

# PRABUDDHA BHARATA

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

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

## UNPUBLISHED LETTERS OF SWAMI VIVEKANANDA

228 West 39 Street  
New York  
The 8th December '95

Dear Joe Joe—

After 10 days of the most disastrous voyage I ever had I arrived in New York. I was so so sick for days together.

After the clean and beautiful cities of Europe, New York appears very dirty and miserable. I am going to begin work next Monday. Your bundles have been safely delivered to the heavenly pair as Alberta calls them. They are as usual very kind. Saw Mrs and Mr Salomon and other friends. By chance met Mrs Peak at Mrs Gurnsey's but yet have no news of Mrs Rothiburger. Going with the birds of paradise to Ridgely this Christmas—wish ever so much you were there.

Had you a nice visit with Lady Isabell? Kindly give my love to all our friends—and know oceans yourself.

Excuse this short letter—I will write bigger ones by the next.

Ever yours in the Lord,  
Vivekananda

Almora  
10th July 1897

My dear Joe Joe—

I am glad to learn that you have at last found out that I have time to read your letters. I have taken to the Himalayas, tired of lecturing and orating. I am so sorry

the doctors would not allow my going over with the Raja of Khetri to England and that has made Sturdy mad.

The Seviars are at Simla and Miss Muller here in Almora.

The plague has subsided but the famine is still here and as it looks (on account of no rain as yet) it may wear a yet terrible aspect.

I am very busy from here directing work in some of the famine districts by my boys.

Do come by all means—only you must remember this. The Europeans and the Hindus (called 'Natives' by the Europeans) live as oil and water. Mixing with Natives is damning to the Europeans.

There are no good hotels to speak of even at the capitals. You will have to travel with a number of servants about you (cost cheaper than hotels). You will have to bear with people who wear only a loin cloth, you will see me with only a loin cloth about me. Dirt and filth everywhere and brown people. But you will have plenty of men to talk to you philosophy. If you mix with the English much here you will have more comforts but see nothing of the Hindus as they are. Possibly I will not be able to eat with you, but I promise that I will travel to good many places with you and do everything in my power to make your journey pleasant. These are what you expect—if anything good comes so much the better. Perhaps Mary Hale may come over with you. There is a young lady, Miss Campbell, Orchard Lake, Orchard Island, Michigan, who is a great worshipper of Krishna and lives alone in that Island fasting and praying—she will give anything to be able to see India once—but she is awfully poor—if you bring her with you, I will anyhow manage to pay her expenses. If Mrs Bull brings old Landsberg with her that will be saving that fool's life as it were.

Most probably I may accompany you back to America. Kiss Holister for me and the baby. My love to Alberta, to the Leggetts and to Mabel—What is Fox doing? Give him my love when you see him. To Mrs Bull and S. Saradananda my love. I am as strong as ever but it all depends upon leading a quiet life ever afterwards. No hurly burly any more.

I had a great mind to go to Tibet this year; but they would not allow me, as the road is dreadfully fatiguing. However, I content myself with galloping hard over precipices on mountain ponies. This is more exciting than your bicycle even, although I had an experience of that at Wimbledon. Miles and miles of uphill and miles and miles of downhill, the road a few feet broad hanging over sheer precipices several thousand feet deep below.

Ever yours in the Lord,  
Vivekananda

P.S. The best time to come is to arrive in India by October or beginning of November—December, January and February you see things all over and then start by the end of February. From March it begins to get hot. Southern India is *always hot*.

V.

Goodwin has gone to work in Madras on a paper to be started there soon.

V.



Darjeeling  
The 29th April '98

My dear Joe Joe—

I have had several attacks of fever—the last being influenza.

It has left me now, only I am very weak yet. As soon as I gather strength enough to undertake the journey, I come down to Calcutta.

On Sunday I leave Darjeeling—probably stopping for a day or two at Kurseong, then direct to Calcutta. Calcutta must be very hot just now. Never mind it is all the better for influenza. In case the plague breaks out in Calcutta—I must not go anywhere—and you start for Kashmir with Sadananda. How did you like the old gentleman Devendra Nath Tagore? Not as stylish as 'Han Baba' with Moon God and Sun God of course. What enlightens your insides on a dark night when the Fire God, Sun God, and Moon God, and Star Goddesses have gone to sleep? It is hunger that keeps my consciousness up, I have discovered. Oh, the great doctrine of correspondence of light!! Think how dark the world has been all these ages without it!! And all this knowledge and love and work and all the Buddhas, and Krishnas and Christs—vain, vain have been their lives and work—for they did not discover *that* 'which keeps the inner light when the Sun and Moon were gone to the limbo' for the night!! Delicious isn't it?

If the plague comes to my native city I am determined to make myself a sacrifice and that, I am sure, is a 'Darn sight better way to Nirvana' than pouring oblation to all that ever twinkled.

I have had a good deal of correspondence with Madras with the result that I need not send them any help just now. On the other hand I am going to start a paper in Calcutta. I will be ever so much obliged if you help me starting that. As always with undying love,

Ever yours in the Lord,  
Vivekananda

## CONVERSATIONS OF SWAMI SIVANANDA

BELURMATH, OCTOBER, 1918

A boy devotee saw Mahapurush Maharaj in a dream and wrote to him about it. He has now come to the *math*, with his permission, to stay here for some time. One morning Mahapurush Maharaj had just returned from the shrine. The devotee fell at his feet and, praying to him for *mantra diksha* (initiation with a name of God) said:

'Maharaj, you very kindly appeared to me in a dream. It is my heart's desire that you kindly initiate me into spiritual life.'

So saying he caught hold of Mahapurushji's feet. Observing the earnestness of the devotee Mahapurushji said in an affectionate voice:

'My child, you have my abundant blessings. May your devotion and love to the lotus feet of the Master and faith in Him increase evermore day by day. May you advance far towards Him. I do not know anything about initiation, nor have I ever initiated anybody. The Master has not put

in my mind the least feeling of *guruhood*. I am His servant, His child. Apart from it I have not as yet received any command from the Master to initiate people. I know the name 'Ramakrishna' is the *mantra* of this age. Devotion and spiritual liberation will be like an *amalaka* fruit in the palm of the hand to one who will lovingly repeat the name of the Master, the saviour of the fallen and the *avatar* of the age. Ramakrishna is the password for the age. For the spiritual liberation of a person repetition of the name of Ramakrishna is enough. I do not think there is any further need for initiation. There is not a shadow of doubt that whoever will wholeheartedly take refuge in Sri Ramakrishna and repeat His name will attain spiritual liberation. He who was Rama and He who was Krishna has manifested Himself in this age as Ramakrishna for the salvation of humanity.

The devotee: I am repeating the Master's name as much as I can and am also praying to Him. I also fully believe that He is the Incarnation of God in this age. You belong to the inner-most circle of His devotees; if I only had your grace my life would be blessed—this is my firm conviction.

Mahapurushji: You have my blessings already, otherwise why should I be saying so much to you? I pray earnestly that you may attain goodness. When you have come to have complete faith in His mercy and Incarnation, there is no more fear. You are very fortunate, for faith in God's Incarnation in every age is had only as a result of abundant good actions in previous lives. When you have that, what fear can be for you? I say this and believe what I say, namely, you will surely become liberated from this bondage of limited existence. Go on calling on Him with a full heart and pray to Him yearningly. He will make your belief still more firm and your heart will be filled with love and faith.

The devotee: How should I do *japa*? Are there special rules for it?

Mahapurushji: Taking the name of God repeatedly and with love is *japa*. Do that, and you will find joy as you go on practising it. There are no special rules for *japa*. *Japa* can be done always—while walking, moving about, eating, lying down, in sleep, in the dream, and in the waking state. The real thing is love. The more you repeat His name with love, the more joy will you derive from it. He is the Inward Ruler and He sees the heart. If you feel true yearning of the heart and call on Him earnestly, you will see its effect immediately. Ask from Him faith, love, and devotion in the same way as a child solicits a boon from its parents; you are sure to get them. He is a living God, the saviour of the fallen, the destroyer of the impurities of the materialistic age, supremely merciful, devoted to his worshippers, and full of love. Go on repeating His name as much as you can. You should of course do *japa* always and as much as lies in your power, but it is especially very necessary to do it every morning and evening at a fixed time and from a fixed seat. Do that.

The devotee: Maharaj, how should I meditate on Him? I try meditation; but neither do I understand well what is meditation nor can I do it properly.

Mahapurushji: Meditation is a little difficult at first. When by His grace a love for Him will grow in your heart as you continue your *japa* and prayers, meditation will become very easy. Without trying meditation in the beginning sit before the image of Sri Ramakrishna, who is immaculate, supremely merciful, the Teacher of the age, untouched by lust or greed or blemish, and pray to Him crying like a child saying, 'O Lord, you have incarnated yourself in human form for the salvation of the world and have suffered so



much for humanity. I am very poor and infirm, without spiritual practice, worship, knowledge, love, faith, and devotion. Be gracious to me, and grant me faith, love, knowledge, devotion, and purity. May this human birth of mine attain its true end. Manifest yourself in my heart by your grace and reveal yourself to me. It is a son of yours who has taught me to pray to you like this. Do have grace on me.'

By continuing to pray in this way you will have His grace. The mind will then quiet down and become absorbed in *japa* and meditation. You will feel love and joy in your mind, and hope will return to your heart. After praying a great deal in this way do *japa* as I have told you to do. Meditation will come of itself as you go on repeating His holy name. While doing *japa* concentrate your mind on the idea that He is lovingly gazing at you. This thought itself, when it will last in the same way for a long time, will be meditation. While you repeat His name pray to Him: 'O Lord, help me to meditate on you.' And sure enough He will do that. He is the *guru* in everybody's heart, the Path-finder, Lord, Father, Mother, or Friend. To think of His auspicious form with love, or of His qualities, in any way is meditation. Now go on practising in this way. Later on and according to your need He will acquaint you from within how you should meditate. Call on Him with great yearning and cry for Him as much as you can. The weeping will wash away all the dirt of the heart, and He will reveal His nature out of His grace. All these do not happen in a day or of a sudden. Go on practising and calling on Him; sure enough you will have His response and find joy.

The devotee: It is the very yearning which is lacking. How can this yearning for Him be developed?

Mahapurushji: My child, no one can teach yearning to another. It comes of itself in

right time. The more you feel the want of God in your heart the more the yearning will grow. If it does not arise, know that the time is not yet ripe. Mother knows which of Her children requires to be fed and when. If it is late, Mother herself knows that the child should be fed late. She-alone knows the reason for this. The Lord is the Mother. One must have the fullest faith in Her and resign oneself to Her completely. She is not like the worldly mother. She knows your heart. She truly knows which among Her children sincerely wants to see Her, and She reveals Herself in just the time. Go on calling on the Lord as much as you can. Resign yourself completely to Him; He will give you all you need in proper time. Purity is the foundation of spiritual life. God manifests Himself quickly in a pure heart. Try to remain pure in thought, word, and deed. Now yours is the life of a student. Student life is very pure. The Master used to have great love for boys who were pure-hearted and without worldly desires. One whose mind has, not been soiled by sense enjoyment will have enlightenment quickly. Further, faith and reverence are necessary. Believe with a simple heart all that I have told you and devote yourself to *sadhana* in exactly the same way, you will see that He will be graceful, and you will have great joy. The fact is that you will have to struggle. The Master used to say, 'If you only go on simply saying orally *siddhi, siddhi*, (hemp) it will never produce intoxication. You will have to procure *siddhi*, you must labour to make a paste of it, and eat it, then alone can you feel the effect.' In the same way call on God's name, meditate on Him, and pray to Him with sincerity, then alone you will find joy.

The devotee: I came with great hope that you will kindly initiate me. Please have mercy on me.



Mahapurushji : My child, I have already told you that I have not so far received any command from the Master in the matter of initiation. Do not worry about *diksha* (initiation). Go on calling on Him sincerely. He will listen to your prayers and fulfil your heart's desire. He will surely make all arrangements when the need for initiation will arise for you. I also pray sincerely that you may have fullest faith in the Lord and be completely resigned to His feet. May your heart be filled with love and purity and may the Lord daily increase your faith, love, and devotion. I pray in all earnestness.' As he was saying all these he shut his eyes, remaining so for a while. Afterwards placing his two hands on the head of the devotee he blessed him with his eyes closed. Overpowered by emotion, the devotee also began to shed tears. When he became a little quiet, Mahapurushji lovingly gave him the Master's *prasad* (the food that had been offered to Him) to eat. . . .

In that year the Holy Mother was staying in the house on Mukherji Lane (now Udbodhan Lane) in Baghbazar. Sarat Maharaj (Swami Saradananda) was also there. Maharaj (Swami Brahmananda) and Hari Maharaj (Swami Turiyananda) were at Balaram Babu's house.

After a few days' stay at the Math the said devotee expressed a desire to go to Calcutta in order to see the Holy Mother and the other companion disciples of the Master and sought Mahapurushji's permission for it. Mahapurushji said, 'Yes, you should go by all means. You have come so near and should you not see them? You are very fortunate that they are all now in Calcutta. This is a rare opportunity. First of all go to Baghbazar and see the Holy Mother. She is the Mother of us all. . . . She has come as an aid to the Master's mission. . . . None of us has suc-

ceeded in understanding her. She is so deep and her realizations remain so much without expression that none can understand her. She does not at all want to express herself. She conducts herself like the ordinary women of the household, doing all work and serving the devotees. Who will say that she is Divine? The Master one day told me, "The Mother who is in the Temple and the Mother in the *nahabat* (the small musical concert room in Dakshineswar where the Holy Mother used to live) are indetical." After saluting the mother pray to Her devotedly for love and faith. If she becomes pleased one can easily have everything—devotion and liberation. Sarat Maharaj is there also at the Udbodhan. He is a supremely heroic *sevak* (servant) of the mother. See him also. If you tell him, he will arrange for you to have the mother's *darshan*. After you have received mother's blessings go to Balaram Babu's house. Maharaj and Hari Maharaj are there. Tell them when you meet them that I have sent you for their *darshan*. They will bless you profusely. Maharaj is the spiritual son of the Master. If you receive his blessings, think that you have received the Master's blessings. The spiritual power of the Master is at present flowing into the world through him. Hari Maharaj is Shukadeva himself, he is Vedanta incarnate and has known Brahman. So long as they are in this gross corporeal form, men are fortunate to be blessed by having their *darshan*, holy company, and good wishes. After this they will be objects of meditation, and will only be seen with great difficulty by the power of meditation. This is a very auspicious time. Have their *darshan* with great reverence and faith. And when you go back home remember all these, namely, that you have stayed at the Math, the place of the Master on the Ganges, the holy company of so many sadhus etc. and meditate on them. This will cleanse your heart. You are very fortunate.'



## THE WESTERN QUESTION (II)

BY THE EDITOR

The conception of man and of human destiny outlined in our previous article gives us, it will be seen, a very definite criterion of progress, individual and social. It is a frame of reference that is wide and stable and capable of rating all the relative values of man. But this spiritual conception, because it refuses to recognize society as an end and to stabilize human development at the level it has reached in general, rouses the antagonism of the self-sufficient man. The self-sufficient man refuses to budge from his system of stereotyped and fixed responses. He can conceive of society as dynamic, but not so human nature. Or in so far as he is prepared to admit the possibility of moral mutation, he believes this can be done by frothing pious platitudes, by a simple exhortation to will without an ideal, or by a change of material environment. This last is the theory of 'ideological superstructure' of civilization, that is to say, the theory that our ideas and ideals are the products of material changes. Such a conception turns things upside down, freeing us from all moral obligation as we understand it. So argument is employed to proclaim the divine right of natural appetites.

It has for this reason been widely held in our day that trying to seek one's spiritual progress and liberation is antithetical to trying to do one's duty to one's neighbour and society. In fact one of the most widespread and persistent charges against religion, and against Indian spirituality in particular, has been that it is indifferent to human suffering and apathetic to social improvement. A long line of Christian writers of the West have also joined their voice in telling us and the world that Indian spirituality makes light of ethics or 'morality of action', since it denies evil to be an essential factor of reality and declares the man of Realization to be one who

can never be touched by bad actions. It is therefore argued that Indian religions have not understood pain as Christianity has done and, therefore, social amelioration or doing one's duty to one's neighbour forms no part of them.\* This will, of course, sound even to an Indian peasant as preposterous as saying that fire is cold. But not so to many of those Indians who have received all their education and ideas and measuring rods from the West. In this matter, as in others, these pundits, having swallowed Gibbon and Marx, Freud and Frazer, and knowing no better, have danced and continue to dance as the West has piped to them. The fact, however, is just the contrary.

We, of course, agree that this narrow interpretation has been forced upon religion by a section of its votaries, mostly elsewhere. This is particularly true of the history of orthodox and official Christianity in the West which drew a sharp line between an imperfect world under the sky and a perfect heaven somewhere above the clouds. The reason is that in spite of the practical value of its disciplines, it lacked a rational basis in sound metaphysic. It carried over into its system certain dogmatic beliefs from Judaism, and had, later on, under early Greek influence, a liberal infusion of Greek, particularly crude Aristotelian metaphysics, which determined its closed system of theology for over a millennium and a half. The influence of Aristotle has proved disastrous for both science and philosophy, and also for religion in the long run. For this reason all advance, whether in science, or philosophy, spirituality in the West, since the time of

\*This old and preposterous fancy, which one might have thought dead, reappears in the recent but misleading and fantastic book, *In the Path of Mahatma Gandhi*, by George Catlin.



Renaissance, has begun by a repudiation of the authority of the great Master. It is therefore not at all odd that the West violently reacts to the suggestion of authority of any kind. Unfortunately, however, instead of finding a rational and empirical basis of faith, the West continued to think of religion in Aristotelian terms and so imagined that religion stands opposed to science and social improvement.

But such an antithesis can nowhere be found in the vast body of our spiritual literature, and exists nowhere else except in the imagination of those who say so. There are aberrations of course, as there are aberrations in every field, but such aberrations have no justification in authoritative literature or practice. The Indian conception of life and *dharma* is integral and makes no distinction between things sacred and things secular in an absolute sense. What would be regarded elsewhere as a most profane and unspiritual act can be in Indian eyes spiritual and helpful under certain circumstances. And what is apparently the holiest of acts can be unspiritual, if it is not done with a right motive. Such fancied antithesis is due to lack of acquaintance with Indian ideas. A brief discussion will make clear the difference between the Indian conception of *dharma* and the Western idea of religion.

Indian civilization is indissolubly linked up with the conception of *atman* or man as a spirit. This has been pointed out before. But so much is involved in the idea that unless we draw out a little more fully some of its contents, it will remain vague and generally incomprehensible. The *atman* has, of course, been conceived in different ways for practical reasons. The *atman* is both the finite—infinite self of our actual empirical experience, which presents such contradictions as freedom and constraint, permanence and change, together, and the infinite, eternal, and free Self that is the result or fact of the highest experience. Spiritual progress means

just a movement from a present contradictory status of self to the Self that is free from all such determinations. But this liberation of consciousness from limitations cannot be achieved by a sudden jump; we move towards it in stages by grasping an idea that is higher and rejecting the one that is lower. We can get rid of a lower organization of sentiments only by cultivating higher ones, till at last we acquire enough strength to go beyond all such imaginations. This is the reason for viewing Self differently by the different schools. All of them, however, hold that all perfection and purity and power reside in the *atman*, which have become obscured by a veil of ignorance. Spiritual liberation consists in becoming aware of this fact, or in Self-knowledge. Freedom is not a passage into another world which lies somewhere at the periphery of the universe to enjoy a new life of eternity in time, but is the realization, here and now, of all things in the Self and the Self in all things. Indian civilization is characterized by this consistent intuition of unity of all life. Reality is a seamless whole of the highest experience, and this fundamental unity is broken up into a manifold by our animal senses. This is the highest knowledge and freedom, the highest bliss and fulfilment, the aim and purpose of all our endeavours. The intuition, of course, is not unknown to others. This is evident from the teachings of Jesus, or Lao Tze, or Rumi. But such instances are rare and have been misunderstood and frowned upon where they arose. It does not form part of the tradition of other civilizations. And nowhere else has this intuition been made the basis of social organization or of education.

The Religion of Eternity (*sanatana dharma*) does not stand on a level with the religions of salvation in heaven. You cannot force it into their framework. It is not a closed system that refuses to admit questions or fails to find answers to the new problems with which the developing experience of



humanity confronts it. It rests upon a metaphysic of truth which can never be exhaustively formulated in terms of intellectual conceptions, but can always be adapted to all concrete situations.

The Eternal Gospel has been laid down by the vedic *rishis* mentioned in the *mantra*, *namaste rishibhyah purvebhyah purvajebhyah pathikritebhyah*. They are the *pathikrits*, the path-makers, of Religion. They preached originally two broad ways of this Religion as the foundation and aim of a civilized community, namely, the *pravrittidharma* and the *nivrittidharma*. *Dvividho hi vedoktoddharmah pravrittikalakshano nivrittikalakshanashcha*. *Pravrittidharma* is ritualistic religion, while *nivrittidharma* is the way of renunciation. They form the two wings of a complete *dharma*. *Pravrittidharma*, or religion as it is commonly understood, lays down means for the attainment of happiness and enjoyment (*abhyudaya*) in this world or in a heaven. It is the direct (*sakshat*) cause of such advancement here and hereafter. It is a religion based on the conception of a determinate personality and it aims at an extension of this life of the world with increased power and pleasure minus its sorrows and frustrations.

Religions as practised all over the world are mainly variations of this *pravrittidharma*. They have certain common methods for the attainment of their goals. First, there is the worship of a Personal God or gods, or a Saviour; secondly, all enjoin practice of charity, doing good to one's neighbour, cultivation of moral virtues like love and friendship for all. The worship takes the form of offering flowers, incense, light, and food etc. Certain rituals, more or less of a common kind, are followed. In the vedic time the followers of the *pravrittidharma* offered animal sacrifices to gods. The Jews offered burnt animal sacrifice to Jehovah. The Christians have their sacraments and say grace over their food. The Mahomedans have their

*Korbani* and *neyaj*. All aim at heaven. These are the common and essential features. There are differences, but they are not fundamental.

The *nivrittidharma*, on the other hand, is peculiar to India alone. It is the path of renunciation, its direct goal being *nishshreyasa* or *shreyas*, which means spiritual liberation or freedom of Self from the bondage of the illusory and limited ego, the liberation of consciousness from the stream of matter (body and mind) to which it seems hooked so unaccountably. Freedom is knowledge to be gained by means of *abhyasa* (repeated and constant practice of remembrance or Self-awareness through meditation etc.) and *vairagya* (non-attachment or renunciation). This *nivrittidharma* is followed by the different schools of Vedanta, the Buddhists, the Jains, the Pashupatas, the Vaishnavas, and numerous other sects belonging to other schools of the *agamas*. The differences among the schools rest mainly upon the way they conceive of *atman* or perfection and certain external observances, *abhyasa* and *vairagya* and practice of a number of ethical virtues being common to all. These divergences are, however, the different outward forms of a basic and real unity of aim.

*Pravrittidharma* in its different varieties, each with a particular scripture and a saviour of its own and with its determinate conception of the Deity and of the human personality, is to be found outside India. Yet, though India has varieties of *pravrittidharma*, they do not have the above characteristics which mark the faiths that arose outside India. For one thing, all the sects here revere certain scriptures and certain teachers and sages in common. They do not base their faiths on a single person or one scripture, but on a tradition that is superpersonal and is claimed by all. Even the Buddhists and the Jains refer to a line of teachers teaching an eternal doctrine in the world in the different epochs of its history. In fact in India a man of religion, whatever be his personal spiritual



ideal (*ishtadevata*) or way of *sadhana*, venerates all faiths and all spiritual men. The *tantras* say that a quarrelsome attitude towards faiths other than one's own is the mark of a *pashu* (literally beast) or a 'natural' man. Apart from this, there does not exist a real cleavage between the *pravrittidharma* and the *nivrittidharma*. Though *pravrittikarma* has been defined by Manu as ritualistic worship performed with a desire for ends here and hereafter, and as leading to happiness and heaven, yet he goes on to say that the same actions performed with spiritual knowledge and without desire (for personal ends) become *nivrittikarma* and lead to *nirvana* or freedom :

*Sukhabhyudayikamchaiva nihshreyasika-*  
*meva cha*  
*Pravrittamcha nivrittamcha dvividho*  
*karma vaidikam*  
*Iha chamutra va kamat pravrittam karma*  
*kirityate*  
*Nishkamam jnana purvantu nivritta-*  
*mupadishyate*

If we devote even a little thought to the concept of *nishkama karma*, which is so familiar to Indians but unfamiliar elsewhere, and which is found not only in the *Gita* but in the entire field of our religious and philosophical literature, we shall discover it is one of the few most momentous and constructive ideas in the history of civilization. The matter opens up entirely new vistas of thought and enquiry, which, however, cannot be pursued here.

There is reason to believe that early in vedic times and also subsequently to a lesser extent an attempt was made by ritualists to develop what may be called a 'totalitarian' creed of vedic ritualism. This tendency sought to represent *pravrittidharma* in a narrow sense, that is, in the sense of the *dharma* of vedic sacrifices and of heaven. It was, they said, the only authentic path laid by Tradition and was binding upon all the members of the Aryan community. But the

pure spiritual religion which was coeval with this ritualistic creed, as tradition suggests and the *samhitas* and the *upanishads* prove beyond all doubt, could not be pushed out of the field by this narrow interpretation. In fact it is this totalitarian doctrine itself resting on a partial truth that came to be thrown out. The *Upanishads* at many places ridicule and condemn ritualism divorced from knowledge. The *Gita* also berates the *tryayi dharma anuprapanna*, the upholders of a totalitarian creed of ritualism, in the following way : *vedavada ratah partha nanyat astiiti vadinah* etc.

This distinction between *pravrittidharma* and *nivrittidharma* was not regarded as absolute, whether in vedic or in later times. The distinction rested upon the facts of life as they exist—on temperaments, abilities, and practical circumstances. The apparent antithesis was transcended by a superior conception, as will have been seen in Manu's comprehensive definition given above, the conception, namely, of the *mokshadharmam*. This idea has been very clearly stated and elaborated in what may be called the epic period, the period when the *Ramayana* and the *Mahabharata* came to be composed. The epics, of course, refer to a period coeval with later vedic times, though they come to be cast in their present form much later. The epics, particularly the *Mahabharata*, are the earliest encyclopaedias in history. They were compiled to preserve in a suitable literary form for the community all the main branches of knowledge, historical, social, political, and religious, of the period of civilization anterior to their composition. They were a sort of a record of India's heritage of the time. There we find *pravrittidharma* included under *mokshadharmam*, or the Religion of Liberation, as one of its wings. The idea of *yajna* has been elaborated and broadened to cover all the activities of man in society. The emphasis is entirely on service to fellow members as



well as to all creation (cf. for example the five *yajnas* enjoined in the *Brahmanas* and *Dharmashastras* on all householders). *Pravrittidharma* performed in a spirit of worship and combined with a knowledge of the spiritual aim leads to *moksha* in the same way as *nivrittidharma*. The two wings are also related as steps of the same ladder in the ideal of *ashramadharmas*. *Moksha* becomes a universal ideal. All may not reach it in the same way or at the same time, but none need despair, for by mastering the technique of action (*yogah karmasu kaushalam*) one can, while performing whatever function one's innate abilities (*svabhava*) qualify one for, can steadily advance towards the Supreme Goal. So whatever cleavage might have been imagined or preached earlier came to be finally and clearly closed up. The *Gita* asserts emphatically that only foolish minds draw a distinction between *samkhya* (way of knowledge) and *yoga* (way of action), for both are one and lead to the same Goal. But *karma yoga*, it must be remembered, is no thoughtless or mechanical performance of duty, or a mere social gospel; it is also *buddhiyoga*, that is to say, action combined with spiritual knowledge and the pursuit of a steady aim (*vyavasayatmika buddhir ekeha . . .*).

Thus all the diverse faiths and practices which are conveniently and popularly known as Hinduism (the common name is significant as pointing to elements which make it possible for us to speak of a fundamental unity), including Buddhism and Jainism, came to find their place within the framework of an universal spiritual tradition. All the different faiths taken separately are leaves torn from the book of *arsha* or *sanatana dharma* or *Vedanta*. Whenever sectarians have made an attempt to cut adrift their particular denominations from this common and broad spiritual soil, they succeeded in achieving results contrary to what they aimed at. They gradually faded

out of the total picture. But the tradition is broad enough to welcome all who do not take up a quarrelsome attitude to other ways of approach to the common goal.

The above only states what is widely recognized by all acquainted with the spirit of Indian culture. But it is well to remind ourselves of this and to make clear to others who may not know the distinction between the Western idea of religion and the Indian conception of *dharma*. In that case we may not try to force Indian ideas into the framework of Western theories, which is a common mistake; for that will be like trying to interpret adult experience in terms of a child's fancies. Indian researches in the realm of spirit are unique, and Indian concepts will certainly go to make thought deeper, broader, and more humane, elsewhere. Because of lack of such knowledge a vast amount of discussion about religion in India has proceeded in utter oblivion of a whole dimension of truth.

It will also have been seen from above that the antithesis between religion and service, between spirituality and action of morality, is imaginary. Indian tradition is optimistic and assures man of absolute conquest over evil and suffering. The goal is knowledge which is also virtue (cf. *Gita*, chap. 13, where knowledge is equated with virtue, which means that the highest knowledge is expressed in terms of the highest virtue. This reminds one of Socrates) and happiness (*sukham atyantikam*). Chapter sixteen of the *Gita* enumerates a list of virtues which contain all the morality of the world and which are a means to Liberation (*daivi sampad vimokshaya*).

*Moksha* and renunciation are related to service, *yajna*. The *Vedas* conceive of the entire cosmic process in terms of sacrifice. *Yajna* in later times came to be the key conception round which individual and collective life were organized. The *Gita* lays down that all actions are to be performed in



a spirit of sacrifice (*yajnartham karma*), putting into the *mimamsaka* conception a new content. Even a person of the highest knowledge, who is beyond all discipline and has nothing more to achieve, is required to act for the good of the world (*lokasamgraha*). There is a divine aim to be achieved in creation also. A long line of teachers have seen creation moving towards the divine event of a perfected humanity. The *Yogi* is therefore, described as being engaged in doing good to all beings (*sarvabhuta hite ratah*). Buddha preached the same gospel of spiritual liberation and service, irrespective of caste and creed. Various *agamas* have, before and after him, preached the same thing. The same idea recurs again and again throughout our history. Shankara describes the man of Realization as moving about and doing good to humanity like the springtide (*vasantavallokahitam charantah*). The Bhagavata religion, which arose in India before Buddha's time, represents the feelings of a jnani who has reached heights of spiritual perfection in the following words :

*Natvham kamaye rajyam na svargam  
napunarbhavam*

*Kamaye dukkhataptanam praninam  
artinashanam*

'I do not desire kingdom, nor heaven, nor freedom from rebirth, but I desire the removal of the misery of all living beings inflicted with suffering.' Similar quotations can be multiplied in almost any number. All the medieval saints and preachers emphasized this idea in one voice. Philosophy in India has always been a way of life. It is no mere child of wonder or the product of an idle speculative itch searching into the beginning and end of things. Philosophic query has proceeded from the fact of suffering (*dukkhatrayabhighatat jijnasa*) as well as from the quest for an universal explanation of things (*kasmin nu vijnate* etc.). All social movements in India worthy of mention have sprung from religion. And in recent years

Swami Vivekananda gave expression to the traditional idea when he proclaimed that the national ideals of India are renunciation and service. He founded his mission on the motto *atmanoh mokshartham jagaddhitaya cha* (for one's own Liberation as well as for the good of the world). This was deliberately put into him by his own Master whose life developed and reached perfection in splendid isolation of Western ideas. The idea of a mission is inherent in Indian spirituality. Sri Krishna in the *Gita* has given a classic expression to it. Arjuna was concerned with *moksha* as a personal aim. The Lord set him right. So also Vivekananda was absorbed by the thought of *samadhi*. But Sri Ramakrishna put the idea of a mission into him. In fact nowhere else has such a determined attempt been made to arrive at a final and practical solution of human suffering irrespective of race and creed. It is not right to judge a culture of more than five thousand years by what happened in a few centuries of decadence brought about, among other things, by factors which would have put out the light of civilization altogether in other lands.

It is this spiritual conception of man and progress, the constant intuition of unity of all life, and the idea of service to God the poor, God the miserable, which have kept up the historic continuity of our culture. This tradition has had misfortunes in its long career, but was never completely lost. It has brought and held numerous peoples of the sub-continent together within the common invisible framework of an Idea. In externals, in blood and skin, in food and dress, in language and script, in art and architecture, and in numerous other ways, we are not what the vedic Indians were. Yet we believe and feel, rightly enough, that we are heirs of their culture. In spite of all these outward and inevitable differences we do think and feel and value in some common way regarding the root problems of life. In contrast, the pre-



sent inhabitants of Greece and Rome may claim in their veins a comparatively great portion of the blood of the ancient Greeks and Romans. But they do not claim, in the same way as we do, a continuity of tradition from those ancient days. Something has come between them and their forbears. What is it? Clearly enough certain basic ideals and values.

Our consciousness of a common civilization or a nation rests ultimately on this tradition.

Indian history is at bottom an adventure of this idea. It has not only saved us or built us up together as a people, but has also been responsible, when it became really dynamic on a wide scale, for the greatest amount of social, material, and political progress that India has ever had in her life. This we propose to indicate in a brief way by taking Indian history in a wide sweep.

(To be continued)

## THREE KEY ANSWERS TO THREE KEY QUESTIONS

BY GERALD HEARD

There is no more striking way in which the teaching of the saints reaches our hearts than in their sudden answers to really searching questions. Three of such answers are given in the following lines. It should be possible to make a collection of such pointers as might be of great value to souls who happen to have reached some turning point in their lives. The three authorities here quoted are very different, yet their replies all give the sense of authenticity and applicability—they are wide and at the same time instant. The first to be quoted is Thomas Aquinas. He is thought of as the supreme schoolman—the strange medieval brain that could best play that odd form of verbal chess whereby you mated each other with syllogisms and gave much display of allowing your opponent to be answered but in matter of fact never yielded him the slightest concession on any of the issues debated. The whole thing was a foregone conclusion. But Thomas was, in spite of his occupation—which included that of a diplomat—a saint—one who was always breathless spiritually because he never could breathe in deeply enough of that Atmosphere of the Soul for lack of which we are always

suffocating and most of us in coma. Thomas at the end of the mass in St Nicholas Church in Naples on St Nicholas day, as he celebrated, saw; and after a silence of days was at last willing to say why he had ceased to write—his *Summa*—‘because what I have seen makes all that I have written mere chaff.’ And when he had said that he was silent again, and after a few weeks he was released. The veil, the membrane of the mind-body through which the soul can at best but breathe pain, was at last removed.

We are told that once he was asked, ‘How can I love God?’ He replied, ‘Will to love Him.’ The answer is as searching as it is simple. The problem of loving God is very real. The soul knows that it must do so, if ever it is to escape its deadly captivity to the self. But the love of God is different from any other love. The two loves we know are of persons and things. Things we love by interest—which means by so penetrating their nature that we understand them. We cannot take that kind of interest in God for we can never hope to understand Him. There is the intellectual love of God but that has nothing to do with the analytic method



that has yielded such remarkable results in our handling of inanimate nature and such ludicrous result in theology—the sad pretence at a science, which produces only greater confusion of the mind and enmity in the heart. We cannot then love God as we love things.

Our only other method of human love is our love for persons. Again we love very largely because we think we understand our friend. Most affection is little lasting because we find that our knowledge was inaccurate. But we have, if we are patient and have a real need for affection—and not merely wish to have someone to listen to us—quite extensive opportunities of understanding one another. We are very much the same—much more than our egotism lets us allow. And being gregarious creatures we have to depend largely on each other. Though then affection is always snapping, it is always being spun again—we are like spiders in that respect. And of course in all human affection there is some wish for return. Mother-love which used to be thought so selfless has now won and worn for some time the explanatory of working title—Smother love. Of course, because the above are our only two ways of human loving we cannot begin by loving God except from motives in which these two urges are paramount—we hope to gain a return, we hope to understand. Yet everyone realizes the hard truth in Spinoza's famous saying—'He who would love God must not expect God to love him.' There is, however, a third faculty in man besides the two others of interest and affection—there is the will. True, you cannot ever wholly separate the three basic faculties. But it is possible to recognize that one or the other does take the lead in any enterprise of behaviour. As we may be first touched by a person and then become interested in him and contrariwise we may be interested in a thing—an art or science and then become devoted to it—so the will may be the starter. True, the will very seldom is the initiator in anything that has to do with

our life in this world, it comes in afterwards to give us persistence. We start because as we say our interest was caught or we were touched—in fact we were passive at the beginning—only after, and to keep us going—did the will take over. But as God is not to be understood—as our minds can understand—or to be loved in the possessive way that our hearts naturally like to love, there is then only one way to love Him truly and that is as Thomas says, through the will, by willing it. That is of course not an irrational act. As the Christian Church has held, the existence of God can be deduced. By the balance of probabilities—which is the basis of all our rational acts—it is more likely than not that the Supreme Being does exist. But it is to love a deduction or indeed to have any devotion toward a plus balance of probability. But that again does not mean that one ought not. One may feel rightly some guilt because of one's inability to feel either affection or vivid interest in the Being Who though He be incomprehensible and is not for our convenience can nevertheless be argued to be worthy of adoration. We may know we ought to love Bach's B minor Mass, but because our musical taste is very poor we may only feel boredom, yet not ashamedly. Therefore after we have discovered first about God that His existence can be deduced and next about ourselves that we cannot love in any human way a deduction, we find out thirdly, that we have a faculty that just fits our very awkward need—we have the will. We don't like using the will for two reasons—in the first place it is tiring and in the second when we use it we don't seem—at least for a long while—to get any results—either outward or inward. The will is, always, for us (not for God and that is another grave difference between us) in the future tense. While inwardly when we use the will we don't get that warm sensation (which actually can make failure melodramatic) that rises from the movement of the feelings. We have little



or no sensation when the will works and often when we do have a sensation it is far from pleasant—we feel we are committed, that we have foolishly trapped ourselves. Nevertheless we know that acts of the will are our supreme human endowment—the one way we ever get control over ourselves or our environment. In a piece of doggerel which shows better than worthy verse a great Victorian poet's real conviction and probably acute regret Tennyson wrote :

'O well for him whose will is strong  
He will not have to suffer long.'

The way to enlightenment and liberation is through acts of the will—there is no other. We find ourselves a mass of fantasy and wishful thinking—and so we shall end in the anecdotage of senescence unless we have painfully compacted that mush, by acts of will, into a firm one-pointed consciousness by the time we are old. For whether there is a God or not, or whether we can love Him or not, there is no escaping the fact that this world is so made that we can will and out of our will a consistent consciousness can be made, but if we try to get our wish we shall end at best disillusioned—at worst in incomplete fantasy. The *Bardo* of the *Mahayana* seems a terribly convincing attempt to show people into what headlong delirium the soul must be plunged which leaves the anchorage of the body before it has transmuted all the pandemonic force of fantasy which should by acts of the will have been shaped into the one-pointed devotion to the Supreme Will. The human will is then the specific faculty whereby man gets into touch with the Supreme Being. 'Thy will be done', as Eckhart says, is the one complete and all powerful prayer. 'But I can't go on saying that'—is the usual answer and a fair one. If we think that we are simply saying encore to the Infinite our part becomes a little otiose. He does not need our aid, still less our applause to encourage Him to do what He is always intending and can never be turned from. It is here that faith comes in

—the naked faith of which the masters of prayer so often speak. We make an act of faith that when we exercise our will and intend that we shall will only what God wills, something actually does happen. We will, and thereafter don't feel or speak or behave a whit the better. 'Nothing has happened,' says the ordinary consciousness, 'had anything taken place I should have felt the effect.' Yet we know that when the high non-sensuous consciousness works, our everyday consciousness is utterly unaware of it. That has been proved in all work on Extra-Sensory Perception. The cards used for the scoring will show after, that you have been exercising this power. But while you are actually doing it you will have no feeling of any sort to guide you when you have 'hit' right and when you have missed. We know then that God is regarding us and that we can regard Him. When then we bring ourselves into an act of relationship with Him by willing that His Will be ours we are like a patient who puts himself into the focus of an X-ray. He will feel nothing or see nothing while the operation is on. And not for some days, perhaps for many, will he experience any improvement. He might say, even when the improvement comes, 'As I saw nothing to account for it when being given the so-called treatment, what beneficial effect I now experience may just as likely be due to some natural improvement and have nothing to do with this theory of invisible radiation.' But this illustration makes the relationship easier than it actually is. We know that God is confronting us, we know by deduction that as He exists we do come into relationship with Him whenever we make an act of the will to do so. But that is all. As to how He will act when and where, we are of course always in the dark—the dark of blind faith. T.H. Huxley used to speak of life being played by each of us being confronted by a 'veiled antagonist' the other side of the board. The simile is a telling one—one that none with



even the slightest experience of prayer but knows to be descriptive of much of the time spent in prayer. In chess the greater the master with which one is confronted the more certain one may be that his moves will leave one in the dark. One may be sure only of two things—that every time I move, without exception a move of reply will be made and secondly, every one of those moves is directed to take away all my freedom to move. Yet even here the analogy is far too feeble. For the best chess master has a finite mind and must play a game confined within the simple rules of the game, a game which is to end with one of the antagonists unable to move. The game the soul plays with its Maker is not only played with an infinite opponent, whose resources are inexhaustible but also the aim of His 'play' is not to take away the soul's freedom but to restore that freedom to it and to keep on so doing until at length the soul has won the power to retain it. Even if we were allowed to view the 'board' entire—instead of through the slit aperture of what we call the present moment—how could we hope to understand at each move, or a whole life-time of moves, the strategy of the Master?

We are, therefore, confined to the one exercise which is germane to our attempt—our intention to love God if we only knew how. We can and must keep on making these 'blind acts of the will' knowing that to each of these 'openings of the soul by the soul' God responds by a reply of infinite inscrutable aptitude. Of course it is not easy—perhaps it is the hardest thing in the whole of our lives. For it means that we must never complain—which is with us even a stronger passion than our appetite to enjoy. It means in the end we

shall know that there is no chance or accident because we can now practise the constant Presence of God. And that end is far off not because it is not rationally obvious but because the newer we get to really willing to do God's will, the purer the opportunities He can and will give us of so doing. At the beginning He mixes the satisfaction of our desires with the performance of His intention. So people feel we are something of a success—of course a very nice one, but we *are* lucky and religion is something that the ordinary man might well invest in—it pays. Then that goes and we fall back on a less obvious aim—we have to comfort ourselves that at least we are resigned and are growing in virtue through the way we accept our failure. And then that goes, too. Like Job, the soul has to yield its last desperate cry, 'I will not let mine integrity go from me' and can only mutter 'Yea, though He slay me, yet will I trust in Him.' For at the worst in the deepest darkness the polar facts remain. God is and nothing that can happen to my fortunes alters the facts which show deductively that the Supreme Being exists. And the other fact is that I have a will. Though that will may produce no results, I can keep on making acts with it. My holding on to my intention or my surrender of my intention, those two facts have really no more to do with whether I succeed in carrying out my will than has the existence of God to do with whether He comes to my aid at the time and in the way that would soothe my feelings. It seems clear, then, that Thomas Aquinas' saying is true and apt. It is hard, but it is the precise answer to the pressing question, the most pressing question in the whole of life, 'How shall I love God?'

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“Prema, the love of God, is very difficult of attainment. Sri Chaitanya had it. In the love of God, one forgets all outward objects, the universe, even one's own body, usually so dear to one . . .”

—SRI RAMAKRISHNA



# INDIA AND FRANCE

BY LOUIS RENOUE

(Continued from the February issue)

## II

We must go back for a summary survey of the progress of French learning after the death of Burnouf. For about twenty years scholarship marked time, in spite of two or three productions of great merit. In Germany this period between 1850 and 1870 was decisive, tremendous progress being made in most branches of Indian studies.

It is only in the years immediately following the war of 1870, with the desire for regeneration called forth by defeat, that we see a brilliant resumption of study in our country. The establishment of the *Ecole des Hautes Etudes* at the Sorbonne was intended to give France a research institution comparable with the seminars which had been the strength of the German universities. Valuable philological work, Kaccayana's Pali grammar translated by Senart and the *Bhaminivilasa* translated by Bergaigne, date from that time. Barth's description of the *Religions de L'Inde*—merely an item for a dictionary—is an attempt, which has not yet been improved upon, to summarize the whole religious development of the country, omitting no factual detail and yet, with all that detail, preserving the synthetic character of the work. Even today, seventy years later, this handbook can still be usefully consulted. Barth, who wrote no other book or lengthy article, had an unusual and, one might also say, paradoxical career; by nothing more than summarizing and carrying on an active correspondence from continent to continent, he was able for forty years to exercise a sort of supervisory direction over our studies. All writers were concerned and anxious to submit the results of their work to him.

Bergaigne's magnum opus, *La Religion vedique d'après les hymnes du Rgveda*, also dates from the eighties. It may be considered today that there is an arbitrary element in that work and that it is based on philological material to some extent outdated. Nevertheless, it remains the only comprehensive and systematic attempt up to our time, to grasp the very foundations of the speculative philosophy of the *Veda*, the essence of the thought of the old *rishis*. The romantic ideal of the primitive *Veda*, a sort of spontaneous adoration of natural phenomena, gives place to a learned religion, in which the mythical element is explained through ritual. The study of the heroic epochs of India thus loses its chief stronghold, but it must be allowed that the new interpretation appeals less to the imagination than the old. Since the time of Bergaigne, no other writer had had the courage to admit the undoubted beauties in the *Veda*.

On the other side of vedic literature, Paul Regnaud, who also did good work in the field of poetics, explained how the *Upanishads* were the preparation for the systematic philosophy of the *Darshanas*. Bergaigne's disciple, Victor Henry, continued the learned tradition of vedic studies.

On the other hand, Senart carried on the tradition of Burnouf. In his book on Buddha he endeavoured to show how much of the legend had become attached to the biography of the founder. He demonstrated that those legends were partly of vedic origin and partly common to Hinduism. The same scholar was also responsible for a great edition of the *Mahavastu*, which is still unsurpassed. Al-



though he possibly gives too large a place to personal conjecture, Senart provides an example of the way in which the critical restoration of a text transmitted in imperfect form may be undertaken, in that particularly ill-defined linguistic region represented by 'Mixed Sanskrit' or 'Hybrid Sanskrit'. Lastly, a further and most important contribution made by this scholar is the first great interpretation of the body of Asoka's inscription, following the work of the first decipherers. All the considerable work which has been done in this field has consisted mainly of improving Senart's recensions and interpretations.

Lastly, a few years before his death in an accident, Bergaigne had had time to mark out a course which was to have pregnant consequences. French penetration into Indo-China had made possible the discovery of a vast quantity of epigraphic literature in Sanskrit in that country. Bergaigne began to classify it with a view to publication and, after his death, his work was completed by Barth and Senart. These old writings are evidence that Indo-Chinese civilization was derived from India and that Brahminic culture flourished in Indo-China in the first centuries of our era. This fact, important in itself, fell within the framework of still wider research, largely the work of French savants. Sinological research had taken a completely new lease of life at the end of the century with Chavannes, who was to be followed by Pelliot. Fifty years earlier, French scholars had been responsible for the discovery of the accounts of the Chinese pilgrims, Fa-hien and Hiwen-Tsang, of inestimable value for the study of Indian history. The sinologists' work on Buddhism in the Far East, and the expeditions to Central Asia (the most famous was that which went to Tuen-Hwang in 1908, its full harvest has by no means yet been garnered)—the ultimate object of all that activity, whether conscious or not, was to restore India to the central place in Asiatic

history, as the link between the great civilizations, and the leaven of culture. The basis for the idea of Greater India, on which emphasis is so rightly laid by U. N. Ghoshal and other Indian Scientists, was to a large extent laid by these exploring scholars, ceaselessly devoted to the task of discovering the ancient history of India, from the starting point of China, Tibet, or South-East Asia. The attraction of the North West Frontier regions, through which all the invading hordes had passed, can be similarly explained. Foucher's research on *L'art greco-bouddhique du Gandhara* introduced a new chapter in the history of art, to be supplemented later by his study of Buddhist iconography. The third generation of French students of India is represented by Foucher, Finot, and Sylvain Levi. Foucher, the only surviving member of the group, is not only noted for his archaeological work and for his historical research concerning North-West India in Indo-Greek and Indo-Scythian times; he is also a philologist familiar with the methods of the *shastra*, and with a thorough knowledge of the *nyaya* and *kavya*. Thanks to his elegant style, he is a master of popular exposition. Finot, who died in 1935, made his reputation by the careful editing of texts and learned studies of Sanskrit epigraphy in Cambodia. He was a conscientious scholar, careful not to deal in hypotheses or make statements unsupported by textual evidence.

Sylvain Levi, who also died in 1935, and who will probably be remembered by many of you (his last journey to India was as recent as 1928) was the most famous of our research workers since Burnouf. His written works are as spacious as they are varied, and yet by no means give a complete picture of him as man or scholar, nor of the charm and critical alertness of his mind, his linguistic gifts and his qualities of heart. Only the dullest could be unresponsive to his glowing personality and inspiring ideas. How can I



sum up in a few words his contribution to our knowledge? His early career seemed to foreshadow that of a classical student of Indian civilization, with the *Theatre Indien*, the first attempt to give a complete description of Sanskrit drama from the point of view of dramatic theory, dramatic practice, and literary history. Secondly, there was the small book on the *Brahmanas*, the legacy of Bergaigne's ideas; in that book, Sylvain Levi showed that the only true divinity in those texts was sacrifice and that a sort of 'totalitarian' doctrine (as we should call it today) had been built up around and for sacrifice. Sylvain Levi's expedition to India in 1897 overshadowed the famous expeditions of Buhler, Peterson, and Kielhorn, in the importance of manuscripts discovered, as the German, Leumann, himself admits. Thus, by force of circumstances as well as by vocation, Levi became the historian and philologist of Buddhism. The importance attributed to Buddhism is a characteristic of French scholarship as a whole. It may be considered exaggerated; Indian humanism is in no way connected with Buddhism, and Indian spiritual philosophy has few links with it. So far as antiquity is concerned, however, it is only through an interest in Buddhism that the history of India can be profitably approached and that India can be drawn out of her 'splendid isolation'; this was Sylvain Levi's primary concern. Thus he was led to begin the study of Buddhism in the North on a comparative basis, i.e. by dealing concurrently with Sanskrit, Tibetan, and Chinese. This method bore fruit in India itself in the work of P.L. Bagchi, who was Sylvain Levi's favourite Indian pupil, and in that of many others. In France the work was continued, in particular, by Przyluski, who died prematurely a few years ago. He had endeavoured to trace the *Legend of the Emperor Asoka* from Indian and Chinese sources, and also to define the development of the Buddhist sects in his book on the *Council*

of *Rajagriha*.

Other aspects of Indian studies were not neglected, however. Masson-Oursel summarized the *Histoire de la Philosophie Indienne* and laid the foundation for a comparative study of philosophy in which, for the first time, oriental thought took its rightful place. Lacote studied with exemplary care the Nepali and Kashmiri versions of the *Brihatkatha*, in an attempt to fix the shifting image of Gunadhya and the original *Brihatkatha*. In linguistics, at the instigation of Breal in the first place and later, and principally, of Meillet, French learning bore comparatively rich fruit. The application of the method of comparative study to Indian languages has proved fruitful since Jules Bloch first described the structure of a modern language in his book *La formation de la langue marathe*, or, at a later date, traced the whole development of the languages derived from Sanskrit in his general treatise, *L'indo-aryen du Veda aux temps modernes*.

I do not wish to deal in detail with the work done. Elsewhere I have given a summary of the most recent work, that of the last ten years. Probably these works are not comparable, either in number or in the wide scope of many of them, with those produced by German scholars. Indian studies in Germany, however, inspired from the earliest days by the fever of Romanticism, were always effectively supported by the Government. Up to the war, Sanskrit was taught in all German universities. In our country, efforts have been made in vain to secure for oriental studies an adequate number of Chairs, made ever more necessary by the growth of research. During the last century an attempt was made by Victor Duruy, a Minister of Education, to introduce the rudiments of Indian history into the syllabus of secondary schools. He failed. Almost all work is still concentrated in Paris. At the Sorbonne, there is a Chair of Indian Literature. At the *College de France*, there is the Chair



of Sanskrit which was held by Burnouf, Bergaigne, and Sylvain Levi. Lastly, at the *Ecole des Hautes Etudes*, several posts known as *directions d'etudes* are connected with the study either of Indian philology or the history of religions. Outside Paris there is only one Chair of Sanskrit and Comparative Grammar (to use the now very much out-dated title), at Lycns. Very recently, almost one might say surreptitiously, a Chair of Oriental Philosophy has been established at Lille. The *Institut de Civilisation Indienne*, founded at the Sorbonne in 1928 under the honorary presidency of Emile Senart, is not an independent teaching establishment. It is a working centre for those interested in India, preferably in the 'classical' aspects of Indian civilization. It is the scene of many of the lectures and courses provided by the University or the *Ecole des Hautes Etudes*. In it we have a valuable library consisting mainly of gifts or purchases from the private libraries of Senart, Finot, Sylvain Levi, and Krishnavarma. The Gaekwar of Baroda's donation enables us to maintain our collections, or at least to supply the most immediate needs. For a long time we have been organizing weekly lectures, in which we deal with problems of Indian study likely to attract the interest of a wider public than the private courses.

What can we do for young people in our country who wish to devote themselves to such study? The French Far Eastern College has its own needs and its own difficulties. It is often but a *pis aller* for the young student of Indian civilization. Today, when the scholars of Germany are—regrettably—reduced to silence, and Great Britain is only just beginning to reconstitute its staff of scientific workers, France might be in a favourable position, if the State understood how valuable may be the study of the fundamental culture of a people representing one-sixth of the population of the world. Cultural centres should be established in Calcutta and Madras

for example. Students from France would then be initiated in the work in India itself, and scholars from our country would cooperate with yours; in return, French teachers would deal with Western civilization. Why should not France create in India, as she has done at such expense in Rome, Athens, and Cairo, research institutes which would yield results at least equal to those of such renowned institutions?

We talk of closer links between India and France; speeches are made on the subject, yet nothing ever results. At the time of the *Mahabharata*, when the heroes had made eloquent speeches, they went on to action. The germ of closer relations is nevertheless present in the growing number of personal contacts. Let Indian assistants be attached to our universities and French assistants to yours. Let us exchange intellectual workers and we shall no longer need to talk about the value of closer links between the peoples.

However, we are no longer in the Romantic days and we shall not return to them. I have referred to the sort of cleavage there is between science and culture. Even a highly cultivated man can no longer be asked to follow the advances of modern chemistry. And the same is true in its own proportion as regards Indian studies. In France, however, the effect of the cleavage, if it exists, is reduced because in our country—more, I believe than elsewhere—the scholar has been careful to adapt the products of his knowledge to the requirements of a fairly large public. Popular textbooks and more or less useful treatises on the history of India, civilizations, and religions, abound. France is, however, the country of harmonious syntheses (at least it has been said so often that I am beginning to believe it); without too great a sacrifice of accuracy, our scholars find a means of interesting more than the small public of specialists. The works of Weber, Pischel, and Otto Franke, admirable as they are, are scarcely readable. All Burnouf's and



Senart's work, and much of Sylvain Levi's can be read by a person of culture. The *Histoire du Nepal* holds the attention like a good novel, and its author, who wrote *L'Inde et le monde*, that truly romantic book, with a sort of lyrical frenzy, dreamed of ending his career with a collection of Indian fairy tales for French children. Bergaigne was tempted to prepare a poetical version of *Shakuntala*. Senart described *Les castes de l'Inde* with elegance for the readers of the *Revue des Deux Mondes*. In this way, some degree of contact has been preserved with that anonymous mass of readers in which a vocation may one day come to light.

Such contact should not, however, be sought at the expense of truth. It is always, to some extent, an abuse of power to give a decision on doubtful questions to the uninitiated public, particularly in a subject such as Indian studies, where so many problems await solution. It is all a question of proportion, however. What is frankly dishonest is to use India and Indian spiritual philosophy for the construction of idle and extravagant theories for Western illuminati. It must be admitted that in the abundance of its philosophical systems and the strangeness of certain concepts, Indian thought offered some temptation in this respect. The Neo-Buddhist sects and theosophical movements, which have multiplied so rapidly in the West, originated from Indian images and ideas in a more or less distorted form. The success of the lucubrations of such men as Rene Guenon,—those self-styled revelations of the Tradition which he believed is confided to him—are a sufficient indication of the danger. Such people claim to draw a distinction between the official or university study of Indian civilization, concerned, we are told, with grammar, and a type of Indian study which alone can penetrate the essence of things. Actually, it is a type of Indian study followed by superficial travellers or journalists, when it is not simply the work of exploiters of the public's

credulity, who imagine that they are teaching an ignorant audience about *Vedanta*, *Yoga*, or *Tantrism*.

All that is of little importance. Ultimately only honest and conscientious work survives. A useful, and possibly the most useful, part of such work is the translation of Indian writings. In the last century and a half many Sanskrit works have been translated into French. But there are few which do not require retranslation, either because the versions are inaccurate or because, being too accurate or not sufficiently skilful, they have failed to popularize the original and have thus not achieved their purpose. I shall not dwell on such inadequacies and gaps. I have dealt with them elsewhere. I shall simply mention here that *Shakuntala* and the *Mrichchhakatika* have been staged in France several times, not unsuccessfully, in spite of indifferent performance. A well-known poet, Gerard de Nerval, assisted in the adaptation for the stage of the *Little Clay Cart*.

Apart from Sanskrit works, very little—too little—has been done to make familiar in French the best of the Tamil writings as well as those in Hindi, Bengali or Marathi. We shall soon have a partial translation of the works of Tulsī Das. So far as contemporary work is concerned, rather more has been done, but not nearly enough. Several books by Dhan Gopal Mukerji, Sarat Chandra Chatterji and, recently, a sociological novel by Mulk Raj Anand, *Coolie*, have found readers in our country and have enjoyed success. Efforts in the last thirty years have naturally been concentrated on the works of Rabindranath Tagore, in whom we have appreciated the faithful reflection of all the tendencies of the Indian mind. Much of his work has been translated into French; a fine poet, Pierre Jean Jouve, assisted by Professor Kalidas Nag, has translated *The Swan*. Andre Gide, one of the foremost writers of our time, and himself a Nobel prize-winner, has translated *Post Office* and



*Gitanjali*. In his preface to the latter, he says, 'I have spent much longer time translating certain of these poems than Tagore spent writing them. It seemed to me that no thinker of modern times deserved more respect, I might almost say devotion, than Tagore. I took pleasure in humbling myself before him as he had humbled himself to sing before God.' One of our recognized critics, Thibaudet, also greeted *The Home and the World*, when it was published in French, with resounding praises.

Indian mystical theology found a genuinely interested mind in the philosopher Bergson, who tried to define the characteristics of Indian mysticism in contradistinction to Christian mysticism. Bergson was familiar with the ancient writings in the English versions, while for modern movements he referred to the works of Ramakrishna and Vivekananda, which have been translated into French, as have the works of Aurobindo, Gandhi, and a few others, in the last few years.

The names I have just mentioned prompt a reference to their biographer, Romain Rolland. Romain Rolland did more than anyone to disseminate the doctrines of Ramakrishna and Vivekananda in the Western worlds. He was able to link them with the doctrines of ancient India from which they are derived and, through them, to popularize Indian thought. Those lyrical works, to which may be added the same author's book on Gandhi, are in the tradition of romantic writings. It

is principally owing to them, I think, that Romain Rolland has been regarded in India as the most representative of contemporary French authors. In fact, his career shows this paradox: that he has been recognized almost everywhere as a great European writer, without being recognized in France as a great French writer. He lacked the gift of style and a certain indefinable feeling for proportion, I might almost say, tact, which would have enabled him to claim that title. In the present connexion, however, it is true that Romain Rolland has been the most successful worker, in the spiritual sphere, for a closer union between India and France. I can find no more fitting close to this study than to evoke his memory.

Not only is France, like all other Western nations, a civilized country from the material point of view, as much as, and possibly more than any other, it is a country in which intellectual values, the heritage of classical antiquity, and Christianity, have been preserved with their pristine force. In spite of decline, France is a home of literature, art, and philosophic thought. How could she fail to acknowledge the splendour of Indian culture, as she did previously, when the treasures of India's past first met her gaze?\*

(Concluded)

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## MIND IN HORMIC PSYCHOLOGY

BY DR P. T. RAJU

I

There seems to be a general opinion among many psychologists, particularly in India, that Hormic psychology does the greatest justice to mental life, and that the

other schools are more or less mechanistic and blind, either for methodological or philosophical reasons, to all the peculiarities of mental life. Again, there are some who, because of the claim of Hormic psychology



to supply the most adequate basis for philosophy,<sup>1</sup> maintain that Indian psychology should be interpreted in terms of the former. Their opinion led me to re-think the doctrines of this school for some time in comparison with those of other schools, and I propose here to express some of my views on this school, though discussion of the Indian theories would be out of place here.

The choice of the term 'mental life' is in accordance with the tendency that treats psychology as a biological science instead of as a subject that exists by its own right. The use of the word 'mind' may raise metaphysical problems of the relation of mind and body, namely, whether mind is a substance or a relation, and the like, in which a modern psychologist with his empirical leanings is not interested, and which he much likes to avoid. McDougall, the founder of Hormic psychology, is himself explicit on this point. He writes: 'Modern psychology has, rightly and inevitably, become a branch of biological science.'<sup>2</sup> 'The psychology we need must, then, regard man as an organism among others, all whose actions, inspected in both inner and outer aspects, have in all respects the appearance of instances of teleological causation.'<sup>3</sup>

The central principle of Hormic psychology is that mental life is purposive. The admission of purpose into psychological explanations, it is said, makes Hormic psychology dynamic; while many of the other schools adopt mechanistic explanations and treat mind as a machine, which in itself is static. Mental energy is hormic energy, which is directed towards a goal, and all explanations of mental activity should therefore be teleological.

Hormic psychology is essentially a psychology based upon the theory of instincts.

Whether or not these instincts originated out of a single force or energy, and how, is not a main problem, and no attempt is made to give the explanations of the several aspects of mental life in terms of that force. Indeed, expressions like conative force and subservience of cognitive functions to the conative are used; but interpretations by this school are not offered in terms of some single conation or conative force. They are in terms of instincts and their concomitants. These instincts are spoken of as energies with natural goals. McDougall writes: 'To the Question—Why does a certain animal or man seek this or that goal? it replies: Because it is his nature to do so. This answer, simple as it may seem, has deep significance.' 'For any one species the kinds of goals sought are characteristic and specific; and all members of the species seek these goals independently of example and prior experience of attainment of them, though the course of action pursued in the course of striving towards the goal may vary much and may be profoundly modified by experience. We are justified, then, in inferring that each member of the species inherits the tendencies of the species to seek goals of these several types.'<sup>4</sup> The instinct is defined as 'an innate disposition which determines the organism to perceive (to pay attention to) any object of a certain class, and to experience in its presence a certain emotional excitement and an impulse to action which find expression in a specific mode of behaviour in relation to that object.'<sup>5</sup> That is, for all instincts the kind of objects towards which they are directed are fixed.

The most essential facts for Hormic psychology are: '(a) that the energy manifestation is guided into channels such that the organism approaches its goal; (b) that this guidance is effected through a cognitive activity, an awareness, however vague, of the present situation and of its goal; (c) that

<sup>1</sup> Carl Murchison: *Psychologies of 1930*, p. 28.

<sup>2</sup> *Modern Materialism*, p. 19.

<sup>3</sup> *Ibid.*, p. 39.

<sup>4</sup> *Psychologies of 1930*, p. 13.

<sup>5</sup> McDougall: *An Outline of Psychology*, p. 110.



the activity, once initiated and set on its path through cognitive activity, tends to continue until the goal is attained; (d) that, when the goal is attained, the activity terminates; (e) that progress towards and attainment of the goal are pleasurable experiences, and thwarting and failure are painful or disagreeable experiences.<sup>6</sup> Here we are introduced to two elements of our mental life besides instinct, viz cognition and feeling. Whether cognition is, for McDougall, part of instinct or is different, it is difficult to say. Sometimes he says one thing, and at other times suggests the other. Indeed, he is definite about their inseparability.<sup>7</sup> But a profounder question about the hormic viewpoint is whether the instinct itself is, or develops into, intelligence, or whether there is a cognitive factor besides the instinct factor. There is a third possibility also, namely, that intelligence is a product of instinct. In his *Social Psychology* he writes: 'We may, then, define an instinct as an inherited psychological disposition which determines its possessor to perceive, and to pay attention to objects of a certain class, to experience an emotional excitement of a particular quality, upon perceiving such an object, and to act in regard to it in a particular manner, or, at least, to experience an impulse to such action.'<sup>8</sup> We may not be wrong in understanding that the three, instinct, emotion, and cognition, are distinct elements. He speaks similarly in his *Outline* also.<sup>9</sup>

But he writes: 'Some degree of such adaptive capacity, however slight, seems to be inherent in all instinctive capacity.'<sup>10</sup> It would be unfair to say that McDougall is not distinguishing between instinct and intelligence in his *Energies of Men*. But it will

not be inappropriate to ask whether at the core of his thought the idea that intelligence is inherent in instinct and is therefore a part of it is not at work. McDougall speaks of cognitive dispositions. The implication is that the cognitive disposition is as instinctive as the instinct. McDougall warns us that a cognitive disposition is different from the disposition which is a factor of character,<sup>11</sup> but he says they are closely allied. He is, as it were, speaking of cognitive instincts and conative instincts. Yet he often tells us that cognition is inherent in instinct. Writing with the avowed purpose of making conation the chief characteristic of mind, it is no wonder that McDougall is now and then using such language. The phrase cognitive disposition betrays him.

When mental life becomes more and more complex, when primary instincts come into mutual conflict, and when instinctive activity requires great adaptability, intelligence becomes manifest, either by growing out of instinct or, if it is treated as a cooperative factor, independently.

Emotions and instincts are coordinate factors. All the primary instincts have their coordinate primary emotions. Even the secondary instincts have their derived emotions, though McDougall is not quite successful in discovering a complete list of them.

Every state of advanced mind has to be explained in terms of instincts. First, habit is determined by instinct. James thought that all instincts were transitory. While they last they determine the formation of habits, in whose favour they efface themselves. And even when habits are not formed they pass away. McDougall considers James to be in the wrong. For him instincts are not transitory, as evidenced by the behaviour of wild birds which, though hatched and brought up in captivity, can fly easily when released. A species is most completely characterized by

<sup>6</sup> *Psychologies of 1930*, p. 13.

<sup>7</sup> *An Outline of Psychology*, p. 92.

<sup>8</sup> *Social Psychology*, p. 29.

<sup>9</sup> *An Outline of Psychology*, p. 378.

<sup>10</sup> *The Energies of Men*, p. 40.

<sup>11</sup> *An Outline of Psychology*, p. 352.



its instincts, all its peculiarities of form, colour, structure, function and habit being subservient to and determined by them.<sup>12</sup> That is, instincts are never displaced by habits, and habits always remain subservient to instincts.

Even perception is impossible without a disposition. 'For every object which the subject can think of, he must possess a corresponding disposition, innate or acquired; and no amount of "extensity", postulated as inhering in "sensation", will enable the "sensations" to do the thinking or to find a meaning for themselves.'<sup>13</sup> Here thinking does not necessarily mean abstract thinking but also perception. For even in perception, unless we know what the object is, perception will not be complete. One may understand a cognitive disposition as corresponding in some way to a category of Kant. But it is not static or an 'idea'; it is to be understood as dynamic, conative. Of course McDougall differentiates between conative dispositions and cognitive dispositions. But the cognitive disposition does not come into play unless the conative disposition, which he uses synonymously for instinct,<sup>14</sup> begins to work. But if cognition is inherent in conation, we may say that cognitive disposition is inherent in conative disposition. However, whether different or identical, cognition cannot come into operation except in the service of conation. Attention, interest, imagining, memory are all to be similarly understood. Coming to the character side of mind, disposition is the sum total of man's instinctive tendencies.<sup>15</sup> Temper is the expression of the way in which the conative impulses work within man.<sup>16</sup> Temperament and mood are also expressive of the conative side of mental life. Belief and doubt are derived emotions produced by the

interplay of conation and cognition.<sup>17</sup> 'Belief is, then, confidence in the intellectual plane; and doubt is hesitation or anxiety on the same plane of explicitly formulated propositions.'<sup>18</sup> 'All these are eminently cognitive processes; hence the purely intellectualistic accounts of belief that have commonly been accepted. But notice now, that, as in all thinking, the conative factor plays an essential part in each of these processes.'<sup>19</sup> Reasoning also is fundamentally based on conation. 'The essence of all reasoning is that judgment and a new belief are determined by beliefs already established in mind. If the old beliefs are true and the reasoning process correct then the new belief is true and becomes an effective guide to action.'<sup>20</sup> Character is the system of directed conative tendencies. The units of character are the sentiments or complexes. These two are alike except that the latter is morbid. 'The essential nature of a sentiment, the scheme or plan of it, is then, a mental system in which a cognitive ability (in the older terminology, an 'idea') has become, through the individual's experience, functionally linked with one or more native propensities, linked in such a way that, when the ability comes into play (that is, when the corresponding object is perceived or otherwise thought of) the propensity also is brought into action and engenders its peculiar emotional tendency directed upon the object.'<sup>21</sup> 'Disposition, temper, and temperament are raw materials of personality provided by heredity.'<sup>22</sup> In his *Energies of Men* McDougall adds character and intellect.

Intellect also develops similarly. The cognitive structure of the human mind consists of a vast number of dispositions, each for a particular object or a class of objects,

<sup>12</sup> *Ibid*, p. 112.

<sup>13</sup> *Ibid*, p. 247.

<sup>14</sup> *Op. cit.*

<sup>15</sup> *Ibid*, p. 351.

<sup>16</sup> *Ibid*, p. 353.

<sup>17</sup> *Ibid*, p. 362.

<sup>18</sup> *Ibid*, p. 364.

<sup>19</sup> *Ibid*, p. 365.

<sup>20</sup> *Ibid*, p. 417.

<sup>21</sup> *The Energies of Men*, p. 223.

<sup>22</sup> *Outline of Psychology*, p. 359.

which the mind can conceive in either of the following ways—perceiving, remembering, expecting or imagining. These dispositions form systems of systems until all comprise one total treelike structure.<sup>23</sup> Cognition does not begin with particulars. 'The advance of intellect is from knowledge of a few objects of a very high general type, towards a knowledge of a multitude of concrete individual objects and their peculiar qualities and relations.'<sup>24</sup> An animal knows fewer objects than man, because its cognitive dispositions are fewer. But in man these dispositions differentiate themselves and grow and hence his superiority to animals. The process of growth is of three different kinds—discrimination, apperception, and association. Discrimination increases the number of cognitive dispositions. For instance, the child who first reacts to all objects alike, learns to react differently to different kinds of objects by discriminating between good and bad, painful and pleasant, eatable and uneatable, and so forth. These

differentiations of the mental structure by discrimination are brought together or synthesized by apperception.<sup>25</sup> The two processes, discrimination and apperception, together constitute mind's logical structure. Through them mind understands the logical relations between things. But it gets its historical knowledge, which is a knowledge of the relations of time and place, through association.

This, in brief, is the scheme of Hormic psychology, by the persistent endeavours of which to interpret mind as essentially and primarily conative none can be left unimpressed. It has been made brilliantly systematic by McDougall; and its popularity, because of its appeal to commonsense, is very great. People with misgivings of mechanistic explanations of mental behaviour, but unable to propound a method which would satisfy the scientific spirit, welcomed it enthusiastically. They felt that mind was saved and that spirituality could find a psychological support.

*(To be continued)*

<sup>23</sup> *Ibid*, p. 380.

<sup>24</sup> *Ibid*, p. 382.

<sup>25</sup> *Ibid*, p. 386.

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## SHELLEY AND VEDANTA

BY P. K. ANANTANARAYAN

*(Continued from the February issue)*

### VI. THE PROBLEMS OF HUMAN LIFE

In our study of human life we are confronted with many complex problems whose intricacy has baffled the utmost effort of human thought to solve satisfactorily. Great thinkers and philosophers of all ages have devoted their whole life to find a clue to these intriguing puzzles. We meet with innumerable contradictions in life, how to reconcile them? In what manner do the senses, mind and will act upon the soul, and how does it react? How to explain the existence of so

much of sin and evil, suffering and misery, among mankind in a world governed by a just Divine Power? We shall try to give an answer to these complicated questions as far as we can trace them in Shelley's poetry.

It may be mentioned that Shelley's view of life was powerfully influenced by the circumstances of the time, especially the volcanic movement of the French Revolution and its doctrines on his sensitive mind. An idealist and dreamer by temperament, he



was inspired with a burning passion to reform mankind. Freedom was the life-breath of his being, which, on the one hand, roused his fierce antagonism to social shams and conventions, and old customs and traditions, and on the other hand, made him champion the cause of democracy and republican movement in the countries of Europe. In one word, his ideal was the unity and brotherhood of mankind.

To begin with, life is an enigma and in a constant state of flux :

'Man's yesterday may never be like his  
morrow,  
Nought may endure but Mutability.'  
—(*Mutability*)

The *advaitin* declares that the world has no existence, meaning thereby that it has no absolute, unchangeable existence ; it exists only in relation to our mind, as perceived by our senses. In the words of Shelley :

'In this life  
Of error, ignorance and strife,  
Where nothing is, but all things seem  
And we the shadows of the dream,' etc.  
—(*Sensitive Plant IV*)

The explanation offered by Vedanta to solve the innumerable riddles and contradictions we meet with in life is the theory of *Maya*. As the *Upanishad* proclaims. 'Know Nature to be *Maya*, and the Ruler of the *Maya* is the Lord Himself.' This theory is only a simple statement of facts as they exist in the universe, what we are and what we see around us. Vedanta admits that this world is a mixture of good and evil, happiness and misery, and the cause of our *avidya* or ignorance is a kind of mist that intervenes between us and Truth. Man clings to the body and the senses, though he knows full well that our beauty, our wealth, our power, our virtue etc. will soon come to an end. In the midst of this ever-changing world nothing is real, nothing is permanent. Shelley is in perfect agreement with this theory of *Maya*, as applied to the world in general :

'This whole  
'Of suns, and worlds, and men, and beasts  
and flowers,  
With all the silent or tempestuous workings  
By which they have been, are, or cease to be,  
Is but a vision ;—all that it inherits  
Are motes of a sick eye, bubbles and  
dreams ;  
Thought is its cradle and its grave, nor less  
The Future and the Past are idle shadows  
Of thoughts' eternal flight—they have  
no being !  
Nought is but that which feels itself to be.'  
—(*Hellas*)

The same theory, as applied to the workings of the human mind and their application to the actions of men in their dealings with their fellow-creatures, finds lofty expression in these lines :

'They dare not devise good for man's estate,  
And yet they know not that they do not  
dare,  
The good want power, but to weep barren  
tears.  
The powerful goodness want : worse need  
for them.  
The wise want love ; and those who love  
want wisdom.  
And all best things are thus confused to ill.'  
—(*Prometheus I*)

This never-ceasing opposition among the virtues themselves possessed by man and the lack of balance and strength resulting from it, the divergence between potential desire and actual fulfilment, are all manifestations of the working of *Maya* in human life.

The soul, though it is of divine origin and essence, is encased in the body, and it has to work in and through the senses and the mind. The senses are the windows of the mind, through which it comes in contact with the external world and gains all knowledge. The mind is the seat of understanding and the conscious will ; and it forms ideas from the data furnished to it by the five senses, and also permits the execution of all actions that

the will may command. Thus the soul, through the organs to which it is bound by ignorance, becomes the doer and enjoyer; but it always remains apart from them in their daily activities, as a perceiver or passive spectator. As long as the soul is imprisoned in the body, and is subjected to the many *upadhis* or limitations laid on it by the senses, its real nature, its omniscience, and omnipotence, become latent, though it remains uncontaminated by them. It is like the lotus leaf, which, while it is born out of the mire and lives always surrounded by water, yet remains untouched by the water.

Though the senses have a natural tendency to enslave the human mind by making it a victim of all sorts of worldly temptations and pleasures and desires, which act as a clog on the spiritual development of the soul, we have a potent weapon in the shape of thought and will, which can fight with, and overcome them. With his boundless faith in the power of thought he makes one of his important personages exclaim:

‘Methinks I grow like what I contemplate.’  
—(*Prometheus* I) Similarly, as regards the deadening effect of the blind observance of custom upon character, he remarks:

‘Custom maketh blind and ohdurate  
The loftiest hearts.’—(*Laon*)

Again, referring to the powerful nature of the workings of mind and thought he asks:

‘Where is the love, beauty and truth we seek  
But in our own mind?’

—(*Julian and Maddalo*)

The just combination of right thinking and proper exercise of the will is capable not only of eliminating our evils and shortcomings, but to attain the conquest of the self:

‘Man alone

Remains, whose will has power when all  
beside is gone;’

and ‘Yet am I king over myself, and rule

The torturing and conflicting throngs  
within.’ (*Laon*; and *Prometheus*. I)

We next come to another crucial problem

of human life, which has puzzled philosophers and religious teachers of all the ages. How are we to account for the existence of such a mass of evil, sin, and suffering in the world, and what is the remedy? The Vedantist, accepting the theory of *Maya*, takes the existence of good and evil in the world for granted. But he maintains that the world is not all good or all evil, but a mixture of both. His position is that wherever there is good there must also be evil; wherever there is happiness, there must be misery, for are they not, after all, different manifestations, the obverse and the reverse, of the same principle? Shelley is quite aware not only of the existence of both good and evil, but of the power inherent in each.

The power and persistence of evil and its corrupting influence over others find forceful expression in number of poems: ‘He who is evil can receive no good;’ ‘Evil minds change good to their own nature;’ ‘All spirits are enslaved which serve things evil.’ Similarly, the potent character of good and virtue is revealed in the words: ‘To the pure all things are pure;’ ‘Men might be immortal were they sinless.’ While recognizing the realities of pain and evil and crime revealed in Nature and in society, he yet believed that ‘evil is not inherent in the system of creation but an accident that might be expelled.’ In the opinion of the poet, if we could only pierce to the core of things, if we could but be what we are capable of being, the world and man could both attain perfection, so as to be able to expel evil from his own nature and from the greater part of creation. He strikes a very optimistic note in one of his statements that ‘Mankind had only to will that there should be no, and there would be none.’ What is our duty under the circumstances? ‘Is it not wise to make the best of ill?’ because our evil is of no less value than our good, as they are bound together. We should try our best to lessen the misery we see around us, which is the only way to



make ourselves happy. Sympathy with all living things, and forgiveness of the sins of others, as commanded by the great founders of religions like Christ and Buddha, and not the punishment of the evil-doers, is the sovereign remedy advocated by him :

‘For justice, when triumphant, will weep  
down  
Pity, not punishment, on her own wrongs,  
Too much avenged by those who err.’  
—(*Prometheus*. I)

We have now arrived at a stage in the elucidation of the philosophy of Shelley, when we come across two principles, in which his views are entirely at variance with current European thought, but perfectly identical with vedantic teachings. They are the law of *Karma* and the principle of non-violence. The law of *Karma* is a natural as well as a moral law, and is a fundamental part of Hindu Philosophy. We reap what we sow. Man is the creator of his own fate and the master of his destiny. As Shelley puts it, ‘Those who inflict must suffer.’ This law offers the most satisfactory explanation of the existence of happiness and misery in the life of the individual and in the world. If there is such an amount of suffering and wretchedness in the world, it is the result of man’s own actions, and God is not to be blamed for it. If some are happy and others unhappy, they should blame themselves, and not God or other persons. The poet clearly declares :

‘It is our will

That thus enchains us to permitted ill.’  
—(*Julien and Maddalo*)

The law of *Karma* is closely linked up with the doctrine of reincarnation. Though the belief in this doctrine existed in ancient Greece to some extent, and is entertained by some individuals even at the present day in Europe and America, it is foreign to the system of Western thought. It affirms that our conditions in the present life is the cumulative effect of our actions in the past life or lives, and therefore, what will befall us

in future will entirely depend upon our doings in this life. We are all born with certain tendencies, which are the consequence of our past conscious actions, and these good and evil tendencies influence and mould our thoughts and character in the present life. What can be more just and logical than making a man fully responsible for his own happiness or unhappiness in the world? While we cannot definitely say that Shelley believed in the doctrine of reincarnation, here is a passage which seems to be a near approximation to such a faith :

‘But they are still immortal  
Who, through birth’s orient portal  
And Death’s dark chasm hurrying to and fro,  
Clothe their unceasing flight  
In the brief dust and light  
Gathered around their chariots as they go :  
New shapes they still may weave,  
New gods, new laws receive,  
Bright or dim are they as the robes they last  
On death’s bare ribs had cast.’—(*Hellas*)

The most remarkable feature and culminating point of Shelley’s philosophy is his unwavering and abiding faith in *ahimsa* or non-violence. In some of his well-known poems Shelley strongly advocates non-violence as a potent weapon, though he is not against the use of violence when all other methods have proved fruitless in the cause of freedom and justice. His undying faith in the essential goodness of human nature fortified him in holding that ‘the fit return to make to the most enormous injuries is kindness and forbearance and a resolution to convert the injurer from his dark passions by peace and love.’ He would hardly have us resist evil itself, but oppose tyranny with ‘folded arms’, because he is confident that temperance and courage would produce a change of heart in the oppressor. His immortal drama, *Prometheus Unbound*, is a triumphant vindication of the victory of Good over Evil, and of love over hatred. Prometheus, the symbol of humanity or the noble soul of man, endures



patiently and uncomplainingly all this crucifixion at the hands of the all-powerful and evil-minded tyrant. When he is entreated to repeat a curse he had pronounced on his enemy long ago, he calmly and gently declares :

‘I wish no living thing to suffer pain.’

It is impossible to imagine a more sublime illustration of the virtue of non-violence than Prometheus, the Christ-like sufferer, who will not retaliate or even wish the slightest ill to his cruel persecutor.

#### VII. THE PRINCIPLE OF LOVE

In a world torn by factions and dissensions, moved by mutual jealousies and rivalries, and actuated by greed and selfishness, among the several peoples and nations, where is the poet-philosopher to look for light and guidance, in the midst of the enveloping gloom, to illumine the path that leads to the goal of universal peace and happiness? Like many another wise man, Shelley thought he had found the key to solve the problems of human life in Love. The central theme that runs through many of his poems is the need for Love, the power and efficacy of Love, both in the case of the individuals and the nations, for the salvation of mankind. He was convinced that it is only through Love, spiritual love, a symbol of the Divine, that the unity of mankind can be attained and the progress of the world can be maintained. In a moment of crisis the hero Prometheus declares : ‘I feel most vain all hope but love.’ In another connection he solemnly proclaims : ‘Love is the sole law which should govern the moral world.’

Is it ever possible, the question might be legitimately asked, except in the imagination of the poet, for Love so to permeate human society as to promote the regeneration of mankind? Shelley emphatically answers in the affirmative, because he had implicit faith in the perfectibility of man. ‘Every heart contains perfection’s germ,’ and ‘All things tend to perfection through love;’ This is

his unequivocal assertion. This is almost an echo of the words of Swami Vivekananda : ‘Each soul is potentially divine, and the goal is to manifest this divinity already in man.’ Believing as he does in the potential divinity in man, he asks with poignant insight :

‘Why is this noble creature to be found  
One only among thousands? What one is  
Why may not mankind be?’

The goal of human life, as envisaged by all the great religions, is the attainment of salvation, the realization of God. Vedanta unhesitatingly proclaims that the road leading to salvation is a hard and steep and thorny one, and only sound knowledge and a hard-won progress in virtue will enable us to tread that path with confidence. There are steps to Realization, sure and unfailing steps, prescribed by the wise seers and saints and sages, tried and tested in their own pure lives and by the fire of their own experience. The first step is true and tremendous faith in God and a burning desire to reach Him. This implies an intense desire to be free, free from the bondage of the senses and the mind. All knowledge and all perfection being already latent in the soul, our endeavour should only be to take the veil of *Maya* off and let the soul manifest itself in its pristine purity and realize its identity with the one indivisible *Brahman*, comprehending all things in itself.

Shelley was imbued with an unquenchable thirst from his boyhood for higher things, which impelled him to seek spiritual light, as prescribed in *Jnana Yoga* or the Path of Wisdom :

‘There is one road

To peace and that is Truth, which follow  
ye!’—(*Julien and Maddalo*)

Fully realizing that the mind is a slave to pleasure and pain, happiness and misery, we have to discriminate between what is true and false, transitory and eternal. This can be achieved only by perfect self-control and self-discipline, the curbing of the contending passions in the heart :



'Man who man would be  
Must rule the empire of himself ;  
In it must be supreme ; establishing his throne  
On vanquished will, quelling the anarchy  
Of hopes and fears, being himself alone.'

—(*Political Greatness*)

When self-control enables us to eliminate our evil passions and strengthen our good emotions, it naturally results in that rare state of contentment and serenity of mind, which we long for :

'Me within whose soul sits peace serene  
As light in the sun, crowned ;'

—(*Prometheus I*)

and 'That content surpassing wealth

The sage in meditation found

And walked with inward glory crowned.'

—(*Written in Dejection*)

As the soul of man advances on the road to perfection, the path already becomes lighter and brighter :

'Some say that gleams of a remoter world  
Visit the soul in sleep.'—(*Mont Blanc*)

A life of purity, serenity, and discipline, achieved by a long course of *sadhana*, prayer and meditation, finally results in the blissful state of *samadhi*, the *summum bonum* of the Vedantin's quest :

'Entranced in some diviner mood

Of self-oblivious solitude.'—(*Daemon I*)

In the *Gita* also we read :

'For supreme happiness comes to the Yogin  
whose mind is at rest, whose passions are  
composed, and who is pure and has become  
one with God.'

Two unique and memorable pictures of such realized souls or *jivanmuktas*, who yet remain in the body for some time as an example and inspiration to mankind, are given by Shelley in these passages :

'The azure night

Grew radiant with the glory of that form

Which lives unchanged within, and his  
voice fell

Like music which makes giddy the dim  
brain,

Faint with intoxication of keen joy ;'

—(*Prometheus Unbound 2-1*)

and 'Custom, and Faith, and Power thou  
spurnest ;

From hate and awe thy heart is free ;

Ardent and pure as day thou burnest,

For dark and cold mortality

A living light, to cheer alone,

The watch-fires of the world among.'

—(*Daemon I*)

### VIII. PROPHETIC VISION

The last phase of our study of Shelley as a poet leads us to the conclusion that he was not only a philosopher but also a prophet. We have already referred to his being an idealist and dreamer, fired with a burning zeal for the reformation of society. His innate faith in the goodness of human nature, his belief in the perfectibility of man, and his insistence on spiritual love being the only solvent of many of the ills of the world, naturally made him hope that the betterment of the world can be brought about only with the regeneration of the hearts of men. That he took his calling as a poet very seriously and that he was not reluctant to don the robe of the prophet are quite evident in the two famous lyrical poems, *To a Skylark* and *Ode to the West Wind*, in which he apostrophizes these natural forces to inspire him with the power to touch the heart of mankind :

'Teach me half the gladness

That thy brain must know,

Such harmonious madness

From my lips would flow,

The world should listen then as I am  
listening now ;'

and 'Make me thy lyre, even as the forest is ;

.....

And, by the incantation of this verse,

Scatter, as from an unextinguished hearth

Ashes and sparks, my words among  
mankind !

Be through my lips to unawakened earth

The trumpet of a phophecy ! O, Wind,



If Winter comes, can Spring be far behind ? In spite of the darkness, evil, and misery existing in the society, his mind often 'floats away into an imaginary Elysium or expected Utopia, and conjures up visions of the millennium, the dawn of the thousand years of peace and happiness, which, though impracticable in our own day, reveal divine truth at the heart of it. This prophetic vision is unfolded before us in two diverse matters, viz. his own untimely death and the Golden Age in the future.

The problem of Death exercised a terrible fascination on the mind of Shelley. Not only had he no fear of death, but he seemed to play with it. He would frequently contemplate on Death, and try to experiment on himself to test what would befall the soul after leaving the body. He was ready to face any danger to solve this mystery. In the concluding part of *Adonais*, the famous Elegy on the death of Keats, he foresees his own impending death with a rapture of prophecy, feels the divine fire 'consuming the last clouds of cold mortality,' and speaks that his 'Spirit's bark is driven, far from the shore, far from the trembling throng.' Here is a clear prognostication of his own end, which was actually fulfilled eighteen months later :

'I am borne darkly, fearfully, afar;  
Whilst, burning through the inmost veil  
of heaven,  
The soul of Adonais, like a star,  
Beacons from the abode where the  
Eternal are.'

This very prophetic vision, which gifted him with the almost supernatural power to foresee his finding a watery grave, attains wider scope in delivering a message regarding the unity, progress, and regeneration of mankind. His advice to his fellowmen to achieve the moral and spiritual aim is : 'Let all be free and equal ;' 'Can man be free if woman be a slave ?' and 'Mankind were to be free, equal, and pure and wise.' In some of his poems we get pictures of :

'A nation  
Made free by love ; a mighty brotherhood  
Linked by a jealous interchange of good.'  
In another glowing account of a people, who are on the verge of being liberated from the oppression of a tyrannical ruler, he speaks of :  
'The happy age  
When truth and love shall dwell below  
Among the works and ways of men,  
Which on this world not power but will  
Even now is wanting to fulfil.'

—(*Rosalind and Helen*)

The imagination of Shelley was so impregnated with the possibility of realizing the Golden Age in this world by the united efforts of human beings that it passed far beyond the realm of vision and became almost a reality. The faith of idealists of all ages is agreed on affirming that in his attempt at moral regeneration through love and endurance, the soul of man will have the active sympathy and co-operation of the soul of Nature. In *Prometheus Unbound*, the condition of Man after the victory of the hero over the forces of Evil is described as one of unity in diversity, and complete emancipation transcending all barriers of race and colour, class and creed, imposed on society by human agencies :

'Man remains  
Sceptreless, free, uncircumscribed, but man  
Equal, unclassed, tribeless, and nationless,  
Exempt from awe, worship, degree, the king  
Over himself ; just, gentle, wise' etc.

Lastly, Shelley's belief in the glorious future awaiting the destiny of mankind finds categorical expression in lines, 'which mirror gigantic shadows which futurity casts upon the present.' In the first stanza of the concluding Chorus of the lyrical drama of *Hellas*, Shelley voices forth his belief in the glorious future awaiting the destiny of mankind :

'The world's great age begins anew,  
The golden years return,  
The earth doth like a snake renew





Along His onward march ;  
 The deathless Flame—  
 Converging into a calyx of lightning-thrills.

Of Sacrifice the prime effulgent Ray is He—  
 The leaping Flame  
 That ever moves to greet the Sun !  
 Engender Him, ye Toilers bold,—  
 The wondrous Flame  
 That steeps your Soul in radiance of Shiva's Bliss !

(Translated by Anirvan)

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## NOTES AND COMMENTS

### TO OUR READERS

Hormic psychology developed by McDougall has a great vogue today and is enthusiastically hailed by many as a message of redemption. In the last century as well as in the early years of the present, science in all its branches was ruled by the mechanistic conception of Newtonian physics. Any department of knowledge which claimed the prestige of science adhered to that conception for explaining the facts which formed the field of its study. This was true of biology and psychology also. But as research, particularly in these fields, made progress it became increasingly evident that not all the facts could be adequately accounted for in mechanistic terms. Biology developed its own peculiar concepts by which to explain many of its otherwise unaccountable findings. Hormic psychology, like various psycho-analytic schools, represents this reaction in the mental field. It gave up mechanism and sought explanation of mental facts in terms of purpose or instincts which are many and inherent in a species. This not only seemed far more satisfying to the science itself but apparently

held out hope to the human heart that loathed to be reduced to a mere deterministic movement of matter. Whether or not mind so conceived is still adequate to explain all the experiences and ideals of man is a different question. We believe it is not. However, it is doubtless a step forward from the position which seeks to explain things that are higher in terms of phenomena that are lower.

Dr P. T. Raju of the Andhra University subjects Hormic psychology to a critical analysis and examines its claim to be regarded as a complete and sufficient explanation of the vast structure of our ideas and ideals. In short he examines the question, whether or not mental study should be put on a level higher than the biological, for Hormic psychology fails to maintain a clear distinction between man and animal, ideal and instinct. But it is clear, he points out, that we cannot truly succeed in reducing ideal to instinct. In the first part of his very interesting and scholarly article *Mind in Hormic Psychology* which appears in this issue he summarizes the principles of Hormic psychology. In the second half (which will appear next month) he will offer his criticisms.



## PROF. LOUIS RENOUE ON SANSKRIT

We referred in the note on *Reflections on the National Language Question* in our last February issue to 'veiled antagonism to Sanskrit in certain quarters,' which makes our future heavy with foreboding. But the antagonism is not merely veiled, for it is clearly open also in different parts of India. This can only be explained as due to ignorance of what Sanskrit and the culture it represents mean. We very much wish that competent persons who realize the deep and abiding value of Sanskrit should join their voices in telling the people who do not know the tremendous practical consequences of the study of Sanskrit. They should not rest till Sanskrit is accorded the place it deserves in our scheme of education.

We have often regretted the practice of judging Indian ideas and Indian things in terms of partial notions of the West. Sanskrit is a victim of such habits. We hardly find in current print all that can be forcefully and rightly said in its favour, and all that will show it to be a language unique in character, richness, vitality, and future possibilities. But since what the West speaks to us about ourselves often makes a greater appeal than what we ourselves say, it is profitable to draw general attention to its utterances.

Prof. Louis Renou of the University of Paris, whose valuable article on *India and France* we have been enabled to publish in our last and current issues, enjoys wide renown as a Sanskrit scholar of the first rank. Speaking on the significance of Sanskrit studies in the Annamalai University in Madras, Prof. Renou is reported in the daily press to have made the following observations :

India is loved and respected in the world because it is the land possessing a long and honoured heritage. This heritage is preserved in the treasures of Sanskrit literature....

One cannot deny the importance of Tamil here, of Bengali in Calcutta, or of Marathi in Poona.

I know Tamil enjoys in the family of modern lan-

guages a unique character owing to the grand continuity of its literature. But Tamil is one of the many regional languages. The forms of expression which have given to Indians their unity, which have shaped their culture, belong to Sanskrit alone and to no other language.

In India Sanskrit is the basis of all religious, philosophic and scientific tradition which has made her what she is. In other words India possesses one of the best civilizations that still remain in the world. There may be Dravidian literature as we have Bengali or French literature. But there is no religious philosophy nor science with that denomination. Great savants like Shankaracharya and Ramanujacharya used Sanskrit. The very ancient Tamil works (especially in the field of philosophy) have also come under the healthy influence of Sanskrit, both in vocabulary and thought.

We sometimes hear that Sanskrit is the monopoly of a certain class (the Brahmins). Do you think that the epics, poetry, and fables, the *arthasastra*, the *ayurveda* and so many other technical sciences have any connection with the privileges of caste? Am I a Brahmin myself because I have devoted my life to these studies; and, do people want to say that the modern world does not need spiritual values and that material progress is their only concern?

I hear also that the fight against Sanskrit is necessary to circumvent the attempts of the people of the north who want to make Hindi the national language, but, if you are keen on avoiding Hindi (I cannot say whether you are right or wrong in doing so) the best alternative method is definitely to reinforce the position of Sanskrit. Sanskrit free from any Muslim influence, and in a broader sense from any influences foreign to India, must be accepted as the cultural language from Kashmir to Cape Comorin. It is not only the language of India par excellence, but it is also the Asiatic language. It is the Sanskrit culture, as you know, that through the help of Buddhism spread from Afghanistan and Tibet as far as China, Japan, and throughout the whole of South East Asia. (A.P.)

Prof. Renou has made brief but pointed reference to the value of Sanskrit for all Indians. Whether or not, Sanskrit can serve as a common cultural language for vast masses of Indians is a point which can be debated. But there can be no doubt that it can easily be made a compulsory language for most of the school students of India. Apart from this, it requires to be greatly encouraged in the Universities. Sanskrit will be found to be a source from which the provincial and the national languages will be able to draw endlessly for their development.



Raja Rammohun Roy, who cannot be accused of either reactionism or orthodoxy, and who was the most important single individual responsible for the introduction of English as a medium of University instruction in India, said more than a hundred and twenty years ago: 'If by that light of intelligence which we are said to have borrowed from the English is meant the introduction of the industrial machine, then I fully share this view, and I am ready to express our gratefulness for this. But I can never acknowledge that we are indebted to anybody in the matter of science, literature, or religion. For, the whole world is indebted to our forbears for that first dawn of knowledge which broke in the East—this can be proved from the evidence of history itself. By the grace of Saraswati we still possess a vast and rich philosophical literature, thanks to which we do not need, like other nations, to have recourse to others' languages to express our scientific and philosophical thoughts.'

Sanskrit will further help to establish the lost links of our civilization with its children all over Central and Eastern Asia. Its value as a deeper cultural support of the aspiration toward a political federation of the Asian nations, at least the vast majority of them, has hardly been widely and clearly realized.

All this apart, Sanskrit is essential for Indian unity. Prof Renou has referred to what has been in our day termed as linguism, that is to say, the plan to organize peoples as political units on a linguistic basis. India today shows lamentable evidence of oblivion of its fundamental principles of unity. The antagonism to Sanskrit in the South arises from social exclusiveness and the cure lies in a liberal social movement. The Aryan and Tamilian controversy is purest moonshine.

Such divisions are merely a matter of language and do not answer to any real difference, whether of race or culture. We are one in blood and culture, and the South has been in after ages a chief repository of authentic vedic tradition. The masses there require to be introduced to Sanskrit culture to elevate them to higher levels. If this is done they will easily reach the plane of those who as a class, have so long been giving themselves false airs of superiority, while, in fact, proclaiming the narrowness of their spirit. Indian unity rests on spiritual premises and will always rest on these principles. If we seek unity in any particular domain, whether it be political or economic, outside of these principles, such agreement will always remain highly unstable and precarious and much more like a diplomatic arrangement than a true understanding. Our recent past is replete with the debris of unworkable compromises born of political cerebration.

We should all of us, Hindus or Mohamedans, Parsis or Christians, try to reach the common conceptions of our culture, our tradition, which cannot be contained in any expression, but of which all outward divergences are contingent expressions in terms of the peculiar and given differences in character, development, and aptitude of peoples. No faith, here or elsewhere, will live which will fail to broaden its basis in accordance with the truth of this Perennial Tradition.

Finally, it will be giving free rein to wild fantasies of all kinds to imagine that we can secure unity and peace and happiness by trying to copy the empirical and relative standards of a civilization that is fast turning its bottom upwards. Yet such fantasies seem, alas, at the back of nearly all our pronounced ideologies.



## REVIEWS AND NOTICES

**THE WORLD AS IDEA, EMOTION, AND WILL.**  
By C. Jinarajadasa. *The Theosophical Publishing House, Adyar, Madras. Pp. 85. Price Rs 2-12.*

This book is mainly a collection of some lectures delivered by the author in America, England, and India to audiences interested in Theosophy. A perusal of the book will show that the subject has been dealt with lucidly and is certain to hold the interest of the people to whom they were addressed.

These lectures are also good reading for non-Theosophists as well, barring, of course, those portions where he deals with Theosophical mysteries and deductions from them—as for example, the reference to re-incarnations of races and individuals (pp. 18-19), and the interpretation of the Hindu theory of sacrifice in chapter VI.

On p. 75 the author makes the strange remark that Christianity is 'a religion that arose completely independent of any teaching in this land of India.' Modern researches have shown more and more the great indebtedness of the teachings of Jesus to the *Bhagavad Gita* and Buddhism through religious organizations like the Essenes and the Therapeutae. Surely the President of the Theosophical Society is not ignorant of these advances in modern research! In this connection Swami Vivekananda says: 'Before even the Buddhists were born, there are evidences accumulating every day, that Indian thought penetrated the world. Before Buddhism, Vedanta had penetrated into China, into Persia, and the islands of the Eastern Archipelago. Again, when the mighty mind of the Greek had linked the eastern parts of the world together, there came Indian thought; and *Christianity with all its boasted civilization is but a collection of little bits of Indian thought.* (Italics ours). Ours is a religion of which Buddhism, with all its greatness, is a rebel child, and of which Christianity is a very patchy imitation.'

Again, there is the tilting against Indian *sanyasis*, a performance dear to the heart of the enemies of Hinduism, whether Christians or non-Christians, and which unfortunately, some Hindu leaders even take up, due to their zeal to 'reform' Hinduism so as to make it acceptable to the eyes of Western critics whose good opinion seems such a precious commodity that it should be bought at all cost, even though it might involve a little mindslinging at their own innocent countrymen. It is true that Jinarajadasa agrees that there are a few hundreds of *sanyasis* here and there who are 'true gurus and through their intensely spiritual nature they do pour out healing, strength and blessing to the people.' But he condemns the rest of *sanyasis* as shirkers who should be put to work to earn their living, instead

of fattening upon the charity of the people. We wish the Government of India will invest Sri Jinarajadasa with this most desirable task. For does he not seem to understand the wheat from the chaff as regards spirituality? But we would also ask the Government of India to appoint one of these *sanyasis* to do the same task with regard to the members of the Theosophical Society. Then only we shall be in a position to discover the relative proportion of wolves in sheep's clothing among the Theosophists as well as the *sanyasis* of India, and the amount of good each group has been doing 'to the masses'.

On the whole, however, the book is stimulating and thought-provoking.

S. Y.

**GANDHI'S CHALLENGE TO CHRISTIANITY:**  
By S. K. George; 2nd Indian Edition: *Published by the Navajivan Publishing House, Ahmedabad; Price Rs. 1/8/-; Pp XXI+93.*

Since the dawn of her awakening, marked by the advent of Raja Ram Mohan Roy, India has proceeded step by step towards fulfilling her ancient mission of working out anew a synthesis of various religions and cultures on her soil helped by a galaxy of great personalities. Mahatma Gandhi, the drama of whose life was enacted in our own times, belongs in the same line. Hinduism, which is a way of life based upon universal and immutable principles and which represents a search after Truth and its application in life rather than a creedal religion, was exemplified best in the lives and works of these great men. And through them it reacted to the challenge of the various religions that came to India by accepting them and finding for them a niche in her vast mansion, housing all possible varieties of religions faiths.

By accepting and assimilating the best principles of these religions, the Hindus have, in their turn, thrown a challenge to them to show a truly catholic and universal spirit. This has set some of the genuine religious men of these faiths thinking, who are trying to find their own place in the Indian life.

The author finds one such challenge to Christianity in the life of Gandhiji. He is a devout Gandhite and draws inspiration from his life. Having an insight into the spirit of Indian culture, deeply devoted though he is to Christianity, he finds, on a detached study of facts, that Christianity can fulfil itself best in India and influence the course of Indian life only by becoming Indian in spirit, and not by proselytizing attempts. He even conceives of Christianity as a small shrine within the precincts of the main shrine of Hinduism. The small shrine will add to the beauty of the main shrine



and will enrich itself by its association with and incorporation into the latter. A study of Indian history convinces him that by such a course Christianity will neither be destroyed nor lose in any way.

The book is ably introduced with two forewords by Mr Horace Alexander and Dr Radhakrishnan. It is a thoughtful book which presents facts with great clarity and precision. It is sure to be of great interest to all serious students of religious problems in India for its bold and rational approach to the future of Christianity in this country. And as such its conclusions are bound to be particularly interesting and thought-provoking to other communities as well.

INDIA IN TRANSITION. By Dr. M. G. Nene and Dr. M. Barde (*Barsi, Dt. Sholapur*). Pp 400+XXIII, Price Rs. 7/8.

Here is a book on the political history of India from 1885 to date. The book covers a very stormy and interesting period in the history of our country. There is the passage from slavery to freedom, certainly a striking period, capable of showing heights of heroism and patriotism which must have been responsible for the successful termination of the political struggle for freedom from foreign domination. It is difficult to be objective and impartial in such an attempt, especially when we are so near the event and when we have also, to some extent, contributed to the evolution of freedom by fighting constantly against the foreign rulers. The task of the authors is really very difficult, and if there are excesses here and there they have to be pardoned as inherent in human nature. The authors seem to have done their part with success and distinction. Even a cursory reader will be struck by the infinite pains taken by them to make their account impartial and realistic as far as possible. Many valuable sources have been drawn upon intelligently: the vast political literature has been used, and the account has the air of something complete and satisfying. There is one drawback, however, namely that the general reader may not find the account very captivating. The authors have been all along realistic without being artistic, capable of holding our interest. Perhaps, their duty with which they set out was to be objective and impartial in their narration without using their imagination to surround their writing with the halo of something new. That duty they have performed ably.

The authors have a very interesting chapter 'Whither India?' That chapter gives the book its name *India in Transition*. The name of the book prepares the reader for some changes that India has to undergo. Also one gets to the inner mind of the authors. They are keen on India's progress according to her spiritual and ethical heritage.

I have one thing to submit. The authors will do well to get their book re-published by some good press. There are numerous typographical errors that detract

from the merits of the book, so ambitiously planned and brought out.

B. S. MATHUR

THE ANCIENT QUEST. By Swami Ramakrishnananda: *Sri Ramakrishna Math, Mylapore, Madras*: Price Rs. 1/8 : Pp 130.

Here you have a set of illuminating lectures given by Sasi Maharaj (so Swami Ramakrishnananda was familiarly called by his brother monks) during 1893-1911. As the title suggests the book deals with the eternal quest of man to find himself. Finding himself is not an ordinary experience or achievement. It comprehends all; it refers to man's quest of God in himself; it is his earnest desire to be eternally happy and contented. You think of freedom of senses in politics. That is not enough, and that cannot give you contentment; that cannot make you a real master. You need freedom from senses: this is what religion wants us to possess, because in it we have God himself in our company or we are one with Him, ever a master having controlled our base self and emotions. The ancient quest, dating from time immemorial and extending to infinity, must comprise our efforts to achieve this freedom from senses. It is of this quest of which the great Swami, who to all practical purposes founded the Ramakrishna Math and saw it prosper in Madras, thinks in course of these very bright and helpful lectures. He discusses the secrets of self, *maya*, transmigration, happiness, love and life itself in all its apparent complications. Having faith and tolerance the reader can turn to these lectures for light and revelation. Really interesting and instructive ideas are presented in a remarkably captivating fashion. The Swami's own experiences are grouped intelligently with stories, with the result that all is crystal clear. It comes out that man has one goal and that is to reach God. He can reach God within through his own efforts. In the beginning he must find a real teacher, who will lead him on to the great realization. Thus man will cease to be a beggar; he will be a real master.

These lectures make the mind soar high and will be found helpful and elevating to all aspirants for spirituality.

B. S. MATHUR

SOME CAREERS FOR WOMEN. By Mrs. Avabai B. Wadia. INDUSTRIAL COOPERATION. By Mrs. Pupul Jayakar. *An All-India Civil Code*. By Mrs. Mithan Lam. *All the three pamphlets published by Thacker & Co., Ltd., Bombay, for The All-India Women's Conference, each priced at As. eight only.*

The All India Women's Conference is no mere resolution-making body. It is doing meritorious work for the women of India by making its members write on things that matter most in the future uplift of women in India. It is increasingly clear that women have a



great responsibility, because their role now cannot be of subordination. They have education, they will have more of it, and they will have to take prominent parts in all walks of life. Our future progress depends on healthy co-operation between men and women.

*Some Careers for Women* is a very brief indication of the types of work that women can easily do to make their own living. They can get into journalism, paid social work, and the medical profession in ever-increasing numbers. They have to undergo necessary training to work as secretaries. But they must be told where they are to get this training for this profession or that. This information is given here for the benefit of our women, who are eager to make their own living.

*Industrial Co-operation* indicates the part the women have to play in the industrial life of the country. This part they can play beautifully by co-operating, and not by working in isolation. Many women are employed in cottage industries; they have not enough education to have their voice in the working of their destiny. Let them unite and reap benefits from co-operation.

*An All-India Civil Code* tells of the changes that have to be made in laws concerning marriage, divorce, inheritance, succession and will. It is the earnest wish of the author that law should make men and women

equal before it. Women must have freedom to work out their destiny.

One thing I will add. These pamphlets cannot be called very successful essays for the reason that they are so short and sketchy. Yet, they may be of some help.  
B. S. MATHUR

ACHARYA DHRUVA SMARAKA GRANTHA—  
PARTS II & III: Edited by Rasiklal C. Parikh, Ratilal M. Trivedi, and Umashankar J. Joshi. Published by Gujarat Vidya Sabha, Post Box No. 23, Bhadra, Ahmedabad; Pp. 190 and 262; Price each volume Rs. 8/-.

We have received parts II and III of the *Acharya Dhruva Smaraka Grantha* published in 3 parts by the Gujarat Vidya Sabha, Ahmedabad, in commemoration of Acharya Dr. Anandashankar B. Dhruva, a great educationist and Sanskrit scholar, who passed away in April 1942. The first volume contains articles in Indian languages on personal reminiscences and learned subjects; the second and the third contain learned articles in English on personal reminiscences, general subjects, and on Indology, respectively. It is a fitting tribute to the memory of one who devoted his life to the enhancement and exposition of Sanskrit learning and culture.

## NEWS AND REPORTS

### THE RAMAKRISHNA MISSION STUDENTS' HOME, CALCUTTA.

#### REPORT FOR THE YEAR 1947

The Students' Home which was started to help poor and meritorious students to prosecute their studies and also to inculcate in them the high moral and spiritual ideals of Swami Vivekananda in order to supplement the purely academic education imparted by the University, has completed the twentieth year of its very useful career.

At the beginning of the year there were altogether 43 students, of whom 21 were free, 10 concession-holders, and 12 paying. During the year 17 students left the Home and 23 students were admitted. Thus at the end of the year there were 49 students, of whom 24 were free, 13 concession-holders, and 12 paying.

During the year Rs. 235/- were spent by way of monthly stipends, to six students at a time, selection having been made from needy and deserving college students residing outside the Students' Home. By way of help towards fees for examinations, Rs. 290/- were distributed during the year among twenty-two students belonging to several colleges of Calcutta and its neighbourhood.

One student stood first in order of merit in the I.A. examination, and three Intermediate examinees obtained Government scholarships.

As part of 'home training' religious classes were held at regular intervals and other religious celebrations observed. A manuscript magazine *Vidyarthi* was conducted by the students, and occasional debates were held on socio-religious topics.

The students managed by turns sweeping, cleaning, marketing and other activities connected with the Students' Home, besides cultivating a vegetable garden.

The management, while thanking the various donors and subscribers during the year, appeals to the generous public for further donations and subscriptions or endowments to enable the Home to maintain more students free of charge and to develop the institution by providing it with its own permanent building. Contributions may be sent to the Secretary, the Ramakrishna Mission Students' Home, 20 Harinath De Road, Calcutta, or the General Secretary, The Ramakrishna Mission, P.O. Belurmath, Dist. Howrah, West Bengal.

### THE RAMAKRISHNA MISSION SEVASHRAMA, SILCHAR, ASSAM

#### REPORT FOR 1944-47

The Sevashrama which has been recognized as a branch centre of the Ramakrishna Mission since 1939 because of its useful work, has been rendering highly beneficial service to the poor in the district of Cachar in distant Assam for several past years; and the



following is a report of its activities for four years 1944-47,

Its activities are: 1) Religious, 2) Educational, and 3) Social Service.

1. *Religious*: It conducted several indoor and outdoor scriptural classes and arranged lectures on religious and cultural topics. Birthdays of the great prophets of the world were celebrated.

2. *Educational*: The Sevashrama conducted a Students' Home with 12 boys where moral training with special emphasis on simplicity of habit and purity of thought was imparted. Vocational training was also given to the students in weaving and gardening.

It also conducted a Library and Reading Room with 1045 books and several magazines and papers, which were well utilized.

Three Night Schools were run by the Sevashrama:

1) The Vivekananda Night School with two sections, one for boys, and another for girls, especially for the children of the Gurkha ex-sepoys. 2) The Night School at Krishnapur about 3 miles from the town meant for the ex-labourers of tea-gardens and 3) The Night School at Meherpur for Hindusthani labourers. The last has been temporarily closed for want of funds, and efforts are being made to collect funds and reopen it. In 1947 there were 49 and 25 students in the first two schools respectively.

3. *Social Service*: The Sevashrama did famine relief work in 1943-44, and flood relief work in 1946, by distributing food, clothes, and money. It also rendered medical aid and help to agriculturists and small handicraftsmen, especially weavers, by providing work for them and arranging the sale of their products at favourable rates; paddy husking for able-bodied women was also arranged. Five lantern lectures were organized on hygiene and religion.

The floods are almost a regular feature of Cachar, and the people as also the Sevashrama suffer from them every year. In 1946 the floods badly damaged the weaving section of the Students' Home, and the kitchen. These require to be rebuilt immediately. The Sevashrama also intends to raise the level of the site on which its buildings stand above the flood level. For this purpose it has to acquire the site at a cost of Rs. 10,000/-. A temple which is being built remains to be completed. The Library requires to be improved with additions of modern books. For all these purposes the Sevashrama needs about Rs. 20,000/- of which Rs. 6,000/- have already been received towards land acquisition. The Sevashrama depends entirely on generous contributions from the public for its activities. As such it appeals to the public to contribute liberally to meet these needs.

The Sevashrama renders its thanks to all those who have helped it with gifts of cash and kind or in any other way to carry on its work of service.

All contributions will be thankfully accepted by the Secretary of the Sevashrama, Silchar, Cachar, Assam.

SRI RAMAKRISHNA MISSION VIDYALAYA,  
COIMBATORE DIST.

REPORT FOR 1947-48

The Vidyalaya, which was started 18 years back, is run on lines of the ancient *Gurukula* system. It is the aim of the institution to instil into the minds of its members the three qualities of devotion to God, love of Motherland, and confidence in oneself. The Vidyalaya has various activities; the work done during the year under report is given below:

*The High School*: It had a strength of 169 boys. All the 12 students who were sent up for public examination came out successful. The boys were encouraged to form various associations and run them so that they may be trained to shoulder responsibilities.

*The Gandhi Training School*: This school where teachers are trained in Basic Education was lent to the Government for 2 years. This year 28 Government teachers were trained in addition to the usual Secondary training. Dr. Zakir Hussain expressed his deep appreciation of the Mission's work when he visited the institution. From next year the Mission itself will run the school.

*T. A. T. Kalamilayam*: This is a Higher Elementary School with seven standards serving Perianaickenpalayam and the neighbouring villages. There were 128 boys and 70 girls during the year. The children of the school produced yarn and cloth worth Rs. 500/- during the year.

*Industrial Section*: Training was given in carpentry, tailoring, and spinning. An Iron Foundry was set up last year where a few sugarcane crushers were manufactured.

*Seethamani Memorial Dispensary*: It serves the need of the surrounding villages as well as of the pupils of the Vidyalaya. 16,671 patients were treated during the year.

*Night School*: A night school is being run in the Harijan colony of Perianaickenpalayam with 25 students.

Apart from the above activities the Vidyalaya conducts competitions in Rural Sports and Arts. It has a publication department in Tamil. Birthdays of Sri Ramakrishna and other great men and saints were celebrated.

32 boys received free education with boarding and lodging, 29 received free boarding and lodging, and 49 free education during the year.

The Vidyalaya needs funds for the construction of a temple, dormitories, workers' quarters and to develop the workshop into a full-fledged Industrial School. It appeals to the generous public for donations for any of the above purposes. Contributions may be sent to the Secretary of the Vidyalaya.