Bengal.

We have, however, come across two flagrant misrepresentations in the work. First, it is the height of absurdity to suggest that Swami Vivekananda rescued his Guru Sri Ramakrishna from sectarianism. It is a patent falsehood. Secondly, it is neither true that the Brahmos first called Sri Ramakrishna by the title of Paramahansa. There is evidence in the Gospel of Sri Ramakrishna that he came to be known as Paramahansa long before Keshab Chandra Sen or the Brahmos discovered him (see the Bengali Sri Sri Ramakrishna Kathamrita vol. II., p. 70).

PARICHAYA. BY DINABANDHU RAY CHAUDHURY AND SATINDRANATH RAY CHAUDHURY. *Published by Amulya Chandra Dey, 210/3/2, Cornwallis Street, Calcutta. Pp. 202. Price Re. 1/- (paper bound), and Rs. 1-4 as. (cloth bound).*

It is a history of the Basu family of Ulpur, a Zemindary estate in the district of Faridpur, Bengal.

SRI SRI CHANDI-TATTVA O SÂDHAN RAHASYA, PART I. BY SWAMI YOGANANDA. *Obtainable from Gurudas Chattopâdhyaya & Sons, Calcutta. Pp. 186. Price Re. 1.*

The author has made a very good attempt to bring out in this part what he considers to be the inner meaning of the episode of killing the demons, Madhu and Kaitabha, in the *Chandi*.

YOGAMANIPRABHA. TRANSLATED BY DURGACHARAN CHATTOPADHYAYA. *Published by the translator, 44, Kamakhya Lane, Benares City. Pp. 140 + 8. Price Re. 1.*

The famous Yoga aphorisms of Patanjali have formed the subject of a large number of commentaries, glosses, and other kinds of expository works. The earliest among them is the *Bhâshya* attributed to Vyâsa. Although it is the most profound and authoritative among the works of its kind, it is often difficult, if not impossible, to get at the precise meaning of many of its passages by reason of its employment of many abstruse technical terms which have since lost currency in the Indian philosophical literature. It is not easy also for this reason to follow its polemics against many systems and theories which died out long ago.

Later years saw the appearance of many glosses and other exegetic works on the commentary with a view to making its purport clear. These have followed different methods and are of unequal merits. During the eighteenth century Ramananda Yati, a disciple of Gobindananda, attempted a task of similar nature in his *Yogamaniprabha*. He eschewed all the unnecessary details and needless aberrations and explained in a simple and direct style the intention of the difficult passages in the commentary. Along with it he also gave a concise interpretation of the original aphorisms.

Its clarity, simplicity, directness, and short compass make it an extremely valuable introduction to the elaborate and profound commentary of Vyâsa and the terse Sutras of Patanjali. Attracted by its varied excellences Pandit Durgacharan Chattopadhyaya, whose skill as a translator of Sanskrit works has already been well established, has rendered into easy Bengali this valuable work. We feel no doubt that it will be an excellent aid to the deeper understanding of Yoga.

SANSKRIT

KÂDAMBARI KALYÂNAM. BY NARASIMHA KAVI. *Edited by V. Krishnamacharya, The Educational Publishing Company, 12, Second Line Beach, Madras. Pp. 236. Price Rs. 2.*

It is no exaggeration to say that a large portion of the Sanskrit literature has been irretrievably lost and that many works are still hidden away in obscure corners from the public gaze. The editor of the work before us, therefore, deserves warm praise for bringing before the public for the first time this Sanskrit drama of Narasimhakavi. Narasimhakavi belonged to the fourteenth century A.D.; his work for this reason faithfully reflects the characteristics of early Sanskrit dramaturgy with very slight variations. An elaborate introduction in Sanskrit testifies to the editor's pains in publishing the work.

SRI TYAGARAJACHARITAM. BY T. S. SUNDARESA SARMA. *Published by the General Stores, Ayyan-Kadai Street, Tanjore. Pp. 138. Price Re. 1.*

The author has presented in elegant and melodious Sanskrit verse the life of the illustrious Chola Saint, Tyagaraja, a great devotee of Sri Rama, whose devotion found an inspiring utterance in the rhapsodies of his immortal Kritis sung in glorification of his chosen deity. Besides the life-history of the hero, the book contains also an exposition of the excellence of Bhakti-Yoga, the striking characteristics of a saintly life, and, above all, a soulful praise of the hero's hero—Sri Rama himself. We recommend this excellent piece of Sanskrit poetical composition to all the lovers of our classical language and believe that its perusal will not fail to inspire them with the great ideal of devotion which the author has so successfully depicted in his maiden venture.

FRENCH

ACTION ET PENSÉE. ÉDITÉ PAR PROF. CHARLES BAUDOUIN. *Redaction: Institut de Psychagogie, 3, Tacconnerie, Geneva. Abonnement: 5 Francs Suisses; Le numéro: Fr. 1.25.*

It is the quarterly organ of the 'Société Internationale de Psychagogie', published in French from Geneva. One half of this Review is devoted exclusively to modern Hindu Philosophy and Religion. In fact this is the first periodical in Europe, which

has taken up in right earnest the laudable task of popularizing Hindu thought and culture on the Continent so as to bring about a happy synthesis of the cultures of the East

and the West. Mons. Jean Herbert, the illustrious French litterateur, is one of the editors of this philosophical journal. We wish it every success and popularity.

NEWS AND REPORTS

SWAMI VISWANANDA OF BOMBAY SAILS FOR AMERICA

Swami Viswananda, President of the Ramakrishna Ashrama, Khar, Bombay, sailed for America on the 31st of March, 1938, to take charge of the Vedanta Society of Chicago, U.S.A., which was started by Swami Jnaneswarananda, about ten years back. Swami Viswananda made himself very popular at Bombay by the manifold services he rendered to the public through the institution, and spontaneous farewell meetings were held in honour of the Swami, on the eve of his departure, in different parts of the city. Not only the Hindus, but a host of Parsi, Muslim, Jew and European friends of the Swami joined in giving him a hearty send-off and wishing him joy and success in his noble mission. We have no doubt that Swami Viswananda, through whose untiring efforts the Bombay Ashrama has developed from very humble beginnings into an influential Centre of beneficent activities, will prove to be an able exponent of India's thought and culture to the people of America, and succeed in building up a most useful work in the foreign land. We wish him every success in his mission.

CALCUTTA CITIZENS' TRIBUTES TO THE DONORS OF THE NEW SRI RAMAKRISHNA TEMPLE AT BELUR

The citizens of Calcutta presented addresses to Swami Akhilananda, founder and head of the Vedanta Society, America, and to Mrs. Anna Worcester and Miss Helen Rubel, two munificent donors of the New Ramakrishna Temple at Belur, at a crowded public meeting held at the Albert Hall, Calcutta, on Monday, the 31st January, under the auspices of the Vivekananda Society. Mr. Sanat Kumar Roy Choudhury, Mayor of Calcutta, presided. Mr. B. C. Chatterjee, Chairman of the Reception Committee, in welcoming the guests, said that Bengal now fully realized the message of Sri Ramakrishna, and time would come

when India and America would become one in spirit. The Mayor then presented the addresses in costly caskets to Swami Akhilananda, Mrs. A. Worcester and Miss H. Rubel amid prolonged cheers. The Swami and the two American sisters thanked the organisers in suitable speeches for the addresses presented to them. Dr. Savitri Devi, Kumari Nirmala Devi and others also addressed the gathering. Mr. Sanat Kumar Roy Chowdhury, Mayor of Calcutta, in course of his speech, expressed grateful thanks to the two sisters of America on behalf of the public for their munificent donation of seven lakhs of rupees for the construction of the temple and said that this temple had unified America and India on the platform of spiritual culture. In conclusion he hoped that these two gifted sisters would convey their appreciation to the people of America when they would go back to their country. With a vote of thanks to the chair moved by Prof. Benoy Kumar Sarkar, the meeting terminated late in the evening.

The women of Calcutta were also not behindhand in showing their appreciation of the princely donation of these two American disciples of Swami Akhilananda. As many as nine women's associations of the city, viz., Nari Siksha Pratishthan, Maharashtra Bhagini Sangha, Maharashtra School Committee, Ramakrishna Educational Society, National Council of Nurses, All-India Saraswat Mahila Samaj, South India Club, Cuzrati Stree Mandal and Bani Mandir Girls' High School, gathered at the Grand Hotel at Chowringhee on Friday, the 4th February, and presented garlands and addresses to them. The Maharani of Nadia presided over this function that was organized by Sister Saraswati.

SRI RAMAKRISHNA TEMPLE AT THE BELUR MATH

The magnificent Temple of Sri Ramakrishna at the Belur Math, the dedication ceremony of which in January last was wit-

nished by fifty thousand people, is fast nearing completion. In less than a couple of months the whole edifice will be finished—a standing monument of the love and sacrifice of two American ladies for the glorious ideal of the harmony of all religions preached and practised by Sri Ramakrishna. It is a fulfilment of one of the cherished dreams of Swami Vivekananda.

In point of beauty and sublimity, the Temple is a unique piece of architecture in the whole of northern India. Already numerous visitors, including many Western and Eastern notables, have showered their praises on it for its fine proportion and harmonious blend of some of the architectural features of the East and West, ancient as well as modern. The stone facing of the entire Garbhamandir or main shrine and a large part of the Natmandir or prayer-hall contributes to the durability of the structure. In fact, it was more with a view to ensuring this than anything else that the Math authorities changed their previous plan of having it built entirely in brick. This, however, has forced them to exceed their original estimate by nearly fifty per cent.

To make up the deficit, an appeal was made to the sympathetic public for funds to supplement the handsome donation of the two American friends. But the response so far has been meagre. We still urgently need a lakh of rupees to meet the debt already incurred as well as to finish the remaining constructions which are vitally connected with the Temple and cannot be put off.

In this exigency we earnestly appeal once more to the discriminating judgement of our generous countrymen. We wish humbly to draw their kind attention to the fact that Sri Ramakrishna to-day is a world-figure, and in view of the immense possibilities for religious unification of the world that the Ramakrishna Temple at Belur possesses, is it too much to expect that the comparatively small sum of rupees one lakh will be subscribed by the devotees and admirers of Sri Ramakrishna within a very short time? Let it not be said in criticism that India does not know how to honour her greatest modern Prophet.

SWAMI VIRAJANANDA,
Secretary, Ramakrishna Math,
P. O. Belur Math, Dt. Howrah.
20-4-38.

PUBLIC CELEBRATION OF THE BIRTH ANNIVERSARY OF SRI RAMAKRISHNA AT THE BELUR MATH

The public celebration of the 103rd birthday of Sri Ramakrishna was held on Sunday, the 6th March at the Belur Math.

From early morning people began to pour in ceaselessly from different places through all possible means of conveyance. Steamer services at frequent intervals plying from Ahireetolla to Belur were arranged by Messrs. Hoare Miller and Company, while numberless country boats were engaged by the pilgrims from places like Serampore and Hooghly. A large number of people were carried by buses from Howrah to Belur, and railway trains brought in perhaps the largest number of visitors. The mammoth gathering of about two lakhs of people had to be served by as many as fourteen hundred volunteers provided by different organizations in Calcutta and Howrah.

In the morning the *sannyāsins* of the Math offered 'Puja' before the marble image of Sree Ramakrishna installed a couple of months ago in the newly erected temple. Throughout the day about twenty-five thousand men and women partook of the *prasad* distributed by the members of the Mission.

Varieties of articles, specially of indigenous manufacture, were exhibited in the fair which was held in the extensive quadrangle before the temple. A large number of shops from Calcutta, Howrah and adjoining localities were opened on that occasion.

Arrangements for ambulance and first-aid were also made, and help was rendered to about thirty persons who received minor injuries of different nature. Several ladies fainted due to the pressure by the immense crowd.

After the *Arati* in the evening fireworks were displayed.

THE BIRTHDAY ANNIVERSARY OF SWAMI VIVEKANANDA AT BARISAL

The seventy-sixth birth anniversary of Swami Vivekananda was celebrated in the premises of the Ramakrishna Mission Ashrama, Barisal, from the 22nd to the 24th January last with due *eclat*. On the first day, after the usual Puja, Homa and Bhajan, about 200 devotees were fed. In the afternoon S. Sridhar

Mazumdar, M.A., explained the *Kathopanishad* in the presence of a large number of enlightened ladies and gentlemen. On the second day a big meeting was held in the afternoon under the presidency of Sj. Sridhar Mazumdar, M.A.; Prof. Pramathanath De, M.A., Sj. Brajendra Kumar Basu, M.A., B.T., and Swami Jagadiswarananda addressed the audience on "Vivekananda and Modern India". On the last day, a meeting of the students was held under the presidency of Prof. Hemanta Kumar Basu, M.A.; Prof. Heramba Chandra Chakravarty and some boys of the local school and college addressed the gathering. Two boys of the local college were given prizes for their excellent speeches. The President also delivered a very instructive lecture, and the meeting terminated with the distribution of the printed copies of the teachings of Swami Vivekananda.

THE MADRAS RAMAKRISHNA MATH CHARITABLE DISPENSARY

REPORT FOR 1937

The Charitable Dispensary conducted by the Ramakrishna Math at Mylapore, Madras, was started in 1925 on an humble scale and has now developed into an important centre of medical relief in the city of Madras through the devoted and self-sacrificing services of some local reputed doctors, the Swamis and Brahmacharins of the Math as well as through the generous help and co-operation of the public. The enormous rise in the number of patients from over 5,000 in 1926 to over 82,000 in 1937 bears an eloquent testimony to the usefulness of the institution as also to the increasing responsibilities of the management. The following are some of its pressing needs: (i) *A general fund for the maintenance of the dispensary and its workers.* Besides the medicines which are received free, the institution is to purchase a good deal of drugs, bandages, etc., for daily use. To meet the cost as also to defray the expenses for maintaining three workers, the salary of the paid clerk, doctor's allowance, etc., a sum of at least Rs. 250 per month is required; (ii) *up-to-date modern appliances and other necessary outfits.* The institution is not yet in a position to utilize the talents and experiences of the doctors-in-charge for want of many modern appliances and outfits. This want should be removed if the institution is to give more

efficient relief to the patients. The authorities of the Math therefore appeal to the generous public to come forward with liberal contributions for fulfilling the needs of this Charitable Dispensary. Donors wishing to perpetuate the memory of their friends or relatives may do so by creating memorial endowments for the maintenance of the Charitable Dispensary. A table bearing the names of the persons whose memory is to be perpetuated will be fixed in a suitable part of the building. Contributions, however small, will be thankfully received and acknowledged by Swami baswatananda, President of the Ramakrishna Math and Mission, Mylapore, Madras.

THE BIRTHDAY ANNIVERSARY OF SRI RAMAKRISHNA AT THE R. K. MISSION SEVASHRAMA, KANKHAL

The birthday anniversary of Sri Ramakrishna Paramahansa was celebrated at the above institution with great *eclat* on the 4th, 5th, and 6th of March, 1938.

A public meeting was held in the premises of the institution on the 6th March at 3-30 P.M. under a big *samiana*. Srimat Swami Jayendra Puri Maharaj Mandaleswar presided. Almost all the Mandaleswars attended the meeting. After the chanting of hymns from the Vedas by the Brahmacharins of Rishikul the meeting began with the reading of a paper in Sanskrit by Swami Jagannathanandaji. The Mandaleswars Srimat Swamis Nrisimha Giriji Maharaj, Krishnanandaji Maharaj of Ahmedabad, Maheshanandaji Maharaj, Krishnanandaji Maharaj, Gita-Vyas Vidyanandaji Maharaj, Mahant Purnadasji Maharaj, and the President Maharaj spoke on the wonderful life and teachings of Sri Ramakrishna and paid their glowing tributes to him. They explained how this great personality has been able to inspire the Western minds with spirituality through the instrumentality of Swami Vivekananda, and how Indian philosophy and culture are gaining ground on the Western soil through his liberal and universal teachings. They laid special stress upon the *Seva* work conducted by the Ramakrishna Mission in India and abroad. *Seva*, they said, in the spirit of worship of God in the poor, the down-trodden and the diseased was the real service to the country. About one thousand copies of a short account of the life and teachings of Sri Ramakrishna in Hindi were distributed.