Prabuddha Bharata

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।
Katha Upa. I. iii. 14.

Arise ! Awake ! And stop not till the Goal is reached.
—SWAMI VIVEKANANDA.

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TALKS WITH SWAMI TURIYANANDA AT BENARES

2nd February, 1921.

N— read out the first half of the Mundaka Upanishad. In the end the Swami observed: "Only the One exists, none else. *We* see Him as men, animals, birds, insects, plants etc. If we only think correctly, we shall find that there is no such differentiation in Him. How we imagine an ego and slave for its gratification! Each has his own world which accompanies him beyond death. . . . It is enjoyment and the desire for it that obstructs true knowledge,—freed from it we can have it this moment. — Are we not Knowledge Itself? But alas, it is so hard to renounce the joys of this world!

"Unless we are willing to understand, none can convince us. There was a king who promised the gift of half his kingdom to any one who would teach him the preparation of puffed rice. Many came and explained and demonstrated, but at the end the king always said

that he did not understand. How could he?—He simply *would* not! We are also like him. Who does not know that the world is transitory? But we refuse to feel convinced lest we also have to give away 'half the kingdom' —the enjoyments of the world."

N— : "But this hugging of sorrow, is it also not a sort of madness?"

Swami: "Yes, it is. But as a spiritual discipline it has great value, it purifies the mind.

"Merely saying 'I am Brahman' is no use as long as there is the least ignorance left in you. You must worship God. The Mother being pleased by worship grants both enjoyment and freedom. 'Take refuge, O King, in Her the Great Goddess. Being propitiated, She grants both worldly prosperity and spiritual emancipation.' These indeed are what Suratha and Samadhi did and were granted.

" 'What if Brahmâ, Vishnu or Siva teaches thee? Unless thou forgetest everything, thou shalt not be established in Self-realisation.'

" 'The whole universe being the effect of the real Brahman is in reality nothing but Brahman. Its essence is That, and it does not exist apart from It. He who says 'it is', is still under delusion,—he babbles like one asleep'."

3rd February, 1921.

The Mundaka Upanishad was finished to-day. The Swami made interesting comments during and at the end of the reading. "The mind," he said, "has to be withdrawn from the waking state to the dream state, from there to the deep sleep state, from there to the transcendental state. There is still another state beyond, called the Absolute.* Gross, subtle, causal, supra-causal,

* The distinction between the transcendental (*Turiya*) and the Absolute (*Turiyātita*) is a conceptual one. The concept of *Turiya* (lit. 'the fourth') is correlated to that of the three states of *Jagrat*, *Swapna* and *Sushupti*, and is therefore considered by some not truly representative of the absolute, unconditioned Brahman, for which

Pure Self,—such is the gradation. Of them the last two are quite close to each other. All these are experienced by the Yogis.

" 'Not from *Tapas* devoid of signs,'†—the 'signs' of this text are often taken to mean the 'ochre robes' etc. of the Sannyasin. But the explanation does not satisfy me. The *Brahma-Sutras* also have discussed the point. But how then did Janaka who was a householder realise the Truth? Vyasa once came on a visit to King Janaka with his monastic disciples. These disciples did not believe that the king was a man of the highest realisation and therefore did not show him proper respect. In order to prove the greatness of Janaka, Vyasa conjured up a mighty conflagration in the city, which came rushing on to consume the palace. The monks had left their loin-cloths drying in the sun. Seeing the flames drawing near, they rushed out to save them. But the king smiled and remained unmoved. He said, 'Though Mithila is burning, nothing of *me** is burning.' The real meaning of 'signs' is therefore *tyaga*—renunciation. Without renunciation there cannot be Self-knowledge."

4th February, 1921.

The Swami spoke enthusiastically, in course of the supper, about service and work. "Work done in the spirit of service can lead one as surely to the Goal as meditation and *japam*. Before he left the second time for the West, Swamiji said, 'Here you will cultivate potatoes, and carry them on the head, if needed, for sale to the market. Again, when you will sit in meditation, you will plunge at once into Samadhi.' You were there, S—, do you not remember it?"

S—: "Yes, Sir, I do."

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they use the term *Turiyātita* (lit. 'transcending the fourth'). But as the realisation of even the *Turiya* state is not possible without transcending all conditions and limitations, the above distinction can scarcely be called real and is often ignored.

† Mundaka Upanishad, 3, 2, 4.

* *i.e.*, 'of the Self.' This indicated the true Self-knowledge of the king.

Swami: "All these have gone deep into our heart and become a part of our being. How can we forget them? I told you what Swamiji said to me at Darjeeling about instituting a new kind of Brahmacharya.* Is that to be thrown away now?

"The Gita also, read between the lines, is found to emphasise work. There is a deeper meaning behind its saying that the Jnani has no work to do. It means that he has not, like the ordinary worker, any egoistic feeling attached to his work.

"All those old ideas that the Sannyasin shall renounce all works except begging, can no more satisfy us, especially after we have been enlightened by the life and teachings of the Master and Swamiji. They have thrown a new light on these things or given a new expression to the ancient light."

Hearing that a certain work was inconvenienced for want of a proper worker, the Swami said: "Never mind. Do your best. Work yourself to death, if need be. Nothing but good will come of it.

"I am against our work being done by paid men. Better you wind it up. . . . Go on working with full readiness to sacrifice even life for the Master's work. I am sure he will provide all necessary help in time. Do not worry.

"I do not at all like the idea of separating work from worship. Work *is* worship. All work is His service. I have rather seen people practising solitary *tapasya* becoming selfish. But the worker has to mix and live with many for the sake of his work and has thus to cultivate patience, sympathy, love and selflessness. Besides *upasana*, worship, also is work and its fruits also have to be dedicated to the Lord."

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* See *Prabuddha Bharata*, August, p. 339.

A PLEA FOR REALISTIC EDUCATION

Every system of education has reference to a particular social and economical theory. The tragedy of Indian education is that it has no such reference. Or if it has any, it is to the Western social and economical theories. The Western economic ideal is mainly large-scale industrialism based on the social principle of extreme individualism and equality of opportunities. The Western outlook is extremely individualistic and induces fight and competition in every domain of life. Where opportunities are equal and the ideal individualistic, there competition is inevitable. The educational system is so adapted as to help these conditions. Every boy is entitled to receive the highest education that he may be best fitted to compete for and realise the highest destiny possible, and he will not halt in the mid-way unless circumstances compel him. The present educational system in India being a replica of the Western educational model necessarily tends towards the Western socio-economic system. But it happens that our socio-economic theories are almost the exact opposite of the Western ones. The consequence is a tragic conflict and barrenness of results.

One peculiarity of our educational system is that whereas it is more fruitful in its post-graduate sphere, it is extremely unreal and unprouctive in the graduation, secondary and primary courses. The reason is simple. The latter are constituted to serve only the ultimate post-graduate purpose *i.e.*, the purpose of research and conquest of new dominions of knowledge, and have no intrinsic value or aim of their own. Research is only one—and not the highest—of the aims of a true educational system. The more important purpose, in our opinion, is efficiency. Most, we may say ninety-nine per cent, of the students are unfit and do not care for contributing

new items to the fund of human knowledge. They are satisfied if they are properly equipped by their training to fight valiantly the battle of life and discharge adequately the various duties pertaining to their position in life and society. They want, in one word, to be efficient, that is to say, their training must have a close reference to their socio-economic position. [The moral education can be well left to family and social influences.] The present system unfortunately is least conscious of this aspect and the consequence has been simply ruinous. Every little boy, by the very nature of the education he receives, is made to aspire after the highest post-graduate education, for anything less than that is found useless and futile. So the boys forget their social position or inherited profession, become socially hybrid and economically inane; and as the honours and advantages of the highest university education fall to the lot of a spare few, the majority of them go about hunting for clerical employments and thus accelerate the advancing ruin of the country. Far better would it have been for themselves, the posterity and the country, if they had stuck to their parental professions.

The fact is, our educational system has begun at the wrong end. The few for the university, the many for the education of efficiency,—that is natural. The system ought to have been so formulated that most of the pupils might be properly trained to carry on *in their own villages* their hereditary occupations with greater efficiency and improved methods, instead of being enticed away from their native homesteads by the charms of urban and metropolitan institutions. For that is the only correct procedure in consonance with the socio-economics of India. Only a few ought to have been induced to go in for the higher education and fewer still for the university training. The system however has begun with the greatest stress on the university education which it has made the one ostensible aim of itself as well as of the student community, as if in the acquisition of it alone lies the fulfilment and fruition of life. Such blindness is one of the

many disastrous consequences of the Westernisation of our national life.

We find that Sir Brajendranath Seal also voices the same sentiments in his recent convocation address to the University of Bombay. He also feels like ourselves the estrangement of education from the realities of life and the urgent need of the socialisation of education. It is true he lays great stress on the university education. But what is important is that the socio-economic aspect of the educational problem has been generally overlooked, and it is for the first time that a scholar and educationist of the eminence of Dr. Seal emphasises its significance. Dr. Seal rightly observes that "under British rule, our Indian Universities, like our Indian Law Codes, have more or less fostered individualism, ... and even though the aims of University education have been utilitarian, they have been frankly pursued not for social service but for the individual's betterment in society." But with what signal failure! He further says, "It is not merely the individual's aptitudes and interests but also the needs and opportunities of the various social classes and functional groups that must be kept in view. The different grades and stages of education, literary or scientific, vocational, professional or technological, must be adapted to the variety of functions and interests in the social economy. The University in one word is to be a complete replica of the social life, for it is only life that can generate life."

Dr. Seal suggests a two-fold reform of the present conditions from the side of the society as well as the university. "Now it behoves us," he says, "to stress social education just as it is necessary to stress social legislation, the concept of society itself being enlarged and corrected so as to comprehend social equality and social justice as much as social solidiarity and social stability. For this it is essential that every University should have a Board of Social Science, just as it should have a theatre, a museum, and a play-ground. Lectures and courses as well as sociological surveys should be organised

to bring every subject of study in the University, whether humanistic or naturalistic, into intimate and vital relationship with the social life of the country. Besides, a Social Service Mission, a Mission to the workers and the depressed classes in the slums and the environs of the city, is a primary obligation of the University. For it is the University that has created the gulf between the classes and the masses in India, a practical cleavage in place of the old human relationship that bound them close, and it is primarily the duty of the University to socialise education in order to recreate solidarity on the new basis of social justice and social equality."

The purpose of these suggested reforms is evidently to make the university, and of course the whole educational system, conform to the society and the realities of life. For as Dr. Seal well says, it is life that can generate life. It is no good looking at the world through the spectacles of books. But does not Dr. Seal think that even if the reforms were carried out, the educational system would still remain unsocial and unrealistic? The proposed Board of Social Science is at best an extraneous body with merely an intellectual function and outlook. The Social Service Mission is equally extraneous. Lectures and courses cannot bring one into *vital* relationship with the society. The only way, we think, is *to receive one's education without disturbing one's organic relations with the existing socio-economic system of the country,* and not to first go out of it through a perverted system of education and then seek to rejoin oneself to it through artificial intellectual and philanthropic interest. It is not really this or that detail that is wrong, but it is the whole system with its foreign outlook and wrong educational postulates that has created the present impassé, and unless it is radically reformed in accordance with the national ideals and with a strict eye to its socio-economic implications, no amount of enthusiasm or wisdom will avail anything. In our opinion, the solution lies in making the university the concern of the few and making the community—the social economy—itself res-

ponsible for the education of all the rest. This suggestion is not original. Such has been the system even as late as the introduction of English education.

The evils of the present system have already induced many to evolve different educational models. In the last analysis they all seem to be reduced to either of these two types. (1) One is content with providing in addition to the existing education some vocational training. It has not as yet shown very deep insight in its conception of either its end or method. One cannot formulate a true and correct curriculum of vocational training without previously ascertaining the nature of the country's social economy, for it is there that the trained will have to find scope and play of their energy and capacity. Will our country be industrialised? Is it to be large-scale industrialism with mills and factories? The vocational training then should be adapted to that ideal. Or would it be only a revival of cottage industries with perhaps improved machineries? The training also should be of that pattern. Will there be open and free competition in the economic field, or would it be neutralised by some such ingenious method as the caste system? Then there must or must not be graded and special education of the students in accordance with their socio-economic position. We cannot say that this type of education has devoted any serious thought to these considerations. It is extremely naïve in its conception and outlook. It either does not think deeply or builds up confidently on the Western socio-economic principles that form the basis of the existing educational system. Everyman is an integral part of the community and unless he is so equipped as to fit in with the prevailing ideas and lines of activity, he will be simply thrown out as useless and unwanted. It is not a question of the community being defective and the man ideally perfect,—it is a question of meeting the stern realities under the imposition of their own conditions.

(2) The other type aspires after an *ideal* development of the pupils somewhat after the Spencerian model. According to it, the trained man should be a harmony

of the fully developed body, intellect and morals, who has also received a proper vocational education to make him an efficient earning member of the community, and his development should be in the line of his healthy predispositions. It is presupposed that such a man will fit in with any healthy conditions of the community and will prosper magnificently. It takes for granted that the community in its ideal form is a combination of such ideal persons, and therefore there is no fear of any clash between the social conditions and the product of this education. The whole scheme is apparently a perfect one. But unfortunately it falls short of a fundamental consideration,—it ignores the pupil's socio-economic conditions. It takes him up as an absolute individual and not as a social being *par excellence*. It trains and develops him in the line of his intrinsic worth and tendencies *and not of his social possibilities. It is frankly individualistic in trend and aim, and therein lies the mischief*. Its products may be fine, but they are unrealistic. This type also, like the other one, does not consider that an individualistic education necessarily implies an individualistic socio-economic outlook with open fight and free competition in every field,—a scheme which is diametrically opposed to our national system. It may be that this type of education is intended to build up a class of men who will revolutionise the social system. But is that not itself a questionable ideal?

A fundamental canon of education is that the pupil should be educated in intimate touch with the realities. Through observation and experience, the evolving soul realises itself. Granted the truth of this canon, we cannot do better than educate every boy amidst and in close contact with the very circumstances in which he will have to live his life. With ninety per cent of people, the socio-economic position inherited through birth does not materially change. The object of education in their case is to equip them properly for that position. We need not assume the impossible and impractical ideal that every boy should be made a perfect man. Too high an ideal

often paralyses growth. Of course we do not suggest that they should not be allowed the opportunity of transcending the limitations of their birth. Our contention is that so far as their theoretical and practical training is concerned, they should be mainly guided by the considerations of their place in the life of the community. But every life has an aspect which is beyond the social control and in and through that it can realise its infinite potentialities. We mean the spiritual. We have put necessary restraint on the intellectual and the socio-economic freedom of men. But *spiritually*, we have allowed infinite freedom. We cannot have it both ways in this finite world. Unlimited freedom in every domain of life is an impossible ideal. We have therefore chosen the best, we have chosen the lesser evil.

We do not propose to formulate here any detailed scheme of education. But we hope we have made our point clear that no educational scheme will be successful without closely linking itself with the social economy of the country. We would suggest therefore that the educational system should as of old fall in a line with the caste system. The caste system is primarily a socio-economic principle. According to it every man has his social position and profession determined by his birth. The education that he needs is the best possible equipment for fulfilling the duties of that position and plying his hereditary trade under the improved conditions of the times. It is true that there may be occasional clash between caste regulations and individual aptitudes. The caste system does not propose to meet *all* situations. Perhaps there will be some cases in which the conflict will be inevitable. But in the large majority of cases, it will not occur at all. There may also be a partial limitation of intellectual education. Excessive intellectualism is scepticism. The average man cannot be allowed to evolve a sceptic outlook without prejudice to the communal well-being. But short of that, all fundamentals of knowledge should be transmitted even to the lowest caste. The prospect of intellectual limitation

however need not frighten us. In no age perhaps did the claim of intellect become so abnormal as in the present age. *It is the training and refinement of the inner man, of his feelings and springs of action, that constitutes the essence of education*, and the caste system does not stand in the way of it. It is on the other hand an extremely potent machinery of that essential education.

It must not be understood that we are putting in any plea for the caste system. We do not prophesy that it will survive the present crisis, though we do believe that it will, with certain modifications. For it is unthinkable that a social constitution that has withstood the powerful onslaughts of millenniums will collapse before the present one. Whatever the form of social economy that will emerge in future, our education cannot grow without being closely interlinked with it. It is vain to propose educational reform without previously determining the lines of socio-economic reconstruction. In the mean-time we may begin with the existing social economy. Let education, so fas as vocational training goes, be imparted on the caste basis, being accompanied by the fundamentals of theoretical knowledge. But let great effort be taken to reawaken in the pupils their social conscience and spirit of social service, to make them noble and efficient citizens. Of course this must go hand in hand with village reconstruction, for unless the village artisans are provided with a local market, free of competition, for their wares, the suggested scheme of education will prove absolutely futile.

The villages are calling for the devoted service of the economist and the social reformer. But they call more urgently for the educationist. It is not the foreign exploiters alone that have depleted our erstwhile smiling villages of their robust and efficient manhood, but also the well-meaning educationists with their unwary idealism, whose schools and colleges have been so many pitfalls and death-traps. Do not, O educational reformers, do not any more tempt our boys away from their village homes. Come to them to their own homes with your learning and

wisdom and serve them there. Do not, in your ignorance, break the life-strings that bind them to their native soil.

GREAT HEART*

(*Sri Ramakrishna Paramahamsa*)

By J. Caldwell-Johnston

A white flame burning in a swampy place,
Mere squelchy wilderness of reed and briar,
Tussocks and rotten turf-stuff, and the mire
That sucks and slavers round each planted pace ;
The wide, unwinking sky's blind-seeing face,
Moonless, unstarred, where now and then mock fire,
Dancing, deludes wan hearts and feet that tire,
Yet deeper, deathward, lures into the maze—
God made of thee a beacon. We to thee
Tend not, but circling keep upon our road.
Thou givest us the light, wherewith to see
Our stumbling-stones, and our too-heavy load
Thou easest. Yea, thou, standing steadfastly,
Smilest on us the sure, sweet Smile of God.

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* From the *Asiatic Review*, London.

DIFFICULTIES OF WESTERN WORKERS IN INDIA.

[LETTERS OF SISTER NIVEDITA]

The following two letters written by the late Sister Nivedita to an American lady who wanted to come to serve and work for India, will be found, we think, interesting and useful. The Sister surely was one who could speak with authority of the difficulties of a Western worker in India and the attitude of mind such a one should cultivate in order to profit most by the undertaking. We have known persons who came to India with perhaps the best of motives, but simply because they did not properly attune themselves to the ideals and conditions prevailing here, they had to return disappointed. The suggestions in the second letter are extremely valuable in this connection. One may also remember here the words of caution Swami Vivekananda wrote to the Sister when *she* sought to cast her lot with ourselves. We reproduce them here :

"Let me tell you frankly that I am now convinced that you have a great future in the work for India..... Your education, sincerity, purity, immense love, determination and above all, the Celtic blood make you just the woman wanted. Yet the difficulties are many. You cannot form any idea of the misery, the superstition, and the slavery that are here. You will be in the midst of a mass of half-naked men and women with quaint ideas of caste and isolation, shunning the white skin through fear or hatred and hated by them intensely. On the other hand, you will be looked upon by the white as a crank and every one of your movements will be watched with suspicion. [Conditions have since changed for the better.—*Ed.*]

"Then the climate is fearfully hot ; our winter in most places being like your summer, and in the south it is always blazing. Not one European comfort is to be had

in places out of the cities. If in spite of all this you dare venture into the work, you are welcome, hundred times welcome. You must think well before you plunge in, and afterwards, if you fail in this or get disgusted, on my part I promise you *I will stand by you unto death* whether you work for India or not, whether you give up Vedanta or remain in it. 'The tusks of the elephant come out but never go back ;'—so are the words of a man never retracted. I promise you that. Again I must give you a bit of warning. You must stand on your own feet and not be under the wings of.....anybody....."

But the Sister came in the face of all these dire warnings, and we know her name occupies a prominent place in the history of modern India.—*Editor, P. B.*

I

17, BOSE PARA LANE,
Bagh Bazar, Calcutta.
1st December, 1905.

Dear Miss B.,

Your letter was the last thing I read in March last, before falling ill with brain fever and typhoid. So it was lost for months, and I cannot remember that when it was found I answered it.

It sounds as if your whole idea were to help and serve. And if that is so, there is any amount to be done. But we always discourage people from coming to India if they *want* anything, even spiritual things, out of it, as they are sure to be disappointed. Not that India has nothing to give, but because only he who longs to serve can get into the right attitude for serving.

A trained nurse has knowledge that is badly wanted here, where custom is the only guide, and where knowledge has to come instead. But without a knowledge of the language, how are you to teach? And the language takes much learning, and it is worth while only if you will stay here long.

One can do a wonderful amount for very little here. But then you find so many ways of using money! We

have a school for instance in which help would be valuable. Sister Christine has a higher school, for mothers and young wives. Again sewing and cutting-out are important subjects here. Then Calcutta is full of students who need workers.

You *sound* nice, but if you came, you might want to live in quarters of your own. Well, on $10 a week you could, in a humble way, keep house.* But you would need rather more in order to go to the hills in May and June and again in October, which are almost necessary holidays. Again in case of illness, you would need more.

* Living expenses have increased since this letter has been written.—*Ed.*

If you are consumed with a desire to help, difficulties will seem nothing to you and will be made to melt away. But if your feeling is less than this, you will be better out of India. We always advise people not to come unless they can command enough money to take them back.

Did you know Swamiji?

Very faithfully yours,
NIVEDITA OF RK.-V.

II

17, BOSE PARA LANE,
Bagh Bazar, Calcutta.
28th March, 1906.

Dear Miss B.,

I cannot remember what I wrote to you. But I am quite sure I warned you of many difficulties in the way of workers in India. People complain of disillusionment on coming here, and this is especially apt to be the case with workers from America, where you are all so luxurious in your habits!

If you were ever to come to India, it is my firm belief that the one way in which to obtain the true orientation is by trying to live exactly like an orthodox Hindu woman. This becomes a kind of sacrament, and has an effect on one that I cannot explain. It is possible, through it, to

change one's whole centre of gravity. But when I think of all the help that came to myself in doing this, under the wings of Swamiji's own presence, and in the house of the Holy Mother (Sarada Devi), I feel that no one else can ever again have such an opportunity. The more ways in which this can be done, the better. Worship is of course one of these ways. But this is, at first, extremely difficult. Only, if one has the true impulse, one never gives up.

About language, if you really mean to come some day, it would be an immense advantage to know some Bengali—if for this part—or Hindi—if for other parts. You would need to have a start from some one of the Swamis. I could send you books.

I wonder if you really are one of the future! I cannot at all tell.

Very sincerely,
NIVEDITA OF RK.-V.

THE SUBJECT AND THE OBJECT

BY SWAMI NIKHILANANDA

Professor Max Müller, concluding the chapter on Vedanta in his *Six Systems of Philosophy*, remarks, "It is surely astounding that such a system as the Vedanta should have been slowly elaborated by the indefatigable and intrepid thinkers of India thousands of years ago, a system that even now makes us feel giddy, as in mounting the last steps of the swaying spire of an ancient Gothic cathedral. None of our philosophers, not excepting Heraclitus, Plato, Kant or Hegel, has ventured to erect such a spire, never frightened by storms or lightning. Stone follows on stone in regular succession after once the first step has been made, after once it has been clearly seen that in the beginning there can have been but One as there will be One in the end, whether we call it Atman or Brahman."

The mere denial of the objective world in its system of philosophy does not constitute the greatest glory of the Advaita Vedanta. Some other schools, *e.g.*, the idealist and the sensationalist also have thought in the same way. But the giddy height reached by the Advaita system is its absolute identification of Jiva and Brahman, the individual soul and the Highest Self. Other philosophers have denied the reality of the world as perceived by us, but no one has ventured to deny at the same time the reality of what we call the ego, the senses and the mind, and their inherent forms. In order to understand the subtle arguments by which the Advaita philosophers reached this wonderful conclusion, it is necessary to know another essential feature of that philosophy. It is the bold division of all experiences into two groups, namely, the Subject and the Object in the sense of the real and the phenomenal, and the bold declaration of the identity of the Subject and the Object, or the complete absorption of the Object by the Subject. We shall try here to show the nature of the Subject and the Object.

Sankara in his introduction to the commentary of the *Vedanta Sutra* writes, "As it is well-known that the Object and the Subject, which fall under the concepts of *you* and *I*, are in their very essence opposed to each other, like darkness and light, and that the one can never therefore take the place of the other, it follows therefore that their attributes also can never be interchanged. Therefore we may conclude that to transfer what is objective, that is, what is perceived as *you* or non-ego with its qualities, to what is subjective, that is, what is perceived as *I*, the ego, which consists of thought, or *vice versa* to transfer what is subjective to what is objective, must be altogether wrong. Nevertheless, it is a habit of man to say, combining what is true and what is false, 'I am this, 'This is mine," etc. This is a habit, caused by a false apprehension of subject and predicate, by not distinguishing the one from the other and by superimposing the essence and the qualities of the one upon the other."

According to the Advaita philosophy one who experiences is the Subject and that which is experienced is the Object. "I" am the Subject and "you" are the Object. By the word "you" is not meant only the person seated before me. It denotes "you" as well as Tom, Dick, Harry, trees, plants, sun, moon, mountains, etc. Because all these can, at one time or other, come before me as an object of my experience. Even my senses, intellect and mind are objects because these also are objects of my experience. Again I divide objects into two groups. I take some of them, such as you, Tom, Dick or Harry as conscious, and I hold others, such as trees, plants etc., as unconscious. This division is not, absolutely speaking, a true one. It is only empirically true. I must make this division for the conduct of my daily life. Only the Subject or "I" is the conscious entity and everything else is unconscious. If any of the objects appears as conscious, that is because of my imagination. That objectified consciousness has no absolute reality. This Subject "I" is the embodied creature known as Jiva, and all else forming objects of experience constitute the world outside it. Therefore the Subject and the Object are totally different in nature. The qualities of the Subject can never inhere in the Object and *vice versa*. Such statements as "I am strong" or "I am weak" arise from a confusion of the understanding of the real nature of the Subject and the Object and is due to Avidya which is to be overcome and destroyed by Vidya or Knowledge—the supreme aim of the Vedanta philosophy.

Now what is the apparent relation between the Subject and the Object? At first it appears that the universe is quite independent of me. Untrammelled and unhampered by any action of mine it appears to go on along its own way from time immemorial and perhaps will do so for eternity. But still there is a relation between me and the universe. The outside phenomena always present to me various sensations, such as touch, smell, sound etc., and these are carried to my mind by my

senses. Certain sensations appear to me as pleasing and I feel myself happy at their contact, whereas other sensations appear as bitter and they make me unhappy. Some of the sensations conduce to my happiness in life and others give rise to misery. Thus I seem always dependent upon the Object for my weal or woe. Further, I am always struggling to shun the objects of painful sensations and embrace those of pleasing ones. This constant struggle with the Object constitutes my life, and it goes on as long as I live. That moment when I come in contact with these phenomena may be called my birth, and the moment when the connection is cut off may be called my death, and the period between these two limits is what I call my life. All my works appear dependent upon the Object. I reap the fruits of these works in this life or the next. The Hindu philosophers who believe in the transmigration of soul, say that this contact with the Object does not cease with my death. I must be born again and enjoy the fruits of the works done here in this present life. It cannot be said that the contact with the Object begins with my present life. I have passed through many previous births and come in contact with the Object many a time before this. In fact, my present life is the result of my previous Karma, only I do not retain the memory of my previous lives. But on that ground alone one cannot deny them. Without a belief in this law of rebirth one cannot explain the misery and happiness existing in the world. There cannot be any moral justification of the working of this universe. It is impossible to say when my contact with the Object began and it is equally difficult to declare when it will come to an end. This apparently endless series of activities inhering in the ever-going series of births and deaths constitutes the *Samsara* or the world.

Sometimes I appear to acquire control over the objects spread before me, and then I become happy, and at other times I fall a victim to the forces of phenomena and then appear to feel miserable. This inexorable wheel of the universe is revolving along its fixed path

from eternal past and will go on to eternal future. I am as it were but a tiny creature fastened to a spoke of this mighty wheel, and I appear now crushed under its pressure or again released for the time being from its heavy weight. But ultimately every creature must be ground to dust under the pressure of this wheel and there is no escape for anybody from its unerring revolution. The monarch sitting on his throne and the poor cowering on the dust, the conqueror marching at the head of his triumphant cohorts and the weak trampled under his horses, the young strutting in the pride of their vigour and the old tottering on their frail sticks, the philosopher with all his wisdom and the fool with all his ignorance, man with all his strength and woman with all her beauty, the boy spreading sunshine with his laughter and the girl beaming with her gentle blush,—everybody, it seems, has been crushed by this mighty wheel of the universe. Boast of heraldry, pomp of power, flush of wealth and pride of beauty, all have fallen victims to the inevitable working of the Object. There was no escape and there will be no escape from the unrelenting grasp of the seemingly all-powerful Object. It is independent of me in all respects and I believe it to be outside me and infinitely more powerful. It has been going along its own path and I have no control over its working. Though at times I acquire a little mastery over its forces, in the end I am defeated by it and overwhelmed by its superior forces. And this appears to be my inevitable end.

This appears to be the apparent relation between me and the Object. The universe is great and I am small, it is mighty and I am weak. I live dependent upon it and therefore feel pleasure and pain and are subject to birth and death. But the Advaita philosophers say otherwise. They say that it seems so because of your ignorance. The Subject or "I" is the Almighty and the Object or the universe is dead and dull matter.

The Object rises from and continues in the imagination of the Subject and, absolutely speaking, has no reality.

Like dreams seen in sleep, the phenomena are unreal. The universe from the standpoint of the Absolute is false.

स्वप्नजागरिते स्थाने ह्येकमाहुर्मनीषिणः ।
भेदानां हि समत्वेन प्रसिद्धेनैव हेतुना ॥

"The wise regard the wakeful as well as the dreaming condition as one, in consequence of the similarity of the objective experience in either, on grounds which are well known."

Again,

स्वप्नमाये यथा दृष्टे गन्धर्वनगरं यथा ।
तथा विश्वमिदं दृष्टं वेदान्तेषु विचक्षणैः ॥

"As are dream and illusion or a castle in the air, so, say the wise, the Vedantas declare this cosmos to be."

This is the nature of the universe or the Object or phenomena, which appears as almighty and all-powerful to the ignorant. The Vedanta philosophy, the Buddhist as well as some idealistic philosophies of the West too do not admit the absolute reality of the universe. It is nothing but the creation of the Subject. I project the universe outside me and then look upon it as an independent reality. Speaking about creation, Gaudapâda says:

कल्पयत्यात्मनात्मानमात्मा देवः स्वमायया ।
स एव बुध्यते भेदानिति वेदान्तनिश्चयः ॥

"The effulgent Atman, objectifies himself through the power of his Maya; he alone cognises the objects so sent forth. This is the last word of the Vedanta on the subject."

Again,

विकरोत्यपरान् भावान् अन्तश्चित्ते व्यवस्थितान् ।
नियतांश्च वहिश्चित्त एवं कल्पयते प्रभुः ॥

"The Lord manipulates the variety of subjective experience as well as that of objective experience, while

cognisant of the Subjective and the Objective respectively."

This is the Advaita explanation of the universe and perhaps the most rational explanation too. God has manufactured the world out of nothing ; He has created woman from the rib of man ; the whole world rests upon the heads of four serpents or dragons ;—these ideas cannot stand to reason. However appealing they may be to our feeling, these puerile theories in trying to explain make the confusion worse confounded. The very word "creation" is a misnomer and does not mean the same thing which the Sanskrit word "सृष्टि" *Srishti*, denotes. The idea of creation may be justified by the dualists or even by a class of idealists who believe in the "आरम्भवाद" or the theory of "absolute beginning." The Naiyayikas and the Vaisheshikas believe in it. Kapila and Patanjali put forth the theory of "परिणामवाद" or the transformation of cause into effect. But the Vedantists declare their famous theory of "विवर्त्तवाद" or the absolute identity of cause and effect. The Self is both the material and efficient cause of the universe. The very word *Srishti* is a key to their theory. The word is derived from the root "सृज्" —"*Srij*"—which means to throw or project. And according to this theory the Subject throws his own experience outside and transforms it into the Object and then creates the phenomenal universe. The process by which the objective world is evolved from the Subject's own self is called *Srishti* or creation in the Vedanta philosophy. As Swami Vivekananda said, a grain of sand enters into the shell of a pearl-oyster and sets up an irritation there and the oyster reacts towards the irritation and covers the little particle with its own juice. That crystallises and forms the pearl. The whole universe is like that ; it is the pearl which is being formed out of our own self by us. What we get from the external world is simply the "irritation". Even to be conscious of that we have to react and as soon as we react, we really project a portion of our mind. Thus the external world has no absolute reality. It is moulded, formed and fashioned by my

own mind. It may have empirical reality, but absolutely speaking, the Object is totally unreal. I am the only reality and I see my self. In the language of Gaudapâda, I manipulate both subjective and objective experiences and cognise them as such. The Advaita philosophy does not admit the existence of any other creation except this nor does it recognise the existence of a Prakriti or Nature, primordial, unknown and independent of the Subject. It says, "सर्वं खल्विदं ब्रह्म"—All this is really Brahman—and I am that Brahman—"अहं ब्रह्मास्मि". The true knowledge thus consists in the recognition of the absolute identity of the Subject and the Object.

In our next we hope to show the nature of the Subject.

"WILL ASIA BECOME CHRISTIAN?"

The press reported some time ago the summary of a fine speech by the Dean of St. Paul's on the future prospects of the Christian Missions in Asia. Dean Inge entertains no illusion about proselytising the East. He says, "It is a mistake to suppose that Asia was calling to Europe for more light. On the whole, the settled opinion of the East is that the less they have to do with Western ideas, thought and policy, the better for the East." This consciousness however is no deterrent to the Dean in sending missionaries to the East. Only, he thinks, they should be better equipped than before and change their angle of vision. They should be "full of love and sympathy, without any racial prejudices, will try to study the lives and beliefs of the people to whom they go, seeing on the whole what is best in them." "What we most need," he says, "in all our missionary work is a few men who are really living such a life as apostles of Christ ought to live, whose lives are a living testimony not only that they believe what they teach, but that what they teach is the most holy and beautiful creed that could be

believed and professed." We confess the last sentence jars on our ear. It is always *belief* they emphasise and further that *theirs* is the best religion, as if mere belief constituted sainthood and the strength of the Christ's original apostles, or that such subtle arrogance in religion will pay in these days. Why could not the Dean suggest that the preachers of Christianity must be as pure, as free from worldliness, as full of devotion and self-surrender as was Christ himself, that they must see God face to face before they go out preaching Him? Really it seems difficult even for the best minds of the West to truly comprehend the psychology of religious life. A true Christian, permeated through and through by the consciousness of God, is a blessing and welcome everywhere. Such a one never antagonises any creed or faith, is content with silent service and knows that mere conversion to verbal formulas does not constitute spirituality.

Anyhow, the Dean seems to be somewhat ahead of his dogmatic class. He is above reproach when he says, "Supposing they worship a being with the same attributes, it does not very much matter whether they call him Buddha or Christ. We must look to things rather than words." This is indeed fine.

It is interesting to note how silently and remarkably the attitude of the Christian missionaries towards other creeds is changing. At first it was a sort of arrogant and self-sufficient way of declaring the immense superiority of their doctrines. To revile other religions without understanding them and sometimes without regard to truth, was considered the best means of propagating Christianity. This did not prove successful. There was, and still is, the other way of alluring converts by material prospects. Floods, famines and epidemics offer fine opportunities to certain kinds of missionaries. We know cases in which the hungry were given the choice of conversion or starvation. But a better and a more refined section has developed another means. It is well-informed criticism of the Indian philosophies and creeds and demonstration through it of the comparative superiority of the Christian

religion. This is quite honest, so long as the critics are scrupulously faithful to reason. We are confident, Indian philosophy and religion will not suffer in comparison with other systems of the world. But a more insidious process is to proclaim in season and out of season that all improvements of the non-Christian peoples in the present age are due directly or indirectly to the Christian influence. If there are social reforms, they are the outcome of the benign influence of Christianity! Are there religious reforms? Christianity must be at the bottom of them! And the heathens are slowly coming to the foot of the Cross, though the ungrateful creatures would not admit it! These insinuations are subtle manifestations of the old spirit. Christianity must anyhow come to the top! Thus Bishop Fred B. Fisher, returning from a tour in India about three years ago, thus expressed himself in an interview printed in *Zion's Herald*: "They (missionaries) are creating a soul under the ribs of death—bringing something alive, active, constructive, into the bodies of the old dead religions of India. The big reform movements in Hinduism, Mohammedanism, and Buddhism, everywhere to be found in India, are part and parcel of the Christianizing process. From the Roof of the World to the Indian Ocean this new awakening of the old, dead faiths is evident. We hear a great deal about 'modern Hinduism,' 'modern Mohammedanism,' which are, however, contradictions in terms. To modernize Hinduism and Mohammedanism is to destroy them as they have heretofore existed. The word of Jesus Christ has done that. The ideals and ethics of the Nazarene are the big moving forces in the modernization of Indian religions, which are taking them over unto themselves, incorporating the principles of Jesus into their own beliefs. The Christian competition can be met in no other way. The East must assimilate Christianity or be assimilated by it. It is one and the same thing in result. And by a series of reformations the great religions of the East will in time leave off the shells of idolatry, superstition, immorality, and caste, and follow Christ—in their own Oriental

way." The learned Bishop adds that Christianity "is the only religion that can stand the advance of knowledge and the revelations of science." Comments are unnecessary on such splendid researches.

Evidently Dean Inge is not so forward and optimistic as that reverend gentleman. For he confesses that "all fail to see in the European nations, as they find them, true followers of the gospel which they profess to believe in." He says, "They (Asians) condemn our religion as ineffective." But he also can think of only two alternatives before the non-Christian religions ; either they would become nominally Christians or Christianity will modify still further the old religions without destroying them. It did not occur to him that there is a third alternative of religions (not excluding Christianity) developing in their own ways and influencing each other when such influence is found necessary and beneficial. We think the better minds among the Christians could easily take a nobler attitude towards alien religions, such as Mr. C. F. Andrews and many others have taken, and such as the Dean himself seems to have partially done. Why can they not believe that truth is nobody's monopoly, not even of Christ, and that there have been many teachers like him in different times and countries? Is it so hard to feel in this scientific age that spirituality is inherent in every man and nation, and that it is best to allow each to grow in his individual way? The clear and simple duty of every servant of God, of whatever religion, becomes then simple service, silent and unobtrusive, and not obstruction and criticism of any one's faith. But alas. the missionaries can scarcely forget the original idea with which their proselytism began, that Christianity is the only true religion and Christ the only saviour and that the heathens must be converted to save their souls!

INDIA'S SECULAR ACHIEVEMENTS.

By Haripada Ghosal, m.a., m.r.a.s., Vidyabinode

It has often been said that India is a land of dreamers, of philosophers, mystics and idealists, that the Indians are "passive," "meditative," "quiet," and that the world is an illusion, a mirage to them. Prof. Max Müller says, "No wonder that a nation like the Indian cared so little for history ; no wonder that social and political virtues were little cultivated, and the ideas of the Useful and the Beautiful scarcely known to them. * * They shut their eyes to this world of outward seeming and activity, to open them full on the world of thought and rest. Their life was a yearning after eternity ; their activity a struggle to return into that divine essence from which this life seemed to have severed them" (Max Müller's *History of Ancient Sanskrit Literature*, P. 10).

Western scholars are apt to say that the philosophical temperament of the Indians was in the main responsible for their utter neglect of worldly concerns. They affirm that the Indian people never played a prominent part in the history of the world. Westerners think that the active and moral character of the Indians were affected by such an atmosphere of transcendentalism, that their metaphysical speculations enfeebled their practical faculties. They believe that life in India moved in a narrow groove, that the circle of political existence in India was small, and thus the Indians did not possess all those qualities which gain for a nation its permanent place in history.

Such impudent assertions of Western scholars will not bear scrutiny. They are mere half-truths. Greece and her achievements may loom large in the eyes of European scholars, Alexander's campaign may occupy a large space in the history of ancient India as conceived by them, military schemes of an ambitious nature like those of

Alexander may be, according to them, beyond the conception of Indian princes, yet India's achievements are not so unworthy as they think. India's work in the field of practical politics is not negligible. Whatever may be said of India before the invasion of Alexander, the long periods from 300 B. C. to 100 B. C. and again from the third century to the sixth century A. D. were indeed glorious and can be matched with any period of military greatness, any age of imperialistic or political organisation, any epoch of intellectual activity in the history of the world. Those famous lines of Mathew Arnold are, to say the least, extremely erroneous and mischievous:

"The East bowed low before the blast,
In patient, deep disdain;
She let the legions thunder past,
And plunged in thought again."

But impartial history shows that the East did not "plunge into thought again." Alexander's invasion was a passing storm indeed. It "was in actual effect no more than a brilliantly successful raid on a gigantic scale, which left upon India no mark save the horrid scars and bloody war" (V. Smith). This celebrated historian makes statements which are contradictory. Says he, "India was not hellenized. She continued to live her life of 'splendid isolation,' and soon forgot the passing of the Macedonian storm. No Indian author, Hindu, Buddhist, or Jain, makes even the faintest allusion to Alexander or his deeds." But when he comes to speak of Chandragupta's Second Board, he says, "The existence of these elaborate regulations is conclusive proof that the Maurya empire in the third century B. C. was in constant intercourse with foreign states, and that large numbers of strangers visited the capital on business." It is a pity that a historian of the standing and reputation of Vincent Smith should be so much biased as not to recognise Indian genius in international concerns. He repudiates "the paradox of Niese that the whole subsequent development of India was dependent upon Alexander's institutions," but at the

same time does not fail to repeat that India "continued to live her life of splendid isolation." Can this be called scientific history or the exclusion of "subjective element" in the treatment of facts?

Max Müller says that an ambitious scheme of conquest like that of Alexander was inconceivable to an Indian prince. But is this not ignorance with a vengeance? Not to speak of kings before Alexander, there were emperors like Chandragupta who ruled from 322 B. C. to 298 B. C. and his empire extended all over "Northern India and a large part of Ariana" (Smith). Asoka, his grandson, further extended that empire to include the whole of Southern India excepting the extreme south. Pataliputra, the capital of Magadha, became the centre of international system and India became the first power of the world. Neither Alexandria, nor Rome, nor Athens could vie with Pataliputra in diplomatic importance. The imperialistic state of Chandragupta followed a policy of non-intervention and preserved a perfect neutrality in matters of faith like the modern state. It was busy in empire-building and nation-making enterprises according to the political and economic principles, the financial theories and militaristic instructions, propounded and incorporated by an Indian Machiavelli in his celebrated *Artha-Shastra,* one of the most perfect treatises of the kind in the world. The general rules of morality, duties of princes and state officials, arts, sciences, and social customs and institutions are represented by *Sukra-Niti* which did not neglect positive sciences, such as geography, ethnology, mineralogy, botany and zoology. Can any nation, ancient or modern, boast of such an authentic treatise on social morals as the *Manava-Dharma-Shastra,* the Laws of Manu? The science of erotics as set forth in the *Kama-Shastra* of Vatsyayana of the 2nd century B. C. received the attention of the ancient Hindus. The 32 *Vidyas* or Sciences, and 64 *Kalas* or practical arts enumerated in this book were cultivated. The physical sciences including chemistry and medicine were far superior in their development

to what was prevalent in Europe at a very late time. Physiology, logic, grammar and philology received due attention. The internationalism of Chandragupta continued under his successors. His son Bindusar received an embassy from the king of Egypt and had correspondence with Antiochus of Syria. Asoka's ambitious desire of becoming a world-monarch led him to send embassies to the kings of Syria, Egypt, Macedonia, Epirus and Kyrene, to Ceylon and to the Cholas and the Pandyas of South India. The eighth chapter of the *Dipavansa* and the twelfth chapter of the *Mahavansa* give a detailed account of the embassies sent by Asoka to the different countries of the world. In post-Asokan times from 200 B. C. to 250 A. D., "there was trade both overland and by sea with Western Asia, Greece, Rome and Egypt as well as with China and the East. Pliny mentions vast quantities of specie that found its way every year from Rome to India." There was intercourse with Rome during the ascendency of the Kushans and with China as early as 217 B. C.

Thus in point of time and culture the Maurya empire (320 B. C.) is the first empire in the history of the world, the second was that of the Chinese (220 B. C.) and the third was that of the Roman (1st century A. D.). Chandragupta II, Vikramaditya (375—413 A. D.) of the Gupta dynasty, was in direct touch with sea-borne commerce with Europe through Egypt. Dr. Radhakumud Mookerji's *History of Indian Shipping and Maritime Activity* shows that the ancient Hindus were not behind their Western compeers in the making of crafts. The heroic pioneers of that maritime age were imbued with the world-sense. They were not bigots whose angle of vision had become narrow by race prejudice. The age of the Guptas was impregnated with ideas of internationalism.

Vincent Smith says, "The Gupta period, taken in a wide sense, as extending from about 300 A. D. to 650 A. D. and meaning more particularly the fourth and fifth centuries, was a time of exceptional intellectual activity

in many fields—a time not unworthy of comparison with the Elizabethan and Stuart period in England." Prof. Benoy Kumar Sarkar speaks of the renaissance in the Gupta era in the following terms: "It was a new India, this India of the Guptas—a new stage, new actors, and what is more, a new outlook. Extensive diplomatic relations with foreign powers, military renown of *Digvijaya* at home, overthrow of the 'barbarians' on the western borderland, international trade, maritime activity, expansion of the motherland, missionising abroad, the blending of races by the flesh and blood of the population was almost renewed, and social transformation as epoch-making as the first Aryanisation itself—all these ushered in the fourth and fifth centuries of the Christian era a thorough rejuvenation and a complete overhauling of the old order of things in Hindustan" (*Chinese Religion*, Pp. 217-18).

The Gupta power was at its zenith during the reigns of Chandragupta II and Kumaragupta I. Dhanvantari the physician, Kshapanaka the philologist, Amarsimha the lexicographer, Sanku the elocutionist, Vetalabhatta the necromancer, Ghatakarpar the politician, Kalidas the poet, Varahamihir the astronomer and mathematician, and Vararuchi the grammarian were the celebrated luminaries who flourished during that age of marvellous growth and many-sided activities. Aryabhatta the mathematician also belonged to this age. Varahamihir is willing to learn from even the Mlechchhas and Yavanas who are well-versed in the sciences and they should be "respected as Rishis." He acknowledges his indebtedness to Greek astronomy and is ever ready to learn from any body irrespective of caste and creed. Hence the ancient Hindus were not as averse to float along the culture-currents of the world as the protagonists of Hellenic culture so loudly proclaim to minimise India's achievements. What the Hindus did in the field of positive sciences, in chemistry, biology etc. before the appearance in Europe of Descartes, Liebnitz, Bacon and Newton on the theatre of the world-culture during the

comparatively recent times, has been ably shown by eminent scholars like Dr. Seal, Dr. Roy, and Prof. Sarkar. The contributions of the Hindus to world-culture were by no means negligible. Prof. Sarkar writes, "It may be mentioned, in passing, that among others the decimal system of notation, circulation of blood, use of zinc in pharmacopœia and an exact anatomical system were known in India earlier than in Europe."

Thus the ancient Hindus since the 6th century B. C., leaving aside the long period of growth prior to Buddha, down to the 10th century A. D. did not live in "splendid isolation," cut off from the main current of civilisation and universal culture, and did not "plunge in thought" or did not take shelter in passivity, meditation and quietude, devoid of any broad outlook of the future. They were not so many lotus-eaters shut up in a world of their own "without a past and without a future before them." Both the inward and outward life of the Hindus changed and adapted themselves to changing circumstances.

C. N. K. Aiyar says in his book, *Sri Sankaracharya: His Life and Times*, "India suffers to-day in the estimation of the world more through the world's ignorance of the achievements of the heroes of Indian history than through the absence or insignificance of such achievements." India is more sinned against than sinning. Writers like Macaulay in the early days of British rule were led more by ignorance and prejudice than by right judgment and true perception of things. They dogmatically opined that the whole library of Oriental literature does not consist of a dozen of readable books. When prejudice and the idea of racial inferiority once gained ground, it became very difficult to root them out. The culture of centuries lay conserved in the pages of Sanskrit books which were sealed to men like Macaulay. But their impudence and dogmatism vitiated their good sense, and they did not hesitate to put forward half-truths and assumptions in an authoritative manner and an air of reality. But at last Jones, Williams and Wilson came into the field of Oriental culture and cleared many mis-

conceptions and errors by their honest spade-work. This work however requires a new orientation in the light of modern research, and Indian scholars should act as high-priests and sponsors in this new baptism of Indian history. It should no more be left to the patronising care of foreigners who fail to interpret the Indian mind in its true perspective.

India's gift to world-culture will then be considered immense by all good scholars. "To every orthodox European scholar, philosophy as well as general civilisation begin with Greece and in text-books of history of human culture, it is the precursors of Plato and Aristotle that are described as the first seers of truths and civilisers of mankind ; other systems of thought and discoveries of doctrines being roughly classified as "Oriental," pre-economic, pre-political and hence not worth the trouble and pains of an investigator" (Sarkar). To many European Indologists, Indian people of the ancient and medieval times appear to be nothing but so many invertibrate human beings with no historical, political and economic outlook. The latest researches in the field of Indian history have unearthed many Indian Frederick the greats, Machiavellis, men of action and politicians. Indian people may be a nation of philosophers, but the accusation "that social and political virtues were little cultivated and the ideas of the Useful and the Beautiful scarcely known to them," as dogmatically set forth by Max Müller, is without foundation and is an evidence of his reading Indian history in an unhistorical way. There were mystics and God-men to whom life on earth was not such as it appears to us, but there were also others to whom life was a reality. Social and political life in India was not a blank. But mysticism is not the privilege of the Orient ; the Occident also has its ample share in it : the mentality of the East is not merely philosophical and religious but material and secular also. Hitherto India has been interpreted only in terms of creeds and dogmas, as a prodigious bundle of metaphysico-religious systems only.

Young India seeks to present its gifts to the world-culture in all departments of human knowledge, and wants the nations of the world to recognise it as such. Young India wants a "transvaluation of values" and a new synthesis for the furtherance of the progress of humanity. Her endeavours to disseminate the valuable teachings of the Vedanta should take "the form of aggressive and adventurous patriotism and thus sow broadcast the seeds of a Twentieth Century Renaissance."

The time has come for Indian scholars to address themselves to the great task of writing a true history of India. The work is so vast and immense that individual effort seems chimerical and one life is too short for a work so gigantic in its scope and variety. But any work may be completed by collaboration, by the contributions of specialists in different periods. In this great work scholars like Professors Bhandarkar, A. C. Das, Mazumdar, and Radhakumud will take up the ancient period of Vedic culture, Pandit H. P. Shastri the Buddhist period, Prof. J. N. Sarkar and others the Muhammadan period, Prof. Benoy K. Sarkar the history of social evolution and folk culture, Dr. Seal Indian philosophy and positive sciences, Drs. Ray and Bose physical sciences, Prof. Krishnaswamy the history of South Indian culture Prof. Radhakamal the history of Indian economics and other competent writers the history of the British period.

If the publication of "The Modern World Series" edited by the Right Hon'ble Fisher is possible in England, we do not know why the conception and writing of a true and authentic history of India like the one suggested will not be possible in India. Such a well-balanced historical survey of the culture and civilisation of India would be indispensable to all serious students of universal history and will be hailed with delight and patronised by all patriotic Indians. The cost of such a work is immense indeed, but yet there is enough wealth in India for such a noble venture. Nothing can be more patriotic and more authentic than such an impartial work. It will command respect in the world, clear many false notions, mis-

conceptions and misunderstandings, and prepare the way for India's rightful recognition by the world.

INDIAN EDUCATION, PAST AND FUTURE

By Sir Brajendranath Seal, Kt., M.A., Ph.D., D.SC.

The soul of India has through the ages gone on creating a synthetic culture, in which nature and man have been comrades, all sentience has had its kinship recognised with reverence and homage, and the group or communal consciousness has been the nursery and school of the individual conscience. The essential stamp of the Genius of India is seen in many features of this indigenous education—in the out-door or open-air study in intimate touch with nature, in a corporate life or residence which weans the young from the home for initiation into the greater family of the academic corporation, in long and leisurely years of scholastic study, and above all, in the rule of Brahmacharya, the rule of the student life comprising three great vows, the vow of chastity, the vow of poverty, and the vow of labour. The vow of Brahmacharya embraced not only abstinence from luxury and from all impure excitements, not only temperance in mind and body and speech, but also the obligation of Rita, the truth. The vow of poverty abjured all covetousness and money-getting so that the private purse of the student, prince or beggar that he might be, was cut down to the barest minimum. The vow of labour imposed on the Vidyarthi, the seeker of knowledge, menial duties for the Gurugriha and the student brotherhood, not omitting building and household economy and conservancy, and made honourable even begging for the maintenance of the Gurukula. The educational ideal was two-fold in character: in an individual reference it was Atma-vidya, or Brahma-vidya, the knowledge of the Self, or the vision of the Absolute as the Self, the ultimate goal

to which every soul must press forward in the cycle of births and rebirths ; in a communal reference it was the conservation and transmission of the tradition of culture and learning, of the arts and sciences, from generation to generation, a debt which the individual owes and must repay to the Rishis, the Fathers of the Race.

One characteristic mark of the educational organisation was this :—education was organised as an integral element in a man's social status. The social and communal (village) systems on which the educational organisation was based ordained a practically free and compulsory higher education for the Brahman, Kshatriya and Vaisya classes, and a well-nigh universal primary education for the village communities. This social and communal status not only socialised education, it ensured that the theoretical instruction, whether elementary or higher, was supplemented by vocational training in and through the Upavedas, and later on, through the Vidyas and Kalas (sciences and arts),—though there was a retrogression in the latter-day Chatuspathis and tols.

In the mediæval tols, the curriculum was narrowed down, and there grew up special schools for literature, grammar, law, Nyaya, Vedanta, medicine, mythology, Tantric rituals, etc. Lexicology, grammar and the elements of Belles Lettres and Rhetoric were common to all the schools, and would be studied for a period varying from five to seven years or more. The specialisation would then begin. "Advanced literature (including grammar, lexicology, rhetoric, poetry and the drama) would take about five years, Logic, Metaphysics and Theology from ten to fifteen years, Law (the Smritis, the Sangrahas and the commentaries with elements of Mimamsa) ten years, Mythology (the Puranas) and Tantric Rituals, four years." The course of study often lasted, as Dr. Thomas noted, for twenty years, from the tenth to the thirtieth year.

The curriculum of study in the Arabic muktab would include Etymology, Syntax, Rhetoric and Logic in the first three or four years, and subsequent courses of (1) Litera-

ture (for three or four years), (2) Jurisprudence or Tradition (for five years or more), and (3) Logic, Natural Philosophy, Geometry, Algebra and Astronomy for five years or more.

Let us not superciliously dismiss these studies as 'learned lumber.' The Astronomy and Mathematics were not less advanced than those of Tycho Brahe, Cardan and Fermat ; the Anatomy was equal to that of Vesalius, the Hindu Logic and Methodology more advanced than that of Ramus, and equal to Bacon's ; the physico-chemical speculations on combustion, heat, chemical affinity, clearer, more rational, and more original than those of Van Helmont of Stahl ; and the Grammar, whether of Sanskrit or Prakrit, or of the Semitic tongues, the most scientific and comprehensive in the world before Bopp, Rask and Grimm.

Even in the dark first decade of the 19th century, after a hundred years or more of rapid decadence and decline, darkest India showed a fairly illumined chart of literacy, witness the census of 1815, witness also Munro's minute on indigenous education and Elphinstone's on the Dakshini grants of the Peshwas. Even in that *fin de siecle*, not less than 30 per cent of the boys were at school, and not less than 1 in 600 or thereabouts (as compared with Scotland's proud climax of 1 in 500 twenty-five years ago) were receiving in the tols and muktabs an advanced instruction in Grammar, Rhetoric and Belles Lettres, in Logic, Law or Astronomy, in Therapeutics and Medicine, roughly corresponding to the University grade in our days. But when the new learning from the West installed itself, the gentry and the priestly classes disdained to pay court, and the figures show with great probability that of every hundred who had devoted themselves to the Higher Learning in Pre-British India, only 16 had betaken themselves to the New Learning by the end of the 19th century, *i.e.*, till so late as three decades ago, and the residue had diminished by 36 per cent. The total number of persons engaged in advanced studies had been actually diminished by a third. It is only since the advent of the

new movements of the Teaching University and the smaller regional University in the India of the last two decades that in the University grade of education our generation is beginning to push on to the point to which mediæval India had carried us before. But a school to every village is yet a far cry. The village communities of old organised such things better, for theirs was a growth from within.

Such was National education, the genuine Swadeshi commodity.

The Indian educational ideal to-day must be a living expression of this Indian mentality, a new construction of the Indian genius in response to the moving forces of the Time Spirit and Universal Humanity.

For historic continuity cannot be broken with impunity ; our statistics of illiteracy and village decadence and destitution bear witness to the results of violently upsetting an old historic organisation without heeding the principles of organic growth and adaptation to environment, a fatal blunder which Sir Henry Maine and Sir Alfred Lyall have alike deplored.

At the same time, we must march abreast with Universal Humanity and fall in a line with its serried ranks.

Fortunately, our Indian civilisation, amidst much that is crude and obsolete and destructive of healthy social tissues, has in its essentials been one of the great civilising forces of human history, as an age-long priest of Humanity and Cuture to more than half the human race ; and in particular the Indian *educational* ideal and organisation, which was worked out in consonance with this civilising mission, had all the essential elements of progress, so that it is not for us a difficult task to reconcile the demands of the modern spirit, of modern ideals of education, with fidelity to the genius of India.

I will illustrate this in detail.

First, take the essentially modern idea that education is a form of community service just like conservancy and sanitation. The Indian village community also made it a

communal service, and the village schoolmaster was common as common land and common water. It is no wonder that so late as the end of the eighteenth century India gave England the first hint of elementary schools for the masses, for, as Macaulay's schoolboy knows, the Lancaster system was of Madras origin.

Or, again, take that distant vision of a free and universal secondary education, an idea which has travelled very far from the old English prejudice, now happily obsolete, that secondary and higher education was a luxury, and more or less the monopoly of the rich. The Hindu social system, as we have just seen, was based on a compulsory and practically free secondary or higher education for Dvija or twice-born classes (including, be it noted, merchants and traders) irrespective of wealth or social position, so that to the poor Dvija learning became his portion in life. What was however wrong with the old system was the blindness to the fact that every man is a Dvija, twice-born, being born once of Nature and once again of the Spirit.

Or again, take socialisation, that modern panacea for the evils of overweening individualism. I have already pointed out that in spite of the Hindu's individualistic concept of Moksha (liberation) and Atmavidya (self-realisation),— and even in this matter there was the struggling idea of Sarvamukti, the liberation of all creatures at the same time,— education itself was organised as an integral element in a man's social status (his Varnashramadharma). With the Hindu, social solidarity was supreme ; Lokasthiti (social stability), Lokasangraha (social solidarity), Mahajana-pratyaya (social consensus), and Mahajana-sampradaya (social continuity), were stressed in the life of the individual as a member of society. But the equally essential element of social equality suffered, and accordingly when we orientate our University education in such a way as to illumine it with the light of social ideals, we must stress the ideals of social equality and social justice so as to redress the balance. Islamic culture exemplifies social equality, and latter-day

Hindu revivals have also been imbued with it as an ideal, probably from Islamic contacts.*

THE VEDANTA WORK IN AMERICA

Summer Classes at the Shanti Ashrama

During the month of June this year, Swami Prakashananda held the summer Yoga classes at the Shanti Ashrama as usual. About twenty-five students availed themselves of the rare opportunity presented by such occasions. The great interest in the Vedanta teachings and specially in the practical spiritual living amidst the quiet and uplifting atmosphere of the Ashrama is obvious from the fact that students came from distant places, such as St. Louis and other cities situated thousands of miles away.

Arrival of the New Swamis

Owing to the sudden receipt of the cable message from Honolulu regarding the expected arrival of Swami Paramananda with Swamis Dayananda and Akhilananda in San Francisco by the middle of June, Swami Prakashananda sent for Swami Prabhavananda from the Portland Center to greet the Swamis and welcome them at the Temple. Accordingly Swami Prabhavananda, accompanied by Dr. Herman Kronenberg, the President of the Society and Mr. E C. Brown, one of the Board of Directors, greeted the Swamis at the dock upon their arrival per S. S. Taiyo Maru on the 18th of June. Then they were all taken to the Temple and received there with cordial welcome and duly entertained with Hindu dinner and refreshments. Swami Paramananda left the same evening for Ananda-Ashrama, La Crescenta with Swami Akhilananda, who is going to assist him in his ever-growing work in Boston and Southern California.

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* Extracts from the Convocation Address delivered by Dr. Seal to the University of Bombay in August last.

RECEPTION TO THE SWAMIS.

On Sunday, June 20th, during the morning service at the Temple, Swami Prabhavananda formally presented Swami Dayananda to the public, who has been specially sent from India to help Swami Prakashananda in the work at the Hindu Temple, San Francisco and the Pacific coast. Dr. Herman Kronenberg, Mr. A. S. Wollberg and Mrs. Clara M. Pettee welcomed the Swami with suitable speeches on behalf of the Society. In response to the cordial welcome, Swami Dayananda spoke in part:—

"Please allow me to convey to you my sincere and heart-felt thanks for the warm and cordial welcome you have accorded to me this morning. This is my first trip to America, the land of freedom and opportunities, and I am pleased to meet you all. Wherever we may be situated, we are all children of God, and it is a pleasure to come in contact with His children in different parts of the globe and profit by each other's experience.

"Peace and blessedness is the goal of mankind. It is the goal of the East as well as the goal of the West. But how is the West trying to realize that goal? By conquering nature. True it is that man is born to conquer nature but by nature the West understands external nature only —control over the elements, control over land, water and sky. It has made wonderful discoveries in the domain of science and believes that true happiness consists in the machines. But is it really true? I ask you to pause and think if you are really happy with all your machines and scientific discoveries. Of course not. Machines can never make mankind happy. They are necessary to a certain extent but we must not depend too much upon them—we must not make them the be-all and end-all of our life. The be-all and end-all of our life is the realization of the Atman, the Spirit within, which is the mine of infinite bliss and happiness. And this is obtained by controlling the mind, the internal nature alone. This control of internal nature, the realization of the Atman—is the ideal of India, the mother of all that is noble, moral

and spiritual. And this the West must learn from the East if it really wants peace and happiness."

On the same day, a large number assembled at Ananda-Ashrama to attend the services, expressing in this way their joy at the return of Swami Paramananda. On Tuesday an impromptu reception at the Ashrama Community-House gave the Swami opportunity to greet his friends in a more informal way and to present to them Swami Akhilananda who expressed his appreciation of the warm welcome accorded to him, in sincere, earnest words which immediately won sympathetic response.

At Boston and La Crescenta

Swami Paramananda could not however long stay at Ananda-Ashrama, for he started on the 29th June for Boston, Cincinnati and other places in the east. In his absence, Swami Akhilananda conducted the Thursday night and the Sunday evening classes and Sister Daya the Tuesday evening and Sunday morning classes. On Swami Paramananda's return, the summer school has begun in the Ananda-Ashrama. Many have come and are living in the Ashrama itself to benefit by the Swamis' company and discourses and the holy atmosphere of the place.

Classes and Sunday Lectures at the Hindu Temple

During the absence of Swami Prakashananda in June, Mr. E. B. Brown conducted the first two Sunday services at the Temple, his topics being "Conquest of Fear" and "Who deserves Immortality." A large and appreciative congregation greeted Swami Prabhavananda, who conducted the last two Sunday services, his subjects being "Fullness of Life" and "Reincarnation and Immortality."

Since Swami Prakashananda's return from the Shanti Ashrama at the end of June, Swami Dayananda commenced giving discourses on the Bhagavad Gita every Tuesday evening.

Swami Dayananda, by his sweet quiet disposition and amiable character, has already won the hearts of the

members of the Society and Swami Prakashananda is very much pleased to have him as his assistant and cherishes great hope of extending the scope and sphere of work as occasions demand and opportunities present themselves.

NEWS AND NOTES

AGASTYA, THE HINDU MISSIONARY OF ANCIENT INDIA

In order to maintain life it is as necessary to draw blood into the lungs as to pump it out for proper circulation in the body. It is as true literally and figuratively of an individual as of a nation. If a nation is to live, it should not only accumulate power by steadfast adherence to its ancient ideals, but must also go out with zeal and enthusiasm to propagate them to the arger world, and thus make its life flow in eternal freshness and vigour.

From time immemorial ours has been a spiritual ideal and our national leaders who were Seers of Truth, not only lived up to it but also propagated it among other nations. Urged by missionary zeal they travelled far and wide, teaching and preaching as they went and thus shared the *Amrita,* the nectar, of divine wisdom they had realised, with all and sundry. Our mythology is replete with stories of such missionaries. It cannot be denied that there is much truth hidden in these legends, especially when such accounts are supported by inscriptional and other reliable evidences. Such is the account of the Rishi Agastya. Mr. O. C. Ganguli contributes an article to the *Rupam* (reproduced in the *Visva-Bharati Quarterly,* July), in which he discusses Agastya as an ancient Hindu coloniser. Agastya belonged to the temple of Shiva in Kashi and was a staunch devotee of the deity. With a view to propagate religion he set out on a travel and after crossing the Vindhyaranyam reached the South. There he reclaimed the primeval forests and made them fit for human habitation. In the *Aranya-Kânda* xi—81

of the *Râmâyana* we read: *He who having vanquished the deadly Asuras, by his many beneficent acts, made the southern region accessible and habitable, for the good of the people.* The same reference is also seen in the *Lanká-Kánda*, cxvii, 13—14. He established many an ashrama, and vanquished among many demons Ilvala and Vátápi whose names are handed down to us in the modern place-names of Aipole and Badami.

The advent of this Aryan sage to the South marked a turning-point in its history. He not only preached there the highest religious doctrines of the North, but also enlightened the people in many branches of secular knowledge. He was the spiritual preceptor of many South Indian princes, especially of the Pândyan princes. He is said to be the first to introduce the worship of Shiva and the Science of Medicine among the Southerns. He invented the Tamil language and systematised Dravidian alphabet and grammar,—his grammar being known as *Agothiam*. He is further reputed to have been the author of a treatise on image-making. In this way he bore to the South the torch of learning and culture and made it perfectly civilised.

But the field of activity of this intrepid Hindu missionary was not confined within the limits of India but extended even beyond the seas. Agastya, it is said, drank off through his psychic powers all the waters of the sea which offered obstructions to his oversea activities, and went over to the far East to preach Hinduism. From inscriptional evidence we find that, among different places, he sojourned in the distant Cambodia. The following is from a fragmentary inscription at Ankor-Vat in Cambodia, which refers to the first part of his activities there. "*That Brahmin, Agastya, born in the land of the Aryans, devoted to the worship of Shiva, having come by his psychic power to the land of the Cambodians for the purpose of worshipping the Shiva-lingam known as Sri Bhadreswara, and having worshipped the god for a long time, attained beatitude.*" He also founded a royal dynasty there and erected many magnificent temples for the deity of his

worship. All these undoubtedly signalise his presence in the far East.

But that was not all. The untiring energy of our hero was not yet wholly exhausted. He, it is said in *Vâyu-Purâna*, also visited the following islands in the Indian Ocean: *Barhina-dwipa* (perhaps Borneo), *Kusha-dwipa, Varâha-dwipa, Shânkhya-dwipa* (which may be one or other of the Sunda islands).

Thus Agastya is credited with carrying, in the face of dangers and difficulties, the torch of Aryan culture to dark and distant lands. The seeds of Aryan thought sown in those lands must have been the beginning of the efflorescene of a fully developed Brahminic culture.

It is true that much of what we know of Agastya and his activities partakes of the nature of a myth. But inscriptions, sculptures, traditions—all confer an amount of reality on it which cannot be easily ignored. It may be that the Agastya who is mentioned in Indian, Cambodian and Javanese traditions and inscriptions, is not one single person, but really typifies the host of the first colonisers. Or it is more probable that many of those early colonisers belonged to the clan of Agastya. That Agastya established an *Agastya-gotra* is known from the *Asvalâyana Grihya-Sutra* and also indirectly from an inscription discovered in South Kodoe.

SWAMI RAMAKRISHNANANDA

The birthday anniversary of Swami Ramakrishnananda, one of the direct disciples of Sri Ramakrishna and the founder of the Math and Mission Branch and of the Sri Ramakrishna Mission Students' Home at Madras, came off on the 6th August last and was duly celebrated by the members of the Madras Math and Students' Home and by the Swami's friends, admirers and disciples.

The members of the Math as well as the boys of the Residential and Industrial Schools of the Students' Home spent the whole day in worship and song. And in the evening they and devotees assembled in a meeting to discourse on the Swami's life and work.

The speakers dwelt on the various aspects of his life. "The Swami was a living embodiment of the ideal of *Guru-bhakti*. Though a great Jnâni, he always held that Bhakti was Jnâna crystallised. .... His frame would shrink to touch money. After a class, his students had to tie the carriage fare in a corner of his cloth and the gharri-walla had to take it from there after bringing him at the Math. He looked upon all women as incarnations of the Divine Mother. . . . Such was his devotion that in the hot season, he would daily spend hours in fanning the picture of Sri Ramakrishna, which to him was no mere picture but a living presence. Once, while he was living in an outhouse in the Ice House compound at Triplicane, the rains came through the roof at night and lest it should disturb his Guru's sleep he sat watching the whole night, holding an umbrella over the picture."

Swami Yatiswarananda, president of the Math, said in course of his speech : "Personally I had not the privilege of sitting at his feet. Yet, soon after my joining the Order, when I came to Madras, I felt his presence guiding and shaping me at every point. That he is still with us, those who have eyes to see will see. As I think of him, his life comes before me in pictures. Two boys, Sasi and Sarat, came one day to Sri Ramakrishna. They were cousins. While talking to them he said, 'My boys, if tiles and bricks are burnt with a name impressed on them, they retain the name for ever ; in the same way, if young men become spiritual early, they will retain the impression through life.' Then he told the boys about the evil of early marriage, when Sasi asked if marriage was against religious life ; Sri Ramakrishna fetched a Bible and asked Sasi to read the portion where Jesus says, 'Let men be eunuchs for the Kingdom of God.' Sasi paid many visits after this and was soon transformed. He resolved to dedicate his life to his Guru. After the passing away of Sri Ramakrishna, most of the disciples were swayed by the ideals of meditation and study, and for twelve years day after day through

turmoil and suffering in the Baranagore Math, it was he who knit the other disciples together and served them all with the love of a mother. As Swami Vivekananda has said, he was the pillar of the Math and but for him the Order of Sri Ramakrishna would have been impossible. When the Madrasees asked Swami Vivekananda for a Sadhu to work in South India, Swamiji said, 'I am going to send you one who is more orthodox than most of you," and his choice fell on Sasi. He remained in Madras for fourteen years, and what his presence meant to those who came in contact with him, and what an amount of good his influence has created, it is needless for me to say."

THE RAMAKRISHNA MISSION RELIEF WORK AT MIDNAPORE.

From the reports of the workers of the Mission, it is apprehended that with the subsidence of the flood waters, the condition of the flood-striken people will be more serious than what it is at present: there will be an extensive outbreak of famine and epidemic. The whole of the autumnal crop has been ruined and the people have to wait for a long time for the next one. During this period they must be helped with food and clothes, and monetary grants for building their huts. For this extensive and long-continued relief operation, thousands of rupees, rice, fodder and clothes are required. The Mission is now working at Chandipur, Itaberia and Totanala and has closed its Nedhrya Centre where no more help is thought necessary at present, for, water has totally subsided and people are getting work in the fields. The weekly expense of the Mission is Rs. 2,000. Though the Mission is daily receiving telegrams for help from many places, it is unable to extend its sphere of work on account of want of funds. We earnestly hope that immediate help will come from the kind-hearted public for succouring the distress of these helpless persons. Contributions to be sent to the following addresses: (1) The President, Ramakrishna Mission, Belur, Howrah. (2) The Secretary, Ramkrishna Mission, 1, Mukherjee Lane, Bagh Bazar, Calcutta.