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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

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

AN UNPUBLISHED LETTER OF SWAMI VIVEKANANDA

63, St. George's Road, S.W.,
London,
30th May, 1896.

Dear M,

Your letter reached just now. Of course you were not jealous, but all of a sudden were inspired with sympathy for poor India. Well, you need not be frightened. Wrote a letter to mother church weeks ago, but have not been able to get a line from her yet. I am afraid the whole party have taken orders and entered a Catholic convent—four old maids are enough to drive any mother to a convent. I had a beautiful visit with Prof. Max Müller. He is a saint—a Vedântist through and through. What think you?—has been a devoted admirer of my old Master for years! He has written an article on my Master in the *Nineteenth Century*, which will soon come out. We had long talks on Indian things. I wish I had half his love for India. We are going to start another little magazine here. What about the *Brahmavâdin*? Are you pushing it? If four pushful old maids cannot push a journal I am blowed. You will hear from me now and then. I am not a pin to be lost under a bushel. I am having classes here just now. I begin Sunday lectures from next week. The classes are very big and are in the house. We have rented it for the season. Last night I made a dish. It was such a delicious mixture of saffron, lavender, mace, nutmeg, cubebs, cinnamon, cloves, cardamom, cream, lime-juice, onions, raisins, almonds, pepper and rice, that I myself could not eat it. There was no asafoetida though, that would have made it smoother to swallow.

Yesterday I went to a marriage *á la mode*. Miss Muller, a rich lady, a friend who has adopted a Hindu boy and to help my work has taken rooms in this house,

took us to see it. One of her nieces was married to somebody's nephew I suppose. What tiring nonsense! I am glad you do not marry. Good-bye, love to all. No more time as I am going to lunch with Miss MacLeod.

Yours ever affly.,
VIVEKANANDA

CYCLIC REST AND CHANGE

By Swami Vivekananda

This whole universe is a case of lost balance. All motion is the struggle of the disturbed universe to regain its equilibrium, which, as such, cannot be motion. Thus in regard to the internal world it would be a state which is beyond thought, for thought itself is a motion. Now when all indication is towards perfect equilibrium by expansion and the whole universe is rushing towards it, we have no right to say that that state can never be attained. Again it is impossible that there should be any variety whatsoever in that state of equilibrium. It must be homogeneous, for as long as there are even two atoms they will attract and repel each other and disturb the balance. Therefore, this state of equilibrium is one of unity, of rest and of homogeneity. In the language of the internal, this state of equilibrium is not thought, nor body, nor anything which we call an attribute. The only thing which we can say it will retain is what is its own nature, as existence, self-consciousness and blissfulness.

This state in the same way cannot be two. It must only be a unit, and all fictitious distinctions of I, thou, etc., all the different variations must vanish, as they belong to the state of change or *Mâyâ*. It may be said that this state of change has come now upon the Self, showing that before this, it had the state of rest and liberty; that at present the state of differentiation is the only real state, and the state of homogeneity is the primitive crudeness, out of which this changeful state is manufactured, and it will be only degeneration to go back to the state of undifferentiation. This argument would have some weight if it could be proved that these two states, *i.e.*, homogeneity and heterogeneity, are the only two states happening but once through all time. What happens once must happen again and again. Rest is followed by change,—the universe. But that must have been preceded by other changes, and will be succeeded by other rests. It would be ridiculous to think that there was a period of rest and then came this change which will go on for ever. Every particle in nature shows that it is coming again and again to periodic rest and change.

This interval between one period of rest and another is called a *Kalpa*. But this *Kalpic* rest cannot be one of perfect homogeneity, for in that case there would be an end to any future manifestation. Now to say that the present state of change is one of great advance in comparison to the preceding state of rest is simply absurd, because in that case the coming period of rest being much more advanced in time must be much more perfect!! There is no progression or digression in nature. It is showing again and again the same forms. In fact the word law means this. But there is a progression with regard to souls. That is to say, the souls get nearer to their own natures and in each *Kalpa* large numbers of them get deliverance from being thus whirled around. It may be said the individual soul being a part of the universe and nature, returning again and again, there cannot be any liberty

for the soul, for in that case the universe has to be destroyed. The answer is that the individual soul is an assumption through *Mâyâ* and it is no more a reality than Nature itself. In reality, this individual soul is the unconditioned absolute *Brahman* (the Supreme).

All that is real in Nature is *Brahman*, only it appears to be this variety, or Nature, through the superimposition of *Mâyâ*. *Mâyâ* being illusion cannot be said to be real, yet it is producing the phenomena. If it be asked, how can *Mâyâ* herself being illusion produce all this, our answer is that what is produced being also ignorance, the producer must also be that. How can ignorance be produced by knowledge? So this *Mâyâ* is acting in two ways as nescience and science (relative knowledge) and this science after destroying nescience or ignorance, is itself also destroyed. Thus *Mâyâ* destroys herself and what remains is the Absolute, the Essence of existence, knowledge and bliss. Now whatever is reality in nature is this Absolute, and Nature coming to us in three forms of God, conscious and unconscious, *i.e.*, God, personal souls and unconscious beings, the reality of all these is the Absolute. The reality of all these is the Absolute, through *Mâyâ* seen to be difference; but the vision of God is the nearest to the reality and the highest. The idea of personal God is the highest idea which man can have. All the attributes attributed to God are true in the same sense as are the attributes of Nature. Yet we must never forget that the personal God is the very Absolute seen through *Mâyâ*.

THE ECONOMIC VIEWS OF SWAMI VIVEKANANDA

By the Editor

I

Many of our readers, we have no doubt, are anxious to know what were the economic views of Swami Vivekananda. The great Swami threw light on many intricate problems of Indian life, secular and spiritual. Did he not give us any solution of our economic problems? In the following pages we shall make an attempt to find an answer to this question. It is well known that the Swami was eager to solve the bread-problem of his countrymen. He said again and again that one cannot practise religion with an empty stomach. There must be food, nourishing food. The wants of the body must be fulfilled. Then only we can devote our mind to higher things. He considered that much of our present degradation, not merely material, was due to our physical weakness. In course of a lecture at Madras, he said: "Physical weakness is the cause at least of one-third of our miseries. We are lazy; we cannot work; we cannot combine; we do not love each other; we are intensely selfish; not three of us can come together without hating each other, without being jealous of each other. That is the state in which we are,—hopelessly disorganised mobs, immensely selfish, fighting each other for centuries as to whether a certain mark is to be put on our forehead this way or that way; writing volumes and volumes upon such momentous questions as to whether the look of a man spoils my food or not! This we have been doing for the last few centuries. We cannot expect anything high from a race whose whole brain-energy has been occupied in such wonderfully beautiful problems and researches! And are we not ashamed of ourselves? Aye, sometimes we are, but though we think these things frivolous, we cannot give them up. We think many things and never do them; parrot-like, thinking has become a habit with us, and never doing. What is the cause of that? Physical weakness. This sort of weak brain is not able to do any-

thing; we must strengthen it. First of all, our young men must be strong. Religion will come afterwards. Be strong, my young friends; this is my advice to you. . . . You will understand the mighty genius and the mighty strength of Krishna better with a little of strong blood in you. You will understand the *Upanishads* better and the glory of the *Atman*, when your body stands firm upon your feet, and you feel yourselves as men." (*Complete Works*, III, pp. 241-242). The Swami traced much of our present degradation to physical weakness. And he said on another occasion that such was the nature of the Indians that as soon as they would have material well-being, they would not, like other peoples, sink into the mire of worldliness, but would automatically soar into the spiritual empyrean. It was natural, therefore, that the Swami would think earnestly of the material problems of India, the economic ones not excepted. In fact, his going to the West had for one of its main objects, as he admitted on more than one occasion, the finding of means in the West for the amelioration of the miseries of India, evidently physical sufferings—for, in matters spiritual, he never thought that India had anything to learn from the West, in fact he strongly repudiated the idea whenever it was even indirectly suggested to him.

Yet it must be admitted that he had nowhere left any detailed scheme of his country's regeneration. Though his heart bled for the economic, political, and social sufferings of India, he had not left behind any *detailed* plan of how to remove them. The reason is not far to seek. For one thing he was sure that once the soul of India, which was religion, was awake, all other readjustments would be automatically made. He concentrated his best powers on this snpreme task,—how to awake the nation. He also held before it a vision of life which, once it caught its imagination, would inevitably lead to strenuous struggle in all directions of life. The Great Ones always act thus. They take care of the mainspring of life and there inaugurate all necessary change and reform, and down the rolling centuries, its effect multiplies.

We said that a detailed scheme had not been left. But it is not difficult to discover his aim and purpose from what he said on many occasions. There *are* evidences that he pondered deeply on these problems, and these evidences are also eloquent of the conclusions to which he reached. Our attempt must necessarily be to understand and interpret those scattered utterances.

We have gone through all the available writings and utterances of the Swami and collected all the relevant passages. Our readers are aware that we published them serially under *Notes and Comments* from January to April. In the present article we shall have to reproduce them wherever necessary in order to substantiate our conclusions.

II

Let us at the outset find out the secular outlook which the Swami proposed for India. We have very clear utterances on this subject. Writing in 1899, he said: "What we should have, is what we have not, perhaps what our forefathers even had not,—that which the *Yavanas* had,—that, impelled by the life-vibration of which is issuing forth in rapid succession from the great dynamo of Europe the electric flow of a tremendous power, vivifying the whole world. We want that. We want that energy, that love of independence, that spirit of self-sacrifice, that immovable fortitude, that dexterity in action, that bond of unity of purpose, that thirst for improvement. Checking a little the constant looking back to the past, we want that expansive vision infinitely projected forward; and we want that intense spirit of activity (*rajas*) which will flow through our every vein, from head to foot." Again: "Without enjoyment, renunciation can never come; first enjoy, then you can renounce. . . . The *Bauddhas* declared: 'Nothing is more desirable in life than

Moksha; whoever you are, come one and all to take it.' I ask: 'Is that ever possible?' You are a householder, you must not concern yourself much with things of that sort, you do your *Svadharma*,—thus say the Hindu scriptures. Exactly so. . . . The Hindu scriptures say: 'No doubt, *Moksha* is far superior to *Dharma;* but *Dharma* should be finished first of all.' . . . Non-injury is right. 'Resist not evil' is a great thing,—these are indeed grand principles; but the *Shâstras* say: 'Thou art a householder, if anyone smites thee on thy cheek and thou dost not return him an eye for an eye, a tooth for a tooth, thou wilt verily be a sinner.' Manu says: 'When one has come to kill you, there is no sin in killing him, even though he is a *Brâhmana*.' This is very true and this is a thing which should not be forgotten. Heroes only enjoy the world. Show your heroism, apply, according to circumstances, the fourfold political maxims of conciliation, bribery, sowing dissensions and open war, to win over your adversary, and enjoy the world,—then you will be *Dhârmika*. . . . Do your *Svadharma*—this is the truth, the truth of truths. This is my advice to you, my beloved co-religionists. Of course, do not do any wrong, do not injure or tyrannise anyone, but try to do good to others as much as you can. But to passively submit to wrong done by others is a sin,—with the householder; he must try to pay them back in their own coin then and there. The householder must earn money with great effort and enthusiasm, and by that must support and bring comforts to his own family and to others, and perform good works as far as possible. If you cannot do that, how do you profess to be a man? You are not a householder even,—what to talk of *Moksha* for you!!"

Again in course of a lecture at Ramnad, in the year 1897, he said: "There is a tendency to bind everyone down by the same laws as those by which the *Sannyâsin* is bound, and that is a great mistake. But for that a good deal of the poverty and the misery that you see in India need not have been. A poor man's life is hemmed in and bound down by tremendous spiritual and ethical laws for which he has no use. Hands off! Let the poor fellow enjoy himself a little, and then he will raise himself up and renunciation will come to him of itself."

We have to carefully consider the passages quoted above. From these it is clear that Swamiji felt that the life of the generality of people in India should not be *in all respects* tuned to extreme ethical principles. He was not for the predominantly *Nivritti* ideal for the masses. He asked them to follow their *Svadharma*, *i.e.*, the dictates of their nature with a view to work them out. Swamiji clearly says that a poor man has no use for the high spiritual and ethical laws. What does that show? It means that he recognised that in the achievement of material prosperity the high ethical principles cannot always be maintained and that the masses should conduct their life in spite of these lapses. This may seem a dangerous doctrine. But its justification is not far to seek. We have again and again pointed out that a mere formal observance of high moral principles will little benefit us, on the other hand, injure us a great deal, if there is not an inner preparedness. It is no good prescribing high principles unless there is the capacity to practise it. We must prescribe to everyone according to his capacity. This is a well known principle of Hinduism. For him that is his highest religion. For we must remember that our purpose is to *help* a man onwards and not merely to make him formally moral. And in order to help him, we must allow him scope enough to express his inner nature, however vile, in action and life. Otherwise his progress would be stunted. We have, therefore, to recognise gradations of ideals, and in the case of the majority of people, an ideal which will undoubtedly have in it much that is undesirable (as considered from the highest standpoint) along with what is good.

A few words in explanation are necessary here. We once wrote that we need not be unnecessarily squeamish about exploitation. This appears to have shocked some readers. We know, from a high moral standpoint, this is a reprehensible statement to make. But perhaps we did not mean exactly what those readers have understood by it. We did not mean that we should also, like the Westerners, indulge in *deliberate* exploitation of weak, helpless peoples. We believe a distinction can easily be made between exploitation in the Western sense and the exploitation caused inevitably by healthy normal foreign trade. As we showed on several occasions, we want money badly for the building up of our life and also for self-defence. But not for aggression. This money cannot come from internal trade only. Foreign trade *is* necessary. And this will certainly entail some amount of exploitation. This may be immoral. But it is unthinkable that because of this India should remain poor, helpless, undeveloped and defenceless. We believe from what we have quoted above from Swamiji that we are right in thinking that the evil that would accompany foreign trade can be condoned in view of the greater benefit derived. As we pointed ont, Swamiji had made a definite statement in favour of this view.

We have, therefore, to do our normal best to achieve material prosperity, such as an average householder always wants. We must remember that the standard of prosperity is always a relative one. In an age in which no material comfort was known, the present-day standard would surely not have been dreamt of. But when all other peoples are living according to a certain standard, we cannot expect that India alone would live in the primitive style. Besides, it is wrong to think that such simplicity was always the way of India. If we may believe our ancient literature, we find that our forefathers enjoyed the height of luxury. Many evidences are found in corroboration of this fact. Why should India in the present age make its ideal different? Some would say that simple living and high thinking should be the ideal of India. We think not, and we believe that in this we are following the Swami Vivekananda. We have already quoted him as saying that the Indian should be allowed to enjoy. We shall quote further passages in confirmation :

"How can renunciation come to the people of a country, in whose minds the desires of *bhoga* (enjoyment) have not been the least satisfied? For this reason, find out, first of all, the ways and means by which man can get enough to eat, and have enough luxuries to enable them to enjoy life a little; and then gradually, true *vairâgyam* (dispassion) will come, and they will be fit and ready to realise religion in life. The people of England and America, how full of *rajas* they are! They have become satisfied with all sorts of worldly *bhogas*." This passage implies that we must have enough *bhoga*, enjoyment of the goods of this world. The last two sentences are significant. They as it were illustrate what Swamiji enunciates in the preceding sentences. The following quotations are more explicit :

"We talk foolishly against material civilisation. The grapes are sour. Even taking all that foolishness for granted, in all India there are, say, a hundred thousand really spiritual men and women. Now, for the spiritualisation of these, must three hundred millions be sunk in savagery and starvation? Why should any starve? How was it possible for the Hindus to have been conquered by the Mahomedans? It was due to the Hindus' ignorance of material civilisation. . . Material civilisation, nay, even luxury is necessary to create work for the poor." "First make the people of the country stand on their legs by ronsing their inner power, first let them learn to have good food and clothes and plenty of enjoyment—and then tell them how to be free from the bondage of enjoyment." These passages set all our doubts at rest.

Here it is explicitly stated that there must be luxuries in India in order that there may be enough occupations for all, and also that India cannot follow the so-called ancient ideal of simplicity in material life. He makes that responsible for our subjection to Islamic rule. Surely the Swami cannot want us to continue in that abject condition. He taunts us for our foolish inveighing against material civilisation. He says that the people must have *plenty* of enjoyment.

III

The next point to determine is about the means of attaining material prosperity. Two ways are before us : the ancient way of small-scale industry ; and the modern method of large-scale production. What has Swamiji to say about these means ? Does he favour small-scale industrial method ? Or the modern industrial method ? One thing is very significant. We know that even in the days of the Swami, modern industrialism was in full swing. Small-scale method had been long supplanted by modern industrialism. And the evils of the modern system were also quite apparent, in fact more apparent in his days than now. In those days the labour movement was in an embryonic state. Labour legislations to ameliorate the conditions of workers had just hegun. Now workers are much better treated in every country than in his days. Surely the Swami was not slow to observe them. If he had wanted that India should not have anything to do with modern industrialism, he would have warned us against it and definitely asked us to adhere to our ancient methods. But he has not done so. It may be said that he did not like to go into details, and that is why he did not give us a clear warning. But this argument does not seem convincing. He analysed Western civilisation carefully. He made many pronouncements on it on various occasions. Surely his silence on this point must be explained differently. But, no, he was not completely silent on the evils of Western industrialism. He wrote on one occasion :

"Machinery in a small proportion is good, but too much of it kills man's initiative and makes a lifeless machine of him. The men in factories are doing the same monotonous work, day after day, night after night, year after year, each batch of men doing one special bit of work—such as fashioning the heads of pins, or uniting the ends of threads, or moving backwards and forwards with the loom for a whole life. And the result is, that the loss of that special job means death to them—they find no other means of living and starve. Doing routine work like a machine, one becomes a lifeless machine. For that reason, one serving as a schoolmaster or a clerk for a whole life-time, ends by turning a stupendous fool."

We may say that we have carefully gone through the whole of the Swami's seven volumes of works,—we have found only this one condemnation of machinery. But what conclusion are we entitled to draw from this utterance ? Is it that the Swami did not want that machines (large-scale) should be introduced in India and that we should ply our ancient simple machines ? We do not think we can legitimately infer this. It may be that though he was aware of the attendant evils of machinery, he yet felt that they cannot be avoided. For against the single condemnation of machinery produced above, we have many passages in the Swami's seven volumes of works, which testify that he wanted us to follow the West in our industrial reorganisation. Let us quote :

"You must learn the power of organisation of the Europeans."

"The Hindus have to learn a little bit of materialism from the West and teach them a little bit of spirituality." [Here the phrase "a little bit" should not be understood literally. For surely we are not to teach the West only *a little bit* of spirituality, but as much as possible. Similarly, we must also learn

as much of materialism as possible and desirable.]

"By the study of this religion, the Western nation will have increasing regard and sympathy for us,—even already these have grown to some extent. In this way, if we have their real sympathy and regard we should learn from them the sciences bearing on our material life, thereby qualifying ourselves better for the struggle of existence. . . . They (the Western nations) will remain our teachers in all material concerns."

"Have we to learn anything else, have we to learn anything from the world? We have, perhaps, to gain a little in material knowledge, in the power of organisation, in the ability to handle powers, organising powers, in bringing the best results out of the smallest of causes. This perhaps to a certain extent we may learn from the West. . . . Yet, perhaps, some sort of materialism, toned down to our own requirements, would be a blessing to many of our brothers who are not yet ripe for the highest truths."

"As Western ideas of organisation and external civilisation are penetrating and pouring into our country, whether we will have them or not, so Indian spirituality and philosophy are deluging the lands of the West. None can resist it, no more can we resist some sort of material civilisation from the West."

"India has to learn from Europe the conquest of external nature, and Europe has to learn from India the conquest of internal nature."

"You have not the capacity to manufacture a needle and you dare to criticise the English,—fools! Sit at their feet and learn from them the arts, industries and the practicality necessary for the struggle of existence." [Surely the Swami did not mean the mere theoretical knowledge of material sciences, but also their practical application.]

"They (Western people) will, no doubt, be your *Guru* regarding practical sciences etc., for the improvement of material conditions, and the people of our country will be their *Guru* in everything pertaining to religion."

"It would be better if the people got a little technical education that they might find work and earn their bread, instead of dawdling about and crying for service."

"What you have to do now is to establish a *Math* in every town and in every village. . . . A well-educated *Sâdhu* should be at the head of that centre and under him there should be departments for teaching practical science and arts, with a specialist *Sannyâsin* in charge of each of those departments."

"We need technical education, and all else which may develop the industries, so that men, instead of seeking for service, may earn enough to provide for themselves, and save something against the rainy day."

"If we are to live at all, we must be a scientific nation." [Evidently both theoretically and practically.]

"If the money that they (Marwaris) lay out in their business and with which they make only a small percentage of profit, were utilised in conducting a few factories and workshops instead of filling the pockets of Europeans by letting them reap the benefit of most of the transactions, then it would not only conduce to the well-being of the country but bring by far the greater amount of profit to them as well."

"If I can get some unmarried graduates, I may try to send them over to Japan and make arrangements for their technical education there, so that when they come back, they may turn their knowledge to the best account for India. What a good thing will that be! . . . . There, in Japan, you find a fine assimilation of knowledge, and not its indigestion as we have here. They have taken everything from the Europeans, but they remain Japanese all the same, and have not turned European." [In this connection we may remember the inspiring letter he wrote to his Madrasi disciples from

Japan on his way to America, telling them to visit Japan and emulate her example.]

From all these quotations made by us, and we have sought to be exhaustive, we can well infer the attitude of Swamiji towards large-scale production. The last quotation shows his great admiration for the Japanese achievements. In Japan, we know, Western industrialism has its full sway. In the preceding quotation he wants the Marwaris to open factories in order to manufacture the goods which they import from the foreign countries. In several other passages, he urges the introduction of technical education in India. By technical education he certainly did not mean learning the tricks of our ancient primitive implements, but of the modern machineries. Indeed the Swami wanted that the material sciences should be mastered by Indians and applied to their daily life as they are being done in the West. He again and again said that in these things the West should be our *Guru*. Evidently he did not mean only a theoretical knowledge of the sciences, but also their application to our industrial life. For he said that the Western people will be our *Guru* regarding practical sciences etc., for "the improvement of our material conditions." The authors of *The Life of the Swami Vivekananda*, the Swami's Eastern and Western Disciples, also hold the same view. They write in pp. 201 and 202 of the fourth volume of the *Life* : "The tremendous power which the West exerts over the world lies in its material development of the forces of nature through the application of science, in its power of organisation and co-operation, in its dexterity in action, and in its intense energy. The East, on the other hand, bent on the realisation of the transcendental verities of life, never developed the above traits to an appreciable extent and can never combat the West on its own grounds, as the latter cannot approach the East in the spiritual sphere. The salvation of the West depends as much upon the acceptance of the highest rationalistic principles of the Vedanta, as that of the East upon the learning and the practical application of the sciences from the West. 'Science coupled with Vedanta' was the ideal. Thus India would ever be the acknowledged *Guru* to the West in religion and the latter would be the teacher to India in material science, and mutual respect, faith and sympathy for one another would prevail." We, therefore, infer that Swamiji was in favour of introducing the Western industrial methods in India.

IV

Here it may be *contended* that though the Swami meant the learning of practical sciences from the West, he might not have intended the Western factory system,—science may well be utilised in the cottage-industry system also. We have little to say in reply to this. We have already partly replied to it. No one says that cottage industry is a sin. If one applies modern technical skill to it, well and good. But we have no right to infer that practical science was meant by the Swami to be applied to cottage industry *only*. There is no evidence of such an intention of the Swami anywhere in his writings and utterances. On the other hand, he clearly speaks of "factories." Besides, the main point is not cottage industry or factory system, but the *production of large amount of goods with the least expense of money and power*. If cottage industry can do so, well and good. If it can compete with the other systems of production, that is quite welcome. But practically considered, that is impossible. The large-scale system must, therefore, have its way. But we need not insist on it. Whether there is to be factory system, or cottage-industry system, is immaterial. In our opinion, the *forms* of modern industrialism have been changing and will change. But the essential idea remains; the utilisation of natural forces in the production of goods on the basis of organisation. How far mechanical skill would go and what

would be the best way of generating and utilising power and what would be the most paying method of organisation must be left to specialists to determine. We are sure we have not yet seen the last of their knowledge and skill. Much more is yet to come. In fact if we study the modern industrial conditions, we may well say that we are on the threshold of a second industrial revolution. A writer, writing sometime ago in a well-known American weekly, declared : "The superpower era has dawned—the era of energy free and fluid as water, shot by high tension lines all over the country. We catch a first glimpse of a second industrial revolution which promises to be as far-reaching in its social and economic effects as was the first." The first industrial revolution was brought about chiefly by Watt and his condensing steam-engine. Mass-production by machineries took the place of manual skill of individual artisans. The second industrial revolution that is just setting in in America, is being marked by the wide distribution of electric energy and the substitution of comparatively few central stations for hundreds of thousands of individual factory power plants. Power is no longer confined. From these few central stations power will be distributed to the distantest corners of the country, with the result that "no longer is the huge city, with its swarming hordes lodged in tenements, its huddled factories, its disgraceful subways and street cars, to dominate society. Industry is migrating or establishing itself anew in the small town. The current of emigration which has been steadily flowing to the city for decades is now flowing back to the country."

This is a very hopeful development. This new development when it will take place fully, will minimise much of the miseries that now accompany industrialism. This is no idle dream. An experiment was made in America along this line by a well-known Electric Company. The result was a tremendous success. The new process has set in in all seriousness. "What we behold is a centralisation of energy production and a decentralization of industry." Interconnection of central stations and superpower means a change in human conditions fully as significant as that brought about by the steam engine. An experiment in the Middle West of U. S. A. was made, and on the basis of its proved results, the social and the economic consequences that will follow if all central stations are connected and if superpower displaces hundreds of thousands of individualistically operated steam engines, can be well predicted. These consequences are expected to be happier than the present industrial conditions. If these hopes prove true, much of the objection that is now made to factory system, would prove pointless. But let us not think that this means a return to our cottage-industry system. It is a higher development of the present industrial technique and not a sliding back. Only this development humanises modern industrialism.

V

We have digressed long from our main theme. We think our readers are convinced that the Swami was in favour of modern industrialism in India, though he might have guessed the evils that would necessarily accompany it. But evidently he did not flinch back. His attitude towards the modern developments in India was touchingly revealed in an utterance recorded by Sister Nivedita in her *The Master as I Saw Him*. The Sister and a few others had gone on a visit to Gopaler Ma (a lady disciple of Sri Ramakrishna,—herself a great saint) in her little room in a temple compound over the Ganges a few miles off Calcutta. "Nothing could seem so dream-like, as, in the midst of our busy hurrying world, the thought of spots like this little cell of Gopaler Ma, enshrining her silent intensity of peace." When they returned and spoke of the visit to the Swami, he said : "Ah ! this is the *old* India that you have seen, the India of prayers and

tears, of vigils and fasts, that is passing away, never to return!" The Swami was indeed fully aware of the changes India was passing through and the new conditions that would emerge, and he asked us to prepare for them. He knew that modernism in the economic and industrial life also cannot be resisted. The younger brother of the Swami, Mahendra Nath Datta, who had been with him during his second visit to London, lately wrote in a Bengali monthly that the Swami was in those days always talking about the electrical developments of America and expressed a fervent wish that there were similar developments in India. Mr. Datta undertook education in Electrical Engineering while in the West. When the Swami learnt this, he expressed great satisfaction, saying that that was what was most wanted in India.

It has been argued that the Swami afterwards changed his views and in confirmation the following quotation is made from Sister Nivedita: "At the end of his last visit to America, he told me that on first seeing Western civilisation he had been greatly attracted by it, but now he saw mainly its greed and power. Like others, he had accepted without thought the assumption that machinery would be a boon to agriculture, but he could now see that while the American farmer, with his several square miles to farm, might be the better for machines, they were likely to do little but harm on the tiny farmlands of the Indian peasantry. The problem was quite different in the two cases. Of that alone, he was firmly convinced. In everything, including the problem of distribution, he listened with suspicion to all arguments that would work for the elimination of small interests, appearing in this as in so many other things, as the perfect, though unconscious, expression of the spirit of the old Indian civilisation. A strong habit of combination he was able to admire, but what beauty of combination was there, amongst a pack of wolves?" (*The Master as I Saw Him*). This information about the changes of the Swami's views, coming from such a source as the Sister Nivedita, surely deserves careful consideration. Let us read the passage between the lines. One sentence is very significant: the Swami talks of the unsuitability of the mechanical method to Indian conditions in reference to *agriculture* only and not to the industries properly so-called, and of agriculture also not as regards principles, but expediency,—our tiny farmlands are not amenable to large-scale mechanical farming, and he admitted that the American farmers were better for the machines. Can we legitimately conclude that the Swami changed his views as regards the need of the modern industrial methods in India? We think not. There are of course two other sentences which have to be carefully considered. The one is the Swami's own words,—he was disgusted with the greed and power of the West. That cannot be taken as a condemnation of Western industrial methods, for there is no reason to think that the Swami thought industrialism to be the cause of their greed. Sister Nivedita says that in everything, including the problem of distribution, he listened with suspicion to all arguments that would work for the elimination of small interests. This is also not a proof of the Swami's rejection of industrialism. It is well known that many Western upholders of industrialism are still anxious to safeguard the small interests. This need not necessarily be by holding on to cottage-industry system.

We would not have thus understood this statement of the Sister, had we not convincing proof that the Swami believed to the last that we have to learn practical sciences from the West. During his last voyage from the West, from Egypt to Bombay, the Swami had as a fellow-passenger an American Missionary in the steamer. The Missionary gentleman published his reminiscences of the Swami in *The Indian Social Reformer* in 1923. He writes:

"One evening, over the nuts and coffee, the conversation had turned on India's preparedness for self-government. . . .

"Suddenly Vivekananda blazed.

" 'Let England teach us the fine art of Government,' he burst forth, 'for in that art Britain is the leader of the nations,' then turning to me, 'let America teach us agriculture and science and your wonderful knack of doing things, for here we sit at your feet—but'—and Vivekananda's pleasant voice grew harsh with bitterness—'let no nation presume to teach India religion, for here India shall teach the world.' "

This shows that the Swami still expected India to learn agriculture and science and skilful ways of doing things from America. The voyage was made towards the end of 1900. The Swami passed away in July, 1902. This utterance of the Swami was a later one than that mentioned by Sister Nivedita.

But this is not all. There is still another evidence in favour of our interpretation. There is a piece of Bengali writing of his, as yet unpublished, which is considered by the Ramakrishna Order as one of the most precious pronouncements of the Swami. In this many important problems have been discussed and answered, the economic problems not excepted. In it the Swami has made the following two statements :

Writing about the future development of the central monastery, the Swami says : "Now the idea is to develop this Math by degrees into a finished university, in which, along with philosophical and religious culture, there will be a fully equipped Technical Institute; this would be attended to first. Other branches will be gradually added afterwards."

And describing his plan of work for India, he says : "In Central India, near Hazaribagh and such other districts, there can yet be had fertile, well-watered, healthy land, without much difficulty. We shall have to secure a big plot of land in that region and construct a big technical school, and by degrees, workshops etc., on it. . . ."

We believe these two quotations are conclusive. We, therefore, conclude that the Swami wanted that Indians should learn Western industrial methods and apply them to their conditions. He was not for limiting the industrial life to cottage industry.

We have tried to interpret the Swami according to our light and understanding. We do not claim to be infallible.

DISCOURSES BY SWAMI PREMANANDA

Sunday, March 5, 1916. It was the annual general meeting of the Ramakrishna Mission. Swamis Brahmananda, Premananda, Saradananda and Subodhananda, many other monks of the Order and many lay members of the Mission had assembled in the Visitors' Room of the Monastery at Belur. When the agenda of the meeting was gone through, Swami Premananda thus spoke to all present :

"Elephants have two sets of teeth, one outside—the tusks, and another inside to munch food. The activities of our Mission are like the elephant's tusks. Whatever work you may do,—conducting *Sevâshramas* or doing relief work, unless you have character, all will be in vain. What is wanted is character, purity, steadfast devotion to God. If you have them, you will prosper, otherwise you will totally fail. (*To the lay members*). It is no good being only members of the Mission. You must build up your own character, you must make the whole world your own through love, so that people may find inspiration in your selflessness, renunciation and purity. You must drive away all egoism and pride from your heart and consider yourselves as servants of the Lord and thus serve humanity.

"Our Master (Sri Ramakrishna) never

sought name and fame, and so they have come to him in profuse measure. Swamiji (Swami Vivekananda) often said in his later life that he was disgusted with name and fame. Be you all men of character. Do you grow into gods. Only then would the work of the Mission prosper. This is my earnest prayer to you all."

After this the meeting was dissolved.

That night, after meal, Swami Premananda came and sat on the bench on the ground floor overlooking the Ganges, and thus spoke to the monks and devotees assembled before him :

"In the world the mind is scattered on various things, on *Kâma* (lust) and *Kânchana* (gold). It is the function of *Avidyâ* (Ignorance) not to allow the mind to be concentrated. But our task is to concentrate it. *Sâdhanâ* is nothing but the bringing together of the scattered mind. So long as there is the least desire in the mind, it cannot be absorbed in God. Along with meditation and repetition of the Lord's name, we must reason keenly and carefully,—we must search out the desires hiding in the dark corners of the mind and drive them away. This is what is called in the *Gitâ* as 'saving the self by the self.' Thus we are to conquer the mind. We shall then find the Peace Everlasting within ourselves and become sages. Simply meditating or repeating God's names, without any effort at eradicating the desires of the mind, will not do.

"During my last visit at Dacca, I used to talk day and night with the devotees. (*The Swami had lately returned from there where he had gone in the company of Swami Brahmananda and others.*) This would often cause insomnia. Of course I would repeat and explain only the words of the Master—myself I know nothing—yet I could not sleep at night. That was because I am but a small 'vessel'. But we have seen the Master going again and again into ecstasy and *Samâdhi*,—it was so natural with him. No impure person could ever live with and attend on the Master. I could not live with him without his grace. Now I wonder how I could do so.*

"One day he went to see the performance of *Chaitanya-lilâ* at the Star Theatre. Before he went, he said to me : 'If I fall into *Samâdhi* there, people would all turn towards me and there would be disturbance. If you find me about to go into *Samâdhi*, talk to me about various other things.' But when he went into the Theatre, he could not stop *Samâdhi*, try as he would. I began to repeat the name of God and then slowly he came down to the normal state. Such superconscious states were natural with him, and he had to struggle hard in order to hold his mind down in the normal state. But small 'vessels' as we are, we have to practise variously and hard in order to realise the state of *Samâdhi*. For us it is so hard to attain."

*The Swami was for a long time a personal attendant of the Master. Sri Ramakrishna considered him the purest of his disciples.

"Arise, awake and see her seated here, on her eternal throne, rejuvenated, more glorious than she ever was—this motherland of ours. . . . Believe, believe, the decree has gone forth, the fiat of the Lord has gone forth—India must rise. . . . Up, up, the long night is passing, the day is appearing, the wave has risen, nothing will be able to resist its tidal fury."—Swami Vivekananda.

MYSTIC INTROVERSION AND ITS SCIENTIFIC VALUE FOR THE KNOWLEDGE OF THE REAL*

By Romain Rolland

The intuitive workings of the "religious" spirit—in the wide sense in which I have consistently used the word—have been insufficiently studied by modern psychological science in the West and then too often by observers who are themselves lacking in every kind of "religious" inclination and so are ill equipped for the study, and involuntarily prone to depreciate an inner sense they do not themselves possess.

One of the best works devoted to this important subject is M. Ferdinand Morel's *Essay on Mystic Introversion.* It is securely based on the principles and methods of pathological psychophysiology and on the psycho-analysis of Freud, Janet, Jung, Bleuler, etc., and it handles the psychological study of several representative types of Hellenic-Christian mysticism with scrupulous care. His analysis of the Pseudo-Denis is particularly interesting; and his description of him is on the whole correct, in spite of the fact that in the appreciation wherein he comments upon his work and the conclusions to be deduced from it, the author does not manage to free himself from his preconceived theories drawn from the scientific pathology of the time.

Without being able within the limits of this note to enter into a close discussion such as his theses deserve, I should like briefiy to point out their weak points as I see them and the truer interpretation that I should put upon them.

Almost all psychologists are possessed by the theory of Regression which appears to have been started by Th. Ribot. It is undoubtedly a true one within the limited bounds of his psychopathological studies on functional disorganisation, but it has been erroneously extended to the whole realm of the mind, whether abnormal or normal.

Ribot laid down that "the psychological functions most rapidly attacked by disease were the most recently constituted ones, the last in point of time in the development of the individual (ontogenesis), and then reproduced on a general scale in the evolution of the species (phylo-genesis)." Janet, Freud, and their followers have applied this statement to all the nervous affections, and from them to all the activities of the mind. From this it is only a step for them—a false step for us—to the conclusion that the most recently effected operations and the most rapidly worn out are the highest in the hierarchy, and that a return to the others is a retrogression in a backward sense, a fall of the mind.

At the outset let us determine what is meant by the "the supreme function" of the mind. It is what Janet calls "the function of the real," and he defines it as awareness of the present, of present action, the enjoyment of the present. He places "disinterested action and thought," which does not keep an exact account of present reality, on a lower level,—then imaginary representation at the bottom of the scale, that is to say, the whole world of imagination and fancy. Freud with his customary energy, asserts that reverie and all that emerges from it, is nothing but the debris of the first stage of evolution. And they all agree in opposing, like Bleuler, a "function of the unreal" akin to pure thought, to the so-called "function of the real," which they would term "the fine point of the soul," (to misuse the famous phrase of

Francois de Sales by applying it—what irony!—to the opposite extreme).

Such a classification, which ascribes the highest rank to "interested" action and the lowest rank to concentration of thought, seems to me to stand self-convicted in the light of simple practical and moral common sense. And this depreciation of the most indispensable operation of the active mind—the withdrawal into oneself, to dream, to imagine, to reason,—is in danger of becoming a pathological aberration. The irreverent observer is tempted to say: "Physician, heal thyself!"

It seems to me that the transcendent value attributed by science to the idea of evolution should be taken with a pinch of salt. The admission of its indestructibility and universality without any exception, is in fact nothing more than the declaration of a continuous series (or sometimes discontinuous) of modifications and of differentiations in living matter. This biological process is not worthy to be raised to a dogma, forcing us to see far above and beyond us, suspended to some vague "greasy pole," some equally vague mysterious supreme "Realisation" of the living being—not much less supernatural than the "Realisation" below and behind us (or in the depths) presupposed by religion in its various myths of primitive Eden. Eventually vital evolution would culminate in the inevitable extinction of the species by a process of exhaustion. How can we decide the exact moment when the path begins to go down on the further side instead of going up? There are as many reasons for believing that the most important of the diverse operations and functions of the mind are those which disappear last: for they are the very foundations of Being—and that the part so easily destroyed belongs to a superficial level of existence.

A great aesthete who is at the same time a scientist, and a creative artist—a complete man endowed with both reason and intuition, Edouard Monod-Herzen, has thus expressed it:

"The effects of the Cosmos antecedent to a given individual, whose substance still bears their trace, are to be distinguished from the contemporary effects which set their mark upon him each day. The first are his own inner property, and constitute his heredity. The second are his acquired property and constitute his adaptation."

In what way then are his "acquired properties" superior in hierarchical order to his "innate possessions?" They are only so in point of time. And, continues E. Monod-Herezen, "the actual condition of the individual results from a combination of the two groups of possessions."

Why should they be dissociated? If it is to meet the exigences of scientific investigation, it is not superfiuous to remark that by its very definition primitive or "innate possessions" accommodate themselves better to such dissociation than "acquired possessions" —for the simple reason that the latter are posterior and necessarily presuppose what went before them.

As Ch. Baudouin, when he was trying to correct the deprecatory tendencies of psycho-analysis with regard to psychological "phenomena of recoil," wrote on the subject of evolution:

"Evolution is not conceived as going from the reflex to instinct, from instinct to the higher psychological life, without appealing to successive inhibitions and their resultant introversions. At each step new inhibitions must intervene to prevent energy from immediately discharging itself in motive channels, together with introversions, inward storings of energy, until little by little thought is substituted for the inhibited action. . . . Thought (as John Dewey has shown) may be regarded as the result of suspended action, which the subject does not allow to proceed to its full realisation. Our reasonings are attempts in effigy. . . . It would therefore be a pity to confound introversion with open retrogression, since the latter marks a step backwards in the line of evolution"—(and I would add that it

is a retreat "without any idea of regaining lost ground and advancing again") —"while introversion is the indispensable condition of evolution and if it is a recoil, it is one of those recoils that render a forward thurst possible."

But let us come frankly to the case of great introversion, no longer in the mitigated form of normal thought—but complete, absolute, unmitigated, as we have been studying it in the case of the mystics.

To pathological psychology—(and M. Ferdinand Morel accepts these conclusions) it is a return to a primary stage, to a intra-uterine state. And the symbolic words used to explain absorption in the Unity by the masters of mysticism, whether of India or of Alexandria, by the Areopagite or the two fourteenth century whirlwinds of the soul, Eckhart and Tauler: "*Grund, Urgrund, Boden, Wurzel, Wesen ohne Wesen, Indéfinité suressentielle*" . . . etc., add weight to this assumption, no less than the curious instinct which has given birth in Ramakrishna's India to the passionate worship of the "Mother," and in Christianity to that of the "Virgin Mother."

It must be granted that we are strictly impartial.

Is it then only a similar replunging of conscious thought into the distant abysses of prenatal life? For the careful study of mysticism establishes clearly that consciousness exists undimmed in this gigantic ascent backwards up the ladder of the past, compared to which Wells' "Time Machine" is mere child's play; and M. F. Morel comes back to it on several occasions:

"In the most complete introversion (that of Denis the Areopagite) there is no loss of consciousness, but a displacement of attention. Ecstatic experiences remain deeply engraven upon those who experience them, and this would not be the case if they were simply empty or void of meaning. . . . Consciousness is in fact something intensely mobile. When the exterior world has disappeared, the circle of consciousness contracts and seems to withdraw entirely into some unknown and ignored cortical centre. Consciousness seems to gather itself together to confine itself within some unknown psychic pineal gland and to withdraw into a kind of centre wherein all organic functions and all psychic forces meet, and there it enjoys Unity . . . . nothing else."

"Nothing else?"—What more do you want? There, according to your own admission, you have an instrument for penetrating to the depths of functional consciousness, of subliminal life—and yet you do not use it in order to complete your knowledge of the whole activity of the mind. You, doctors of the Unconscious, instead of making yourselves citizens of this boundless empire and possessing yourselves of it, do you ever enter it except as foreigners, imbued with the preconceived idea of the superiority of your own country and incapable of ridding yourselves of the need, which itself deforms your vision, of reducing whatever you catch a glimpse of in this unknown world to the measure of the one already familiar to you?

Think of the extraordinary interest of these striking descriptions—a succession of Indian, Alexandrine and Christian mystics of all sects without mutual knowledge of each other have all with the same lucidity gone through the same experiences—the triple movement of thought,[1] and especially the "circular movement," which they have tested thoroughly, and "which represents exactly the psychic movement of pure and simple introversion, withdrawing itself from the periphery and collecting itself towards the centre"—the mighty Stygian river that goes seven times round the Being, the round dance with its powerful attraction towards the centre, the centripetal force of the inner

[1] The three movements: "circular" when the thought turns entirely towards itself; "spiral" when it reflects and reasons in a discursive fashion; and "in a straight line" when it is directed towards the exterior.

soul corresponding to that exercised in the exterior universe by universal gravitation! Is it a slight thing by means of direct inner perception to be able to realise the great cosmic laws and the forces that govern the universe controlled by our senses?

If a scientist maintains that such a knowledge of psychic profundities teaches us nothing about exterior realities, he is really, though perhaps unwittingly, obeying a prejudice of proud incomprehension as one-eyed as that of religious spiritualists who set up an insurmountable barrier between spirit and matter. What is the "function of the real" of which scientific psychology claims to be the standard-bearer? And what is the "real?" Is it what can be observed by extrospection or by introspection like that of the St. John in Raphael's *Discussion*[2] who gazes into the depths with his closed eyes? Is it "the movement in a straight line" or "in spirals" or "in a circle?" There are not two realities. That which exists in one exists equally in the other. The laws of the inner psychic substance are of necessity themselves those of outside reality. And if you succeed in reading one properly, the chances are that you will find the confirmation and if not, the presentiment of what you have read or will read in the other. Laotse's deep thought that "a wheel is made up of thirty perceptible spokes, but it is because the central non-perceptible void of the nave that it turns," leads me to think of the latest hypotheses of astronomical science, which claim to have discovered gulfs of cosmic emptiness to be the homes of the various universes. . . . Do you suppose that Laotse would ever have been able to imagine such a thought if it had not secretly contained the form of the universal cosmic substance and its forgotten laws? Hypothesis do you say? Neither more nor less so than your most firmly established and fruitful scientific hypotheses—and quite logically probable: for it satisfies the strict economy of the laws of the universe and partakes of their natural harmony.

But if this is true, the judicious use of deep introversion opens to the scientist unexplored resources: for it constitutes a new method of experiment having the advantage that the observer identifies himself with the object observed.

The clear intuition of Plotinus, who united in himself the spirit of Greek observation and Eastern introspection has thus described the operation:

"It may happen that the soul possesses a thing without being aware of it; it therefore possesses it better than if it were aware of it; in fact when it is aware of it, it possesses it as a thing that is alien to it, when on the contrary it is not aware of it, it is a real possession."

And that is exactly the idea that one of the greatest thinkers of modern India, Aurobindo Ghose, is trying to incorporate in science: he wishes to reintegrate generative intuition in its legitimate place as advance guard of the army of the spirit marching forward to the scientific conquest of the universe.

But if this great effort is rejected with the disdainful gesture of the exclusive rationalists, and particularly of psychopathologists, who throw discredit on "the standard of intellectual satisfaction" or, as the great Freud said with austere scorn on "the principle of pleasure", which in his eyes is that of "the unsuitable", those who reject it are far less the servants of the "real", as they imagine themselves to be, than of a proud and Puritanical faith, whose prejudices they no longer see because those prejudices have become second nature. There is no normal reason why, on the plausible hypothesis of a unity of substance and cosmic laws, the conquest, the full perception, and the "*fruitio*" by the mind of the logical ordering of the universe should not be accompanied by a feeling of sovereign well-being. And

[2] An allusion to Raphael's fresco in the Vatican, known as Discussion of the Holy Sacrament.

it would be strange if mental joy were a sign of error. The mistrust shown by some masters of psycho-analysis for the free natural play of the mind, rejoicing in its own possession—the stigma they imprint upon it of "narcissism" and "auterotism"—betray all-unconsciously a kind of perverted asceticism and religious renunciation.

They are, it is true, not wrong to denounce the dangers of introversion, and in so doing no one will contradict them. But every experiment has its own dangers for the mind. Sense and reason itself are dangerous instruments and have to be constantly supervised; and no close scientific observation is carried out on a *tabula rasa*. Whatever it is doing, the eye interprets before it has seen; and in the case of P. Lowell, the astronomer, he has never ceased to see upon the surface of Mars the canals his own eyes have put there. . . . By all means let us continue to doubt, even after having proof! My attitude is always one of profound Doubt, which is to be kept hidden in my cave like a strong, bitter but health-giving tonic, for the use of the strong.

But in the world of the "real"—that is to say, of the "relative"—where we must needs labour and build our dwellings, I maintain that the principle whereby we ought to attempt to satisfy the operations of the mind, is that of proportion, of equilibrium, between the diverse forces of the mind. All tendency to exclusiveness is dangerous and defective. Man has different and complementary means of knowledge at his disposal. Even if it is of use to divide them in order to probe with them into the depths of an object of study, synthesis must always be re-established afterwards. Strong personalities accomplish this by instinct. A great "introvert" will know at the same time how to be a great "extrovert". Here the example of Vivekananda seems to me to be conclusive. Interiorisation has never led in principle to diminution of action. Arguments drawn from the supposed social passivity of mystic India are entirely erroneous: here what is nothing but *Ersatz* is taken for the cause. The physical and moral devitalisation of India during several centuries is due to quite different factors of climate and social economy. But we shall see with our own eyes that her interiorisation, where the fires of her threatened life have taken refuge, is the principle of her national resurrection. And it will shortly appear what a brazier of action is this Atman, over which she has brooded for several thousand years. I advise the "extrovert" peoples of the West to rediscover in the depths of themselves the same sources of active and creative "introversion". If they fail, there is not much hope for the future. Their gigantic technical knowledge, far from being a source of protection, will bring about their annihilation.

But I am not anxious. The same sources sleep in the depths of the soul of the West. At the last hour but one they will spring up anew.

APPRECIATIONS

THE MYSTICISM OF MODERN INDIA

By M. Grobety

India is the land of infinite adorations, of powerful ecstasies, of myths, and of thousands of gods eternally revived. She is a jungle of the soul on which hovers the obsession of the Invisible and through which runs the ardent inquietude of the Absolute. She exists only for the Spirit, and we cannot understand her so long as we have not contemplated the spiritual current of life to its backwater. Now this is not an easy thing; not that India hides her soul; rather the contrary; but the sources of information are wanting to a French student. Without doubt what we know of a Gandhi and of his practical

and social mysticism, well permits us to perceive something of the religious inspiration which is, down there, at the origin of all action, and the lyrical idealism of a Tagore appears to us also quite impregnated with spiritual fervour. But we know ill the fire itself, the warmth and glare of which reach us.

We are grateful to M. Romain Rolland who has just given us two books. Thanks to these we can enter into direct contact with "the mysticism and action of living India." These are the biographies, with materials admirably collected and based on a very complete information, of Ramakrishna and his genial and fiery disciple Vivekananda. Gradually, as the reader turns the pages, he feels the wonder of discovery.

Discovery, at first, of psychological order. What revelation, in effect, for us are these ecstasies of Ramakrishna! These are described to us according to the documents with such clearness, with such life that we seem to see them with the inward eye. And the author conceals nothing in these descriptions, that runs the risk of shocking our sense of proportion, so that we incline at times towards some defiance in presence of facts which appear to belong to pathology rather than to healthy mysticism. Little by little, however, we penetrate into intimacy with this Hindu soul, thirsting to embrace the object of its faith, the soul that drags along the body, right up to killing it, in its passionate flight towards the Absolute. We thus learn to know these believers who are also seers and who cannot remain content before having proved the direct presence of the Divine. And the first impression of astonishment passed, how very touching these open perspectives of the ignored provinces of the soul appear to us!

These mystics, whom ecstasy raises to the highest spheres of contemplation, nevertheless, are not some distracted dreamers, deprived of contact with the realities of the earth. Quite the contrary; because God, whom they have seen in their supreme visions, they find again in all life. Ramakrishna said: "The living being is God," expressing thus one of the profound thoughts of India—her magnificent obsession of unity. And from this thought, in view of the sufferings of his divine brothers, he deduced the ideal of the highest service: "Who may talk of showing pity to man? Not pity, but to serve him, to serve him regarding him as God." This ideal he made to burn in the heart of his disciples and, the most genial among them, Vivekananda, proclaimed in the face of the immense poverty of India, the social cult of "Beggar-God." "The only God who exists," he wrote, "the only God in whom I believe: my God the miserable, my God the poor of all races! . . . ."

Let us not believe, however, that this fervour of pity, which knew to realise itself in touching acts, absorbed all the religion of Ramakrishna and his disciples. Because the service of man is nothing for them if it does not lead man to God. The total destiny of man, in effect, is only to be consumed in union with the Absolute. But as this Absolute is unique, whereas human religions are many, is not the effort of the seers of truth to embrace in one self-same love all the believers, to make ardent synthesis of all hopes, of all sacred aspirations of the universal soul? It is in this affirmation that the mystic message of Ramakrishna culminates, and Vivekananda, translating the thought of his master, wrote: "I accept all the religions of the past, and I adore God with all. I leave my heart open to all those of the future. Ecclecticism? No, but generous and powerful vision of the spiritual unity of humanity." When Vivekananda proclaimed this ideal to the Parliament of Religions at Chicago, in 1893, the effect of his words was immense, because then gleamed a certitude great as a revelation.

I shall not undertake to discuss this

thought, no more than any one of many such thoughts, which, in course of these volumes, rouse attenion, surprise or admiration of the reader. I have only endeavoured to call up—and I have only imperfectly succeeded in it—some traits, among the most marked, of the vast and striking picture traced by M. Romain Rolland of the prodigious spiritual efflorescence blooming around and on the traces of Ramakrishna. This efflorescence is luxuriant as the vegetation of Bengal, and the author making a way described the approaches of the route, making one page of the religious history of modern India live again for us. This calling up of a history so near us in time, so attractive, so swollen with spirituality, which we, however, knew so little, is not one of the least attractions of his work.

All this offers an abundant material for reflection. Our Occidental thought, the spiritual climate of which is so different from the one where shine forth the passionate realisations and the daring of the mystic Hindu, may only widen and enrich itself in intercourse with the burning souls of the Orient even as the Orient enriches itself in contact with the intelligence of the Occident. "Asia," writes M. Romain Rolland, "works for us. We work for her. We are, she and we, the two halves of the soul." And it is true that in knowing her better intimately, we feel growing in us the sense of total humanity.

THE SPIRITUAL GUIDES OF THE NATIONAL HINDU AWAKENING

By Jean Dublin

Since some decades, but above all since the end of the world war, a formidable revolution, one of the greatest, as much by its amplitude as by its innumerable consequences, is on the way of realisation. India, the great India, which Europe was pleased to believe asleep in a time-honoured passivity, is awakened. And here today she stands erect, menacing, in the face of the imperialist nation which enslaved her, and claims her rights, her independence, her liberty.

During the last few years, hundreds of articles have been written on the Hindu national awakening and on one of the principal actual chiefs—Mahatma Gandhi. Political and economic articles succeeded one another, which endeavoured to show us the factors which determine the Hindu independence movement. But all that has always been a little like seeking to give to the French or the Russian revolution the purely economic and political causes forgetting that the two greatest revolutions of the modern world had had—before these were accomplished—some thinkers, who had forged their frameworks.

The great Hindu revolution which is being prepared, will be accomplished and will be likely to live because from to-day it has at its base some powerful formidable brains united to a living faith, who have traced out for it its path. In order to comprehend in all its amplitude what passes to-day in the immense world which Europe totally ignores, it is not only the admirable chief, Gandhi, whom it is necessary to know, but also the spiritual guides of modern India—Ramakrishna and Vivekananda. These are the two legendary and admirable lives which Romain Rolland has just published : *The Life of Ramakrishna*, and *The Life of Vivekananda*, which it is necessary to read and re-read. To our proud and haughty Occident which has not yet understood how very ephemeral, sterile and fragile its power is, to the senseless Occident which will next day remain astounded before the explosion which is being prepared in the yellow continent, the great writer and thinker Romain Rolland has rendered a valuable service by revealing before it the agitating forces of living India. Romain Rolland alone, who has consecrated his life to drawing men closer, who has used all his power to reconcile "the two great brother enemies of Occident," France and

Germany, might be charged with this mission, vast as the world, of throwing a bridge between the Orient and the Occident.

In reading *The Life of Ramakrishna* where the legend mixes with the real, the divine with the terrestrial, where the miracle grows daily, the mind asks itself: is it a man or is it a god? It is a man, it is a commanding soul, as Europe formerly produced and has no more been able to produce since she has established the divorce between reason and faith, since reason has killed faith in some, and since faith has stifled reason in others.

To sum up a life so full and so rich in a few lines is a thing impossible. The book begins with "the voice of the legend." "At Kamarpukur, one of the conical villages of Bengal, set in the midst of palm trees, pools and rice fields, lived an orthodox Brahmin couple, called Chattopadhyaya." . . . . The wife Chandramani, on her solitary bed, dreamt of a god who embraced her. —And thus was born on the 18th February, 1836, the little Gadadhar ("the gay name with the tripping cadences of a bell") and whom the world knew later under the name of Ramakrishna.

Already at six his vocation was revealed to himself. For the first time he was carried off in ecstasy. Since then the ecstasies multiplied to the fear of his parents; and at twenty he was made priest of *Kali*, the Divine Mother.

Then the route spread out long and terrible, a veritable route which goes up in zigzags. Miseries, sufferings, despondencies, internal struggles, defeats and victories. Two "masters of knowledge," a Brahmin lady and Totapuri, "the man quite naked," helped him to vanquish his sufferings and put him on the way towards the Absolute. Little by little he arrived at the plenitude of his forces and of his powers. He entered into contact with the cultivated bourgeoisie of his country, "pioneer of progress," groups of disciples, and founded a sect: "We have to build on other foundations than (those of) the founders of religions," said he. "We have to live an internal life so intense that it may become a Being. The Being will give birth to innumerable torches of truth."

It is this nucleus of men who came to constitute one day the famous Ramakrishna Mission.

After the death of Ramakrishna, it was his beloved disciple Naren, who was called Vivekananda, who succeeded the Master. "He was," says Romain Rolland, "physically and morally the absolute antithesis of Ramakrishna." The latter had passed his life at the feet or in the arms of the Divine Beloved, the Mother, and he died burnt by the ecstasies.

Vivekananda, of whom Ramakrishna had said "that he would shake the world," was "energy made man" which he preached to men. Energy is the basis of all virtues.

"His athletic appearance was opposed to the tender body, so frail, of Ramakrishna. He was tall, of square shoulders, of large chest, corpulent and heavy, with muscular arms exercised in all sports. . . ."

He was of a great aristocratic family and was born on the 12th January, 1863, at Calcutta. "His infancy and his adolescence were those of a young prince artist of the Renaissance." He had passionate love for the French revolution and for Napoleon and lived "in a whirlwind of spirit." It was only necessary that after a series of struggles and disheartening crises he should meet the master who had to fix his life. How to analyse here his tumultuous life, his passionate wanderings through India, his thirst for the spiritual unity of India, of the unity of Asia? He was truly the great pilgrim of India whom he always dreamt of saving from the ruin which awaited her. The whole world has need of India! So when in the autumn of 1892, he intended to speak at the Parliament of Religions which was going to hold its sessions at

Chicago, he embarked for America. He knew nothing, neither the exact date nor the conditions of admission. Those whom he asked for letters of introduction, wrote at the same time to their compatriots of their suspicion about him.

Vivekananda traversed China, Japan, and all that he saw came to settle his conviction in the spiritual unity of Asia. At last he arrived at Chicago. After a series of adventures he could at last be present at the sittings of the Parliament. His discourse "was a jet of flames." "It set fire to the souls of the crowd which listened." To the poor representatives of their sects who talked of their God, he had shown a task grander and more humane. "It was the breath of Ramakrishna who, through the mouth of his great disciple, made the limits to fall."

After a sojourn in America and in Europe, Vivekananda re-entered India at last, where his success at Chicago had evoked an explosion of joy and of national pride. Immediately he founded the Ramakrishna Mission.

Since then Vivekananda never ceased to incarnate the great soul of India which he was in quest of. His action aimed without cessation at unity: at the unity of thoughts as at that of action. He had, says Romain Rolland, the genius of luminous words, of thundering sentences which gushed out from the forge of the soul and pierced through the millions of men. No one in India has produced a commotion similar to that produced by the famous phrase: "The only God who exists, the only God whom I believe in . . . . my God the miserable, my God the poor of all races!" One may say that the destiny of India has been changed by it.

Three years after the death of Vivekananda, in 1905, the first explosion was produced.

VOCATIONAL EDUCATION IN GREAT BRITAIN, U. S. A., JAPAN, ITALY AND U. S. S. R.

By Shiv Chandra Datta, M.A., B.L., F.R. Econ. S.

Great Britain

Prof. Sarkar's impressions about technical education in Great Britain (visited in 1914) are the following :[1]

1. Technical education is not imparted in the conservative institutions like the Oxford and Cambridge Universities. Some of the biggest centres of technical education in Great Britain visited by Prof. Sarkar are the Royal Technical College at Glasgow, the Heriott Watt College at Edinburgh, the technical departments of the Leeds and the Glasgow Universities, etc. The Glasgow College teaches about 6000 students, the subjects taught being boat-building, ship-building, mining, engineering, printing, electrical and mechanical engineering, chemistry, etc. The technical department of the University at Glasgow does not teach as many subjects as the Technical College. The teaching in the University is also more theoretical than practical. The Technical College is not in any way connected with the Glasgow University. Leading industrialists and merchants participate in the management of the former. That is beneficial in three ways: (*a*) the College can be made to promptly adapt itself to the latest contemporary changes in the economic and industrial world; (*b*) the students are easily provided for; and (*c*) the business leaders can manufacture their hands according to their needs and liking.

There are three other technical colleges in Scotland,—in Edinburgh, Aberdeen

[1] Vide *Vartaman Jagat*, Vol. II, pp. 335, 431-436, 452-456, 458, 485-489, 504, 518-521, 532-536, 579, 581.

and Dundee. The Edinburgh College (known as the Heriott Watt College) is the biggest of the three. It had about 2500 students on its rolls when it was visited by Prof. Sarkar. Of those students only 250 used to attend during the day, and the rest would earn their bread during the day and attend the College at night.

The Leeds University is another great centre of technical education. It specializes in the teaching of weaving, tanning and chemistry. The standard of teaching is spoken of as of a very high order. Prof. Sarkar thinks that in this University there is much greater intimacy and co-operation between professors than in conservative institutions like the Oxford and Cambridge Universities.

In a grammer school in Leeds he found even students of tender age (12, 13 or 14) manufacturing toy machines and tools. This habit is extolled as developing engineering aptitude from early boyhood. Previously language, literature and mathematics alone used to be taught in that school. At the time of his visit the school had adapted itself to the new orientations in the economic world and had begun to impart scientific and technical education as well.

2. Scotland is divided into three agricultural zones with centres at Glasgow, Edinburgh and Aberdeen. In each of these centres is a well-equipped Government Agricultural College. Professors of these Colleges carry on experiments in the lands attached to the Colleges and they also hold demonstrations in the numerous experimental farms scattered throughout Scotland.

Agriculture is also taught in the Edinburgh University. A certain measure of co-operation prevails between the Government Agricultural College in Edinburgh and the Agricultural Department of the University. Each allows the students and teachers of the other to use its laboratories.

The Oxford and Cambridge Universities, and some schools also, offer courses in agriculture. The arrangements for agricultural education in the Cambridge University are very elaborate. The University has big laboratories, both within and outside the town, for the carrying on of researches in animal breeding and diseases of animals, and also in cultivation proper, dairy-farming, etc. The research scholars are helped with Government and University scholarships. The results of the researches are communicated free to the cultivators. Sometimes large numbers of peasants are assembled from all over England in order to instruct them in the latest developments in the science and art of agriculture. The carrying on of researches by the University is justified on the ground that the cultivators, who are anxious for the maintenance of themselves and their families, are not in a position to apply themselves to research-work with uninterrupted and unstinted devotion.

3. Museums and laboratories of various types are attached to most of the educational institutions in Great Britain. All of them may not be big or richly equipped, but they serve the purposes of imparting instructions and acting as aids to experimentation quite well.

4. Owing to the very big and numerous donations and endowments made by rich Scotsmen and the enormous expenditure by the Government, both higher and lower education (whether literary or technical) has been very much facilitated in Scotland. And, in the whole of Scotland, Edinburgh occupies a position of unique pre-eminence in respect of education. Prof. Sarkar doubts whether he would find better facilities for education in any other town in the world than in Edinburgh.

We would now present some statistics about technical education in Great Britain (vide *Comparative Pedagogics*, pp. 54-55) :

In England and Wales :		Scholars.
44 Larger Technical Institutes (advanced)	...	4,074
95 Day Technical Institutes (full-time) ...	...	9,223
(part-time) ...	...	3,691
Total	...	16,988

Besides, there are other technical schools in England and Wales :

4,147 Schools (part-time technical)	...	680,943	students
38 Day Continuation Schools	...	...	...
89 Junior Technical Schools	...	11,954	,,
6 Nautical Schools ...	...	...	...
174 Schools of Art ...	...	47,663	,,
110 Normal Schools ...	...	16,881	,,
Total	...	774,429	students

Prof. Sarkar doubts whether the second category can at all be described as 'higher'.

In Scotland :

Central Institutions ...	...	Day Scholars	6,975
		Other ,,	11,925
946 Continuation Classes	...		123,780
Total			142,680

The preponderance of part-time technical schools in England and of continuation classes in Scotland deserves to be specially noted.

U. S. A.

Prof. Sarkar makes the following observations[2] about facilities for vocational education in the U. S. A. :

1. The principal aim of the educational system seems to be to make the students practical and to fit them to earn their livelihood.

2. Numerous institutions exist solely for imparting professional education.

3. Even the ordinary institutions do not altogether neglect professional education.

4. There are numerous big institutions to impart free general and technical education (*e.g.*, type-writing, chemistry, engineering, architecture, etc.) to poor men. These institutions are run either by the Government or by social service organizations. Schools for poor men are mostly held at night.

5. Laboratories for technical and scientific education exist even in the pettiest institutions.

6. Advertisement and journalism are regarded as important subjects and elaborate arrangements exist for teaching these properly.

7. There is a girls' school in New York which teaches numerous arts and crafts (painting, embroidery, cooking, sculpture, etc.) to as many as 6000 students. The institution is the biggest of its kind in the U. S. A.—and probably in the whole world.

8. Special summer classes are held in the Columbia and the Harvard Universities to teach general and technical subjects to backward students and outsiders. Five or six thousand

[2] Vide *Vartaman Jagat* (Vol. on the U. S. A.), pp. 27, 41, 108, 114, and 765.

students attend in the summer classes of the former University and about 600 in those of the latter. Most of those attending in the summer classes of the latter are unmarried women, the majority of them being teachers. The educational expenses of the teachers are paid for by the schools from which they come.

The figures relating to vocational institutions in the U. S. A. in 1924 (see *Comparative Pedagogics*, p. 43) are given below :

	Schools.	Scholars.
Normal Public	312	229,997
Normal Private	70	15,652
Theology	165	12,358
Law	124	35,732
Medicine	80	18,900
Dentistry	43	12,947
Pharmacy	63	9,951
Veterinary	12	511
Osteopathy	6	1,117
Private Commercial	739	186,368
Agriculture	68	189,168
Total ...	1,682	712,701

The total expenditure (Federal, State and Local) on vocational education in the U. S. A. in 1926 was 23,179,639. Out of this $7,184,901 was contributed by the Federal Government. Of this sum again $3,031,,987 was contributed for agricultural training, $3,056,148 for industrial training (including home economics and general continuation education) and $1,096,765 for teachers' training.

Japan

Prof. Sarkar visited Japan during 1915-1916. The prominent vocational institutions visited by him in Japan are the following : The Imperial University in Tokyo, the Higher Technical School in Tokyo and the Agricultural University in Sapporo.

The prominent features of vocational education in Japan as noted by him are the following :[3]

1. Technical education in Japan is very wide-spread. Every university and college has arrangements for technical education. Besides, there are numerous schools set up with the sole purpose of imparting technical education.

2. Japanese education owes more to Governmental than to private initiative. Private donations in the cause of education are negligible.

3. Young boys are taught to manufacture small machines and tools. Prof. Sarkar saw a large stock of electrical machines in the Technical School in Tokyo, which had been manufactured by little boys.

4. The Japanese engaged in the various higher professions (medical, commercial, legal or technical) earn high incomes. But the professors, even with the highest academic attainments, are satisfied with low salaries. Most of the hundred professors in the Higher Technical School at Tokyo do not get wages higher than Rs. 75 or Rs. 100, only-a few up to Rs. 400 or Rs. 500, and none higher than that.

5. The Japanese professors are generally familiar with English, German and French. But they prefer to deliver their class lectures in Japanese. Students are encouraged to learn these foreign languages. Most of the best scientific

[3] *Vartaman Jagat*, Vol. on Japan, pp. 47-48, 181-184, 289-294.

and technical works in the world have been already translated in Japanese.

6. The best of the Japanese professors are in constant intellectual touch with the latest developments of their respective subjects in Eur-America.

7. The Japanese do not spend recklessly in buildings and equipment. The Higher Technical School in Toyko—a Government institution imparting training to as many as 1000 students, and teaching various subjects such as dyeing, weaving, electrical engineering, chemistry, porcelain-manufacture, architecture, etc.—was started with the initial outlay of only Rs. 15 lakhs.

8. The help of foreign experts was very much availed of at the outset. But at present most of the professors are Japanese. Only very few are foreigners. Even they have been imported to serve for definite terms, say, 2 or 3 years.

9. Physical exercise, economics, factory sanitation, etc., *i.e.*, subjects other than those that are strictly necessary in a technical institution, are taught in the Technical School in Tokyo.

The importance of technical education for bringing about the economic development of a backward country is best illustrated in the case of the Island of Hokkaido in Japan. This island was a barren and uninhabited island in the sixties and seventies of the last century, when the modernization of Japan was decided upon by the Japanese Emperor. The Governor who was sent to carry on the administration in that island temporarily went over to the U. S. A. in order to learn the art of colonization from the Americans who were at that time spreading out in the Middle, the West and the Far West of the U. S. A. While returning from the U. S. A. he brought with him a large number of foreign experts in various branches—all the experts belonging to various nationalities. On coming over to Hokkaido these experts started a school to impart training in mining, agriculture, house-building, animal-breeding, etc. By the time Prof. Sarkar visited Japan this school had grown into a huge university with as many as 900 students on its rolls and with many Japanese professors who had attained international reputation. It is the establishment of that school that has helped the exploitation of the agricultural and mineral resources of Hokkaido.

The number of technical institutions in Japan and of the students pursuing their studies therein, will appear from the following figures (*Comparative Pedagogics*, pp. 11-13) :

I. Higher Vocational Institutions :

A. "Government Special Technical Schools" (students admitted after the secondary stage) :

	Institutions.	Scholars.
Agricultural	... 7	1,493
Commercial	... 7	3,342
Technical	... 15	4,836
Nautical	... 1	267
TOTAL ...	30	9,938

B. "Special Schools" (students admitted after the secondary stage) :

	Institutions.	Scholars.
Medicine and Pharmacy ...	... 4	1,554
Foreign languages	... 2	1,462
Fine Arts	 1	670
Music	... 1	788
Other special schools ...	... 71	34,484
TOTAL ...	79	38,958

Prof. Sarkar doubts whether these "special schools" have the same academic standing as the 30 Government Special Technical Schools.

II. Intermediate Vocational Institutions (students admitted after the elementary stage) :

	Institutions.	Scholars.
Technical	... 100	21,295
Agricultural	... 326	51,050
Fisheries	... 12	1,129
Commercial	... 191	75,840
Nautical Schools of secondary grade	... 11	2,611
Industrial	... 78	15,606
TOTAL	... 718	167,531

III. Continuation Technical Schools :

	Institutions.	Scholars.
Technical ...	120	8,236
Agricultural ...	11,506	56,084 (164,421 women)
Fisheries ...	192	7,695
Commercial ...	420	28,750
Nautical ...	2	191
Other continuation ...	2,635	159,311
TOTAL ...	14,875	260,267

Students are admitted in the schools after they have completed the elementary stage. The schools are intended for those who are already in service.

ITALY

We would now give the figures relating to professional education in Italy (vide *Comparative Pedagogics*, (pp. 17-18) :

I. Higher Professional Institutions :

	Institutions.	Scholars.
Commerce	... 9	4,252
Agriculture	... 5	759
Engineering	... 8	5,809
Naval	... 2	516
Forestry	... 1	30
TOTAL	... 25	11,366

II. Other Higher Professional Institutions :

	Institutions.	Scholars.
Social Science	... 1	227
Oriental Languages ...	... 1	119
Veterinary	... 6	731
Women's Training College ...	... 6	907
Architecture	... 1	109
Industrial Chemistry ...	... 1	148
Economics and Commerce ...	... 1	117
Obstetrics	... 1	19
TOTAL	... 18	2,377

III. Secondary Professional Institutions :

	Technical.		Nautical.		Normal.		Institutions.	Scholars.
Government	... 111	+	17	+	91	=	219	61,560
Private	... 250	+	3	+	139	=	392	20,433
							611	81,993

U. S. S. R.

The figures relating to professional education in the U. S. S. R. are as follows (*Comparative Pedagogics*, pp. 33-35) :

I. Higher Professional Institutions :

	Institutions in 1924.	Institutions in 1924.	Scholars in 1924.
Medicine ...	... 24	2	26,078
Pedagogics ...	... 27	3	24,490
Agriculture ...	... 43	14	20,877
Technique ...	... 27	13	43,956
Industry and Economics	... 9	...	10,497
Music and Fine Arts	... 20	4	9,978
TOTAL	... 150	36	135,876

II. Intermediate Professional Institutions :

	Institutions.	Scholars.
Medicine	... 66	11,064
Pedagogics	... 273	45,895
Agriculture	... 152	17,707
Technique and Transport ...	... 219	42,460
Industry and Economy ...	... 53	10,767
Arts and Music	... 92	19,664
TOTAL	... 855	147,557

III. Lower Professional Institutions (1924) :

	Institutions.	Scholars.
Professional Schools ...	... 1,408	115,375
Apprentice Schools ...	... 719	54,790
Short Courses	... 595	41,473
Short Courses for Teachers	... 265	25,215
Music	... 114	14,466
Studies	... 85	3,753
TOTAL	... 3,186	255,072[4]

COMPARATIVE EDUCATIONAL STATISTICS

We have till now confined our attention to what is called 'vocational' education in the narrow and popular sense of the term. But in the wider and more logical sense, every sort of education is more or less 'vocational.' As Prof. Sarkar remarks : "The training for priestcraft, medicine, law-politics, army, navy, theatre, school-teaching and so forth is no less a vocational or professional training than is that of the girl who seeks career as a maid-servant or the boy who wishes to start his life at the lowest rung in a coal mine. And of course, the educa-

[4] The educational activities of the Vienna Chamber of Commerce show how great a part a Chamber of Commerce can play in the dissemination of vocational education. See Ch. 37 of the *Economic Development* describing the educational activities of that Chamber of Commerce.

tion that enables a man to be the head of a bank or the director of a chemical factory or the founder of an electrical engineering workshop is generally vocational or professional. Logically speaking, then, every school or college that exists anywhere on earth is a vocational or professional institution." (*Economic Development*, pp. 212-18). From this standpoint, then, it would be interesting to enquire into the positions of the seven great countries with which we have been dealing, not only as regards professional education in the narrower sense, but also as regards general education, *i.e.*, professional education in the wider sense. The answer would be provided by the following figures :

	Population.	Primary students.	Secondary students.	University students.	Professional and technical scholars.
Germany ...	63,118,782 (1925)	8,930,070 (1922)	751,442 (1922)	73,249[5] (1925)	806,114 (1925)
France ...	40,743,851 (1926)	3,899,228 (1924-25)	174,489 (1924-25)	52,960 (1925)	...
Great Britain ...	43,783,032 (1925)	6,237,468[6] (1924)	601,502 (1924)	54,210 (1926-27)	917,109
Japan ...	59,736,822 (1925)	9,020,619 (1922-23)	437,887 (1922-23)	35,163 (1922-23)	980,684 (1922-23)
U. S. A. ...	115,378,000 (1925)	22,372,075 (1924)	3,705,855 (1924)	664,266 (1924)	712,701 (1924)
Italy ...	40,548,683 (1926)	3,930,367 (1923)	158,055 (1922-23)	30,512 (1924-25)	75,736 (1924)
U. S. S. R. ...	139,753,900 (1925)	7,515,308 (1924)	719,296 (1924)	69,899 (1924)	538,505 (1924)

The figures given above do not include the kindergartens in France, Japan, Italy and Germany, the schools for the physically and mentally defectives in Russia (835[7] institutions with 350,000 scholars) and in Great Britain (627 institutions with 55,407 scholars) and also the workingmen's faculties (109 institutions with 45,702 students) and the Institutions of Political Education (55,286 in number; these inclnde libraries, reading rooms, clubs, museums, etc., and also 14,881 Liquidation Centres for Illiteracy with 530,921 scholars).

If we conpare the percentages of the population claimed by the primary, the secondary, the university and the professional students in each of the seven countries under consideration, we shall find out the respective positions of those countries as regards primary, secondary, university and professional education.

The percentages have been worked out at pp. 96-97 of Prof. Sarkar's *Comparative Pedagogics*. By comparing these percentages we find that

I. As regards primary education the positions would be : 1. U.S.A. (19.3%). 2. Japan (16.7%). 3. Great Britain (14.3%). 4. Germany (14.1%). 5. Italy (9.67%). 6. France (9.5%). 7. Soviet Russia (5.3%).

II. As regards secondary education : 1. U.S.A. (3.2%). 2. Great Britain (1.3%). 3. Germany (1.1%). 4. Japan (.7%). 5. Soviet Russia (.5%). 6. France (.4%). 7. Italy (.35%).

III. As regards university education : 1. U.S.A. (.57%). 2. France (.13%). 3. Great Britain (.12%). 4. Germany (.11%). 5. Italy (.075%). 6. Japan (.058%). 7. Soviet Russia (.05%).

IV. And as regards professional education : 1 Great Britain (2%). 2. Japan (1.6%). 3. Germany (1.2%). 4. U.S.A. (.61%). 5. Soviet Russia

[5] These include 12,370 external students.

[6] Of the 200,000 teachers in Elementary Schools, three-fourths are women.

[7] This figure also includes the schools for the morally defectives.

(.38%). The percentages for France and Italy are not given.

Educational Finance

The educational development of a country, which is itself the foundation for its economic progress, depends financially speaking, on two factors :

First, the wealth of the country. "As long as a country is poor its educational institutions cannot prosper" and

Secondly, the percentage of public expenditure devoted to education. "Private contributions and endowments from the people are no doubt to be zealously solicited. But in any case they *would never suffice* to cope with the requirements. *Nowhere* do the educational institutions depend *exclusively or even mainly* on the donations and subscriptions of patriotic citizens." (*Comparative Pedagogics*, p. 105).

From the standpoint of educational finance the following figures[8] quoted from p. 97 of *Comparative Pedagogics*, would be found useful and instructive :

	The percentage of public expenditure per year spent on education.	Public educational expenditure per head of total population per year.			Income per head of population per year.
		Rs.	A.	P.	Rs.
Germany ...	...	17	9	0	344
France ...	5%	5	5	3	538
Great Britain ...	5.4%	17	5	4	638
Japan ...	9.6%	2	4	3	107
U. S. A. ...	...	29	6	4	845
Italy ...	7.6%	4	0	0	255
U. S. S. R. ...	3.8%	0	12	9	126

In France educational expenses "constitute the highest single item after finance, military and naval." In Japan educational expenditure is the highest item after finance, communications, army and navy. In Italy it comes immediately after finance and war. In Great Britain educational expenditure is more than that on the army and comes immediately after the expenditures on the civil services, the post office and the navy. (*Comparative Pedagogics*, pp. 7, 13, 18 and 56).

THE IMMANENT AND THE TRANSCENDENT

By Dr. Mahendranath Sircar, M.A., Ph.D.

Yajnavalkya has emphasised the immanence and the transcendence of Atman. Atman is in all things. It is out of everything. Such contrariety occurs in almost all places of the Upanishads. The Chhândogya says : "This Atman of mine within the heart is smaller than the grain of rice, or a barley-corn, or a mustard-seed, or a grain of millet, or the kernel of a grain of millet. The soul of mine within the heart is greater than the earth, greater than the atmosphere, greater than the sky, greater than these worlds." Then again : "His greatness is of such extent; yet Purusha is greater still, all beings are one-fourth of him, three-fourths, the immortal in the sky." And again, empirical attributes are ascribed to the Absolute and also denied of it.

This apparent contrariety is necessary to indicate its true nature. The vision

[8] The separate figures relating to expenditure for vocational education (in the narrower sense) are not available.

of immanence has a deep meaning. It is helpful to the understanding of the permeation of Atman throughout the whole existence. It establishes the allness of Atman. It is in everything in its fullness, for it does not allow division in it. The intuition of transcendence is not possible at once. The world of appearance strikes our imagination as the reality scattered in space, and naturally the summary rejection of the appearance would perplex the native wit. A better and natural appeal lies through that which meets in us and out of us, for they carry to us intimations of reality. Yajnavalkya, therefore, seems anxious to point out the eternal presence of Atman in everything before he can teach its transcendence.

A direct appeal to transcendence might have suggested a form of dualism and a complete division between the world of appearance and reality. To avoid this he has an appeal to our ordinary experience to read the ultimate reality in everything. Thus in answer to Chakrayana, he said: "Brahman is your soul, and it is in all things." This was not clear to Chakrayana; he, therefore, again asked: "Which one, O Yajnavalkya, is in all things?" Yajnavalkya answered: "He who breathes in with your breathing, is the soul of yours, which is in all things." Proceeding further Yajnavalkya said: "He is in your soul, which is in all things." Again, in reply to Gargi, Yajnavalkya said that the ethereal expanse which supports the whole existence is supported in Brahman, the nameless, the formless, the measureless.

Transcendence in true sense of the term can be clear when nothing can remain outside its reference. The reference of all things to Self or Atman has an important significance for the aspirant to the highest realisation. This becomes apparent when an intellectual understanding is sought to be confirmed by the deeper illumination of the spirit. Spiritual illumination in immanent life has a significance which is not always clearly realised. It gives an elasticity of being and allows the all-pervasive nature of Atman. This has a meaning for the seeker whose vision on the start is naturally narrow and confined. This indeed cannot be the final stage in realisation, for the finer the intuition grows, the more the perspective of truth changes. This growth of vision and the change of the truth-concept are actualities in the life of realisation. The mystic life, therefore, contains in itself infinite shades of realisations which are progressively true, though the truth of the higher planes may deny the lower forms of truth. The lower is necessary to lead to the higher and to prepare us for the reception of the higher presentation of reality; but when the higher is presented, the lower cannot retain its existence, for the higher and the lower are not two realities,—they are the presentation of the same reality in different forms. The reality is an undivided whole, and in its presentation it is always complete, though this completeness has not always the same kind of perception. And, therefore, in the gradual ascent of the soul the conception of Atman as the all-pervading reality has importance both intellectually as well as spiritually. This importance is not always recognised, and, therefore, the reference of the whole creation to Atman and the spiritual intuition of Atman seem to be a superfluity.

But this is not a superfluity. This is an important advance in the life of the seeker. The seeker realises the highest stretch of being in the expanded vision of supersensuous consciousness. But this supersensuous consciousness is still a play of consciousness in the relative order. Its perceptions are subtle. Its range is comprehensive. It is free from the limitations of finitude. It has an all-expansive radiation. It finds the entire existence brimming over with the one life. When the perceptions have grown so subtle, it becomes easier for the adept to overcome the limitations of this consciousness and be fully aware of the truth and value of transcendence.

The supra-mental sense reveals to us the Atman in the centre of existence as that in which moves the world of space and time, not as something different from it, but as its manifestation. The timeless Atman holds its eternal truth of being beyond this manifestation. The vision of a totality of existence is a vision that unfailingly meets the seeker on the path, and it is not often understood by those that see life through the limitations of the realistic logic. The mind trained in the realistic logic cannot appreciate the extreme mobility of spiritual consciousness and the different layers of our mental being. The supra-mental vision, therefore, overcomes the limitations of realistic bent and assent of the soul, and manifests the Atman as freed from the burden of sheaths and in its spontaneity as a free creative agent. Nay, the vision may proceed so far as to demonstrate the complete control of it over everything in existence including the cosmic creative agents, the shining forces of nature. Its existence is not confined to the world of manifestation. It bounds the earth, it embraces the heaven. The realistic mind cannot rise to the height of apprehending the reality beyond the sense of division, and therefore, the truth of the reality as presented in the Upanisads appear as a set of contradictions. With the active functioning of the supra-mental sense the wonders in intellectual and spiritual life begin to happen. That which appears as distant now appears as near, the small as great, the mortal as immortal.

The great advantage of this supra-mental functioning in man is that it opens an infinite sense of perception, and the world of knowledge remains no longer confined to the senses. This freedom from the senses at once reveals the range of perspective too wide to be fully grasped. The restrictions of space and time no longer hold. The external sense of space is displaced by its internal sense. In fact the division of inner and outer space gives way to the integral and undivided plenum of existence. The soul rises to the unbounded perception of the totality of existence in the one single unit of eternal space. Nothing restricts its vision. This internal sense of space does not in any way establish its subjectivity. The subjectivity and the objectivity of space are distinctions true to the divided consciousness of the finite being and have no real meaning for the undivided and all-embracive perception of the supra-mental vision. To it the whole existence is an appearance in the spatial and the temporal orders and nothing can stand covered in yonder space and distant time. The supra-mental intuition is in a way, therefore, transcendent vision in the sense of a simultaneous perception of the whole existence. The mental vision of things takes place in the physical space. We may also call it the empirical space. The vision of space as a plenum of existence, undivided and integral, is not possible in the finite consciousness. It is possible in the supra-mental plane. Space-perception is here completely independent of the external reference and appears as a form of the super-mind. This perception is the true realisation of the ideality of space, and the intuition of the super-mind does not suffer the restrictions of the finite sense-perceptions. The supra-mental vision is necessarily the vision of the totality in the eternal complexity and diversity in the plane of physical expression, but in the finer planes of existence the supra-mental vision gives the clear sense of the move of self-expression in the subtle and the fine forms. Nay, in the supra-mental vision the perceptions are all simultaneous for they are focussed at the point of consciousness. The very ideality of space makes the perception of all things and beings possible. It also raises the conception of the Self from the figment of being to the all-pervasive transcendent being. And a new range of intuitions and freedom is the immediate experience. The supra-mental space-perception by presenting the integral experience at once elevates the conception of Atman. It gives the subtler conception of the Self as finer than space. It gives the

truth that Atman is the finest and the greatest of existence. The distinction of the experient and the experienced is not there. The whole existence is focussed in the dimensionless Atman. Strictly speaking, knowledge is possible there without the implication of a process. The Chhândogya feels it and says that the Brahma-loka always shines in its own splendour. The dualities of life and the logical intellect cannot obtain there, and, therefore, the text truly says that nothing of this side of existence can be there—this Brahma-loka cannot be infected either with pleasure or pain, merit or demerit, old age, birth or death.

But even in this height of existence there is a difference in intuition or superconscient vision. The intuition at this stage is still all-pervasive. It reveals every point of existence. Though it does not suffer the limitations of the subject-object reference and their relation, still it is not freed from the content of the self,—the spatial and the temporal. The order is presented as a whole to the super-mind, and that in a way not involving the ordinary relativity of knowledge, for even at this height of intuition, the character of knowledge is changed from the outward reference to an inward vision. And this vision is, therefore, unique. It is self-expression in the ideal forms of space and time, and, therefore, the immediate intuition of the totality must be a form of knowledge different from the ordinary perception. The super-conscient perception attains the final stage when the reference to the ideal forms and contents is transcended in the spaceless Absolute. Here the supra-mental vision passes into transcendental intuition. The former has still the limitation of a reference to self-expression in the ideal forms of space and time, the latter has no such reference. This transition of knowledge from the all-inclusive experience to complete transcendence is well indicated by Yajnavalkya, when he passes from the positive qualification of Atman as all-knowing and all-seeing to its indication in negative terms. The final intuition cannot in the least be described, for it is different not only from the ordinary perception, but also from the supra-mental perception. And, therefore, the real meaning of this height of existence is indicated by Silence.

The Absolute has no reference to a content, real or ideal, and the absolute intuition is, therefore, a form of knowledge quite unique, in so far as it transcends all reference to relativity of the mental or supra-mental vision. The supra-mental vision changes the conception of time from a series of succession to a continuous whole. The distinctions of the present, the past and the future do not obtain there, for the supra-mental vision allows no gap in the perception of time. The empiric time-sense cannot trace the continuity running through the past, the present and the future and thus reveal time in continuous succession. Time is, therefore, a bar to its restricted vision. The supra-mental vision gets over the realistic divisions of time into the past, the present and the future by an intuition native to it ; it rises to the understanding or the perception of time as an undivided continuity. The past is revealed with the present, and the present with the future. When such a consummation is reached, the empiric time sense to which the past is for ever passed and the future is secured for ever, is felt to be an illusion and a restriction of the realistic consciousness. The illusory division of time really makes its true understanding impossible for us, for whatever time may be, it glides on for ever. Our perception of time is, therefore, defective, and truly speaking, we do not perceive time, but infer its concept from the series of events in succession. The supra-mental vision of time reflects the present, the past and the future at the same moment. The distinctions are for ever removed. They are realised to be the accidental divisions of eternity and undividedness of time. This form of time has the virtue of presenting the events simultaneously before the super-conscient vision. The vision

presents the totality at a stretch, in fact the past and the future are lost in the ever-present. The past and the future are relative to the finite and empiric consciousness; in the supra-mental sense the empirical has no significance, and, therefore, there is no distinction between the past and the future.

Time in the sense of eternal duration is apprehended in a single act of intuition. The sense of division is not inherent in it and the flow of events appears uninterrupted and unbroken to it. The sense of division and multiplication of events is the perception of the surface mind. But this supra-mental perception of time is rare in the finite souls. It is impossible to them unless they can rear up in them the transcendental time sense. Even the saints and the sages who are credited with the capacity of the triple time sense, cannot claim this rare possession every moment in their life. In their psychical being they may feel occasional presentation of the cosmic events otherwise inaccessible, but they cannot claim that gift which can make them the constant percipient of the eternal duration. The sectional presentation of duration is all that is possible in the highly receptive souls. Even the creative and the preservative gods and the presiding deities have limited vision of time,—their time sense and vision may be more durable than that in the possession of man, still they have also the sectional presentation of time and beyond this they cannot command the perspective of eternal duration. Their time sense does not differ fundamentally from man's. Though their perception of time may be more extensive, fitted as they are with better and more powerful organs of perception, still they can hardly have the intuition of eternal duration. They are active in the causal order where the conception of time has been associated with the causal nexus. The causal order presents the functioning of events in the eternal loom of time, and naturally surface vision may identify time with the succession of events. The eternal time sense cannot, therefore, be present to the intelligence accustomed to this habit of thought, and especially to those whose intellect sees only the sections and cross-sections of experience.

But in the intellectual intuition duration is presented in its unbroken continuity and is not limited by the sectional presentation of becoming. In this height of existence the vision of the becoming is integral and transcends the causal order of the creative and the preservative plane and the divisions natural to it. This intuition, therefore, differentiates this conscience of the totality of consciousness from that of the deities, nay, even from that of Isvara in his triple aspects of the creative, preservative and destructive being.

This intuitive vision of eternal duration is the vision of becoming in its even flow. But a state conceived previous to this is the state of suspended activity of the becoming. In the dance of life occasions arise when the flow of cosmic life is brought to a standstill before a new cycle of existence can emerge. Between the rise and fall of the cyclic orders becoming exists in a state of equilibrium. This equilibrium cannot be eternally stable as the forces gather up for the expression of life in a new order. But during the period of momentary suspension the sense of duration is also lost, for duration has a meaning only in reference to change. And strictly speaking, when becoming ceases to function concretely, it exists in an indefinite form and state. With the passing of becoming into the state of indefiniteness, the definite consciousness of duration ceases. Even the supra-mental vision is nothing indefinite, though its range of perception is wide and all-embracive. But the definiteness is relative to the modification of becoming; when the modification of becoming ceases, the supra-mental vision passes from the intuition of eternal duration to the intuition of the ever-presence. Space and time vanish here. This form of intuition reveals the indeterminate

becoming. This is the non-relative experience of becoming, for becoming is strictly a functioning, and when its intuition becomes possible without its functioning, the character of intuition must be different. Be it noted that intuition as such does not differ and cannot differ, for it has the virtue of reflecting things everywhere; but the character of knowledge differs according to the nature of things it reflects. This is specially true of knowledge when it is confined to the relative plane of existence.

The world of space and time lulls into sleep and the supra-mental experiences with their infinite range of perspectives and sublimities pass into the Silence. The stirring of life with its infinite harmonies is hushed into the Calm. Life pushes out of the Calm, and after the dance in space and time, again falls off into the Calm. Calm encircles life. It encircles space and time. Eternally the process of a birth and a forgetting goes on surrounded by the perpetual calm. The moving universe and the endless void appear and disappear "in accord with the endless rhythm of the sleep and awakening of the eternal cause. That eternal exhales; worlds are born and multiplied; inhales, matter returns to spirit."

This silence of the cosmic stirring is the withdrawal of the space-time-and-energy world into the basic principle. The relative order is completely removed from the scene and sleeps in the bosom of the Absolute. When the supra-mental vision is still active, it can enjoy the complete withdrawal of the life and the void into the eternal calm, for here the supra-mental vision is the final intuition and the greatest reality. It is the transcendental reality. The life of intuition is one continuous thread, be it in immanence or in transcendence; and its designation is relative to the objects it reveals. It is transcendental when it reveals nothing but itself, and in its functioning in the relative order it is better designated as vision, for here it cannot work by itself apart from fine mentality. The supra-mental vision, therefore, extends up to the transcendental perception of space and time and energy, for they require the activity of the higher mind. But when these ultimates of the relative existence vanish into the Silence, the supra-mental intuition passes into transcendental intuition. Intuition shines in itself, its true character is revealed.

SWAMI BRAHMANANDA THE SPIRITUAL SON OF SRI RAMAKRISHNA

By Swami Satprakashananda

(Continued from the the last issue)

In explaining religion the Maharaj always appealed to reason. His interpretation of it was natural and based on reason. He invariably urged his hearers first to understand and then to accept. In one period of his life he went so far as to say that truth revealed to a mind which is laid open to it being uninfiuenced by any religious belief or sentiment, carries with it a greater force of conviction than that perceived by one which starts with preconceived ideas. Though he himself did not take active part in religious discussions, lectures and discourses, he attended them with interest and recommended them to those who had aptitude for them. Study and writing also received their due share of encouragement. But the greatest stress was always laid on individual spiritual practice, which being the most intimate form of *Sâdhanâ* was held by him as direct aid to Self-realisation. He repeatedly urged all who came to him for religion, to struggle heart and soul to realise the

truth for themselves and attain the peace and bliss eternal in this very life. He was never tired of reminding them of this supreme goal of human life. His daily conversations were full of exhortations for *Sâdhanâ*. Practice and realisation were the burden of his talks. We reproduce here one of his discourses delivered before the monks at Belur one morning in December, 1915 :

". . . . There *is* God. There *is* religion. These are not mere words or moral conventions. He *does* exist. He can be seen. He can be realised. There is nothing more real than He. Fanaticism is not good. You have to be calm, sober and self-controlled." (As he uttered these words, an electric current as it were passed through the audience.)

"You should practise meditation four times daily, in the early morning, in the forenoon after bath, in the evening and at midnight. You have left your hearth and home with a view to realise God. With single-minded devotion you should strive to attain to Him even at the cost of life. You should become mad-like for God-realisation. Simply to drag on an existence is a most miserable life. This way you will gain neither this nor that,—neither God nor the world. Both will be lost. If you cannot fix your mind on Him, practise hard. Do not give up practice, even if the mind does not like to dwell on Him. Read the *Gitâ* at least one chapter everyday. I have seen myself that if I read the *Gitâ*, when the mind is low, all the impurities are at once swept away.

"Everyday you will have to poke the mind. Why have I come here? How is the day spent? Do we really seek God? If so, what are we doing? Let us be sincere, let us say to ourselves with a clear conscience, whether we are faithful to the ideal, whether we are working in such a way as to reach the goal. The mind will try to deceive us. We must throttle it so that it may not play false. You should hold fast to truth. You must be pure. The purer you are, the greater will be the steadfastness of your mind. You will be able to detect and destroy the subtle tricks of the mind. Who are the foes? One's own senses. Only those are friends, which are in control. The more one can discover one's weaknesses by self-introspection and remove them, the more rapid will be one's progress in spiritual life.

"Practise hard. In the beginning the mind takes hold of gross objects. Through the practice of meditation and *japa* it learns to perceive the finer and subtler things. Winter is the proper season for practice. Now you are in the prime of life. Sit down saying like Buddha : 'Let my body be withered on this seat. Let flesh, bone and skin be dissolved. My body will not move from this seat without attaining Illumination, which is difficult to attain even in many cycles of existence.' See once for all if God really exists or not. A little of *titikshâ* (endurance), such as to live on one meal on the new-moon day or on the eleventh lunar day, is good. Give up all random talk and gossiping and think of Him constantly, whether you eat, sleep, bathe or rest,—at all times. If you do so, you will find that *Kundalini* is being awakened. There is nothing like constant remembrance of God. The veils of *Mâyâ* will fall off one by one. You will find what a wonderful treasure there lies within you. You will become self-effulgent.

"Days are passing. What are you doing? These days cannot be revoked. Pray to Sri Ramakrishna. He is still with us. If anyone prays to him sincerely, he shows the way. Do not forget him. If you do so, you will be ruined. 'Thou art mine, I am thine,' —let this be your only thought. Having taken to this mode of life, if you do not practise meditation and *japa* and try hard to merge your mind in Him, you will suffer much,—your mind will hanker for lust and gold."

With his childlike gaiety and transcendental spiritual attainments he possessed great practical wisdom. He

had true business-like tactfulness. He directed the varied affairs of the vast organisation with rare intelligence, ability and foresight. His wise suggestions astonished the experienced workers of the field. In book-publication, in engineering, in financial and legal affairs he exhibited as keen an understanding and judgment as in religious matters. Some of his lay devotees holding distinguished positions in society did not unoften seek his advice even in matters relating to their profession or occupation. As the supreme head of a big organisation he had to face occasional disputes and controversies in which the contending parties seemed to have equal claim to truth and reason. Some of them proved momentous, but the Maharaj settled these invariably to the satisfaction of all. By a single stroke he could most ingeniously save the situation. Sometimes in settling an affair he would adopt the policy of 'wait and see' and let matters take their own course, though at times to the discontent of the persons concerned. But it was found more often than not that the course of events naturally took a favourable turn and the difficulties disappeared of themselves.

He was extremely strict in the management of public funds. He always insisted that any sum whatsoever received for a specified object should be scrupulously devoted to that particular purpose. Extreme care was taken in the keeping of accounts. The monks in charge of accounts were asked to deal with all in monetary affairs on strict business principles without any distinction.

He had a keen insight into the tendencies and capacities of men and never failed to choose the right man for the right place. He could therefore place full confidence in them and gave them complete freedom in their respective positions. He only helped them from behind. This naturally evoked their best energies and latent virtues. If they did any mistake he would not chastise them openly, but gave them necessary instructions in private. His words not only gave them conviction but had an impelling force. He was their leader, friend and guide in one.

With his characteristic evenness of mind he maintained a balanced attitude in all things. He had no bias towards a particular course, thing or person. He possessed a wonderful sense of proportion. Reason, devotion and work found full play in his life. Though a constant supporter of meditation and contemplation as essentials to Self-realisation, he paid due attention to the performance of ceremonial worship, humanitarian deeds, and devotional singing. He recognised the necessity and value of all these according to men's temperaments, capacities and circumstances. The annual *pujâs* and other ceremonials introduced into the central Monastery from the very beginning were strictly observed by him all along. Under his auspices the *Durgâ Pujâ*, the national festival of Bengal, was performed in image in distant Kankhal and Madras. The birthday celebrations of Sri Ramakrishna, Swami Vivekananda and other prophets, such as Krishna, Buddha, Jesus and Sri Chaitanya, evoked the same zeal and devotion in him. He took great pains to see that all the rites connected with a religious function were strictly observed according to the rules laid down in the *Shâstras*. Without these forms and ceremonials religious life loses much of its sweetness, freshness and vivacity and spirituality is likely to turn into dry intellectualism.

In the service of humanity a greater stress was laid by him on the attitude of the worker than on the nature of the work or the mere performance of it. It is the spiritual outlook of the worker which turns the work into worship. So he wanted us to cultivate the true spirit of the servant of the Lord residing in all. As regards his own attitude to service, who can sound the depth of the feeling of one who dedicated his life and

all to the cause, who forsook his most favourite pursuit of solitary *Sâdhanâ* and the joy of *Samâdhi* to be the sapper and miner of an institution which was to embody the twin ideals of renunciation and service in the world, who built it from the foundations to the present stage of development being at the helm of all affairs during the most critical period of its growth up to the last day of his life? Yet, he was so reticent about himself that it was hardly possible to get any clue to this mainspring of action. But the spirit sometimes asserted itself in spite of himself. Those who had the privilege of knowing him most intimately, will recall occasions on which he would be restless at the sight of the sufferings of others and would not be at peace until they were relieved of their misery. This wide sympathy, heartfelt compassion and intense feeling, nothing but the realisation of the Self in all can give. To attain the true spirit of *Sevâ*, the development of one's spiritual nature is essentially necessary. He, therefore, urged us to make direct efforts to cultivate spirituality along with the philanthropic deeds. Mere work unaided by devotional practice, contemplation or reflection proves mechanical and has a tendency to make the mind outgoing. Again, one cannot resort to spiritual practice with profit, unless one has attained sufficient purity of mind. Only those whose minds are purified can undertake service to their own advantage as well as to the benefit of others. Simultaneous performance of *Sevâ* and *Sâdhanâ* is what he as a general rule prescribed for the aspirant.

In an informal meeting of the inmates of the Math at Belur held in February, 1916, he spoke as follows on the value and necessity of work:

"I hear that some of you think that the activities of the Mission are only hindrances to spiritual culture, that one cannot make spiritual progress if one undertakes such work as famine relief and the like and that Swami Premananda and myself do not prefer them. These are all wrong notions. You have failed to comprehend our attitude. No doubt I repeatedly tell you and even now I emphasize that whatever work you have to do, be it famine relief or any other, you must contemplate on God, you must practise meditation, etc., in the morning and in the evening as well as at the end of the work. Of course, it is a different thing if you miss a day or two under the pressure of work. We heard Swamiji frequently say that we should work and worship, do work as well as meditate. Can anyone practise meditation day and night? Therefore one must do disinterested work. Otherwise one will be engrossed with vain and evil thoughts. Is it not then better to do good work? You will find that *Gitâ* and all other *Shâstras* have strongly emphasized this truth. I also say so from my own experience. I have also worked hard for the Math. If you like, you may enquire of Sarat Maharaj and Baburam Maharaj. (*Both of them were present at the meeting.*) At the command of Swamiji, how many times I had to go to such obnoxious places as the attorney's office! Nowadays you get your train fare and food wherever you go. But then there was no certainty about food, drink and rest, still we had to work 'for the good of many, for the happiness of many'.

"Don't you see what a terrible war is raging before your eyes? They are laying down their lives, rich and poor, young and old, leaving behind their wives and all pleasures of life, for no higher cause than the saving of their respective countries, while you have surrendered your body and mind to Sri Ramakrishna abandoning your homes, friends and relations, etc., for a far superior object, *i.e.*, the realisation of God and the good of humanity; —still you murmur against work! Swamiji used to say to us: 'Even if you think that this one life of yours is going to be spent in vain for the good of many, what does it matter? Who knows how many lives have been spent

in vain? Why fear if one life is spent in doing good to the world?' Indeed, there is nothing to fear. It is said in the *Shâstras* that work without attachment leads us to God. We find in the *Gitâ*: 'Janaka and others attained to perfection simply by means of *Karma*.' Verily a man reaches the Supreme by doing work without attachment.

"Once Swamiji said to us: 'You see, the young boys of these days who will join the Math, will not be able to devote themselves to meditation and such other practices day and night, hence the necessity to start various forms of relief work.' If one can always engage oneself in prayer, meditation, study, etc., that is well and good; but that is not practically possible, so in the long run one becomes idle. Besides, you see, a good work must produce a good result. That itself will clear the path of your liberation. I have observed that those who have steadily performed meditation, study, etc., along with work adhering to a particular place, are soaring high like a rocket in the spiritual firmament.

"Have you not seen whenever a number of *Sâdhus* like you have undertaken a work with unity of purpose, with your hearts set on God, many great deeds have been performed by you and are still being performed? It is you who are showing to the world what great ends can be achieved even by a handful of men, if there is unity among them. You will reap the benefit of a lac of *japa* (repetition of God's name), if you can feed those who are dying of starvation. Only giving food will not do, you will have to teach them, you will have to educate them. You must know it full well that he who will shirk work, will deceive himself."

As to his love of music, we have seen how he participated in it in his early days. He was specially fond of devotional songs and recommended their singing and hearing as aids to spiritual practice. They give a zest to austere spiritual life. They relax and soothe the nerves. Regular performances of chants in praise of Rama, Shiva and Kali introduced by him in the various institutions of the Ramakrishna Order, have been a special feature of this order of monks, and have maintained in it a pleasant atmosphere in spite of strenuous public activities and the responsibilities involved in them. The adoration of different gods and goddesses has considerably fostered its spirit of religious harmony, which the Maharaj like a true child of Sri Ramakrishna has always maintained in his life and deeds. Later in life he used to listen to sacred songs and hymns almost everyday sung by some one or other of the monks who generally attended on him. During his stay in different places musical soirees were sometimes arranged by the devotees for his pleasure, in which local experts in vocal and instrumental music considered it their blessed privilege to display their skill in his holy presence.

His aesthetic sense was really very highly developed. He was a man of refined taste. He could appreciate art and beauty in all forms. Persons with literary skill of no mean order sometimes came to him with their manuscripts and read out to him selected passages for his approval and valued suggestions for improvement. One of them, a Bengali playwright of considerable repute, thus testifies to the Maharaj's dramatic insight: "One day I received from the Maharaj one or two instructions relating to the essentials of dramatic composition and was astonished to find that he had mastered the dramatic art as well. I have gathered much valuable information from the best dramatists, but none of them explained to me in such few words the secrets of dramatic art."

Even in devising plans of building, his instructions were sought by many of the devotees. His daily habits and way of living also exhibited a fine taste and culture. In later life he lived in comparative comfort. His stalwart physical

frame, robust by nature, had grown so tender and susceptible that it could not bear any hardship, strain or irregularity. His nerves also had become too delicate and fine. His physique had to be looked after with utmost care. It seemed to have imbibed the fineness of his spiritual nature. The articles of his daily use were kept in their exact places and in perfect order. His clothings and all other things under his care always appeared fresh and tidy. It was happily expressed by one of Sri Ramakrishna's most intimate lay disciples that he would make brass look like gold. His majestic personality combined with his cultured style of living gave a royal air to his ways and movements.

He had a great liking for plants and trees. In whatever place he lived for a considerable time, it was his pastime to plant orchards, flower-beds, fruit and vegetable gardens. He took personal care of them. He enjoyed their growth and beauty as they existed in nature. He looked upon them as Nature's offering to the *Virât*. A flower blooming on the tree would give him more delight than one plucked and presented to him. He could not bear that the trees should be so shorn of their produce as to lose their natural charm, even for the sake of the *pujâ*. Once a monk at Belur was severely chastised by him for doing such violence to the trees while gathering flowers for the daily worship of Sri Ramakrishna. He could instinctively find out the peculiar needs of a tree or plant and devise the necessary nutriment. In this way he turned a dying plant into a luxuriant one with profuse flowers and fruits as the case might be. Sometimes by a special treatment he astonishingly improved the size, tint and odour of the products. He successfully transplanted some of the best plants from one part of India to another. Certain monasteries of the Order have thus come to possess more or less exotic plants and trees.

The domestic animals of the monastery, such as cows and dogs, also received great care and attention from him. There was one pet cow at Belur which came at his call and received food from his hand. One of his favourite dogs is said to have expired out of grief for him when he left it behind at Belur on the occasion of his journey to Kankhal.

With all these virtues of head and heart he was remarkably unassuming and unassertive. A dignified reserve was an outstanding feature of his personality. He wore as it were the profound calmness of the sea. Just as the sea holds in its bosom the immense wealth of vegetation, living beings and precious pearls, and yet may appear grave and tranquil, so he looked serene and sober with all the hidden treasures of his mind and soul. But this reticence far from being the effect of self-conscious will was characterised by the natural simplicity and sweetness of self-forgetfulness. His personality was gentle but potent in its influence like the quiet power of Nature. Smoothly and silently she brings about each moment incalculable changes on the face of the universe. He, too, like a guiding power, unseen and unperceived, directed the course of each active organ of this mighty association. His sphere of influence was not confined within the monastic circle, but extended far beyond over the entire body of lay devotees, disciples, friends and admirers. Indeed, his personality was so impersonal that it could be rather felt than described. It worked upon the human soul through the silent forces of its blessedness and purity. His very presence was an inspiration. Those who had the privilege of being in his personal contact, knew full well, how unconsciously their minds were raised beyond the ordinary level, —a fact which they realiscd more and more deeply, the more they were away from him.

(*Concluded*)

THE RELIGIOUS BASIS OF NATIONALITY

By Ananda

A friend has requested us to explain the phrase "the religious basis of nationality". Again and again it is said that the foundation of the Indian nation is religion. Swami Vivekananda said : "I see that each nation, like each individual, has one theme in this life, which is its centre, the principal note, round which every other note comes to form the harmony. In one nation political power is its vitality as in England. Artistic life in another and so on. In India religious life forms the centre, the keynote of the whole music of national life, and if any nation attempts to throw off its national vitality, the direction which has become its own through the transmission of centuries—that nation dies, if it succeeds in the attempt. And therefore, if you succeed in the attempt to throw off religion and take up either politics or society or any other thing as your centre, as the vitality of your national life, the result will be that you will be extinct." The Swami was never tired of repeating this warning.

Two questions may arise in this connection. (1) What is meant here by religion? Is it any credal religion,—Hinduism, or Islam, or Christianity? (2) Or does religion mean only character—selflessness, fearlessness, courage, servicefulness and such other qualities? If so, does not every nation possess them, and is not every nation thus based on religion? What is exactly meant by "the religious basis of nationality"? We shall try very briefly to answer these questions in the following few lines.

It is our opinion that by "religion" is meant neither of the two positions mentioned above. It means neither credal religion nor merely character. What is religion? Man has in him a spiritual essence, called soul, *Atman*, which is eternal, deathless, all-joy, all-knowledge and all-happiness. But man has forgotten it. He cannot perceive it. It is as it were lost to him. And he is behaving as one of exactly the opposite nature of the soul. He is mortal, unhappy, frail. Similarly there is in the heart of all things a reality we call God. Him also we have forgotten. Thus our relations with the world also are all erroneous and miserable. Religion is the recognition and ultimately the experience of the *Atman* and God in life and reality, and the consequent remoulding and conduct of life on the basis of that recognition. As it is we simply ignore the existence of soul and God, and we run after earthly things and glorify them and devote our life and energy to their acquisition. But when we recognise that we are really *Satchidânanda Atman* and that the world is really God, our outlook changes. We discipline our former tendencies. We move and live in such a way that our thoughts, feelings and activities may help us to realise our soul and God. Henceforth we judge everything by its capacity to help us in that realisation. We avoid those things that hinder us and cultivate those that help.

When we speak of the religious basis of nationality, we also mean the samething. If a nation thinks that politics is the greatest thing, it devotes its all to its fulfilment. It trains itself and moulds its circumstances accordingly. When a nation considers society as the most important thing, its best energies are devoted to its reform and improvement and all other things it bends to its purpose. But if a nation thinks that religion—the realisation of God and soul—is the greatest thing, it devotes all its resources to that purpose. Its political, social and economic institutions are so constituted as to augment this central

purpose. It will try to remove all elements antagonistic to religion and cultivate those that help the growth of religion. And it will see that its activities lead directly or indirectly to the growth of the spirit of religion among the people. It is easy to understand that national institutions, social, political, economic, etc., if they are to be helpful to religion, have to be constituted differently from those that are meant to serve only the body and superficial mind of men. Certain institutions there are in every country. Every country has its politics, its society, its domestic customs, its economic system, its educational system, its religious creeds. India also has hers. These are all the outcome of collective living. But their spirit, form and purpose differ according to the outlooks of the nations. If a nation glorifies religion above all, it will mould its institutions in one way. If a nation seeks earthly glory above all, it will mould its institutions in another way. When we speak of the religious basis of nationality, we indicate this difference.

One important fact has to be noted carefully: Religion is the *conscious* recognition of the existence of God in life and activity. God shines ever in the religious outlook. This makes a real difference in life. One may be unselfish, generous, bold, fearless, charitable, etc. But the main point is what he is aiming at in life. These qualities are essential to religious life. But they in themselves do not constitute religion. We see again and again these qualities being devoted to nefarious purposes. When soldiers go to enslave other peoples, or when statesmen devote their all to the furtherance of the material interests of their country, they often exhibit excellent qualities. But their aim and purpose is wrong. They do not want God, they want other things. Here is the crucial difference. And that makes a tremendous difference in the direction and utilisation of national energies and consequently in the formation and guidance of national institutions. Religion takes the whole man, spiritual, mental and physical, and recognises that the spiritual is the real man. All other outlooks assign the spiritual man a secondary or tertiary place.

When we ask that the Indian nation should be based on religion, what we mean is that India should *consciously and clearly* place before it the ideal of God-realisation. Every man, woman and child of India should instinctively feel and know that life's one real purpose is to realise God, that all activities, individual and collective, should be so conducted that they may serve the central purpose, and that nothing shall be thought, felt or done which may obstruct the spiritual purpose. When this purpose looms large before the nation, it will know easily how to conduct its secular activities. Secular activities there must be,—political, social, or economic. But unless we keep clear before our mind's eye the spiritual purpose, we shall not know how, to what extent and in what forms those activities should be conducted. So what is wanted is that the nation's spiritual purpose should be made strong above all. That is why Swamiji said: "Every improvement in India requires first of all an upheaval in religion. Before flooding India with socialistic or political ideas, first deluge the land with spiritual ideas." It is true that even in India all are not and cannot be truly spiritual at once. There will be always many who would be worldly-minded. But the nation as a whole must be religious. The spiritually endowed should be its leaders. The achievement of spirituality should be considered the highest and the one real aim of life and all should try to be spiritual as far as they can. There should also be daily *practices* by which people shall seek to be spiritual. Though religion in essence is one, its forms may be various. Let everyone practise religion in the form he likes best. But religion should be *practised*. Without that, it would but be a name, an empty thing. We shall not discuss here what consequences will follow from a serious practice of religion. If we make religion the

central purpose of life, everything else will be all right.

Those who have character, to whatever purpose they may devote it, are an asset to the country. Though they may not be religious, yet they have qualities of mind, which, when they would be devoted to religion, would achieve wonderful results. We would not have hesitated to call them religious, had it not been that their aim makes a tremendous difference. Good qualities *can* be devoted to wrong purposes, as we have instanced above. And unless they are devoted to religion, they may be only—so far as the central purpose of the Indian nation is concerned—like gold hidden under earth.

ASHTAVAKRA SAMHITA

By Swami Nityaswarupananda

न हिंसा नैव कारुण्यं नौद्धत्यं न च दीनता ।
नाश्चर्यं नैव च क्षोभः क्षीणसंसरणेऽनरे ॥ १६ ॥

क्षीणसंसरणे One whose worldly life is exhausted अनरे one who is not man (विदुषि in the wise one) हिंसा desire to harm न not कारुण्य mercy न not एव verily औद्धत्यं insolence न not दीनता humility न not च and आश्चर्यं wonder न not क्षोभः mental disturbance न not एव verily च and (अस्ति is).

16. In the wise one whose worldly[1] life is exhausted and who is no[2] longer a man, there is neither[3] any desire to harm nor mercy, neither insolence nor humility, neither wonder nor mental disturbance.

[[1] *Worldly etc.*—He is no longer bound by ignorance which causes the rounds of birth and death. He is illumined and has destroyed bondages of desire and *Karma*.

[2] *No etc.*—He has transcended the limitations of human nature. Though living in a human body, he is not strictly speaking human.

[3] *Neither etc.*—These opposites do not exist in him. He is above them.]

न मुक्तो विषयद्वेष्टा न वा विषयलोलुपः ।
असंसक्तमना नित्यं प्राप्ताप्राप्तमुपाश्नुते ॥ १७ ॥

मुक्तः The liberated one विषयद्वेष्टा abhorrent of the objects of the senses न not विषयलोलुपः craving for the objects of the senses न not वा or (भवति is सः he) नित्यं ever असंसक्तमनाः with a detached mind (सन् being) प्राप्ताप्राप्तं the attained and the unattained उपाश्नुते enjoys.

17. The liberated one neither[1] abhors the objects of the senses nor craves them. Ever with a detached mind he enjoys[2] the attained[3] as well as the unattained.

[[1] *Neither etc.*—Because abhorrence and craving are both due to attachment, from which a liberated soul is ever free.

[2] *Enjoys etc.*—Attachment is the source of enjoyment to ordinary people. They therefore enjoy a thing which actually comes into their possession. The liberated ones, however, ever free as they are from attachment, do not care for the attainment of the things of the world, and is ever happy even without anything.

[3] *Attained etc.*—They enjoy what things come to them without any effort on their

part. But they are not attached to them. And if certain things do not come into their possession, they do not mind. They are quite unaffected.]

समाधानासमाधानहिताहितविकल्पनाः ।
शून्यचित्तो न जानाति कैवल्यमिव संस्थितः ॥ १८ ॥

शून्यचित्तः One of vacant mind (ज्ञानी sage) समाधानासमाधानहिताहितविकल्पनाः the alternatives of contemplation and non-contemplation, good and evil न not जानाति knows (सः he) कैवल्यम् the state of Absoluteness संस्थितः abiding इव as it were.

18. The sage of vacant[1] mind knows[2] not the conflict of contemplation and non-contemplation, good and evil. He abides[3] as it were in the state of Absoluteness.

[[1] *Vacant*—indifferent to the world. No desire or thought arises in his mind. It is filled with the consciousness of *Atman* alone.

[2] *Knows etc.*—Because all such conflicts arise only in connection with the relative life and world which he has transcended.

[3] *Abides etc.*—He lives in the same way as if he were in the state of absolute consciousness.]

निर्ममो निरहङ्कारो न किञ्चिदिति निश्चितः ।
अन्तर्गलितसर्वाशः कुर्वन्नपि करोति न ॥ १९ ॥

(ज्ञानी The man of Knowledge) निर्ममः devoid of the feeling of 'mine-ness' निरहङ्कारः devoid of the feeling of 'I-ness' किञ्चित् anything न not (अस्ति is) इति this निश्चितः knowing for certain अन्तर्गलितसर्वाशः with all desires gone from within (सन् being) कुर्वन् doing अपि though न not करोति does.

19. Devoid of the feeling of 'mine-ness' and 'I-ness', knowing for certain that nothing is, and with all his desires set at rest within, the man of Knowledge does[1] not act though he may be acting.

[[1] *Does etc.*—Action, as we ordinarily understand it, presupposes the sense of egoism on the part of the doer. A man of Knowledge, however, transcends this sense of egoism. All his actions, therefore, though appearing as those of ordinary people, are not essentially on a par with them. His actions do not produce any results at all, while those of others entail new and fresh bondages on the agent.]

मनःप्रकाशसम्मोहस्वप्नजाड्यविवर्जितः ।
दशां कामपि संप्राप्तो भवेद्गलितमानसः ॥ २० ॥

मनःप्रकाशसम्मोहस्वप्नजाड्यविवर्जितः Free from the display of the mind, delusion, dream and dullness गलितमानसः with the mind melted away (ज्ञानी sage) काम् अपि indescribable दशां condition संप्राप्तः भवेत् attains.

20. An indescribable state is attained by the sage whose mind has melted away and who is free from the display of the mind, delusion, dream and dullness.

[A man of Self-knowledge has his mind completely purged of all delusion, inertia, etc., that obstruct the vision of the Reality. In such a state of the mind all its functions, *vrittis*, cease to operate and it is as good as destroyed. Then the final realisation bursts forth of which no description is ever possible.]

NOTES AND COMMENTS

IN THIS NUMBER

The present number is prefaced with *An Unpublished Letter of Swami Vivekananda*. . . . This is followed by *Cyclic Rest and Change*, also by SWAMI VIVEKANANDA. It has not been hitherto published in *Prabuddha Bharata* or included in *The Complete Works of Swami Vivekananda*. It was written by the Swami with his own hand during his first visit in America to answer questions put by a Western disciple. . . . Swami Premananda whose talks we publish in *Discourses by Swami Premananda*, was one of the direct monastic disciples of Sri Ramakrishna. For a life-sketch of the Swami, see the October and November issues of *Prabuddha Bharata*, 1929. . . . In *Mystic Introversion and Its Scientific Value for the Knowledge of the Real*, ROMAIN ROLLAND attacks one of the momentous problems of the day,—traducement of religion by psycho-analysis. We recommend this article to the very careful attention of our readers. . . *Appreciations* is made up of two of the many reviews which appeared in the French press on M. Rolland's original volumes on Sri Ramakrishna and Swami Vivekananda. These two reviews will show how the subjects of the books have been received in France. . . . SHIV CHANDRA DATTA, M.A., B.L., F.R. ECON. S. contributes *Vocational Education in Great Britain, U. S. A., Japan, Italy and U. S. S. R.* to this issue. . . and DR. MAHENDRANATH SIRCAR, M.A., PH.D., *The Immanent and the Transcendent*. . . . *Swami Brahmananda the Spiritual Son of Sri Ramakrishna* by SWAMI SATPRAKASHANANDA is concluded in this number. . . . ANANDA contributes to this issue a short but timely article, *The Religious Basis of Nationality*. Ananda, as our readers may remember, contributed lately a series of articles on the Practice of Religion.

KALI-WORSHIP AND VAMACHARA

The annual worship of Mother Kali fell this year on the 21st day of October. And all over Bengal the Divine Mother was worshipped with all the ecstasy of devotion and exaltation of spirit. The cult of Kali is the fruit of an extreme boldness in facing the naked truth. The truth is not all pleasant. The reality is not all sunshine. There are also evils and dark spots in it. If there is any symbol which most truly represents reality, it is the form of Kali. Expressive at once of the Absolute and the relative, of life and death, of good and evil, of strife and peace, this form, as we dwell on it in meditation, takes us into the very heart of the real.

The cult of *Shakti* has this advantage that it rejects no vision of reality. There are innumerable visions of it, according to the developments of individual minds. Necessarily *Shakti* has been conceived in various forms, gross and subtle. A pure, refined mind conceives Her in a pure and fine form. A gross mind, obsessed by the lure of sense-objects, conceives Her as presiding over the gross world of realities and associates gross rites with Her worship. An undiscriminating mind confuses these different visions. Not that such confusion is unnatural. Hinduism, with its wonderful catholicity, never antagonises any faith. This in a sense would have been dangerous, if there were not another principle operative in Hinduism, which constantly leads the votaries to higher and higher visions. Catholicity would make us welcome and stick to all forms, subtle and gross. But the uplifting principle would make us yearn for finer visions and take us beyond the gross forms. Whenever the national spirit has been dormant, the uplifting force has also slept and worship has been made gross and vitiated. This explains why in certain forms of wor-

ship there have been at times vile elements associated. But with the national reawakening, the exalting force also has awakened, and worship has been purified.

We wish our co-religionists would carefully note the above fact. For this is one which is often overlooked by them. Let us understand that all that passes for religion, is not justified. There are elements in our forms of worship, which require elimination. Much dirt has accumulated during the centuries while the national spirit has been sleeping. We have to clear it. Who can deny, for example, that with Kali-worship certain rites are associated, which after all belong to a very low vision of reality and which require, therefore, to be eschewed by refined minds? We refer particularly to the practice called *Vâmâchâra*. Swami Vivekananda, in one of his lectures at Calcutta, strongly condemned it. He said :

"Give up this filthy *Vâmâchâra* that is killing your country. You have not seen the other parts of India. When I see how much the *Vâmâchâra* has entered our society, I find it a most disgraceful place with all its boast of culture. These *Vâmâchâra* sects are honeycombing our society in Bengal. Those who come out in the daytime and preach most loudly about *âchâra*, it is they who carry on the horrible debauchery at night, and are backed by the most dreadful books. They are ordered by the books to do these things. You who are of Bengal know it. The Bengalee *Shâstras* are *Vâmâchâra Tantras*. They are published by the cart-load, and you poison the minds of your children with them, instead of teaching them your *Shrutis*. Fathers of Calcutta, do you not feel ashamed that such horrible stuff as these *Vâmâchâra Tantras*, with translations too, should be put into the hands of your boys and girls, and their minds poisoned, and that they should be brought up with the idea that these are the *Shâstras* of the Hindus? If you are ashamed, take them away from your children, and let them read the true *Shâstras*, the *Vedas*, the *Gitâ*, the *Upanishads*."

We have no doubt that *Vâmâchâra* has no essential connection with the real cult of Kali. It is a vitiating element. India is an old country. And everything old finds it hard to change. It sticks on to old forms good or evil. *Vâmâchâra* is one such form. It may have some 'spiritual' explanation. Everything can be thus explained. But in practice such things almost always lead to fall. If we are serious about religion, we must give up these things. It is true that many of those who worship Kali, are innocent of *Vâmâchârâ*. But this is also true that the practice exists. It is natural and even necessary that the worship of Kali should grow more and more in India. Let us be careful that the worship is not anyway associated with *Vâmâchâra* or other vitiating practices. Let us worship the Mother in the pure form and spirit. Let us establish our cult of Kali on the pure basis of *Vedânta*, as indeed, in its higher forms, it really is so based.

KALI AND KRISHNA

In his poem "And Let Shyâmâ Dance There," (page 442, *Complete Works*, Vol IV) Swami Vivekananda says :

"The deadly frightful sword,
reeking with blood,
They take from Her hand, and put
a lute instead !
Thou dreaded Kâli, the
All-destroyer,
Thou alone art true; Thy shadow's
shadow
Is indeed the pleasant Vanamâli."

Vanamâli is the name of Sri Krishna who is God Himself. It has been asked in reference to the last sentence of the above quotation : How could the Swami call Sri Krishna a shadow's shadow of Kâli, both being the same God? Is not this reference to Krishna as inferior to Kâli an invidious distinction? Why

should the terrific aspect of God, so prominent in Kâli, be considered higher than the pleasant aspect as embodied in Sri Krishna?

The questions are pertinent. We shall not argue here in defence of the Swami's statement. We shall just refer to the *Gitâ*. The *Gitâ* is considered to be the record of the words of Sri Krishna himself. If we find a confirmation of the Swami's view in the *Gitâ* itself, our questioner would undoubtedly find the greatest satisfaction.

The eleventh chapter of the *Gitâ* depicts Arjuna's vision of the Universal Form of the Lord. This Universal Form has much similarity with the form of Kâli, for in it also the terrific aspect predominates. As for example the following quotations from that chapter:

"The space betwixt heaven and earth and all the quarters are filled by Thee alone; having seen this Thy marvellous and awful form, the three worlds are trembling with fear, O Great-souled One." (Verse 20)

"Verily, into Thee enter these hosts of the *Devas;* some extol Thee in fear with joined palms." (21)

"Having seen Thy immeasurable Form—with many mouths and eyes, O Mighty-armed, with many arms, thighs and feet, with many stomachs, and fearful with many tusks,—the worlds are terrified, and so am I." (23)

"On seeing Thee touching the sky, shining in many a colour, with mouths wide open, with large fiery eyes, I am terrified at heart, and find no courage nor peace, O Vishnu." (24)

"Having seen Thy mouths fearful with tusks, (blazing) like *Pralaya*-fires, I know not the four quarters, nor do I find peace; have mercy, O Lord of the *Devas*, O Abode of the Universe." (25)

"All these sons of Dhritarâshtra, etc. . . . enter precipitately into Thy mouth, terrible with tusks and fearful to behold. Some are found sticking in the interstices of Thy teeth, with their heads crushed to powder." (26 & 27).

"As moths precipitately rush into a blazing fire to perish, just so do these creatures also precipitately rush into Thy mouths only to perish." (29)

"Swallowing all the worlds on every side with Thy flaming mouths, Thou art licking Thy lips. Thy fierce rays, filling the whole world with radiance, are burning, O Vishnu." (30)

"Tell me who Thou art, fierce in form." (31)

In all the above quotations, it is the terrific aspect of the Lord that has been again and again emphasised. In one verse it is clearly stated that the Lord as seen in the vision is "fierce in form." And the aspect of the Lord revealed is distinctly similar to the conception of Kâli. The Lord Himself says: "I am the all-destroying Time" (*Kâla*, from which the word *Kâli* is derived). Now, is this form of the Lord, which is so akin to that of Kâli, superior to the ordinary form of Vishnu or Krishna? Let us see what the Lord Himself says to Arjuna on this point:

"Graciously have I shown to thee, O Arjuna, this form supreme, by My own *Yoga* power, this primeval, infinite, universal form of Mine, resplendent, which hath not been seen before thee by anyone else." (47)

"Very hard indeed it is to see this form of Mine, which thou hast seen. Even the *Devas* ever long to behold this form." (52)

The author of the *Gitâ* makes Sanjaya also describe this form as the Lord's supreme *Ishvara*-form.

The *Gitâ* thus evidently supports the Swami's view.

WORSHIP AND ITS BEST FORM

A correspondent has requested us to tell him what is meant by worship and what is the best form of worship in the present age.

As regards the first question, it has been partly answered in course of our article last month. Worship is the union of the individual soul with God. This union may be differently conceived, but it is the very essence of worship. Various means there are by which the

union can be effected, and each of them is legitimate. But as it often happens with us humans, we forget the inner meaning and give ourselves over to the forms and consider *them* as worship. Thus performing certain rites, using certain articles,—flowers, fragrance, etc., making certain offerings, repeating certain words and formulas, practising certain postures of the body, —all these signify to many the essence of worship. These by themselves are not worship. This is not to say that those practices are of no consequence. Every action has its effect. These also have theirs. But they do not amount to what constitute the essence of worship.

Union with God presupposes the consciousness of God. God and man are not really separate entities. Whatever certain philosophies may say, unless there is a pre-existent unity, there cannot be any union between God and man. Man *is* God, only he is enshrouded by certain sheaths which have clouded his divine self. When these sheaths are worn out, the divine effulgence bursts forth, and man becomes God. In any case, man feels united with God and he does not know where he ends and where God begins,—the two become one. This is the culmination of worship. Whatever practice, thought or action helps in wearing and tearing the veils that hide the Divine self, is worship.

Having ascertained the essential nature of worship, we have to remember that man as he is at present, is a weak being, full of errors, short-sighted and often at the mercy of circumstances. He, therefore, cannot always determine what will help him in tearing his bondage. It is necessary, therefore, that he should have certain practices prescribed to him, which he may faithfully follow and which will by and by free him from the enveloping ignorance. In every religion there are such well-known methods. These methods have been tried by many *Sâdhakas* and have been found quite reliable and efficacious. So for practical purposes, the practice of those methods can be called worship. Here, again, we should point out that an automatic practice is little helpful. Every practice must be made with sincerity and enthusiasm, and we must constantly watch if our practice is succeeding in lifting our consciousness above the normal level, freeing us from the bondage of desire and taking us nearer to the presence of God.

Feeling the presence of God may be differently conceived by different persons. A *Jnâni* will conceive it as the expansion of self, or rather as tearing the subjective bondages and realising the higher self. A *Bhakta* will consider it as a gracious visitation on the part of the Lord. But in all cases there must be an awareness of the Divine Substance. And this awareness must grow from day to day till only God remains and nothing else. The practice that helps this realisation is worship.

The answer to the second question is rather hard to give. For temperaments differ. Certain practices are most suitable to some, others to others. What is best for me, may be worst for others. Everyone must find the best form of worship for himself with the help of a true *Guru*. We shall here answer the question in a general way only. Considering the circumstances in which we are living nowadays, very few persons have leisure enough to devote themselves to strenuous *Sâdhanâs*. Their bodies also are not fit. We are speaking of the average person. *Bhakti* is best under the circumstances,—*Bhakti* in the spirit of a servant or child of God. Repeating the name of the Lord, meditating on Him, worshipping Him formally, visiting holy places and holy men—all these are helpful. But one should always think oneself as pure and perfect, same as *Satchidânanda*, for the child of God is of the same stuff as the Father Himself. We are sure, our correspondent will find a convincing reply to his question if he acquaints himself with the teachings of Sri Ramakrishna and Swami Vivekananda. We

believe that mere spiritual practice will not be effective enough for the average man unless he undertakes works for the purification of his mind. There is nothing so effective as the unselfish service of others. That purifies the heart quickly, frees us from our gross desires and takes us nearer to God. *Bhakti* accompanied by service of men in the spirit of worship,—this, we think, is the best form of worship in the present age. But as we have pointed out, there must also be an element of *Jnâna* in it,—as when we consider ourselves as *Satchidânanda*. This is essential. We must not consider ourselves as miserable sinners, forever bound, helpless, ignorant and weak. We must look upon ourselves as free, illumined, perfect and blissful, of the same essence as God. That gives quick result.

CLEMENCEAU ON INDIA

The following was kindly sent us by Sir John Woodroffe :

M. Clemenceau's interest in India is well-known. There is some mention of its philosophies and religions in his book *Au soir de la Pensée*. A shorter reference to the same subject occurs in "Le Silence de M. Clemenceau" by Jean Martet, his secretary. This is to be found at page 165, in the form of a conversation between M. Clemenceau (M.C.) and M. Martet (M).

M.C.

You must see India.

M.

It is so grimacing and distorted. (The previous reference had been to some other ancient civilizations with which it is thus compared.)

M.C.

We have not only to deal with grimaces. I have myself seen—I don't know where, but at Lahore, I think—a Buddha, the face of which was formed with merely two lines for the eyes, and one for the mouth. Disdain has never been better expressed. India is a country which is simply crammed with ideas (gorgé d'idées), and which has arrived at a kind of greatness which is equal to ours. One must not be too much of a Cartesian, for that means that you will understand nothing and like nothing in the world but yourself, and you will remain in your corner like a cripple who has lost both legs.

M.

Is it true that there is unrest among the Indians?

M.C.

Yes. The English will have difficulties there one of these days. It remains however to be seen whether the Hindus will be able to govern themselves. What can you expect of a people who look upon a widow as being lower than the meanest of servants? She is the slave of her mother-in-law. She is treated with contempt and in the end dies of it.*

M.

And the Vedas? What have you to say of them?

M.C.

The Vedas are astounding (épatant). India can teach us more than one lesson.

M.

To me it is like being on another planet.

*Of course this is all wrong.—*Ed.*

REVIEW

INDIA: A NATION. *By Annie Besant. Theosophical Publishing House, Adyar, Madras. 226 pp. Price Re. 1/8/- (board), Rs. 2/- (cloth).*

In this the author advocates India's fitness for Self-government with a deep knowledge of Indian affairs and a sincere feeling for her sufferings under British rule. Mrs. Besant's services to India in the fields of religion and education and her active participation in India's political struggle have made her an able exponent of the national

feeling of India. The book appeared in print for the first time in 1915. The copy under review belongs to the fourth edition, which shows that the book is still in demand. Though there have been new developments in the political life of India during the last few years, the book has not lost its value as an instructive study of National India and as an effective interpretation of her national cause.

The first part of the book outlines the whole history of India from the ancient time to the modern age, clearly indicating how India maintained a healthy and prosperous national existence for thousands of years before the short span of British rule. Her national self-consciousness has been intact through the ages in spite of all vicissitudes. The second part investigates into the religious and the political movements of Modern India, her economic position and her educational system, and shows how India is groaning under the British domination. It is for the good of India and for the good of England that British Democracy should realise the gravity of the situation and accord India her rightful place in the Empire before it is too late.

The book is nicely printed and got up. A long appendix, an index and a bibliography have made it all the more useful.

ON GENIUS. *By Swami Nirlepananda. Ramakrishna Math, Bankura. 22 pp. Price 3 as.*

The booklet is a study of the problem of superman from the Eastern and the Western view-points. Many illustrations of the different types of genius have been given. The author seems to hold that genius is not the exclusive property of a particular class of men. A genius may be the special elect of the Providence, but the choice may fall on anyone, as each has within him the unlimited source of divine energy.

THE GOLDEN VERSES OF THE PYTHAGOREANS *By the Editors of the Shrine of Wisdom. The Shrine of Wisdom, London. 26 pp. Price 2s. net.*

The book is a metrical translation of the well-known verses, sometimes called "the Golden Verses," of Pythagoras. Though not composed by Pythagoras himself, they contain his ethical teachings in a nutshell. They were held in high regard by "the whole sacred body of the Pythagoreans." They give the essential principles necessary for the regulation of physical, mental, moral and spiritual life. The book contains a short introduction and a full commentary by the translators. The printing and the get-up are quite decent.

PAUL, HERALD AND WITNESS. *By A. C. Clayton. The Christian Literature Society for India, Madras. 369 pp. Price Re. 1.*

This instructive account of the life and missionary activities of St. Paul is meant specially for the Christian preachers, teachers and students in India. The materials are drawn from many authentic sources. The book gives a clear view of the circumstances under which Paul preached the crucified Jewish Carpenter as the Saviour of the World. It also presents some of his valuable teachings embodied in his letters. A chronology of Paul's life, a glossary on important terms, a long index and five maps have been appended to the book. The printing is good.

I. LECTURE NOTES. *By C. Jinarajadasa.*
II. THEOSOPHY, PAST AND FUTURE. *Theosophical Publishing House, Adyar, Madras. Price Re. 1/8 and Re. 1/- respectively.*

THE YOGA SUTRAS OF PATANJALI. *By M. N. Dvivedi. Theosophical Publishing House, Adyar, Madras. Re. 1/-.*

Contains the original *sutras* in Sanskrit, their English translation and a running commentary in English, together with introduction and appendix.

CELESTIAL CORRESPONDENCE, VOL. II. *By Bharati Bhusan Prof. Prakasa Rao. Tata Indian Science Institute, Vizianagram City, S. India. Price Rs. 2/-.*

The author calls it a "book of strange secrets, wonders and mysteries." We regret we cannot recommend it to our readers.

IN THE SERVICE OF MY LORD. *By Y. Jagannadham, B.A., Sathsanga Office, Masulipatam, S. India. Price As. 8.*

An interesting booklet of 4 chapters containing discourses on the different aspects of God, the creation of various worlds, the divisions of mankind and on the practical aspect of the *Gitá*.

GANDHIJI'S SATYAGRAHA OR NON-VIOLENT RESISTANCE. *By Richard G. Gregg. S. Ganesan, Triplicane, Madras. Price Re. 1/8.*

Part II of the book reviewed last month.

ORIENTAL TIT-BITS IN ENGINEERING. *By M. G. Singariyengar, A. M. Tech. I. (Gr. Br.). Bangalore City. Price As. 8.*

An interesting little book, showing profound engineering truths—upheld by up-to-date science of engineering—hidden within the village lore of South India. The writer has set his hand to a profitable work.

A MODERN HINDU VIEW OF LIFE. *By Chuni Mukerji. S.P.C.K., London and Calcutta. Price Re. 1/-*

A Christian view of Hinduism, characterised by the usual ignorance, short-sightedness, misunderstanding and readiness to believe the worst.

THE CONJUGAL LIFE OF SRI RAMAKRISHNA (IN BENGALI). *By Matilal Roy. Pravartak Publishing House, 29 Cornwallis Street, Calcutta. Price Re. 1/4.*

A beautifully got up book, written in a fine style, but marred by an attempt to read the author's own ideas into Sri Ramakrishna's life and teaching.

NEWS AND REPORTS

THE PASSING AWAY OF SWAMI YOGESHANANDA

It is with deep sorrow that we record the passing away of Swami Yogeshananda on the 18th September last at Uttarkashi in the Himalayas.

The Swami was Czechoslovakian by birth. His original name was Henry Pelikan. In his early life at home he was one day shocked at the sight of the immoral conduct of a Roman Catholic priest and became averse to the professions of so-called religion. Imbued as he was with an adventurous spirit from early age, he left home while very young and travelled over many countries of Europe and finally came to America. There he entered a socialistic colony and lived there for some years. All these years his heart was thirsting for an unknown something, and he knew not how to quench it. One day, while at San Francisco, he found a notice of a Vedanta lecture by an Indian Swami. He attended the lecture and found the clue to the solution of his heart's problem. He was very much attracted by the Vedantic ideals of life and by Swami Prakashananda who was in charge of the Vedanta Centre there. He joined the Society and threw himself heartily into its work. He was deputed to Shanti Ashrama, a beautiful retreat in a hill not far away from San Francisco. There he lived alone amidst the lovely hills for about ten years combining meditation with active life. While in America he was lovingly called Prashanta by Swami Prakashananda, his first teacher. A desire to visit India grew strong in him and in 1927 he came to India and was all eagerness to be initiated into the vows of *Brahmacharya* and *Sannyâsa*. His sweet amiable nature won the love of all and he was duly initiated into *Brahmacharya* and *Sannyâsa*. He had a great capacity for adaptability and wonderfully acquired all the habits of Indian life. He was always active and knew many arts and crafts and was sure to be of some service wherever he happened to live. He picked up Bengali and could speak it beautifully. He visited many parts of Bengal and even went to villages where he was much struck with what he saw. He also visited Kashmir, Kedarnath and Badrinarayan and many other places of pilgrimage. He visited Advaita Ashrama at Mayavati twice and lived there for some time on every occasion. He used to say that India is surely the land of spirituality,—most congenial to spiritual life and practice. In the inmost of his heart always burnt the fire of *tapasyâ* which twice dragged him to Hrisikesh, the famous place of *tapasyâ* by the Ganges. Here he was much loved by the *Sâdhus* and every facility was provided him by them. After a short stay at Hrisikesh on his second visit there, he proceeded up to Uttarkashi, a much harder place to live in. There unfortunately he fell ill of typhoid and ultimately succumbed to it. His loss is indeed irreparable. Our only consolation is that he passed away in such a holy place, brave and calm to the last moment as befits a *Sannyâsin*, and we have no doubt he has been united to Him who was the Lord of his life and soul.

SWAMI DEVATMANANDA

Swami Devatmananda, a young monk of the Ramakrishna Order, has been recently sent to New York, U.S.A., to assist Swami Bodhananda in his work at the Vedanta Centre there. The Swami was for the past four years a worker of the Madras branch of the Math and Mission. By his sweetness of nature and spiritual life he always won the love and admiration of all with whom he came in contact. The Swami went from Calcutta to Colombo which he reached on the 1st September. There he was received by the members of the local Vivekananda Society where he stopped till the day of his sailing. On the 2nd September he delivered a lecture on Sri Ramakrishna Paramahamsa under the auspices of the Vivekananda Society. He took boat on the 3rd September and reached New York *via* England on the 5th October. We wish him a happy and successful career in his new field of action.

R. K. MISSION ASHRAMA BARANAGORE, CALCUTTA

The Barangore R. K. Mission Ashrama has passed the 18th year of its existence in 1929 and the report of work done during the year is a nice useful record.

Orphanage : The number of boys in the Ashrama at the close of the year was 18, of whom 5 were reading in schools and the rest were receiving general and vocational education in the Ashrama. The boys were given practical training in cane weaving, tailoring and farming, besides moral and religious education.

During the year under review the Ashrama was shifted from the old rented house to the new abode on its own ground. Two blocks have been built on the land but the accommodation is too small to meet the needs. The Ashrama at present badly needs accommodation for the following purposes: (1) Tailoring, (2) Cane work, (3) Weaving, (4) Carpentry, (5) School for general education, (6) Outdoor dispensary and Operation theatre, (7) Office and Library with reading room, (8) Show room for products of technical and agricultural departments, (9) Cow-shed, and (10) Residential quarters for boys and workers. The authorities of the Ashrama appeal to the generous public for the cost of building at least two more blocks. A sum of at least Rs. 30,000/- is required for the construction of buildings for the above purposes.

Relief Work : Workers of the Ashrama are deputed to nurse the sick people of the locality and render services in time of cremation. During the year occasional and regular help with rice was given to the poor and the needy widows of the locality.

Outdoor Dispensary : An outdoor dispensary is attached to the Ashrama which affords relief to a large number of poor people of the locality by free distribution of medicine. The total number of cases treated during the year was 5,195.

Library : There is a library containing more than 2,000 books on various subjects and several monthly and periodical papers. It is open to all.

The total income from all sources including the previous year's balance amounted to Rs. 6,030-3-10 and the expenditure to Rs. 6,012-10-10.

Contributions, however small, will be thankfully received and acknowledged by *The Secretary, The Ramakrishna Mission Ashrama, 39, Gopal Lal Tagore Road, P.O. Baranagore, Calcutta.*

R. K. STUDENTS' HOME BANGALORE CITY

The eleventh annual report of the above useful institution shows the strength of the Home increased to 25. An attempt was made to give religious instruction to the boarders with the co-operation of a pundit, and facilities were provided for gardening and physical culture. The Debating Society held seven meetings. The receipts amounted to Rs. 2,250-1-9 and the expenses to Rs. 2,368-14-6.

The Committee pray that their work may receive better encouragement and their appeal for funds meet with greater response so that they might be given an opportunity for more extensive service.