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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

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

MEMOIRS OF SISTER CHRISTINE

The Teaching at Thousand Islands

We all attended our class lectures. To a Hindu the teaching itself might have been familiar, but it was given with a fire, an authority, a realisation which made it sound like something entirely new. He too "spake like one having authority." To us of the West to whom it was all new it was as if a being from some radiant sphere had come down with a gospel of hope, of joy, of life. Religion is not a matter of belief but of experience. One may read about a country, but until one has seen it there can be no true idea. All is within. The divinity which we are seeking in heaven, in teachers, in temples is within us. If we see it outside, it is because we have it within. What is the means by which we come to realise this, by which we see God? *Concentration* is the lamp which lights the darkness.

There are different methods for different states of evolution. All paths lead to God. The Guru will put you on the path best suited to your development. With what sense of release did we hear that we not only may, but must follow reason. Before that it had seemed that reason and intuition are generally opposed to each other. Now we are told that we must hold to reason until we reach something higher—and this something higher must never contradict reason.

The first morning we learned that there is a state of consciousness higher than the surface consciousness—which is called *Samadhi*. Instead of the two divisions we are accustomed, the conscious and the unconscious—it would be more accurate to make the classification, the subconscious, the conscious, and the superconscious. This is where confusion arises in the Western way of thinking, which divides consciousness into the subconscious or unconscious and the conscious. They cognize only the normal state of mind, forgetting that there is a state beyond

consciousness—a superconscious state, inspiration. How can we know that this is a higher state? To quote Swami literally, "In the one case a man goes in and comes out as a fool. In the other case he goes in a man and comes out a God." And he always said, "Remember the superconscious never contradicts reason. It transcends it, but contradicts it never. Faith is not belief, it is the grasp on the Ultimate, an illumination."

Truth is for all, for the good of all. Not secret but sacred. The steps are: hear, then reason about it, "let the flood of reason flow over it, then meditate upon it, concentrate your mind upon it, make yourself one with it." Accumulate power in silence and become a dynamo of spirituality. What can a beggar give? Only a king can give, and he only when he wants nothing himself.

"Hold your money merely as custodian for what is God's. Have no attachment for it. Let name and fame and money go; they are a terrible bondage. Feel the wonderful atmosphere of freedom. You are free, free, free! Oh blessed am I! Freedom am I! I am the Infinite! In my soul I can find no beginning and no end. All is my Self. Say this unceasingly."

He told us that God was real, a reality which could be experienced just as tangibly as any other reality; that there were methods by which these experiences could be made which were as exact as laboratory methods of experiment. The mind is the instrument. Sages, Yogis, and saints from prehistoric times made discoveries in this science of the Self. They have left their knowledge as a precious legacy not only to their immediate disciples but to seekers of Truth in future times. This knowledge is in the first instance passed on from Master to disciple, but in a way very different from the method used by an ordinary teacher. The method of religious teaching to which we of the West have become accustomed is that we are told the results of the experiments, much as if a child were given a problem in arithmetic and were told its answer but given no instruction as to how the result was reached. We have been told the results reached by the greatest spiritual geniuses known to humanity, the Buddha, the Christ, Zoroaster, Laotze, and we have been told to accept and believe the result of their great experiments. If we are sufficiently reverent and devotional, and if we have reached that stage of evolution where we know that there must be some Reality transcending reason, we may be able to accept and believe blindly, but even then it has but little power to change us. It does not make a god of man. Now we were told that there is a method by which the result may be obtained, a method never lost in India, passed on from Guru to disciple.

For the first time we understood why all religions begin with ethics. For without truth, non-injury, continence, non-stealing, cleanliness, austerity, there can be no spirituality. For many of us in the West ethics and religion are almost synonymous. It is the one concrete thing we are taught to practise and there it generally ends. We were like the young man who went to Jesus and asked, "What shall I do to inherit eternal life?" Jesus said, "Thou hast read the prophets. Do not kill, do not steal, do not commit adultery." The young man said, "Lord, all these have I kept from my youth up." Now we wanted to hear about *Yoga*, *Samadhi* and other mysteries. This emphasis upon things which were by no means new to us was something of a surprise. But soon we found it was not quite the

same, for it was carried to an unthought-of length. The ideal must be truth in thought, word, and deed. If this can be practised for twelve years, then every word that is said becomes true. If one perfect in this way says, "Be thou healed," healing comes instantaneously. Be blessed, he is blessed. Be freed, he is released. Stories were told of those who had this power, and who could not recall the word once spoken. To the father of Sri Ramakrishna this power had come. Would that explain why such a son was born to him? Then there was the life of Sri Ramakrishna himself. "Come again Monday," he said to a young man. "I cannot come on Monday, I have some work to do; may I come Tuesday?" "No," answered the Master, "these lips have said 'Monday': they cannot say anything else now." "How can truth come unless the mind is perfected by the practice of truth. Truth comes to the true. Truth attracts truth. Every word, thought, and deed rebounds. Truth cannot come through untruth. In our time we have an instance in the case of Mahatma Gandhi, regarded by some as the greatest man in the world, of how far the practice of truth and non-injury will take a man. If he is not the greatest man in the world today, he is certainly one of the greatest characters.

Non-injury in word, thought, and deed. There are sects in India which apply this mainly to the taking of life. Not only are they vegetarians, but they try not to injure still lower forms of life. They put a cloth over their mouth to keep out microscopic creatures and sweep the path before them so as not to injure whatever life may be underfoot. But that does not go far, even so there remain infinitesimal forms of life which it is impossible to avoid injuring. Nor does it go far enough. Before one has attained perfection in non-injury he has lost the power to injure. "From me no danger be to aught that lives" becomes true for him, a living truth, reality. Before such a one the lion and the lamb lie down together. Pity and compassion have fulfilled the law and transcended it.

Continence-Chastity: This subject always stirred him deeply. Walking up and down the room, getting more and more excited, he would stop before some one, as if there were no one else in the room. "Don't you see," he would say eagerly, "there is a reason why chastity is insisted on in all monastic orders?" Spiritual giants are produced only where the vow of chastity is observed. Don't you see there must be a reason? The Roman Catholic Church has produced great saints, St. Francis of Assisi, Ignatius Loyala, St. Theresa, the two Katharines, and many others. The Protestant Church has produced no one of spiritual rank equal to them. There is a connection between great spirituality and chastity. The explanation is that these men and women have through prayer and meditation transmuted the most powerful force in the body into spiritual energy. In India this is well understood and Yogis do it consciously. The force so transmuted is called *Ojas* and is stored up in the brain. It has been lifted from the lowest centre of the *Kundalini*,—the *Muladhar*—to the highest." To us who listened the words came to our remembrance: "And I, if I be lifted up, will draw all men unto me."

In the same eager way he went on to explain that whenever there was any manifestation of power or genius it was because a little of this power had escaped up the *Sushumna*. And did he say it? or did we come to see for ourselves the reason why the *Avatars* and even lesser ones could inspire a love so

great that it made the fishermen of Galilee leave their nets and follow the young Carpenter, made the princes of the clan of Sakya give up their robes, their jewels, their princely estates? It was this divine drawing. It was the lure of divinity.

How touchingly earnest Swami Vivekananda was as he proposed this subject. He seemed to plead with us as if to beg us to act upon this teaching as something most precious. More, we could not be the disciples he required if we were not established in this. He demanded a conscious transmutation. "The man who has no temper has nothing to control," he said. "I want a few, five or six who are in the flower of their youth."

Austerity: Why have the saints in all religions been given to fasting and self-denial, to mortification of the body? True, there have been those who foolishly regarded the body as an enemy which must be conquered and have used these methods to accomplish their end. The real purpose however is disciplining the will. No ordinary will-power will carry us through the great work before us. We must have nerves of steel and a will of iron, a will which is consciously disciplined and trained. Each act of restraint helps to strengthen the will. It is called *Tapas* in India and means literally, to *heat*, the inner or the higher nature gets heated. How is it done? There are various practices of a voluntary nature, *e.g.*, a vow of silence is kept for months, fasting for a fixed number of days, or eating only once a day. With children it is often the denial of some favourite article of food. The conditions seem to be that the vow must be taken voluntarily for a specific time. If the vow is not kept, it does more harm than good. If it is kept, it becomes a great factor in building up the character so necessary for the higher practices.

Beyond a few directions in meditation there was very little set instruction, yet in course of these few days our ideas were revolutionised, our outlook enormously enlarged, our values changed. It was a re-education. We learned to think clearly and fearlessly. Our conception of spirituality was not only clarified but transcended. Spirituality brings life, power, joy, fire, glow, enthusiasm—all the beautiful and positive things, never inertia, dullness, weakness. Then why should one have been so surprised to find a man of God with a power in an unusual degree? Why have we in the West always associated emaciation and anaemic weakness with spirituality? Looking back upon it now one wonders how one could ever have been so illogical. Spirit is life, *Shakti*, the divine energy.

It is needless to repeat the formal teaching, the great central idea. These one can read for himself. But there was something else, an influence, an atmosphere charged with the desire to escape from bondage—call it what you will—that can never be put into words, and yet was more powerful than any words. It was this which made us realise that we were blessed beyond words. To hear him say, "This indecent clinging to life," drew aside the curtain for us into the region beyond life and death, and planted in our hearts the desire for that glorious freedom. We saw a soul struggling to escape the meshes of Maya, one to whom the body was an intolerable bondage, not only a limitation but a degrading humiliation. "*Azad*, *Azad*, the Free," he cried, pacing up and down like a caged lion. Yes, like the lion in the cage who found the bars not of iron but of bamboo. "Let us not be caught this time" would be his refrain another day.

"So many times Maya has caught us, so many times have we exchanged our freedom for sugar dolls which melted when the water touched them. Let us not be caught this time." So in us was planted the great desire for freedom. Two of the three requisites we already had—a human body and a Guru, and now he was giving us the third, the desire to be free.

"Don't be deceived. Maya is a great cheat. Get out. Do not let her catch you this time," and so on and so on. "Do not sell your priceless heritage for such delusions. Arise, awake, stop not till the goal is reached." Then he would rush up to one of us with blazing eyes and fingers pointing and would exclaim, "Remember, God is the only Reality." Like a madman, but he was mad for God. For it was at this time that he wrote the *Song of the Sannyasin*. We have not only lost our divinity, we have forgotten that we ever had it. "Arise, awake, Ye Children of Immortal Bliss." Up and down, over and over again. "Don't let yourself be tempted by dolls. They are dolls of sugar, or dolls of salt and they will melt and become nothing. Be a king and know you own the world. This never comes until you give it up and it ceases to bind. Give up, give up."

The struggle for existence, or the effort to acquire wealth and power, or the pursuit of pleasure, take up the thought, energy, and time of human beings. We seemed to be in a different world. The end to be attained was Freedom—freedom from the bondage in which Maya has caught us, in which Maya has enmeshed all mankind. Sooner or later the opportunity to escape will come to all. Ours had come. For these days every aspiration, every desire, every struggle was directed towards this one purpose—consciously by our Teacher, blindly, unconsciously by us, following the influence he created.

With him it was a passion. Freedom not for himself alone, but for all—though he could help only those in whom he could light the fire to help them out of Maya's chains;

"Strike off thy fetters! Bonds that
bind thee down,
Of shining gold or darker baser
ore; . . . .
Say '*Om tat sat Om.*' "

MATTER FOR SERIOUS THOUGHT

By the Editor

I

India is now engaged in a grim fight for her political rights—to have national government. But to be a nation Indians will have to exert themselves like one man and this cannot be expected from them unless every one sincerely believes that India as a nation has a certain destiny to fulfil. The independent nations of the West feel proud of their political institutions, of their contribution to science, art, etc., or of any other help rendered towards the progress of civilisation. Can India also pride herself on any such contribution to the world thought? Has she also got to offer anything to the world

which will make its conditions better? In other words, does she indicate signs of true life and vitality? It matters little how that life manifests itself, but the fundamental question is, Does life pulsate through her and in all her limbs? The second factor necessary to bind the people into a nation is that they should have genuine love for their motherland. Without this people cannot be expected to sacrifice their best for their country. It is love alone that counts no cost and makes no sacrifice too great for the cause of the country. But love does not manifest itself towards any and every object we come across in life. We love only those objects which have got some intrinsic merits. Has India, our motherland, any inherent qualities which would compel our love for her? Is there anything in the history of India which is likely to strike our imagination and make us bow down in adoration to her?

Swami Vivekananda has answered these two fundamental questions in unmistakable terms. He has shown that the Indian Civilisation, based as it is on spirituality, is superior to the material civilisation of the West—a thing of which we can very well feel proud. Though the Swami saw many things in the West which caused his admiration and which, he thought, India should profitably emulate and adopt, yet he has strongly asserted that in the possession of divine qualities like love, charity, purity, unselfishness, etc., India stands supreme. When asked on the eve of his departure from the West, as to how he would like his motherland after the four years' experience of pomp and luxury in the West, the Swami at once replied, "India I loved before I came away; now the very dust of India is holy to me, the very air is now to me holy, it is now the holy land, the place of pilgrimage, the Tirtha." India in the past attained the highest in the field of religion and spirituality and it is the land where were born great prophets like Sri Krishna, Buddha and others who deluged the world with life-giving waters of sublime truths now and then from the pre-historic times. India's gift to the world has been spiritual and this is the highest one can give. Spiritual gift is higher than any intellectual or physical gift, for unlike the latter two, it removes man's wants permanently. If other nations can boast of their intellectual or any other secular contribution to the world, India has reasons to feel prouder, because she has held aloft for the world the banner of spirituality, because she has given to the world the ideals of love and renunciation—the ideals which transmute man the brute to man the divine.

The debt that the world owes to India is very great; there is not one race on earth to which the world owes so much. India lives and has survived the shock of many untoward circumstances, because she has a message to give to the world which it sorely needs from her. Materialism is running riot in the West. At no other time in the history of the world, was there such a race for wealth and possession, and groaning miseries, as a consequent result, have invaded all phases of life—for the more we run after worldly things, the more are we away from the path of peace. India has known for certain that there can be no salvation through possessions and accumulations—that salvation lies not in the multiplication of desires, however one may have developed the capacity for their fulfilment, but in the conquest of desires. There can be no happiness so long as there is the bondage of matter. India holds the secret key which will open the doors of the realm of bliss to the world. Her

spiritual culture will bring peace and solace to the suffering humanity groaning under the weight of modern materialism. All over the world people are looking to India for spiritual sustenance, and she will have to provide that for the good of the world as well as for that of herself : for the more we work for others the greater the good that accrues to us. "We Hindus have now been placed under God's providence in a very critical and responsible position. The nations of the West are coming to us for spiritual help. A great moral obligation rests on the sons of India to fully equip themselves for the work of enlightening the world on the problems of human existence. . . . This then is the one great duty on you if you really love your religion and your motherland." This idea that our destiny in life is not all to beg, but that we have also to give, that we have to go out and conquer the world with our culture, containing lofty and sublime ideals of life, must form a part of our scheme of nationalism—nay, this self-assertion, the assertion of our supremacy in the higher phase of life will be the very basis of our nationalism.

With our race is bound up a literature which is at once vast and sublime, India's has been a culture which has nobly stood the ravages of time and many foreign conquests; here grew up a civilisation in comparison with which any other civilisation past or present pales into insignificance. In this land were born hundreds of great men and women, kings and warriors, sages and philosophers, saints and Rishis whose voice penetrating the walls of time reaches down to us through the pages of our scriptures, literature and epics. Is there any Indian whose heart does not throb at the very name of India, when he remembers these things? So it is that the great Swami, whose pride of being an Indian, nothing could dim, said : "Thou brave one, be bold, take courage, be proud that thou art an Indian,—and proudly proclaim,—'I am an Indian,—every Indian is my brother.' Say,—'The ignorant Indian, the poor and destitute Indian, the Brahmin Indian, the Pariah Indian, is my brother.' Thou too clad with but a rag round thy loins proudly proclaim at the top of the voice,—'The Indian is my brother,—the Indian is my life, India's gods and goddesses are my God, India's society is the cradle of my infancy, the pleasure-garden of my youth, the *Bârânasi*, the sacred haven, of my old age.' "

II

On the wings of the past the present flies to the future. So the foundation of our nationalism is to be mainly based on the greatness of the past, though various new things will have to be assimilated in the process of growth just as a plant grows into a tree *of its own kind* absorbing every food of sustenance from the surrounding atmosphere. If we have to be true to the genius of the race, if we have to appeal to the soul of the nation, we have to drink deep of the fountain of the past and then proceed to build the future. Therefore unless one knows fully the past history of India, he will fail to see wherein lies the life of the nation. For this our masses will have to be educated, till all are filled with the true ideas and ideals of our civilisation. Let people know of the great achievements of their ancestors—let them know of their proud heritage, and then alone they will have great faith in themselves. The first thing necessary for the purpose is to scatter broadcast throughout the length and breadth of the country, the life-giving truths and

ideals hidden in our literature and religion, so that every man, woman and child, irrespective of caste, creed or wealth, will come to know of them. Ignorance is the cause of misery. Let people know of the glory of their past, and they will be filled with hope and faith, courage and strength. Let them be acquainted with the struggles their ancestors underwent in order to reach the pinnacle of glory, and this knowledge will stir up the good in them also till they will be filled with enthusiasm to be worthy descendants in their turn and make the future of the country brighter than the bright past.

What is the lesson one derives from the past history of the country? What were the principles that governed our national life in the past? What scheme of life was it that India was trying to evolve through all obstacles and difficulties? Those principles—that scheme of life must now also mould and control our national life, of course with proper adaptation to changing times. We find from her past that everything in India was subordinated to a spiritual scheme of life, and all activities were attempted to turn Godward. The main current of life flowed in the field of religion, and from this were supplied the demands of the nation in all departments of activities. More than once in our national history do we find religion coming to the rescue of the life secular. Religion has very often released new political forces when the old ones were found wanting. The rise of the Mahrattas and the Sikhs are vivid instances on the point. Even the present national awakening in the country, we may say, without much fear of contradiction, has behind it the Hindu revival witnessed during the last century.

India has always responded to the calls of religion and rallied round it. The great problem in India to-day, is to organise the whole country round its spiritual ideal. "We must first seek out at the present day all the spiritual forces of the race as was done in days of yore, and will be done in all times to come. National union in India must be a gathering up of its scattered spiritual forces. A nation in India must be a union of those whose heart beat to the same spiritual tune." In this way we may get the unifying forces needed for the growth and development of a nation.

We have to beware of the modern political methods and ideals of the West. However it may suit the Western nations, they are alien to the genius of India. The political life in the West is based on organised human greed and selfishness, and has been a veritable menace to the peace of the world. But as good is always combined with evil and evil with good, even in the Western nationalism there are some good points which we can emulate to our great benefit—these are their methods of organisation and the sense of patriotism. Excepting these, the Western nationalism has been a curse, as is the case always with misused power. Power, only when it is properly used is a blessing, otherwise it is a source of great evil.

India alone has held out to the world an ideal of nationalism which is not divorced from the higher principles of life. The principle behind our national ideal was never self-seeking, which creates competition and friction, but service and sacrifice. So in this age also India should try to work on that principle. We have wasted enough time in trying to adopt Western political methods. That was perhaps necessary in the beginning to get some experience and learn for certain that they will not suit our country. India strongly ap-

peals to all her children, especially those at the helm of affairs to rally round the ideals which she has been cherishing for our guidance.

The question may arise, if the national ideal of India is purely religious, then why this fight for political rights, which fritters away so much of the national energy and which could be better utilised in some other directions? Well, political emancipation is also necessary to a great extent for the fulfilment of its spiritual ideals by a nation. Political struggle in India is impelled not by the greed for enjoyment or the hankering after the vanities of life, nor by hatred but by the necessity of having free scope for self-expression. A foreign government, however perfect or well-meaning, cannot rightly understand the culture of another nation, and as such the latter suffers morally and spiritually in the long run especially where the ideals are so fundamentally different.

The different phases of a nation's life —religious, political, economic, educational, etc., are not water-tight compartments that they can be separated from one another. All these various phases of life are complementary and they all form into one indivisible whole, the predominant amongst them giving the nation its characteristic mark. Even in a nation like ours where the key-note of life is spiritual, all phases of life must be equally developed, so that the nation may pursue its ideal better. People must be physically healthy, intellectually strong, economically efficient, so that they may try to achieve the national ideal. In that how they are faced with obstacles can be illustrated by a single case—the case of education. Education is the means through which national ideals are inculcated upon young minds, so that when they grow up they may rightly guide the destiny of the nation. But our present system of education tends to make the students out of touch with the national ideals, and greatly makes them foreign in outlook, thought and manners. A young man educated in our schools finds himself cut off from the moorings of his family life; he does no longer fit in with the society he comes from. Is this not a great tragedy? The future depends on the organisation of education in such a way that it will be at once modern and true to the genius of the race. That can be possible only if the educational policy be directed by the people themselves and not by others acting *on their behalf*, however capable the latter may be. Similarly India's problems in other departments of life are peculiarly her own and can better be solved by the Indians themselves. Here are some of the most potent reasons why a national government is necessary for the carrying on of spiritual ideals.

In order that we may build our nationalism on the basis of religion, we must have a correct and clear idea of our religion. For even Indians are not wanting who hold that our religion and philosophy have made the people a set of dreamers, inert, inactive and unfit for all self-exertion, and as such the effect on the national life has been disastrous. Persons holding this view are not altogether absent even amongst those who want to guide the destiny of our nation. This has given room for suspicion amongst the orthodox people whether the national government is at all worth striving for, because if people with the above outlook get power, they may destroy all old ideals and engraft new ones from the West. In support of their fear they cite the instances in Turkey and Russia. We are not however so pessimistic and we do not think that such a tragedy will be enacted on Indian soil so very easily. Moreover

nothing great is achieved without running risks.

There is no denying the fact, however, that our religion is well-nigh choked by many superstitions and customs which require weeding out with a strong hand. Here a false sense of love for religion and time-worn customs should not stand in the way of our taking action. The cardinal doctrines of Hinduism must be separated from all noxious growths. But the cynical critics of religion at the same time must be told that the degeneration that they find in the religious life of the country is but a passing phase. If the best of religious ideal cannot be found in a man who professes to be religious, still the ideal must not be lost sight of or lowered down. If the ideal is kept bright, there may be found people who will be able to live up to that. Indian religion, as is feared by the unknowing critics, has never preached repose from all activities. It has never preached an ideal of ease and comfort and a cowardly retreat from the battle of life. In India religion has always preached strength and not weakness. The dominant note in the teachings of the Upanishads is "Abhi"—"Be fearless by knowing the Atman."

III

Religious unity is the first thing necessary for the building up of future India. But how can that be possible in a land where so many sects and religions exist? Well, religious unity does not demand that there should be only one religion for all; that is fundamentally against the spirit of Indian culture; it can be achieved only by bringing into prominence the essential points common to all sects in Hinduism. Within certain limitations Hinduism allows infinite liberty to all individuals to follow their respective lines of thought and modes of life. It is high time that we give up all sectarian differences and lay stress on the common points. The differences are based on non-essentials. They should be abolished or ignored. Upon the common and essential points of different sects should be built the united Neo-Hinduism. It may be said, this is a good principle with respect to Hinduism, but how will it work with respect to other religions, as for instance, Christianity and Mahommedanism—especially the latter? We believe that every Indian, be he a Hindu, Christian or a Mahommedan, fundamentally has a spiritual temperament and that there is much similarity in their outlook of life. It is a pity that interested people create chasm between people of different religions by insisting on the petty differences and also by magnifying them. This has led to bitter feelings and sometimes to acts of violence. No doubt the communal problem has now become very grave. It has divided and is dividing us further still. Well-meaning persons who exist in both communities and who see the danger of it should try their best to bridge the gulf that is separating the Hindus and Mahommedans. A great deal can be done if we can create an atmosphere of mutual respect and of the better understanding of each other. What is necessary for the individuals of each party is not to criticise the beliefs of persons belonging to the other party, but to follow in practice one's own faith sincerely and honestly. If each community would put its whole energy to acting up to the faith it professes, without trying to establish the superiority of the one over the other, both would have been greatly profited. But unfortunately orthodox leaders in each community emphasise more on increasing the number of the adherents to their faiths than on the intrinsic merits of their followers. Forced conversions have been leading to

more and more bitterness between the two communities. Much can be done if ignorance about each other is removed by better people in both communities. There is much in the religion of the Prophet and the Vedanta which is similar and would be acceptable to either community. The Vedanta believes in one Existence. On almost a similar idea is built the Islamic faith which says, "There is none but one." Where does God exist?—Both Hinduism and Islam say, "In yourself." "Who is God?"—"He is the Light of heavens and earth, Light of everything,—Light though not comprehensible by reason"—says Islam. Does it not hear like the Vedantic idea that Brahman is all-pervasive and beyond the reach of mind and words? What does Allah command?—The command of Allah is, "All are to know and realize." That is exactly what the Hindu says: "Religion is realisation and not mere belief in creeds or dogmas."

Another means by which the tension between Hindus and Mahommedans can be eased is to bring to light the cordial relation that existed between the two communities in the past. We hear instances of Musalmans trying in the past to acquire Hindu learning without any religious prejudice. Many of them recognised India as the land of learning. Even some emperors were eager to be acquainted with Hindu thought and ideas, and we hear of cases how they sometimes sought interviews with Pandits and Sannyâsins at their homes and Ashramas defying all inconveniences. There were many Hindus also who were vastly learned in Islamic scriptures and literature, especially those on Sufism. It is by reminding these instances, by preaching the common doctrines of both religions and by the spread of education that we can hope to remove the tense feelings between the two communities. There is one noteworthy fact however: that this tension amongst the Hindus and Mahommedans is of recent growth, that it has come into prominence only lately and rather suddenly. There is another significant fact that it does not exist in Native States. So we need not despair, however gloomy may be the forebodings. We can reasonably hope these problems will not arise under better conditions with the spread of education and removal of ignorance, at least in such a threatening shape, though there might be some little troubles here and there which are not absent in any country.

IV

The well-being of a nation depends upon the character and qualities of its individual members. On the strength of the individuals lies the strength of the whole nation. If people in their respective lives can base their actions on high principles, those will automatically manifest themselves in all fields of national activities. So each individual, if he desires the good of the nation as a whole, should try, whatever may be his walk of life, to build character, acquire virtues like courage, strength, love, perseverance, self-respect, self-reliance, etc. He must remember that he lives not for himself, but for the nation—that every action of his will reflect on the national life. At present there are a good number of youths who are ready to sacrifice their all—even to die for the cause of the country. But it is not enough that one should be ready to die for the country, one should know how to live also in a way conducive to the good of the nation. It is a pity persons are not wanting who outwardly looking all eager for the good of the nation, do not give any indications of strong character—they cannot rise above petty jealousies, personal

interests and love for name and fame. A handful of persons nerved to iron will and possessing high character will advance the cause of the country much more than a host of others who one does not know when will succumb to personal ambition.

The problems before the country are vast and great, but there is nothing that cannot be solved if the people make a united effort. So let us be united, let us be more and more organised. The whole secret of success lies in organisation and co-ordination of wills. Let us work to that end. Let us forget all petty differences of castes, creeds and religions and cease from acts of self-destruction. Let none criticise a national worker belonging not to his field of activity. Earnest workers in all fields of life—religious, political, social, educational, etc., are necessary for the future good of the nation. So let each work in his own field; so long as he is sincere and honest, there should be no disturbing him—rather he should be encouraged. Let all sails be unfurled, let all avenues of progress be ransacked. We Hindus are noted for tolerance in religious matters, let us be tolerant in other phases of national life also. Above all let us learn to be organised, united and co-ordinated. " 'Be thou all of one mind, be thou all of one thought for in the days of yore, the gods being of one mind were enabled to receive oblations. That the gods came to be worshipped by man is because they are of one mind.' Being of one mind is the secret of society. And the more you go on fighting and quarrelling about all trivialities such as 'Dravidian' and 'Aryan' and the question of Brahmins and non-Brahmins and all that, the further you are from that accumulation of energy and power which is going to make the future."

GURU NANAK: THE AWAKENER OF A SLEEPING NATION

By Prof. Teja Singha, M.A.

Guru Nanak (1469-1539) at his advent found his nation in the depths of degradation. The Punjab which had once been the land of power and wisdom had, through successive raids of the foreigner, become utterly helpless and ruined, and lay like a door-mat at the gate of India. Its people were physically and morally bankrupt. They had no commerce, no language, no inspiring religion of their own. They had lost all self-respect and fellow-feeling. It has become a maxim now to call the Punjabis brave, social, practical and so forth; and we found them recently fighting, thousands of miles away from their homes, for the honour of the men and women of France and Belgium; but we forget that the same people, before the birth of Sikhism, were content to see their wives and children being led away as so many cattle without daring to do anything in defence of them. They had no sense of unity or organization. When Baba Budha[1] asked his father to drive away the invader, who

[1] He was one of the first Sikhs of Guru Nanak, born in 1506. He lived up to the time of sixth Guru. He was so much honoured by the Gurus for his devotion that as long as he lived he conducted the ceremony of their accession.

was destroying his fields, the latter could only shake his head and confess his inability to do so. This is how Guru Nanak describes the political condition of the people in *Asa-di-Var* :

"Sin is the king, Greed the Minister,
Falsehood Mint-master,
And Lust the deputy to take counsel with;
They sit and confer together.
The blind subjects, out of ignorance,
Pay homage like dead men."

They were so cowed down in spirit that 'they mimicked the Mohammedan manners,' 'ate meat prepared in the Mohammedan fashion,' 'and wore blue dress in order to please the ruling class,' 'even their language had been changed,' (*Basant I, Ashtpadi 8*). Guru Nanak's heart bled when he saw his people helpless in the face of cruelty and havoc wrought by the enemy. There is nowhere expressed such bitter anguish for the suffering of others as in the memorable songs of Guru Nanak sung to the accompaniment of Mardana's rebeck, when he was actually witnessing the horrors of Babar's invasion. Only two will suffice :—

(1)

"As the word of the Master comes to me, I reveal it to thee, O Lalo :[2]

With his wicked expedition Babar hastens from Kabul and demands forced gifts, O Lalo.

Decency and Law have vanished; Falsehood stalks abroad, O Lalo.

The vocation of the Qazi and the Brahmin is gone, and instead the devil reads the marriage services, O Lalo.

The Muslim women read their Scriptures, and in suffering call upon their God, O Lalo.

The high and low caste Hindu women also snffer the same fate, O Lalo.

Pæans of murder are being sung, O Nanak, and blood is being shed in place of saffron.

In this city of corpses I sing of God's goodness, and I strike this note of warning :

That He, Who made these people and assigned different places to them, is witnessing it all from His privacy;

That He and His decisions are just, and He will mete out an exemplary justice.

Bodies shall be cut like shreds of cloth; India will remember what I say.

They came in '78 and shall depart in 97,' and then shall arise another brave man.[3]

Nanak ntters the message of the True One, and proclaims the truth, for the occasion demands it."[4]

(2)

"God took Khurasan under His wing, and exposed India to the terrorism of Babar.

The Creator takes no blame to Himself; it was Death disguised as a Mogul that made war on us.

When there was such slaughter, such groaning, didst Thou not feel pain?

Creator, thou belongest to all.

If a powerful party beat another powerful party, it is no matter for anger :

But if a ravenous lion fall upon a herd, then the master of the herd should show his manliness."[5]

[2] Bhai Lalo (1452-1508) a carpenter of Eminabad was a much-loved Sikh of Guru Nanak.

[3] That is, the Moguls, who have come in Sambat 1578 (A.D. 1521) shall depart in 1597 (A.D. 1540). The latter date refers to the departure of Humayun. The other brave man is understood to be Sher Shah Suri, who dispossessed him ; and who, as a king, was after the heart of Guru Nanak.

[4] *Tilang*, I.

[5] *Assa*, I.

It is said that Guru Nanak was so much affected by the sight that he fell down in anguish and went into a trance. What would he have done, the master of the herd, had he been in the position of Guru Govind Singh? He could then only utter a cry; but what would he have done, if he had a nation at his back?

Alas! he had no nation at his back. He and his successors had yet to create it. But he did not sit down in impotent rage and utter idle jeremiads. Being a practical man, he set about doing as much as the circumstances would permit. He saw that the Indians were falling physically and morally an easy prey before the advancing forces of Islam. One way to protect them would have been to remain on the defensive, by throwing strong fortifications of caste round them and by strengthening the already-existing defences, as so many masters of the herd had done before. But that would have been a temporary measure and quite ineffectual. As long as the Indians were a mere herd of cows, a ravenous lion, now and again, would be found for them. The strength must come from within. The cows themselves must be turned, physically and morally, into lions, in order that they may meet any enemy in the open with their own strength.

Looking at the helplessness of his countrymen, he discovered that moral degradation was at the root of it all. When asked by his companion why such a suffering had come to the people, he replied, "It is ordained by the Creator that before coming to a fall one is deprived of his virtue."[6] He felt sure that, as long as men were steeped in ignorance and corruption, nothing could be done for them. He began the work of education first: "Truth is the remedy of all. Only truth can wash away the sins."[7] Guru Nanak tried to free the people from the bondage of so many gods and goddesses, and led them to accept one Supreme God as the creator and sustainer of all, no matter by what name they called Him. "One should not recognise any but the one Master."[8] There were no incarnations, no special revelations according to him. There were also no books directly revealed by God. All religious books were human creations; some good, others not so good. They were the results of human attempts to interpret the ways of God to man. In this way, he placed all existing religions on a footing of equality. No particular nation was to arrogate to itself the name of God's elect. All were God's people. He was the common Father of all. Men were to love one another as children of the same father:

"Those who love the Lord, love everybody."[9]

Man's worth increased in the sight of man. Woman also received the respect due to her. How could they consider women evil, when men born out of them were so much honoured?[10] The whole outlook of life was thus changed. The world, which the people had considered as the home of sin, or at best a mere delusion, was shown to be the house of God.[11] The worldly life, which in a spirit of despair they had condemned, now became the only field for good action: "Only service done within the world will win us a place in heaven."[12]

"He who looks on all men as equal is religious."

[6] *Asa*, I.
[7] *Asa di Var*, I.
[8] *Maru*, I.
[9] *Wadhans*, I.
[10] *Asa di Var*, 19.
[11] *Maru*, I.
[12] *Sri Rag*, I.

"Religion does not consist in wandering to tombs or places of cremation, or sitting in different postures of contemplation;

Religion does not consist in wandering in foreign countries, or in bathing at sacred places.

Abide pure amid the impurities of the world; thus shalt thou find the way of religion."[13]

He severely condemned the artificial divisions of the caste system, which prevented people from loving one another as equals:

"It is mere nonsense to observe caste and feel pride over grand names."[14]

There was to be no priestly class:

"Whosoever worships Him is honourable."[15]

Guru Nanak was the first prophet of India, who stepped beyond the Frontier in defiance of the caste rules.

In pursuance of the same object, the Guru condemned similar other customs as those of wearing the sacred thread,[16] offering food to the Brahmins for the benefit of the departed souls,[17] and choosing special forms of dress or programmes of life,[18] that made invidious distinctions among men and led them to hate one another. He also exposed the superstitious ideas about personal purity. He said:

"They are not to be called pure, who only wash their bodies;

Rather are they pure, Nanak, in whose hearts God dwelleth."[19]

"Having smeared a space for cooking purposes they draw a line round it,

And sit within, false as they are,

Saying, touch it not! O touch it not!

Or this food of ours will be defiled!

But their bodies are already defiled with their foul deeds,

And their hearts are false even while they cleanse their mouths.

Saith Nanak, meditate on the True One;

If thou art pure, thou shalt obtain the Truth."[20]

There was another idea of impurity. When a birth or a death occurred in a family, all its members, even caste-fellows, were declared impure and their touch was supposed to defile all cooked food. The Guru says,

"If we admit this idea of impurity, impurity will be found in everything.

There are worms in cow-dung and in wood.

There is no grain of corn without life.

In the first place, there is life in water by which everything is made fresh and green.

How can we avoid impurity? It *will* enter into our kitchens.

Nanak, we cannot remove impurity in this way. It can be washed away only by true knowledge."

"The heart gets impure with greed, and the tongue with lying:

The eyes get impure by gazing on another's wealth, his wife and her beauty:

The ears get impure by listening to slander.

These impurities lead the soul of man bound to hell.

All other impurity contracted from touch is superstitious.

Birth and death are ordained: we come and go by His will.

[13] *Suhi*, I.
[14] *Sri Rag*, I.
[15] *Japji*. Among the Sikhs, any man or woman can perform religious ceremonies, address prayers, lead in congregations and join in administering baptism. The writer has seen fathers performing marriage ceremonies of their daughters.
[16] *Asa di Var*, 15.
[17] *Ibid.*, 17.
[18] *Ibid.*, 16.
[19] *Ibid.*, 17.
[20] *Ibid.*, 16.

All eating and drinking, which God gave as sustenance, is pure.

Nanak, those who have realised this through the Teacher, do not believe in this impurity."[21]

His general rules of conduct were very simple and salutary, inasmuch as they did not forge any new shackles in the place of old ones, and left the people to work out their social conscience themselves :

"Put away the custom that makes you forget the Loved One."[22]

"My friend, the enjoyment of that food is evil, which gives pain to the body and evil thoughts to the mind."[23]

The same simple rule is given about dressing, riding, etc.

The principles laid down by Guru Nanak were excellent and just suited to the needs of the people. But the preaching of principles however lofty, does not create nations. Two things are necessary at the outset to produce the desired result : (1) General improvement of intellect, and (2) a feeling of unity. Without the one, there can be no consciousness of a corporate life among a people, and without the other it is impossible to have the national spirit which brings about the habit of making compromises to agree. Constant friction, born of dislike and distrust, will too frequently tear open the habit and never allow the solder to set. Let us see how far Guru Nanak was able to promote these two things.

By adopting the Vernacular[24] of the country for religious purposes he, in a way, roused the national sentiment of the people. It was strengthened by the community of thought and ideal, daily realised in the congregational singing of the same religious hymns. It also improved the understanding of the people. The high truths conveyed to them in their own tongue made them conscious of new powers of thought in themselves. To this was added the illumination of intellect which comes with the sincerity and enthusiasm of a newly-found faith :

"Love and devotion enlighten the mind."[25]

Guru Nanak's way of preaching was such that whatever he said became widely known in no time. The earnest manner in which he delivered his truths, coupled with the strange habiliments in which he often wrapped himself, made him a striking figure in the commonplace surroundings of everyday life. He became universally known as a man of God. His verses were taken up by wandering faquirs and sung to the accompaniment of reeds.

Best of all, he enjoined upon his followers to open elementary schools in their villages, so that wherever there was a Sikh temple there was a centre of rudimentary learning for boys and girls. This system continued up to very recent times, and may be seen even now in certain villages.

In order to give a practical shape to his ideas, Guru Nanak set a personal example of pure life lived in the midst of the world. In his youth he was a store-keeper under the government; and, in spite of daily charities, discharged his duties with a most scrupulous honesty. At the same time, he was a perfect householder, a good husband and the best of brothers. At last, after several years spent in travelling and preaching, he settled down as a successful farmer at Kattarpur.

He had done all this. But much had still to be done before a people morally and physically degraded could lift up

[21] *Asa di Var,* 18.
[22] *Wadhans,* I.
[23] *Sri Rag.*
[24] Punjabi literature began with the rise of Sikhism. We have got no books in Punjabi written before that time.

[25] *Sukhmani,* V.

their heads and come into their own again. He had provided them with the best of spiritual outfits, which was abundantly sufficient to enlighten and sustain individuals in the path of duty. But the religion which he had founded was not to remain content with the salvation of a few individuals. It had far nobler potentialities in it. It was to organize itself as a world-force and evolve a living and energetic society for the work of saving the whole of mankind. Guru Nanak had provided a strong and broad foundation, but the edifice had to be raised with the material of time and experience which was yet to come.

For, Sikhism is not a theory of conduct; it is essentially a discipline[26] of life, national as well as individual. "Truth is higher than everything; but higher still is true-living."[27] A man does not acquire habits of active virtue simply by removing evils from his heart or by repeating a certain number of sacred verses every day. They have to be worked out in our daily life, with the constant blows of active suffering and sacrifice. Guru Nanak himself in his *Japji*, after enumerating the successive stages of man's regeneration, lays down a very definite and practical process of discipline which a man has to undergo before his character is moulded for the best:

"The ideal at the true Mint is coined thus:

Patience, the smith, works in Chastity's forge;

With the fire of Suffering and the bellows of God's Fear.

He melts the immortal nature in the melting-pot of Love:

And on the anvil of Common-sense he hammers it out with the hammer of the Divine Word."

That is, in simple words, Purity, Patience, Fear of God, Love, Suffering, and the Divine Word are essential factors in the complete uplifting of a man or nation. A nation, therefore, must undergo this schooling of experience for many generations before it can be said to have acquired a character of its own. It must first cleanse itself of impurities accumulated in the course of centuries of ignorance and apathy. Then, to subdue the disruptive tendencies of different prejudices inherited from the past, it must patiently submit to moral discipline imposed upon it by its leaders. Its members, before they can impress themselves upon others, must learn how to *suppress* themselves. The guiding principle at this stage of their progress is the fear of God. After sinking thus their pride of self, they learn how to love one another. Then comes unity, and with it the sense of other people's rights. This is the point where true democracy begins. Then it is that their judgment is cleansed of all partialities, and they come to possess a most critical sense of distinguishing right from wrong. This is what the Guru calls Common-sense allied with the true test of everything, the Divine Word. The nation that has reached this stage is fit for all the responsibilities of self-government (in the truest sense of the word).

This is the discipline which the Sikh community underwent in the hands of its ten successive leaders.

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[26] *Sikh* literally means *disciple*.
[27] *Sri Rag.* I.

HOW DOES MAN SURVIVE?

By Mrs. C. A. F. Rhys Davids, D.Litt., M.A.

My readers will expect from me some words on that subject which, in the field of Indology, has been associated with the name of Rhys Davids for nearly half a century. I will not disappoint them. I will take as my text a question and its answer, which is recorded to have been part of a great debate, compiled, rather than discussed, in the days of king Aśoka. It is this :

"Opposer : *Puggalo kiṁ nissāya tiṭṭhatîti?*

Defender : *Bhavaṁ nissāya tiṭṭhatîti.*"

The Pali translated means : "The man : on account of what does he survive? It is on account of becoming that he survives."

This compiled debate is entitled the Puggala-kathā. At later intervals many other debate-talks were added, forming the bulky book of the Kathāvatthu (translated by Mr. S. Z. Aung and myself as *Points of Controversy*),[1] one of the seven works in the Third Part of the Pali Tripitaka. But this talk is said to have been "spoken" by the President of the so-called Third Council, held at Patna for the purpose of revising and standardizing the authentic teaching of the Śakyas. Once this was done, the heads of the then preponderant Śakyan church could proceed to purge their community of heretics, that is, of all who did not believe and teach as the majority of that day were believing and teaching. A large portion of the minority were Puggalavādins : defenders of the reality of the Man (*Puruṣa, Ātman*), as not identical with the complex of body and mind. This reality belonged to the original Śakyan mandate, as we can still see from many surviving passages in the Pali scriptures—passages parallel to the Upanishadic sayings, which I have collected, but have no space to give here. That the man was not a perduring entity, that the man was virtually to be resolved, as knowable, into *dhammas*, or states of mind is, in the Piṭakas, replacing the older teaching, and it was held by the majority, or may be by all the heads of the church in Aśoka's time. And to distinguish these from those defenders of the older faith, the "election-term" arose of "the Analysts" (*Vibhajjavādins*), a term which gradually died out when their victory was won, and they remained "the Sangha," or church.

To make clearer their position, and the reasons for their upholding it against the Conservatives, who were mainly not of Patna, the new imperial capital, but of Vaisālī, the lengthy composition from which I quote was, it is said, composed. And there seems no reason to doubt the record.

Let us glance at the context. The opposer rejoins :

"*But does not becoming involve change, transience, waning, decay, ending?*"

The defender is made to give away his case with the simple reply : "*Yes.*"

"*But,*" goes on the opposer, "*does not (your) man also, as man, involve change, transience, waning, decay, ending?*" "*Nay, not that,*" protests the defender.

Now here, had we in the debate, anything but a piece of special pleading,

[1] Pali Text Society Translations Series, 1915.

we should have the defender allowed to say, that "becoming" *(bhava, bhavya) in the very Man* was not a materialistic becoming, such as we see in the world of matter, and that the man's expression of himself through the body, in what is called collectively "mind," only reflected the waning, in old age or illness, of the body. Nothing of the kind is permitted. The opposer hurries on. "In that you have admitted change and so on in *becoming*, you have admitted all that in the *man-as-becoming*. Acknowledge yourself refuted, yea, well refuted." This disingenuous way of making the defender merely a dummy man, raising no awkward points, but only such as the opposer can by mere logomachy refute—I mean, by *limiting the meaning of a* crucial term—is the main characteristic in the Opposer's method.

But it is also possible, that the teaching represented by the defender had weakened over this most important matter of *bhavya*. For it was a weakening in the Indian religious teaching generally of that day. This we can read and discern in the Upanishads, albeit it is curious that not more attention has been paid to it. The early Upanishads are possessed, as are by no means Vedas or Brāhmaṇas of an earlier date, with the idea of the man as becoming. At every turn we read of him as "he becomes (*bhavati*) this or that. And for more than the man also ; even time's three dimensions are worded, not as past, future, present, but as in terms of becoming :—become, is becoming, as well as the *bhaviṣyati* common to both 'is' & 'become'.

It is true that the learner is told, "Thou art That," not "thou art becoming that." As to this, it should be remembered that, as with Buddhism, so with the Upanishads, we have barely begun to apply intensive historic criticism to these scriptures. It may well be, that this famous mantra, when it was first taught by progressive teachers, was also worded in the way of becoming, which so pervades those Upanishads. If once you conceive Becoming in a way worthy of the *puruṣa*, and not in a way fit only for the transient body and mind, you can see, in the idea of becoming, a fit attribute of the *puruṣa*, even that divine becoming whereby he grows to be actually That who by nature he is potentially, or in the germ. Nay, even more : it must not be forgotten, that whereas, of the Supreme Ātman, those Upanishads say : In the beginning He is, or He was, they also say that His creating was *from the desire*, being one, *to become many*. Here then we have a becoming conceived as actually an attribute of the Highest, a creative activity in the Divine sport (*līlā*) of evolving the New, the Other, the Varied. Such a becoming is far beyond the nature of that lower becoming of which decay is the necessary complement.

But when we turn to somewhat later Upanishads, we find just this lower becoming replacing the sublimer idea. When the Īśā and the Māṇḍūkya were finally redacted, signs of controversy over the term are evident, and they who wished to reinstate *sat* for *bhavya* speak of the latter as mere *sambhūti:* that which has come to be, not that who is ever becoming.

And this lowered contracted idea was taken over, to its infinite harm, by the community of the followers of Śakyamuni. Not by him; far from it. By presenting his message in the figure of a Way, and the man as wayfarer in the worlds, he tried to strengthen and bring to the centre the conception of the man as launched in a long career of progress in becoming That Who he in nature was, a becoming, as he warned

his men, neither of body nor of mind, but of the Self Who was to be sought. That men and things are (*sat*),—not so, he said; that men and things are *not*—not so, he said. There is a *maijhena paṭipadā*, a course by way of the mean between these; namely, everything is becoming. And the man, if he will, if he choose, can by the divine urge of *dharma* within him, the driver as it were, of the chariot, be "one who has the Self as lamp, the Self as refuge," and "as bourn" (*gati*) that *parama-gati* to which he as wayfarer, rightly faring (*dhammaṁ charaṁ*) *through* lives on earth, in *svarga* and other goals, both better and worse, will ultimately attain that *Bhava-suddhi*, or salvation by becoming, of which the wise Aśoka's Edicts speak on carven rock.

But his wise and constructive teaching became irrecoverably bent and altered under the influence, growing in his day, of two main factors: (1) the influence of the professional monk, or bhikṣu as distinct from the missionizing monk, (2) the influence of the attraction found in the analysis (Sānkhya) of the mind, as a somewhat which was other and distinct from the self. The former influence emphatically justified severance, in the young not only in the old, from the world, by stressing life in this and any world as "Ill," and damned becoming as meaning only life in this and that world. Under the latter influence, the man, no longer essentially a "More," working towards a "Most" in process of becoming, was gradually held to be known only as mind or mental states, and was finally held to be, as man, *not real*.

We can now better perhaps understand first, why the Defender of the *puruṣa* or *ātman* is seen, in my text, basing the persistence, the survival of the man on becoming, and secondly, why he is seen as attacked in this, the very centre of that old Śakyan gospel, to which he clung.

Such defenders, I say, were mainly of Vaisālī. Surely it lends a pathetic significance to the record, borne out by the sthūpa subsequently built, that of the Last Look, that when he, the aged Śakyamuni left Vaisālī on his last tour, he turned and looked a last farewell on the city, the one place perhaps faithful to his teaching!

It is not easy to write of this tragedy, so tragic is it, even after this long lapse of years. Think of it. On the one hand there had arisen in India the world-helper of forgotten name, whose mighty influence converted her religious world from external polytheism to acceptance of an immanent God in manhood, the man around whose message the teaching, so far as it was new, of the Upanishads was taught. On the other hand, there arose in India the world-helper of the remembered name, but the almost smothered message of the Way of salvation through becoming, a radiant morning-message of hope for Everyman, that he was no fixed immutable "being," incapable of ever attaining to a Godhead far too wonderful to be adequately conceived, even by the saints while hampered by their earthly encasement, but that he was a mutable growing "becoming," bound as such ultimately to attain to That. This second great Helper sought to bring home to the Many, to Everyman that truth in his nature, which was *the very surety that he would so attain*. Yet the very means thereto, the word "becoming" was changed in meaning to something sinister: to the *punabbhava*, or rebirth, which in the monk-estimate meant, not the very opportunity itself of More-becoming in the Way, but the mere ushering in of more Ill; so that on the word *bhava* all sorts of evil

names were piled, and the stopping becoming was called Nirvāṇa.

There would be nothing beyond a tragedy of history—and how many are there not?—in this, were it a question of religious teaching true only for a place and a time. But we are here up against things which you with me may deem to be true for all time and for everywhere: —the very Man as rightly conceived, the progressive conception of what the Man in his nature ultimately is, the very Way in him of Bhavya and of Dharma by which he must ultimately reach consummation. But—and herein lies my call to you—if this be so, then is this tragedy of a thwarted New Word in India's history not one that need be extended to darken India's, nay, the world's near future. India still cherishes the teaching of the very man, the Man-in-man; she has let drop the degenerate teaching of the Not-man. May she never suffer it to revive! But she has not even yet grasped fully the significance of my text: *Puruṣo bhavyaṁ nissāya tiṣṭhati:* "The man-in-man persists through *becoming*"—not through being. Nor do we in Europe realize, absorbed though we are with the becoming in body and mind, the becoming that is followed in the individual by decay,—realize at all as we should,—the Becoming that is of the Man, the *suddhi* that is his by *bhavya*. Will India herein help us?

"OM" THE WORD OF ALL WORDS

By V. Subramanya Iyer, B.A.

"The word (goal) which all Vedas rehearse (extol) and which all penances proclaim; desiring which men live the life of continence (Brahmacharya), that word (goal) I tell you briefly, it is 'OM'." In all Sanskrit literature bearing on the religion and philosophy of the Vedic Hindus, not to say the Jains and the Buddhists, there is not another word or syllable held more sacred than or considered to be of such supreme importance as the mysterious "OM." It occurs in the oldest hymns of the Rig Veda, in the Brahmanas and the Upanishads. It is frequently met with in the Puranas and Ithihasas, in the Dharma Shastras and the Sutras. In the treatises on Yoga and Vedanta it plays a no insignificant part. In the daily prayers of Buddhists as well as of Hindus it is an indispensable item. Even the Jains make use of it in such combinations as "OM SHANTIH." Naturally, therefore, the literature on this syllable, or as it is called *Pranava* (word of the highest praise or power), is considerable. Nevertheless, some critics think all this to be no more than effusions of primitive or fanciful minds. Have all the Hindus and even the rationalistic Buddhists and Jains, then, been labouring under a delusion, and that for so many centuries?

Let us, now, take a bird's eye view of the various aspects of the significance of this word. For the sake of convenience we shall consider it under the heads:—

Literary,
Religious,
Puranic,
Mystic,

Yogic, and
Philosophic (or rational).

The purely literary sense of the word is often met with in the Samhitas. In the Rig Veda we find it serving the same purpose as "*Thathastu*" or "Let it be so." It is also frequently used like the English word "Yes" to indicate assent, affirmation or admission. Sometimes it is interpreted as implying command; especially a command to withdraw. There are numerous passages in which it is used like an interjection merely to call attention or in invocations. Some Sanskrit scholars think that "OM" may be considered a contraction or transformation of 'Evam.'

Next, not only in the Upanishads but also in the Samhitas, especially in the Prâtisakhya of the Rig Veda, "OM" is used for Supreme Brahman, and the sole means of attaining heaven. Every prayer or act of worship commences and ends with "OM," nay, every auspicious act or ceremony begins and ends with it. The word is often resolved into the component letters or sounds *A*, *U*, and *M;* they being made respectively to represent the three Vedas and are, therefore, equally worthy of similar worship. Its use in this religious sense of Supreme Being or the Co-eternal Vedas, has led to various Puranic interpretations. *A* is said to be Vishnu; *U* Shri (the Mother aspect of God) and *M* the worshipper. Or, again, *A* is said to stand for Brahma, *U* for Rudra and *M* for Vishnu. The mystic significance, the most extensive, appears to have grown out of the Puranic. *A* is said to indicate 'creation,' *U* 'preservation' and *M* 'destruction,' (of the universe). Again, *A* is said to imply pervasion as it is the first letter of *Apiti*, *U* to indicate lifting up, as it is the first letter of *Utkarsha* and *M* to signify measuring or destruction, it being the first letter of *Miti* or *Minoti*. Various other forms, this syllable is said to take in the universe, snch as:

Feminine, masculine and neuter,
Fire, wind and sun;
Garhapatya, Dakshina and
Ahavaniya (fires);
Earth, air and sky;
Past, present and future;
Breath, fire and sun;
Food, water and moon;
Intellect, mind and ego;
Prana, Apana and Vyana;
Bhur, Bhuvas and Svar (lokas);
Satva, Rajas and Tamas (gunas).

Thus the whole universe is said to be woven on OM, as warp and woof.

Next the constituent letters are said to indicate respectively the *Virât* (Lord of the perceptual or material world), *Hiranyagarbha* (Lord of the mental or thought world), and lastly *Avyâkrita* (Lord of the unmanifested world), all forming a trinity in unity, as do the sounds *A*, *U* and *M* in OM.

The mystic word has a powerful charm for all minds, not merely because it denotes Brahman or the universe, but especially because it is said to be the sole means of obtaining all that one desires. It confers holiness (Punya) and immortality on both men and gods. Here the Yogis seem to get a suggestion for their meditations. The aspirant is asked to consider OM to be the bow, the soul to be the arrow and Brahman, mark, that he may pierce Brahman. In other places OM is said to be the arrow and the body the bow. "He who with senses indrawn as in deep sleep with thought perfectly pure . . . (and thus meditates) . . . perceives Him who is called OM, deathless, sorrowless, he himself becomes called OM." Again, "when one joins breath with the syllable OM . . . (attains) oneness of breath and mind." Various are the

results achieved by unifying the breath and OM and gradually reducing the length of the breath. Several *Siddhis* (miraculous and occult powers) are thus said to be gained. But this is a matter which can be testified to only by the practical Yogis.

Turning to the Yogic effects of meditation on the several constituent letters we find in the Upanishads that if one meditates on *A* only one reaches (One is born again in) the earth and becomes great. If one meditates on *A* combined with *U* one goes to the world of the moon and experiences greatness. Lastly, if one meditates on *A*, *U* and *M* one attains the region of eternal light being free from all sins.

It is probably this Yogic aspect that has attracted Buddhism and Jainism. For, both the schools believe in Yoga and most rigorously practise it. The formula *OM Mani Padme Hum* (OM the jewel in the lotus) of the former is too well known to need any explanation here. The followers of these two religions, who are so rationally inclined as to challenge the truth, declarations of the Vedas, would not have adopted this single item from the Vedas, had it been mere fancy, or faith. Evidently Yogic experiences have confirmed their beliefs which remain unshaken to this day.

However, with regard to the use of the word OM for Yogic meditations there appears to be a variation in the practice of the Vedic Hindus. In some Upanishads 'Sôm' is used for OM. This form came in very handy when the Yogis sought to meditate on the Vedantic Truth that the individual soul or Atman is the same as Iswara, or Brahman, as in the text '*That thou art*' or '*I am Brahman.*' The practitioners used '*Soham*' (That am I) instead of 'Sôm.' This was sometimes reversed, 'Soham' being turned to 'Hamso' or 'Hamsa' and made to serve the same purpose. Even to this day it is the latter form that is common among those Yogis who belong to the ascetic order.

A question is raised by Indian thinkers as to why among all the sounds or words in the world OM should be selected for indicating God or Brahman. Now, any word used for God is like an idol (*Pratika*) representing God, in that the word is perceived by the ear while the idol is perceived by the eye, both being sense-organs. And an idea is likewise an idol that is perceived or cognised by the mind. According to some Hindu thinkers all religions without exception are idolatrous, in so far as they pray to or meditate on or worship what is thought to be God or anything similar. The sound OM is in this sense only an image (*Pratika*) of Brahman, as a stone or metallic idol is of Vishnu or Shiva. But the mysterious syllable has a wider connotation than any other known word of any language. The sound *A* is produced by opening the mouth widest, which marks the beginning of all articulate sounds or speech. *U* marks the middlemost stage in which the lips protrude farthest. And *M* indicates the last of all possible sounds; for, then the lips close. Whatever sound or letter of any alphabet of any human language is uttered it must lie between *A* and *M*. Further, passing from *A* to *M* the vocal organs pass through all the positions producing the various articulate sounds of all human languages. Thus the world cannot show, the Hindus contend, any articulate sound or syllable which comprehends all possible sounds, as OM does.

Further, it is with words that we determine the entire world of the manifold as well as Brahman, their cause. And all words, as has been shown, are formed out of the sounds comprehended

in OM. So no word of any language can comprehend so much as OM. And nothing else there is which comprehends all that exists but Brahman. OM, therefore, best indicates the Highest Reality. No word other than OM, not even Brahman, God, Allah, Jove, Jehova, or Deva, nay, no sound-word of any language can comprehend sounds that enter into the composition of the entire range of human speech, which, therefore, determines the entire universe and can be a *nearer indication* of God or Brahman.

It has been pointed out that the three letters *A*, *U* and *M* correspond to the three aspects of Brahman, *Virâj* or *Virât*, *Hiranyagarbha* and *Avyâkrita*. Since the Vedanta holds the doctrine "I (individual) am Brahman" or "This Atman (individual) is Brahman," the need has been felt for explaining how OM indicates the individual soul also. Accordingly, it is declared that *A*, *U* and *M* correspond to the *Vaiswânara* (the waking aspect), the *Taijasa* (the dream aspect) and *Prâgna* (the deep sleep aspect) of the individual's life. This constitutes the *totality* of the life of the soul.

The symbol serves another Vedantic purpose. Brahman being both Saguna (with attributes) and Nirguna (without attribute) Apara and Para (higher and lower), OM also is both. Further, a positive suggests its other, a negative. One cannot think of the one without the other. OM then not only denotes what is visible or perceptible but also suggests what is not perceptible, that is, what can be measured by speech (*Mâtrâ*) and what is imperceptible cannot be so measured (*Amâtrâ*).

Here it may thus be granted that this word is the best sound symbol or *Pratika* for indicating Brahman, the Highest God or Reality. But Vedanta is not satisfied with this position. Its ambition soars higher still. For it declares that OM is Brahman Himself. It is both the supreme (*Para*) and the lower (*Apara*) Brahman. How could this be?

Here comes the need for some rational explanation of the philosophy of Vedanta. This system of thought proves that the entire universe is Brahman—"*Sarvam Khalvidam Brahma*," into which subject we cannot enter here. And Brahman necessarily comprehends all sounds which are a part of the universe. Whatever proceeds from Brahman is of the same substance : sounds or names are non-different and non-separate from Brahman. So long as a sound or name indicates an object, such sound or name is not different from the thing named, in essence. For all sounds are as much thoughts of Brahman as the objects indicated by them are. Does Brahman possess the attributes of name, sound and the like? The sound or the name OM is thus the same as *Saguna Brahman*, which is an Absolute comprehending in it multiplicity or variety, being also the cause of the variety and the change. Next the attribute of sound is only an *appearance* or manifestation of Brahman, and as such liable to pass away and be replaced by other manifestations, all of which are, therefore, called illusion. Now, innumerable sounds and combinations of them, called words, find utterance and disappear. But all proceed out of the fundamental sounds comprehended in OM. So, all speech is only an illusory manifestation of OM. In this manner Brahman is to world of manifestation as OM is to words of articulate speech, or Brahman is to OM as the illusion of the world is to the illusion of speech. When the illusion ceases, OM is Brahman. But OM, then, becomes unmanifested

(*Amâtrâ*) and Brahman attributeless (*Nirguna*).

Is illusion or appearance, then, not different from Reality or Brahman? Vedanta answers that the essence of all appearance is Reality. It is the essence that is called Brahman. Viewed as water or essence, the waves as well as their forms are but water as much as ocean is. And Brahman is the essence not only of names or sounds and forms but also of the things named or indicated or qualified. All sounds (names) are also, therefore, Brahman. And the OM, the matrix of all sounds and names which are in essence as much thought as all objects are, cannot be different from Brahman. In that common *essence* there is and can be no variety. For, essence is deeper than or beyond the duality of the names and forms and the things named. OM, therefore, both in its *Mâtrâ* and *Amâtrâ* forms, is in its *essence* Brahman.

"That syllable imperishable (*Aksharam*) truly, indeed, is Brahman,
That syllable indeed is the supreme,
Knowing that syllable truly indeed,
Whatsoever one desires is his."
(Katha Up).

THE INFLUENCE OF INDIAN THOUGHT ON THE THOUGHT OF THE WEST

By Swami Ashokananda

(*Continued from the last issue*)

"The credit of having for the first time translated an Indian text direct from the original into a European language belongs to a Dutchman, the missionary Abraham Roger, who worked in Paliacatta (North of Madras) in 1630. Roger left a voluminous work which appeared in Dutch at Leyden under the title of 'Open Door to the Hidden Paganism,' of which a German translation appeared already in Nuremburg in 1663. At the end of his work Roger gave a prose translation of 200 maxims of the Sanskrit poet Bhartrihari. These 200 maxims, the translation of which Roger made with the help of the Brahmin Padmanâbha, form the first instance of Indian literature which became known in Germany after the *Panchatantra*. Roger's work for a long time remained the chief source, from which the West drew its knowledge of the religion and the literature of the Hindus. Even Goethe and Herder are still influenced by it." Actual investigation of Indian literature appears to have begun at the end of the eighteenth century. "From that time on we can talk of an increasing influence on Western thought by the Indian world of ideas." The first Sanskrit scholars were Englishmen: Sir Charles Wilkins, the translator of the *Bhagavad Gitâ;* Sir William Jones, the translator of *Shakuntalâ, Gita-govinda, Manu-samhitâ,* etc.; Sir Henry Thomas Colebrooke, the expounder of Indian philosophy; H. H. Wilson, the translator of *Meghaduta;* then we have the Frenchman Anquetil Du Perron, who translated the *Upanishads* from the Persian versions of Sultan Darshekoh. From the works of these men and other scholars German poets and thinkers drew their know-

ledge of the spirit of Indian thought. "A glance at the works of our German classical writers shows how amazing was the influence of Indian ideas on the great men from the very first, when they became acquainted with them." Herder (1744-1803), the prominent poet and philosopher who lived as a divine in Weimar, showed a great and loving interest for India; in his *Thoughts on the Philosophy of the History of Mankind* (1784-1791) and other writings of his, he speaks of his admiration for the "tender Indian philosophy," which cannot but ennoble mankind; he describes the Hindus, on account of their ethical teachings, as the most gentle people on the earth, who as he says in consideration of their doctrine of Ahimsâ, will not offend a living creature, he praises their frugality, their loathing of drunkenness. In his *Scattered Leaves* he speaks more than once of the Indian Wisdom, he mentions the transmigration of souls, and in his *Talks on the Conversion of the Hindus by Our European Christians* he allows an Indian to defend his religious ideas and praises their humanity, although he himself was a Protestant theologian. A great interest for Indian ideas we also see in Herder's friend Goethe, the greatest of all German poets. His verses on *Shakuntalâ* are well-known. From a letter of his, dated 9th October, 1880, we find that the drama had made a deep and and profound impression on him. He was also acquainted with other Indian works, especially *Meghaduta* and *Gitagovinda*. "The impulses coming from India gave a deal of stimulation to Goethe's own poetical works." For Indian art and philosophy, however, he had not the right understanding as M. Rolland himself mentions in his book on Beethoven. Goethe did not know Sanskrit. Still it attracted him so much that he made attempts in writing in Devanâgari letters, which one can still see in the Goethe-Archive.

"We find a more thorough-going knowledge of Indian literature among our Romantic poets." The first to be mentioned are the three brothers Schlegel. One of them, Karl August, died young in Madras in 1789. Another, Friedrich (1772-1829), is the first German who endeavoured to really study Indian literature and its problems. He learnt Sanskrit from an English officer, Alexander Hamilton, in 1803. The result of his study was his epoch-making treatise *Ueber die Sprache und Weisheit der Indier: Ein Beitrag zur Begruendung der Altertumskunde* (*On the Language and Wisdom of the Indians: A Contribution to the Foundation of Antiquity*). But his elder brother, August Wilhelm, was still more interested in Sanskrit and was in fact the real founder of Sanskrit philology on German soil. His standard editions of the *Gitâ*, *Hitopadesha* and *Râmâyana* (unfinished) with critical commentaries and translations in classical Latin were the first books of their kind. At the same time as A. W. Schlegel, Franz Bopp (1791-1867) had studied Sanskrit in Paris. He also edited and translated some texts. Following them there were a host of German Indologists: Lassen, Weber, Roth, Boehtlingk, Max Müller, Buehler, Keilhorn, Oldenberg and numerous other eminent scholars.

Here let me mention two men who won many friends for Indian literature in Germany, Wilhelm von Humboldt and Friedrich Ruekert. Humboldt (1767-1835) had a fine understanding for the individuality of Indian ideas and has shown it specially in his treatise on the *Bhagavad Gitâ*. He says of the *Gitâ*: "It is perhaps the profoundest and most sublime work which the

world has ever known," and said of his first reading of the *Gitâ*: "My permanent feeling was gratitude to the fate that I could live to read this work." The accomplished poet Ruekert (1788-1866) has won immortal fame by his congenial and absolutely perfect translation from the Sanskrit. He has bestowed his attention on the *Vedas*, the epics and *Puranâs* and also above all to the learned poetry.

"It is unnecessary to show what is obvious that, considering the intimate connection between literature and philosophy in Germany, philosophy also has been influenced more and more as time advanced from India." The philosophies of Kant (1724-1804), Fichte (1762-1814) and Hegel (1770-1831) show wonderful similarities with Indian wisdom, though there is no proof that these great philosophers had any direct acquaintance with Indian philosophy. But living at the time when German thought was so greatly interested in Indian thought (compare the dates), it is conceivable that their minds were indirectly influenced by Indian thought. The cases of Schelling (1775-1854) and Schopenhauer (1788-1860) are quite different. Schelling's interest in India was very lively, especially in his later life. He admired the *Upanishads*, thought them the oldest wisdom of mankind and induced Max Müller to translate some of them for him in 1845. He placed the *Upanishads* higher than the Biblical books and said of the latter that "they can in no way be compared as regards real religious feeling with many others of former and later times, especially the sacred writings of India." As to Schopenhauer he was first introduced, whilst he lived in Weimar, in 1814, to Indian antiquity by the Orientalist Friedrich Majer. Since that time he never lost his interest in Indian thought. The library, which he left at his death, contained numerous Indological works. His sayings about the *Upanishads* are too well known to require quotation here. He said: "I acknowledge that I owe the best part of my development beside the impression of the outward world, to the works of Kant and to the holy scriptures of the Hindus and to Plato." More than once he points out that his own system is in accordance with Indian doctrines. Since the middle of the last century Schopenhauer has exercised a great influence on German thought. The most prominent is Paul Deussen whose service to Vedânta does not need to be elaborated here. Hartmann (1842-1906) in his *Philosophy of History* teaches that the religion of the future will be a "concrete monism" which will be a combination of the abstract pantheism of the Vedânta and the Judæo-Christian monotheism. Friedrich Nietzsche (1844-1900) also became acquainted with Indian ascetic philosophy and had always a high regard for the social philosophy of the Laws of Manu. Richard Wagner (1813-1883), the great composer, remained an ardent admirer of Indian religions all his life. And Beethoven was not untouched by Indian ideas.

The above short sketch (which I owe to Prof. Helmuth von Glasenapp of the Berlin University, whose very words I have often quoted) shows how profound has been the influence of Indian thought on modern Germany. An almost similar story could be told of England and France. What does this signify?

It would be wrong to say that the modern Western thought is the same as the ancient or the medieval. There has been a profound change in the Western outlook in the modern age, and it has a great likeness, if not expressly, at least in tendencies, to Vedântic

thought. And in this change Indian ideas as spread by Orientalists, have surely played a not inconsiderable part. G. R. S. Mead rightly observes in his Preface to Taylor's *Select Works of Plotinus*: "The great impetus that the study of oriental languages has received during the last hundred years, the radical changes that the study of Sanskrit has wrought in the whole domain of philology, have led to the initiation of a science of comparative religion which is slowly but surely modifying all departments of thought with which it comes in contact." Vedântic ideas are still in germs in the Western thought of to-day. A good deal of evolution in which, I am sure, India will play a great part, would still be necessary before they can come to fruition. In any case it is true that the readiness of the West is a great factor. I have always thought that there must be a preparedness in a people to receive new ideas if those ideas are to spread adequately. That preparedness cannot be a gift, it must be self-evolved. Therefore, I said to M. Rolland: "I think, in the first stage, the industrial, social and cultural changes, especially the progress of science, drove the West to those ideas and was helped therein by Indian culture as disseminated by Western Orientalists." I still believe that it is a correct position I have taken.

As regards the part played by Swami Vivekananda and his monks in spreading Vedântic ideas in the West, it is undeniable that it has been considerable in America and in England where the Swami Vivekananda preached. Our monks are still working in America, and our literature is being continually sent to many countries of America and Europe. That all these have some influence on the Western mind, it would be futile to deny. It is true, however, that we have not been able to reach the Continental peoples in any substantial measure. M. Rolland's great books on Sri Ramakrishna and Swami Vivekananda have made up for this to a certain extent, for which the Ramakrishna Order is profoundly grateful to him. But if we have not worked in the Continental countries, other agencies have been at work. Theosophy which is quite in vogue in many countries, has done a great deal in spreading Indian knowledge. All these before the War. M. Rolland speaks of Western interest in Indian thought to have been of post-War origin. This is not true. It is true that after War a larger number have been taking interest than ever before. But the interest *has* grown with the passing of years and is destined to grow more and more.

III

I shall now deal with the Indian influence on the European thought of the Ancient and Middle Ages. Very strong similarities have been noticed between Indian thought and the thought of some European mystics. Christian mystics, it is admitted, have been under a strong influence of Neo-Platonism and the Dionysian writings—M. Rolland has shown in his article, *Early Hellenic-Christian Mysticism and Its Relation to Hindu Mysticism;* (*P.B.*, July, 1930, p. 333), how profound has been the influence of the Dionysian thought on the Christian mystics—which themselves were largely produced under the inspiration of Neo-Platonism. In fact it is generally estimated that Dionysius was a Neo-Platonist. Max Müller says: "No one doubts at present that the writer was a Neo-Platonist Christian, and that he lived towards the end of the fifth century, probably at Edessa in Syria." (*Theosophy or Psychological*

Religion. All the subsequent quotations from Max Müller are from the same book).

How profound has been the influence of Neo-Platonism on European thought, I need not show here. It is quite well recognised. Many thinkers of the Ancient, Middle, and Modern Ages are deeply indebted to Plotinian thought. If it can be shown that Neo-Platonism was influenced by Indian wisdom, the indebtedness of Christian mysticism and of even modern thinkers to India is well established. M. Rolland says that there is nothing to justify the view that Dionysius borrowed from India. There is no available proof that he directly did so. But if he was, as is generally admitted, a Neo-Platonist and had been at one time in Alexandria, is it not clear that he indirectly owed to India, provided of course we can show that there were Indian elements in Neo-Platonism? There were many significant and important features of Neo-Platonism, which had no antecedents in Greek, Jewish, or Christian thought. Says Harnack: "The influence of Christianity—whether Gnostic or Catholic—on Neo-Platonism was at no time very considerable. . . . If we search Plotinus for evidence of any actual influence of Jewish and Christian phraseology, we search in vain; and the existence of any such influence is all the more unlikely because it is only the later Neo-Platonism that offers striking and deep-rooted parallels to Philo and the Gnostics." On the other hand, a close similarity, if not identity, is found between Indian wisdom and Neo-Platonism. M. Rolland has partly pointed it out in the article referred to above (*P.B.*, July 1930, p. 330). Deity, spirit, soul, body (macrocosmic and microcosmic), and the essential identity of the Divine in man with the Divine in the universe are the main subjects of the system of Plotinus. Plotinus' conception of the Good, the One Reality, is the same as Brahman or Paramâtman. The Absolute is inexpressible both for Plotinus and *Upanishads*. The Universal Mind of Plotinus is akin to Vedântic Ishvara. His World-Soul is the Hiranyagarbha of the Vedânta. And his Nature is akin to Prakriti. Plotinus' view of man as spirit, soul and body corresponds to Kârana, Sukshma and Sthula Upâdhi. His three spheres of existence, or states of being, or hypostases of being have a wonderful similarity to the three states of Vedânta: Jâgrat, Svapna and Sushupti. His Ecstasy is the same as Samâdhi. And he believes in Karma and re-incarnation: Karma he calls the law of Necessity. How are we to account for this marvellous similarity? Is it a chance coincidence? Did Plotinus evolve his thought himself or did he borrow it directly or indirectly from a source which was Indian?

By birth Plotinus was an Egyptian of Lycopolis (Sivouth). When he was twenty-eight years old, he went to some masters of Alexandria for the study of philosophy, but he left their schools with sorrow and disappointment. Fortunately, he told a certain friend the cause of his sorrow, and this friend brought him to the celebrated Ammonius. When he entered the school of Ammonius and heard him philosophize, he exclaimed in transport to his friend: "This is the man I have been seeking." Henceforward he devoted himself to Ammonius for eleven years, and made rapid advances in his philosophy, so much so that he determined to study also the philosophy of the Persians, and "the wisdom particularly cultivated by the Indian sages." For this purpose, when the Emperor Gordian marched into Persia, in order to war upon that nation, Plotinus joined himself to the

army. He was at that time thirty-nine years old. M. Rolland says: "Although Gordian's death in Mesopotamia stopped him half-way, his intention shows his intellectual kinship to the Indian spirit." Plotinus' practical mysticism reminds us very strongly of the Yoga system of India. The part of Neo-Platonic system which is least understood in the West, is that connected with the practice of theurgy, which consummates itself in ecstasy, the Samâdhi of Indian mysticism. Plotinus shows all the signs of a student of Râja Yoga; and indeed he ended his life in a way that an Indian Yogin would like to pass out of the body—by deliberately entering into Samâdhi and giving up the body; for his last words were: "Now I seek to lead back the self within me to the All-self." Porphyry testifies that Plotinus often experienced the great ecstasy during his life. How are we to account for this strange similarity of Plotinus' life and teachings to Indian wisdom? Why was he so eager to go to India? Why did he consider the wisdom of India as *particular*? Max Müller says: "Plotinus and his school seem to have paid great attention to foreign, particularly to Eastern religions and superstitions, and endeavoured to discover in all of them remnants of divine wisdom." Considering the strange similarity between the life and teaching of Plotinus and the Indian wisdom, and also his eagerness to get a first-hand knowledge of India's religio-philosophy, I am of opinion that he derived his main inspiration from Indian teaching. I shall briefly state my reasons for the view.

Ammonius, his teacher, was a baggage-carrier and became a philosopher. He lived in contact with travellers from all nations—from Palestine, Syria, Chaldæa, Persia, *India*, as well as from Greece and Rome. It appears that Ammonius was a master of Yoga. He "made such an impression on his times by his great wisdom and knowledge that he was known as the 'God-taught.'" (Mead). Was this appellation because his knowledge and teaching could not be traced to the commonly known philosophies of contemporary Alexandria? Plotinus had his practical spiritual training at the hands of his master, and for years kept secret the teachings of Ammonius, and not till his fellow-pupils Herennius and Origen broke the compact, did he expound the tenets publicly. This again shows that the teaching of Ammonius was not of the kind prevalent in Alexandria at that time: it must have been new and derived from a special source. Was this source Indian? We know Ammonius knew Indians.

For a true estimation of the Indian influence on Plotinus and his teacher, a proper ascertainment of the existence of Indian ideas in Alexandria is necessary. I shall, therefore, briefly sketch here the intercourse of India with Alexandria. I quote mainly from *Intercourse between India and the Western World* by H. G. Rawlinson.

The knowledge possessed about India by the Alexandrian Greeks was chiefly due to Eratosthenes, the learned President of the Library from 240-196 B.C., though some facts must have been made known before this by Dionysius, who had been sent to India, says Pliny, in the reign of Philadelphus on an embassy, and published details about the forces of the Indian nations on his return. He appears to have known quite a good deal about India. Athenaeus tells us that in the processions of Ptolemy Philadelphus were to be seen Indian women, Indian hunting dogs, and Indian cows, also Indian spices carried on camels. Of the intercourse between India and the Egypt of the Ptolemies,

traces are few, because the trade between the two countries was mostly indirect. Strabo's statement, however, that in the days of the Ptolemies "*very few* accomplished the voyage to India and brought home merchandise," seems to imply that *some* did. King Asoka sent Buddhist missionaries to Alexandria; and there is reason to suppose "that a large number of merchants, chiefly, no doubt, Greeks from Syria and Alexandria, visited India" in Chandragupta's reign. A unique inscription on the ruins of a shrine between Edifu and the ancient Berenike records the visit of an Indian named Sophon, who halted there to worship at the shrine of the Greek god Pan. Dr. Hultzsch speaks of finding a solitary silver coin of the days of Ptolemy Soter in the Bangalore bazaar. Strabo who lived in the reign of Augustus (29 B.C.—14 A.D.) had been to the port of Myos Hormos (built by Philadelphus), and observed the great increase of trade with India; for he found that about one hundred and twenty merchantmen sailed to India (he does not say in what space of time, but perhaps he means in a single season). Towards the end of the first century A.D. an anonymous pamphlet entitled *Periplus Maris Erythraei* was published, probably at Alexandria. This pamphlet is unique in that the writer describes Western India from his own experience. The *Periplus* shows that the trade of the Greeks and Romans with the Western coast of India was intimate. Roman subjects resided in the Pandya Kingdom as they did in the Chera region. Powerful Yavanas and dumb Mlechhhas in complete armour formed body guards to Tamil rulers, and Roman soldiers enlisted in the service of the Pandya and other kings. Similarly Greek merchants came to the Chola Kingdom and Greek carpenters were employed in the building of the palace of a Chola king. The next record that we get is that of Ptolemy, the great Alexandrian geographer, about the middle of the second century A.D. "He seems to imply that his informants about the districts of India and of remote regions beyond Malaya were not only Greeks who had visited and resided in those regions, but Indians who were visiting Alexandria and could talk some sort of Greek." Ptolemy also notes extensive Greek trade in India. "Inscriptions of Nasik show that Ramanakas, who may have been Romanakas, that is to say, Roman subjects, dedicated caves there; and Yavanas are recorded at Kalyana. The Greek merchants must have visited the kings and gone well inland beyond the neighbourhood of the district of Rajpipla. The Indians now called a Greek (Yavana, Yona, and Yonaka) 'Roman' (Romanaka); Alexandria, too appears not only as Yavanapura but also as Romakapura and even Alasando." (E. H. Warmington: *The Commerce between the Roman Empire and India*). The last Greek writer to deal with the subject of Indian travel is the monk Kosmas Indikopleustes, nearly five centuries later. The gap is, however, filled in, in a most interesting fashion, by a series of incidental notices appearing in the philosophical and religious writers, Christian and pagan, of the time, who often exhibit an unexpectedly intimate knowledge of Indian philosophy, religion, and social observances. This intimacy was probably due both to the frequency with which Alexandrian and Syrian traders visited India, and also to the presence of Indians in Alexandria. The first Alexandrian to visit India was Skythianus, a contemporary of the Apostles. Ptolemy and Dion Cassius

mention Indians in Alexandria. One of the most curious relics of the trade between Egypt and India was unearthed recently at Oxyrhynchus. It is a papyrus of a Greek farce of the second century A.D. and contains the story of a Greek lady named Charition who had been shipwrecked on the Kanarese coast. The locality is identified by the discovery of Dr. Hultzsch that the language in which some characters address one another is actually Kanarese! Of other writers who refer to India, the earliest is Dio Chrysostom, who lived in the reign of Trajan and died in or after 117 A.D. He mentions Indians among the cosmopolitan crowds to be found in the bazaars of Alexandria, and gives information about Indian epic poetry, which he must have derived from Indian residents of Alexandria. Much more accurate is the knowledge possessed by the Christian writer Clement of Alexandria, who died about 220 A.D. Clement derived much of his information from his tutor Pantaenus, one of the earliest Christian missionaries to visit India. Clement starts by telling us that the Brahmin sect take no wine and abstain from flesh. He goes on to add that they worship Pan and Herakles—probably Brahma, the 'All-God'' and Shiva—and abstain from women. But the most important of his statements are that the Brahmins despise death and set no value on life, because they believe in transmigration; and that the Sramanas worship a kind of pyramid beneath which they imagine that the bones of a divinity of some kind lie buried. This remarkable allusion to the Buddhist Stupa must have been derived from some informant intimately acquainted with the doctrines of Gautama. Clement distinguishes clearly between Buddhist and Brahmin—Sarmanae and Brachmanae. Archelaus of Carrha (278 A.D.) and St. Jerome (340 A.D.) both mention Buddha (*Buddas*) by name and narrate the tradition of his virgin birth. But yet more interesting is the work of Bardesanes, the Babylonian, on the Indian Gymnosophists. This treatise was extensively used by Porphyry. Two important passages from the lost work of Bardesanes have been preserved, each showing a most remarkable intimate knowledge of India on the part of the writer. About the times of the Guptas, Indians flocked in ever-increasing numbers to Alexandria.

The above sketch clearly shows that the knowledge of Indian wisdom was well disseminated among the educated Alexandrians. Philo, Clement, and Plotinus are brilliant figures in the history of Alexandrian philosophy. Philo knew of the Indian Gymnosophists. He knew the Essenes and the Theraputae and was probably a lay brother of the latter. Clement's knowledge of Indian wisdom is already indicated. Who were the Theraputae and the Essenes? It is being increasingly admitted that they received strong Indian infiuence. Roberton Smith says: "Later developments of Semitic asceticism almost certainly stood under foreign influences, among which Buddhism seems to have had a larger and earlier share than it has been usual to admit." The Jewish Hellenism of Alexandria was not uninfluenced by India. Even James Moffat has to admit that "the Orientalism which had filtered into Jewish Hellenism, even in Egypt, by first century B.C., may have contained some elements of Buddhistic religious tendency." "The Manicheans owed many of their curious tenets to the Indian lore acquired in his Eastern travels by Terebinthus, and the Gnostic heresy shows similar traces of Eastern influence. The debt of Neo-platonism

to Oriental sources is indisputable, and when we observe the extent of the knowledge about Eastern beliefs exhibited, not only by Origen, but by orthodox writers like Clement and St. Jerome, we cannot help wondering whether Christianity does not owe some of its developments—monasticism and relico-worship, for instance—to Buddhist influence." (Rawlinson). Porphyry, writing about 260 A.D., repeats interesting details from the lost work of Bardesanes. Indians at that time were in the habit of visiting Alexandria. "It certainly appears probable that, Neoplatonism was affected by Oriental philosophy, though it is difficult to distinguish its borrowings from Pythagoreanism and Buddhism respectively." Thus one of Porphyry's tracts contains the famous description of a Buddhist monastery. "Hence we may suppose that the doctrines it inculcates—abstinence from flesh, subjection of the body by asceticism, and so on—are derived from Oriental sources." The immense popularity of asceticism and the extreme forms it assumed in the Thebaid, "may very well be traced to the stories of the *Hylobioi* and *Sramanaioi* which are so prominent in patristic literature. The first of the great hermits was Paul of Alexandria, who fled to the Egyptian desert in 251 A.D., to escape the Decian persecution. His famous follower St. Anthony died in 356 A.D. This is just the time when Indian influence in Alexandrian literature is most in evidence." "Gnosticism, together with its later offshoots, shews traces of both Hindu and Zarathustrian influence. Its doctrine of the plurality of Heavens is essentially Indian : its 'three qualities' resemble the 'three *gunas*' of the Sânkhya system." Numenius was highly esteemed by Plotinus and his school and this Pythagoreo-Platonic philosopher was saturated with Oriental ideas. M. Rolland quotes Eusebius as saying that Numenius sought a confirmation of the doctrines of Pythagoras and Plato in the religious teachings of the Brahmins, Jews, Magians and Egyptians. "The historian, Eusebius, was a witness to the interest felt in his day in Asiatic philosophies and religions."

From the evidence produced above I am persuaded that the Alexandrian philosophies were influenced by Indian thought, and Plotinus, who had such reverence for Indian teaching, came in contact with the Indian teaching at Alexandria. Dean Inge says : "It is well known that Alexandria was at this time not only a great intellectual centre, but the place where, above all others, East and West rubbed shoulders. The wisdom of Asia was undoubtedly in high repute about this time. Philostratus expresses the highest veneration for the learning of the Indians, Apollonius of Tyana went to India to consult the Brâhmanas; Plotinus himself accompanied the Roman army to Persia in the hope of gathering wisdom while his comrades searched for booty; and the Christian Clement has heard of Buddha. It is, therefore, natural that many scholars have looked for oriental influence in Neo-Platonism, and has represented it as a fusion of European and Asiatic philosophy." It may be said that since Plotinus was (as perhaps also his teacher Ammonius) a man of realisation, the truths which he embodied in his philosophy and which are not found in the philosophies of his predecessors, were really fruits of revelation. But realisation does not come all on a sudden. One follows a path, makes strenuous efforts according to certain procedures, before one reaches the goal, and Plotinus and Ammonius certainly followed a method of Sâdhanâ—evidently that which Plotinus

embodied in his teachings. Would it be wrong to infer that that Sâdhanâ was of Indian origin?

Little further proof, I think, is necessary to establish the connection of Indian thought with Neo-Platonism.

(To be concluded)

SIGNIFICANCE OF SWAMI VIVEKANANDA'S MESSAGE*

By Sir P. C. Ray

I labour under several serious disadvantages in having to address you. In the first place, I do not know your language. Some three or four days ago, I was taking an active part at the anniversary of the Hindi Prachar Sabha at Madura, when I referred to the necessity of learning Hindi for the people of this part of India. Because as soon as we, coming from Bengal or Northern India have to deal with people speaking Tamil, Telugu, Kanarese and Malayalam, we are hopelessly at sea. Similarly when pilgrims go in numbers to Northern India, to Puri, to the temple at Kalighat near Calcutta, to Benares, etc., they have equally to undergo the same sort of difficulty. And it is on this account that Mahatma Gandhi has always expressed a desire that if the South Indian people will get a smattering of Hindi, matters will be very much simplified. In the second place, I found that the lecturer who preceded me was quite at home with the subject. But I belong very much to the material world. We scientists, who deal with the physical aspects of Nature, believe only in things which we see with our eyes. If we close our eyes, we see nothing. Therein lies the difference between the material and the spiritual world.

The previous speaker, I think, referred to the great Congress of the Religions of the World held in Chicago. I remember one single fact in that connection. Maxim, the inventor of the Maxim gun which plays a havoc in the modern world, was present at most of the lectures delivered by Swami Vivekananda. He has left on record that of all the great religious preachers who went from the East, none created such a great impression as the great monk from India who was clad in yellow robes. He almost carried the material American world by storm. In America people were going headlong along the path of progress and civilization, I mean machine-made civilization. But there were many who had already begun to shake their heads over it. You know America has produced a great sage like Emerson. Even long before this time, Emerson had studied the Eastern literature. He had propounded to the American public the principles of Pantheism and also the laws of spirituality. There were instances in America which indicated that they had begun to shake their heads over all that was done there. During this critical time, Swami Vivekananda was there to preach the new gospel of the Advaita Philosophy. What he preached there, was of a lasting nature.

* Report of a lecture delivered at the Vivekananda Ashram, Ulsoor, Bangalore on the 15th March, last, on the occasion of the birthday anniversary of Swami Vivekananda.

We, Indians naturally labour under a slave mentality. We never learn to appreciate anything unless there is the stamp of the West imprinted on it. After his recognition in America, we began to appreciate what a great man India had produced in Swami Vivekananda. I remember the time when the Raja of Ramnad, the grandfather of the present Raja, fell at his feet on his return from America and almost worshipped him as one of the great apostles of Modern India. Here again I found that Swamiji was more appreciated in Southern India than, I am afraid, in the land of his birth. Why? That is natural. You know Jesus Christ himself complained, "A prophet is never appreciated in his own land." Familiarity breeds contempt. I am a very humble man. Whenever I address a meeting in Bengal, the audience will be only in hundreds. Whereas in Madura, Tinnevelly and other places, I get them in thousands.

Though I have to speak of things material, I have always felt the need of now and then running to Ashrams away from the bustle and hustle of modern life, where one can spend some time in contemplation and where one can hold communion with the higher powers. Really in the din and hurry and strife of modern world, where the fight for existence is so very keen and where we are all busy in elbowing our way through the world, we really forget that after all we are in this world only for a short time. As Sankara says in a very simple language :— "Our life is like a drop of water in a lotus leaf—so very transient." Yet we think that we are to be here for ever. We are living in a state of illusion. That is the reason why a brother is at arms against his fellow-brethren, that is why there is so much contention in the political world in Bengal—especially between the Hindus and the Muslims, and here in South India between the Brahmins and the Non-Brahmins. It is all about the division of the spoils, about the loaves and fishes of office.

It was Swamiji's great principle that the service of *Daridra Nârâyana* should be the real service of humanity. After all, I have been complaining from many a platform that we who are lucky enough to secure the prizes of life, who are living in our own way, in contentment, in comfortable palatial houses, enjoying material creature comforts, often forget that 999 persons out of every thousand in this country are steeped in ignorance and misery, and live in a state of semi-starvation. Swami Vivekananda's great message was that all the low caste people should be taken as our brethren. Not only the right hand of fellowship should be extended to them, but they should be embraced as a brother embraces his fellow-brother. But you keep them at arm's length. This is one of the main planks of Mahatma Gandhi—the removal of untouchability. In fact, that is the chief gospel which he preaches. This, I, as a humble disciple of both, try to preach in my own humble way. All our efforts at getting Swaraj or Purna Swaraj will be useless, unless we learn to treat our own brethren—not to speak of our fellow-beings—as bone of our bones and flesh of our flesh. Remember that in the eyes of the great Creator, there is no distinction of caste or colour. As I said only the other day, we are 32 crores of people in India. The latest census tells us that in China there are 480 millions of people. But China has this advantage over us, that it is the least caste-ridden country in the world. America worships the dollar. In England if the daughter of a Peer were to marry an ordinary commoner, it is

regarded as objectionable. There is absolutely that kind of caste system there as we have here. Whereas in China, it carries no distinction between man and man. Look at their advantage in belonging to one race, one creed. Untouchability has been unknown there for the last 2,000 years. Whereas in India, we have carried the doctrine of untouchability almost to mathematical precision! We have in Bengal three higher castes; then again we have seven sub-castes whose water cannot be accepted by Brahmins. There we have got a graded system. Whereas you have very steep descent all at once. You have your Iyers, Iyengars, Sastris and then there is an abrupt descent. That is the reason why in Bengal there is not so much ill-feeling as here.

Many things come out of Swami Vivekananda's life. He said that the temples should be thrown open to all the Hindus irrespective of caste distinction. That is a very simple thing. In the eye of God there is no distinction between one man and another. I as a humble student of Science cannot explain it. It is only in Hindu India that we find this. Again in more than one-fifth of the Indian population comprising the followers of Islam, there is no such distinction. Go to Burma and Tibet, there you find untouchability absolutely unknown. It is only in Hindu India that you have it, and you have applied all the subtle metaphysical intellect with the logician's insight in finding out nice distinctions between man and man. I as a student of science have often said that water is a compound of oxygen and hydrogen and a tumbler made of glass is a non-conductor of heat; and if water is offered by a Panchamâ, how can there be any contamination by it if only he is clean? For cleanliness is next to godliness. The Brahmins use ice and aerated waters in their railway journeys but not water touched by people of lower castes. As Rabindranath put it, "You go to Kelner's for tea. But wherein lies the difference between tea and water?" There is not much in the accident of birth. We are all equal in the eye of God. The aim of Swami Vivekananda was not only to obliterate all distinctions of caste, but also to uplift the *Daridra Nârâyana*.

Another thing he has done is propounding the principles of Vedanta in foreign countries. We are all the worshippers of the material world. We forget that there is anything good in our own teachings and literature. This is due to our illusion and ignorance. He expounded the principles of Vedanta and created not only a profound impression in the New World, but there were also many converts to it in America. Many of them came out to India, and devoted their time, energy and money to the cause of India. That was not a small service that he rendered.

I am glad to find that in honouring such a great Prophet of Modern India you have learnt to honour one of her greatest sons that were ever born. That a new Indian nation is now being generated is found in the fact that we have learnt to mourn the loss of leaders like Lala Lajpat Rai, Motilal Nehru or anyone who has consecrated his life to the cause of the motherland. We forget then that so and so was a Punjabi, another a U.P. man and a third a Bengali and so forth. We are all making good progress towards getting national consciousness, and it is only when we shall be able to forget all distinctions between the so-called high and low castes that real progress will be made in the path of nation building.

I am very glad that I was just able to be here for a very short time, just

as it was my good luck some six weeks ago when I happened to be at Bombay, when I incidentally learnt that a similar meeting had been organised by the Bombay people to do homage to the memory of the great Swamiji. I was delighted to find that a very costly building had been erected for the Mutt there, and strange as it may appear, the donation had come chiefly from the Parsi community who have nothing in common with our Hindu brethren. Nothing in common in ordinary sense, but there is everything common in the main precepts of all the religions of the world, and it is a significant fact that some members of the Parsi community had been foremost in helping the erection of the Ashram. A small beginning has been made here, and I hope the local patriotism and charity will be equal to the occasion of having this Ashram raised on a permanent basis, so that it may be the centre for spreading light to all the people around it.

PROF. BENOY KUMAR SARKAR ON THE ECONOMIC DEVELOPMENT OF INDIA

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

(Continued from the last issue)

Vocational Education in Present-Day India

The question of education has, according to Prof. Sarkar, a very great importance from the economic standpoint. Hence, the consideration of the measures necessary for economic development must embrace within its ken a deliberation on the educational problems of India.

We shall begin by pointing out the extent of professional and general education in present-day India. We shall then consider to what extent the present position of education in India falls short of the world standard. Lastly, we shall dilate on Prof. Sarkar's suggestions for improving the standard and advancing the extent of education in India.

The figures relating to Professional and Technical Institutions in India in 1924 are the following[168] :—

	Colleges :	Number of Institutions.	Number of Scholars.
1.	Law	11	7,227
2.	Medicine ...	8	3,873
3.	Teaching ...	22	991
4.	Engineering ...	6	1,486
5.	Agriculture ...	5	567
6.	Commerce ...	10	1,330
7.	Forestry ...	2	169
8.	Veterinary ...	3	292
		67	15,935
	Schools :		
1.	Arts	9	1,711
2.	Law	2	124
3.	Medical ...	26	4,761
4.	Normal ...	798	21,332
5.	Engineering ...	12	1,224

[168] *Comparative Pedagogies*, p. 72.

6.	Technical and Industrial	...	316	14,483
7.	Commerce	...	131	7,401
8.	Agriculture	...	15	381
9.	Reformatory	...	8	1,190
10.	Defectives	...	28	687
11.	Adults	...	2,816	70,340
12.	Other	...	2,456	83,606
			6,617	207,240

Indian Education by the World Standard

Prof. Sarkar doubts whether the schools included in Nos. 11 and 12 are to be regarded as real professional schools. If these schools as well as the scholars studying in them are excluded, we have a total of 1,412 Professional Institutions with a total of 69,229 scholars. These scholars constitute .027 p.c. of the total population of British India. The corresponding figures for the other countries are the following :[169]

Japan	...	1.6 per cent
Germany	...	1.2 ,,
America	...	.61 ,,
Russia	...	.38 ,,
Great Britain	...	2 ,,

Prof. Sarkar's remarks on professional education in India are very frank, critical and instructive and are quoted here :—

"Law and medicine constitute *the two leading limbs* of professional education in India. Engineering as well as other industrial and commercial schools that constitute *the characteristic feature* of professional education in the great powers, have hardly acquired any prominence in the Indian pedagogic system. In any case, *the standard is quite modest.* It is doubtful if any of the institutions that exist reach, even in certain sections, the highest level such as is represented by the *conservatoire* of Paris, the Hochschulen of Germany and the larger Technical Institutes of Great Britain.

"*In the main, therefore,* it may be said that higher technical and professional institutions *do not exist in India.* All the institutions of the Indian system belong to the *intermediate and lower rungs* of the great powers' standard."[170]

As regards general education, having regard to the age-groups, the educational facilities and the contents of teaching in India, Indian Matriculates are regarded as equivalent to the Primaries, Indian I.A., I.Sc., B.A. and B.Sc. candidates as equivalent to the secondaries and Indian Post Graduates as of the same class as the Under-graduates of the great powers.[171] Considered on that basis, the Primary, the Secondary and the Under-graduate scholars in British India are pointed out as constituting 3.8, .028 and .0029 per cent[172] respectively of the whole population, the corresponding percentages for the great powers being the following[173] :

		Primaries	Secondaries	Under-graduates
France	...	9.5	4.5	.13
Japan	...	16.7	4.8	.058
Italy	...	9.67	4	.075
Germany	...	14.1	8.4	.11
Russia	...	5.3	9.5	.05
America	...	19.3	16.5	.57
Great Britain		14.3	9.6	.12

The backwardness of General Education in India is glaringly evident from the above figures.

The State expenditure on education in India per head of the population, as calculated by Prof. Sarkar, is said to amount to 8 as., the amount of expen-

[169] *Ibid.*, p. 73.

[170] *Ibid.*, p. 70.
[171] *Ibid.*, pp. 57, 61 and 65.
[172-73] *Ibid.*, pp. 61, 64, 67 and 68.

diture per head in the case of the great powers being said to vary from Rs. 29-6-4 in the case of the U.S.A. down to Rs. 2-4-3 in the case of Japan.[174]

Measures for improving Indian Education

What are Prof. Sarkar's suggestions for the educational advancement of India?

His constructive ideas on education in India are mainly the following :—

First, great stress is laid on the establishment of Artisans' and Traders' Schools.[175] Such Schools, according to him, will have to be opened at the rate of at least 4 per District. The Artisans' Schools will store the latest improvements and chemicals that may possibly be utilized by the artisans and will aim at elevating our cottage industries to the stage that lies just above the one in which each craft finds itself at present. The schools for retail traders will try 'to expand the knowledge of markets, goods and prices at present possessed by our shop-keepers.' Both the schools may be located in one institution. The following are proposed to be the subjects of instruction in every school :—drawing and designing, machine practice, raw materials, chemical processes, and marketing. Special industrial and commercial subjects are also proposed to be included. But it is pointed out that the nature of the subjects to be taught in a particular school will depend upon the character of the locality in which the schools are to be set up. General culture subjects are not to be excluded. It is suggested that the full course will be completed in 3 years. Though it is said that the absence of literacy will be no bar, yet it is urged that the full course will be open to students who have read up to the Matric. Part-time courses or instruction in special subjects will be open to any body and every body, *i.e.*, there will be no test of literacy so far as these are concerned. The full-time scholars will be entitled to admission in existing higher technical colleges. One chemist, one mechanical engineer and one economist must exist in the higher staff of each school. It is suggested that Rs. 25,000 per year should be sufficient to run each of such schools with 250 students on the rolls of each.

Whom does Prof. Sarkar expect to start and manage these institutions? He expects that the people, or to be more exact, the technical experts trained abroad in order to act as pioneers of economic development, will start these schools with the help of public subscription.[176] The public, therefore, are expected to bear the necessary financial burden for providing the best educational basis for the economic advance of the country. But it is also said that, a year or two after the start, Municipalities or District Boards may be approached for grants-in-aid for recurrring expenses.[177] The Provincial Governments also may be approached for periodical donations for effecting improvements in building and for workshop equipment, laboratory, library, etc.[178]

In this connection we beg to draw the attention of our readers to the fact that Prof. Sarkar does not expect us to start big vocational schools and colleges at the very outset. He invites our pointed attention to the fact that Technical Schools are run in France even with

[174] *Ibid.*, p. 74.
[175] *Economic Development*, pp. 403-406.
[176] *Economic Development*, pp. 405-6 and *Greetings to Young India*, p. 28.
[177-78] *Economic Development*, pp. 405-6.

Rs. 25,000 a year[179] and we are expected to learn from that example. We are also expected to learn a good deal from the example of Japan which is a past master in the art of profitably utilizing the funds set apart for educational purposes.[180]

The second notable item in Prof. Sarkar's ideas on the educational progress of India is that the standard of culture in India has got to be improved all along the line, *i.e.*, from Primary to University education. But as 'we happen to find ourselves to-day on different fronts at points where perhaps the great powers were previous to 1875, say somewhere between 1832 and 1872,' 'we would be but crying for the moon if we were to be fired by the ambition to reach the American, British or the German level.' 'For quite a long time yet' we should 'meditate on and strenuously work for the Japanese, Italian, nay, Russian co-efficients.'[181]

In his work on "The Post-Graduate University at Calcutta," and especially in his "Memorandum on Post-Graduate studies," he offers detailed suggestions for improving the standard of Post-Graduate education in India. The main strands in his thoughts on that topic being, first, that the so-called specialisation now stressed in the Post-Graduate classes is to be removed[182] and, secondly, that real specialisation is to be promoted for two years after the completion of the M.A. or the M.Sc., course.[183] For the Post-Graduate students in Commerce or Economics he expatiates on the importance of visits on their part to industrial and commercial establishments etc., and on the establishment of direct personal contact between such students and the leading industrialists, merchants, bankers, etc.[184]

The third mentionable item in his ideas on the subject under consideration is that efforts are to be made to induce a larger share of the public funds being spent on education, for, according to him, nowhere do educational institutions depend exclusively or mainly on the donations of private citizens.[185] In this connection the educational problem of India is sought to be stressed as indissolubly linked with the strengthening and the welfare of the British Empire. India, it is said, cannot function as an efficient limb of the British Empire unless, educationally speaking, Calcutta and Bombay are raised to at least a reasonable distance of Leeds and Birmingham. Hence, it is suggested that 'the protection and development of genuine Post-Graduate education even at a high price, *i.e.*, extra claim on the public revenues, should be considered to be an *imperial necessity*.'[186]

The Place of Self-help in Economic Development

How far is the economic progress of India possible solely through private efforts, *i.e.*, without any State assistance? Prof. Sarkar thinks that a good deal may be done through self-help. "There is an extensive ground to be covered by self-help itself."[187]

A scheme has been drawn up by him chalking out the lines along which the

[179] Article on "Foundations of Economic Development," *Arthik Unnati* for 1333 B.S., p. 213.
[180] Chapters on Education in Japan in the Volume of the *Vartaman Jagat* dealing with Japan.
[181] *Comparative Pedagogies*, p. 104.
[182] *Comparative Pedagogies*, pp. 110-11 and the *Post-Graduate University at Calcutta*, pp. 42 and 46.
[183] *Comparative Pedagogies*, p. 66.
[184] The *Post Graduate University at Calcutta*, p. 58.
[185-86] *Comparative Pedagogies*, p. 105.
[187] *Economic Problem*, p. 399.

efforts of private individuals and associations for the economic regeneration of India can be directed. That scheme divides the population of India into eight professional groups, *viz.*, the peasants, artisans, retail traders, industrial workers, landowners, exporters and importers, moneyed classes and intellectuals, and it seeks to point out the measures to be taken for the amelioration of each professional group, the fresh opening which lie within the reach of each of them and also what are the directions in which the individuals belonging to each of them can exert their energies for their economic betterment. The drawing up of the scheme with an eye to the various economic groups is deemed necessary because 'the members of each professional group have identical or more or less similar problems to solve.'[188] The reason for the prescription of different economic remedies for different economic groups is made still clearer in the following passage—"There is *no universal panacea* which might be indifferently adopted by *all classes*. The doctoring of poverty must needs be *precise, personal, and individual* in order that it may be effective."[189] The scheme presupposes that each individual of each profession is to endeavour to rise to the next higher flight in his income by directing his efforts along the lines indicated in it. "The problem is for each individual to exert himself in his own sphere."[190] It is also contemplated that attempts for the amelioration of each profession are to be made in an organized manner and district by district. "Many of the ways and means, although of the humbler grade, lie within our grasp. Some of them are already being tried here and there. It is to be desired that the examples should be followed up in a more general manner, district by district."[191]

The main essentials of the scheme have been referred to already here and there in the course of our present treatment. We would however present it here in a tabulated form[192] for the better enlightenment of the reader :

1. PEASANTS.

(*i*) Enlargement of holdings necessary—(*a*) to relieve agriculture of congestion and (*b*) to make landless labourers available for the industries, (Enlargement of holdings is not possible without legislation and Government support).

(*ii*) New employments. These will be provided by cottage industries as well as the modern industries (small, medium or large). The cottage industries themselves will have to be modernized.

(*iii*) Co-operative sale, purchase and irrigation societies as well as co-operative banks. Propaganda for the spread of the co-operative movement to be started by the people and to be carried on through paid employees. Co-operation of the District Boards to be invited. Agricultural Banks (Government or private) necessary to provide the Co-operative Credit Societies with funds.

(*iv*) Organization of the sale of agricultural products through Producers' Combines.

2. ARTISANS.

(*i*) Introduction of improved appliances.

(*ii*) Artisans' Schools.

(*iii*) Handicrafts Banks.

[188] *Ibid.*, p. 400.
[189-90] *Ibid.*, p. 399.
[191] *Ibid.*, p. 399.
[192] *Ibid.*, pp. 399-416.

3. Retail Traders.

(*i*) Schools for retail traders.
(*ii*) Shop-keepers' Banks.

4. The Industrial Workers.

(*i*) Organization under strong unions necessary, first, to carry on bargains with the employers, and secondly, to create recreational centres.

(*ii*) The organized workers to concentrate on the realization of the the following demands—insurance against accident, sickness and old age; improved housing and factory conditions; better treatment from managers; elastic wages schedule keeping pace with the prices; profit-sharing; a hand in the control of the workshops; educational facilities, both general and technical.

(*iii*) The right to strike—useful on occasions of serious differences of opinion with the employers when bargaining proves infructuous.

(*iv*) Co-operative Stores—to lower the cost of living.

5. The Richer Landowners.

The richer landowners as well as their sons and relatives must be induced to give up their idle life and 'to function as fresh creators of value.' The openings for them are :—

(*i*) Large-scale farming;
(*ii*) Modern industries;
(*iii*) Export-import business;
(*iv*) Insurance business and
(*v*) Banking.

6. Exporters and Importers.

(*i*) Banks for Foreign Trade—to help Indian exporters and importers both in India and foreign lands.

(*ii*) Overseas Insurance—to save the profits from foreign trade for Indians.

(*iii*) Commercial News Bureaus —to be started jointly by a number of exporters and importers in order to provide them with knowledge regarding the industrial, shipping, exchange and market conditions of foreign countries.

(*iv*) Schools for commercial subjects with special reference to foreign languages (French, German, Italian, etc.) the industrial geography of the world, and the technique of export and import to be started by the associations of the exporters and importers.

(*v*) Indian agencies in foreign countries—to be jointly established by the Indian export-import houses. A small Indian agency abroad costs Rs. 10,000 per year and it can be self-supporting within 3 years.

7. The Moneyed Classes.

(*i*) Modern Industries. Large or giant industries with capital exceeding Rs. 2½ lakhs would be usually beyond their capacity. But numerous industries may be started with capital ranging from Rs. 25,000 to Rs. 2½ lakhs. The industries will have to be run on the single proprietory or partnership basis.

(*ii*) Export and Import Business —Foreign Trade Houses to be established on a single proprietory basis with capital ranging between Rs. 10,000 and Rs. 25,000.

(*iii*) Insurance Societies.

(*iv*) Banking and Credit Industries. The 5 types of Banks which may be started by the moneyed classes have been referred to already.

(*v*) Legislation against usury—unreasonable conditions in regard to loans and exorbitant rates of interest to be penalized by legislation.

8. The Intellectual Classes.

(*i*) New Professions. The intellectual classes will find employments as clerks, managers or technical experts in the industries, banks or Insurance Companies started by the Indian moneyed classes or with the aid of foreign capital.

(*ii*) Admission in increasing numbers into the higher technical and administrative services of the Government.

(*iii*) Cost of living to be lowered through Co-operative Stores and Housing Societies.

(*iv*) Matriculates belonging to the intellectual classes to be trained in the handicrafts or Trades Schools and to be subsequently employed in the industries, banks, etc.

(*v*) The intellectual classes to provide the foreign-trained pioneers for the economic development of each district.

(*To be continued*)

HELPS TO MEDITATION

(From Chinese Sources)

The Bodhisattva who disciplines himself in Prajnâ should first of all awaken a great compassionate heart, make great universal vows, and thoroughly be versed in all Samâdhis, in order to deliver all beings; for the Bodhisattva does not seek emancipation for his own benefit. Let him renounce all external relations and put a stop to all worldly doings, so that his mind and body becoming one can be kept in perfect harmony whether moving or sitting quiet. His food should be regulated, neither too much nor too little; and his sleep also should be moderate, neither too long nor too short.

When he wishes to practise meditation, let him retire into a quiet room where he prepares a thick well-wadded cushion for his seat, with his dress and belt loosely adjusted about his body. He then assumes his proper formal posture. He will sit with his legs fully crossed, that is, place the right foot over the left thigh and the left foot over the right thigh. Sometimes the half-cross-legged posture is permitted, in which case simply let the left leg rest over the right. Next, he will place the right hand over the left leg with its palm up and over this have the right-hand palm, while the thumbs support against each other over the palm. He now raises the whole body slowly and quietly, moves it repeatedly to the left and to the right, backward and forward, until the proper seat and straight posture are obtained. He will take care not to lean too much to one side, either left or right, forward or backward; his spinal column stands erect with the head, shoulders, back, and loins each properly supporting others like a chaitya. But he is cautious not to sit too upright or rigidly, for he will then feel uneasy before long. The main

thing is to have the ears and shoulders, nose and naval stand to each other in one vertical plane, while the tongue rests against the upper palate and the lips and teeth are firmly closed up. The eyes are slightly open in order to avoid falling asleep. When meditation advances the wisdom of this practice will grow apparent. Great masters of meditation from of old have their eyes kept open. Yüantung, the Zen master of Fa-yün, has also had a strong opinion against the habit of closing the eyes and called such practisers 'dwellers of the skeleton cave in the dark valley.' There is a deep sense in this which is well understood by those who know. When the position is steadied and the breathing regular, the practiser will now assume a somewhat relaxed attitude, he will not be concerned with ideas good or bad. When a thought is awakened, there is awareness; when there is awareness, the thought vanishes. When the exercise is kept up steadily and for a sufficient length of time, disturbing ideas naturally cease and there prevails a state of oneness. This is the essence of practising meditation.

Meditation is the road leading to peace and happiness. The reason why there are so many people who grow ill, is because they do not know how to prepare themselves duly for the exercise. If they will understand the directions as given above, they will without straining themselves too much acquire not only the lightness of the body but the briskness of spirit, which finally brings about the clarification of the consciousness. Further, the understanding of the Buddha's teaching will be a great help to the practiser whose mind thus nourished will now enjoy the pure bliss of tranquillity. If he has already a realisation within himself, his practice of meditation will be like a dragon getting into water, or a tiger crouching against a hill-side. In case he has yet nothing of self-realisation, the practice will be like fanning up the fire with the wind, not much effort is needed, (he will soon get enlightened). Only let him not too easily be deceived as to what he may regard as self-realisation.

When there is an enhanced spiritual quality, there is much susceptibility to the Evil One's temptation which comes in every possible form both agreeable and disagreeable. Therefore, the practiser must have his consciousness rightly adjusted and well in balance; then nothing will prevent his advancement in meditation. Concerning various mental aberrations worked out by the Evil One, a detailed treatment is given in *The Lêng-yen Sûtra, the T'ien-tai Chih Kwan,* and Kuei-fêng's *Book on Practice and Realisation.* Those who wish to prepare themselves against the untoward events, should be well informed of the matter.

When the practiser wants to rise from meditation, let him slowly and gently shake his body and quietly rise from the seat; never let him attempt to rise suddenly. After the rising let him always contrive to retain whatever mental power he has gained by meditation, as if he were watching over a baby; for this will help in maturing the power of concentration.

(In the study of Buddhism), the practice of meditation comes foremost. When the mind not being sufficiently brought under control no tranquillity obtains in it, the practiser will entirely be at a loss with the arrival of the critical moment. When looking for a gem, the water must not be stirred up; the waves make it difficult to get hold of the gem. Let the waters of meditation be clear and undisturbed, and the spiritual gem will all by itself shine forth. Therefore, we read in the *Sûtra*

of Perfect Enlightenment, that 'Prajnâ pure and flawless is produced by means of meditation'; in the *Sûtra of the Lotus of the Good Law* that 'Retire into a solitary place and have your mind under full discipline, and let it be as steady and immovable as Mount Sumeru.' We thus know that the sure way to realise saintliness which goes beyond worldly trivialities is attained by means of a quiet life. It is all through the power of concentration, indeed, that some of the old masters have passed away into eternity even while sitting cross-legged or standing upright. There are many chances of interruption and failure even when one is devoting one's life (to the realisation of the truth); how much more if illness gains the hold of you! How can you cope with the assault of Karma? So says an ancient teacher, 'If you have not acquired the power of concentration strong enough to destroy the camp of death, you will have to come back with your eyes blindfolded and with nothing achieved. Your life will thus be utterly wasted.'

Good friends of Zen be pleased to read these words repeatedly and whatever benefit that accrues (from the practice of meditation) will be not only yours but others' too, for you will thus all finally attain enlightenment.

II

Have the two characters 'birth and death' pasted on your forehead until you get an understanding into their meaning; if you spend your time among idlers talking and laughing, the lord of death will surely demand of you a strict account of your life when you have to appear before him. Don't say then, 'I have never been reminded of this'!

When you apply yourself to the study of Zen, what is necessary is to examine yourself from moment to moment and to keep the subject (*kôan*) always before your mental eye so that you can see by yourself when you have gained strength and when not, and also where your concentration is needed more and where not.

There are some who begin to doze as soon as they are on the cushion and allow all kinds of rambling thoughts to disturb them if they are at all wakeful; and when they are down from the cushion their tongues are at once set loose. If they try to master Zen in this fashion, they would never succeed even if they are alive unto the day of Maitreya. Therefore, you should, exerting all your energy, take up your subject (*kôan*) and endeavour to get settled with it, you should never relax yourself day and night. Then you are not merely sitting quietly or vacantly as if you were a corpse. If you find yourself in a maze of confusing thoughts and unable to extricate yourself in spite of your efforts, drop them lightly, and coming down from the seat, quickly run across the floor once, and then resume your position on the cushion. Have your eyes open, hold your hands clasped, and keeping your backbone straight up, apply yourself as before to the subject (*i.e.*, *kôan*), when you will feel greatly refreshed. It will be like pouring one dipperful of cold water into a boiling cauldron. If you go on thus exercising yourself, you will surely reach the destination.

III

Another Zen master advises thus: "Some masters there are these days who in spite of their eyes not being clearly opened teach people to remain satisfied with mere empty-mindedness; then there are others who teach people to accept things blindly as they are and contemplate on them as such; there are still others who advise people not

to pay any attention to anything at all. These are all one-sided views of Zen, their course of exercise is altogether on the wrong track, it will never come to a definite termination. The main idea in the study of Zen is to concentrate your mind on one point; when this is done, everybody will get it; that is, when thus the proper time comes and conditions are fully matured, realisation will come by itself all of a sudden like a flash of lightning.

"Let your everyday worldly consciousness be directed towards Prajnâ, and then you will avoid coming under the control of your past evil Karma at the moment of death even if you may not attain to realisation while in this life. In your next life, you will surely be in the midst of Prajnâ itself and enjoy its full realisation; this is a certainty, you need not cherish any doubt about it.

"Only let your mind have a good hold of the subject without interruption. If any disturbing thoughts assail you, do not necessarily try to suppress them too vigorously; rather try to keep your attention on the subject itself. Whether walking or sitting, apply yourself surely and steadily on it, give no time to relaxation. When your application goes on thus constantly, a period of indifference (literally, tastelessness) will set in. This is good, do not let go, but keep on and the mental flower will abruptly come to full bloom; the light illuminating the ten quarters will manifest the land of the treasure-lord on the tip of a single hair; you will then be revolving the great wheel of the Dharma even when you are sitting in the midst of the world."

ASHTAVAKRA SAMHITA

By Swami Nityaswarupananda

कुत्रापि न जिहासास्ति नाशो वापि न कुत्रचित् ।
आत्मारामस्य धीरस्य शीतलाच्छतरात्मनः ॥ २३ ॥

आत्मारामस्य Who delights in Self शीतलाच्छतरात्मनः whose mind is calm and pure धीरस्य of the wise man कुत्रापि anywhere जिहासा desire to renounce न not कुत्रचित् anywhere नाशः loss वा or अपि even न not (अस्ति is).

23. The wise man whose delight is in Self and whose mind is calm and pure, has no[1] desire for renunciation whatsoever nor[2] does he feel any loss at any place.

[[1] *No etc.*—One who has still the consciousness of the reality of the worldly objects and sees and feels them as other than the Self, may desire to renounce them ; but for one who delights in Self and Self alone and has transcended desire itself, renunciation is meaningless.

[2] *Nor etc.*—Though the wise one feels no need to renounce, it does not mean that he holds on to worldly objects. He neither holds to nor renounces anything. He lives like a dry leaf moved by the wind, sometimes like a prince having plenty, sometimes like a beggar denuded of all. In the latter case, he does not feel any sense of loss.]

प्रकृत्या शून्यचित्तस्य कुर्वतोऽस्य यदृच्छया ।
प्राकृतस्येव धीरस्य न मानो नावमानता ॥ २४ ॥

प्रकृत्या Naturally शून्यचित्तस्य of vacant mind यदृच्छया out of his own will कुर्वत: acting धीरस्य wise अस्य of this one प्राकृतस्य इव like an ordinary man मान: honour न not अवमानता dishonour न not (अस्ति is).

24. Naturally of a vacant[1] mind and acting[2] as he pleases, the wise one is not[3] affected by honour or dishonour like an ordinary man.

[[1] *Vacant*—Because no modifications arise in his mind.
[2] *Acting etc.*—See note 2 of verse 18 of this chapter.
[3] *Not etc.*—Because he does not identify himself with the relative aspects of his being, in reference to which alone honour or dishonour may be done.]

कृतं देहेन कर्मेदं न मया शुद्धरूपिणा ।
इति चिन्तानुरोधी यः कुर्वन्नपि करोति न ॥ २५ ॥

य: Who इदं this कर्म work देहेन by the body कृतं done शुद्धरूपिणा of pure nature मया by me न not (कृतं done) इति चिन्तानुरोधी conforming to such thoughts (स: he) कुर्वन् acting अपि even न not करोति acts.

25. He who acts in conformity with such thoughts as 'this is done by the body and not by me, the pure Self'—such a one, even though acting, does[1] not act.

[[1] *Does etc.*—See note 3 of verse 19 of this chapter.]

NOTES AND COMMENTS

IN THIS NUMBER

The present instalment of Sister Christine's *Memoirs* will give, we hope, practical guidance to those who seek to build up their spiritual life. . . *Matter for Serious Thought* we commend to the serious notice of all persons interested in the welfare of the nation. . . Mr. Teja Singh is a professor in the Khalsa College, Amritsar. Himself a Sikh, he can well claim to write about the great founder of Sikhism. In coming issues we hope to publish articles on other Gurus also from the pen of the same writer. . . It is well known how great has been the contribution of Mrs. and Mr. Rhys Davids towards the spread of Buddhistic thoughts both in the East and the West. We are glad to have in this issue an article from Mrs. Rhys Davids with reference to Buddhism. Mrs. Rhys Davids is now the President of the Pali Text Society and a Lecturer on Pali and Buddhism at the School of Oriental Language, London. . . Mr. V. Subramanya Iyer is a retired Registrar of the Mysore University. He is known for scholarship both in Eastern and

Western philosophy. . . Swami Ashokananda in the present section of his scholarly article discusses the influence of Indian thought on German literature and philosophy and also on the European thought of the Ancient and Middle Ages in general. . . Sir P. C. Ray's speech, though short, has brought out excellently the main teachings of Swami Vivekananda. . . We present to our readers *Helps to Meditation* with grateful acknowledgment to *The Eastern Buddhist* of Japan. Some of the directions given in that are believed to have been originally meant for the members of a Chinese monastery in the eighth century.

THE FARMER-PRESIDENT OF THE INDIAN NATIONAL CONGRESS

The speech of Sardar Vallabhbhai Patel, President of the Forty-fifth Session of the Indian National Congress was very striking for more than one reason. It was perhaps the briefest speech ever made from the presidential chair of the Congress and just what could be expected from a man of action like Sardar Vallabhbhai Patel. There was no superfluity of words, no oratory, no playing with imagination in his address, but he went straight to the problems with which the country is faced and suggested measures for their solution like one who meant business and not any indulging in theories.

The thing which has offered the greatest obstacle to the progress of the nation is the Hindu-Moslem question. Sardarji probed deep into the problem and said, "What we want is a heart unity, not patched up paper unity that will break under the slightest strain." So true. Unity and friendship cannot be had by any artificial contract and agreement as to the division of loaves and fishes, while both parties view each other with suspicion and distrust. Real and lasting unity can be had when the relation is so cordial that the question does not arise at all that the one party is likely to betray the interest of the other. We do not propose to discuss here the causes which have made the Hindu-Moslem problem so keen of late, but any student of the past history of India can testify to the fact that Hindus and Moslems in India were in the process of being welded together in mutual love and friendship. Their two different cultures were in the process of being united into one composite whole. This is most clearly visible in some types of architecture and schools of music and painting, etc. Instances can be heard of Hindus offering worship to Mahomedan *Pirs* (saints) and Mahomedans attending Hindu festivals. Is it not possible to bring back that state again?

Another problem which has been disturbing the peace of the country is that of the depressed classes. According to Sardarji, "Equality of treatment in the case of hopeless unequals is to mean the raising of the less favoured up to the level of the most favoured. Thus equality of treatment for the suppressed classes on the part of the so-called superior classes means the raising of the former to the latter's level. . ." The estranged feelings between the higher and the backward classes in India cannot be radically solved by throwing off this or that privilege or right, but by raising the cultural level of the latter, so that they may enjoy all the privileges they claim as a matter of course. So the Indian solution of the class-problem had been to raise the Sudras to the level of the Brahmins.

One great charge against the national workers has been that they do not represent the masses. The modern

education has no doubt created a great gulf between the educated and the uneducated. But how can the nation progress when it is divided against itself by a great difference between the hopes and aspirations, thoughts and ideals of its own people? Sardarji's keen eye did not miss the point. So he clearly said, ". . . my interest lies in helping the down-trodden to rise from their state and be on a level with the tallest in the land . . . . let us make up our minds that we exist for them and not they for us . . . let every one realise that the Congress represents and exists for the toiling millions. . ." Those who are acquainted with the life history of Vallabhbhai know that in these utterances he was giving his genuine personal feelings and not aiming at any idealistic condition. In fact, so much had he identified himself with the interest of the poorer classes that he began his presidential speech by saying with reference to himself, "You have called a simple farmer to the highest office, to which any can aspire . . ."

We fervently pray that under the able leadership of a practical man like Sardar Vallabhbhai, the progress of the country may be greatly hastened, and may the blessings of God be constantly on him.

SOME LINGUISTIC PROBLEMS OF INDIA

Principal A. B. Dhruva in the first of his six Wilson Philosophical Lectures delivered at the Bombay University took up the following fundamental questions of Indian Linguistics :

(i) *Were there dialects alongside the Vedic dialects which have been designated as "Primary Prakrits"?*

(ii) *Were they or was Sanskrit the grand parent of the present-day Indian Vernaculars?*

(iii) *Was Sanskrit a spoken language?*

1. The first question is discussed with a comparative study of the opinions of two orientalists, namely, Beames and Dr. Bhandarkar. According to Mr. Dhruva, Beames is wrong in affirming a plurality of dialects without a common language, whereas Dr. Bhandarkar makes the mistake of contending that a single Aryan tribe may have migrated into India or that a single dialect may have formed the Vedic tongue.

Mr. Dhruva urges that the original Aryan tongue had many dialects whose differences are to some extent reflected in those of the modern Indo-European languages. The basic dialect of the Avesta is different from that of the Rig-Veda. Though they agree in certain points, they both differ from other dialects of a common language. Moreover, he presumes on general grounds that the Aryans who entered India spoke many dialects. The presumption is borne out by the later references in Panini's Grammar to 'विभाषा', or variations of speech. Many of them, he continues, may have come into existence after the age of the Vedic Samhita. Besides, "a careful study of the language of Vedic literature from the early Rig-Vedic hymns up to the composition of the Satapatha Brahmana shows a variety of phonetic and morphological peculiarities which can be explained only on the hypothesis of a plurality of Vedic dialects. These, moreover, must have been even greater in the earlier than in the later age—because the progress was towards uniformity and unification rather than otherwise."

2. In answering the second question, Mr. Dhruva contradicts the theory of some orientalists that classical Sanskrit "lived and died childless," and that

the modern vernaculars could be traced to Primary Prakrits. While supporting that behind all the Sanskritic dialects (including Vedic ones) lies the unity of a single language—what Keith calls "the language of Brahmanical civilization"—he observes :

"I would rather say that classical Sanskrit reformed and standardised was first the parent of Prakrits, and afterwards their contemporary and educator, exercising direct influence on them from time to time, and the dialects which lived outside the pale of Sanskrit, just like the animists and other tribes that remained outside the Brahmanical civilization (I use the word "Brahmanical" in the pre-Buddhist sense so as to include Buddhist and Jaina, a sense which the word may well bear for some generations even after Gautama Buddha and Mahavirasvâmin) died away like waifs and strays." Thus, according to him, modern vernaculars as a whole are traceable to Prakrits and Prakrits to classical Sanskrit and the last to the Vedic. He contradicts the general view of the Western scholars like Grierson and others :

"If certain phonetic or morphological peculiarities of modern vernaculars cannot be derived from Sanskrit or Prakrits, this fact does not make them direct descendants of a remote parent, *viz.*, the 'Primary Prakrits' of Grierson —in face of the large mass of hereditary resemblance between these vernaculars and Sanskrit and Prakrit." We are at one with Mr. Dhruva that a steady development is traceable from the language of the Rig-Veda down to the modern vernaculars through Sanskrit and Prakrit as represented in literature.

3. As regards the third question, Dr. Dhruva analyses the grounds on which Sanskrit is alleged to be "from the beginning an artificial language." The grounds are, continues he, "first, that it is called "संस्कृत" that is, polished, and secondly, that its grammar is terribly complex. Now the word "संस्कृत" might well mean—and in the view which I am going to establish it does mean—refined or literary as distinguished from that belonging to uneducated or less educated people (प्राकृत); moreover in speaking of the complexity of Panini's grammar it is forgotten that it is a grammar not of one language but of a federation of living tongues, while the very complexity of its grammar which is urged as a sign of artificiality is in truth a proof of its naturalness. For, except savage tongues and those which are altogether primitive, languages which are in the early stage of development are complex rather than simple—and their development is from the complex to the simple and not *vice versa.*"

Thus, after a searching discussion of the internal evidences in Panini's Grammar, Mr. Dhruva arrives at the conclusion that "classical Sanskrit was not an artificial language but a real, spoken language—a natural descendant of the Vedic language taken with its sister and daughter dialects of which we have lost all records."

REVIEW

EVOLUTION (As outlined in the Archaic Eastern Records). *Compiled and Annotated by Basil Crump of the Middle Temple, London, Barrister-at-law. 192 pp. Luzac & Co., 46, Great Russell Street, W.C. London.* (Price not mentioned).

The book proposes to summarise the comprehensive Oriental system of Evolution as outlined in *The Secret Doctrine* by Helena P. Blavatsky. "The remarkable evolutionary scheme, both cosmic and human, which it unfolds, however, is contained in a comparatively small number of stanzas from the Archaic Records, translated by the author with full explanatory commentaries, and a great quantity of comparative and confirmatory material both Eastern and Western sources."

The book has an excellent get-up. There are various illustrations in it.

THE SOCIAL DYNAMIC OF JESUS. *Edited by Rev. Alden H. Clark, M.A., D.D. The Christian Literature Society for India. Post Box 501, Park Town, Madras. 101 pp. Price 12 As.*

This is a book of the 'Things new and old' series. This series seeks to present the truths of the Christian religion.

This little book tries to show how the principles of Jesus can be applied to the social life and institutions of to-day.

The book is thought-provoking, and a useful study.

RICHARD ROLLE. *Edited by Verrier Elwin. The Christian Literature Society for India. Post Box 501. Park Town, Madras. 106 pp. Price Paper, 12 As.; Cloth, Re. 1/2.*

It is the third book of the series, named "The Bhaktas of the World." The author has tried to portray the character and teachings of Richard Rolle in the light of the Oriental mysticism and Bhakti scriptures of India. He calls Richard Rolle as a Christian Sannyasi.

The book is a profitable study.

A GUIDE TO THE STUDY OF HINDUISM. *Edited by S. Sundararaja Aiyengar, B.A., B.L. Published by Vaman & Co., Madras. 84 pp. Price 12 Annas.*

It is a small book on the fundamental principles of Hinduism. Within a small compass, the author has tried to give a digest of the Hindu scriptures, dwelling upon the Hindu view of life at the same time. It may be useful to a casual reader.

SOME ASPECTS OF HINDU MEDICAL TREATMENT. *Edited by Dorothea Chaplin. Luzac & Co., 46, Great Russell Street, W.C. London. 71 pp. Price Paper 3s. 6d.*

It is a nice little study on some aspects of the Ayurvedic treatment. At the very outset, the author gives his appreciation of the Hindu Ayurvedic system as "exhaustive and convincing." "The medicines and methods of treatment are never incomplete, yet the actual treatment is simplicity itself." It is a valuable treatise on the proper understanding of some useful treatments of the Ayurvedic system.

SWADESHI AND BOYCOTT. *By Subhas Chandra Bose. Liberty Newspapers Limited, 19, British Indian Street, Calcutta. 35 pp. Price 12 As.*

This pamphlet is the Bulletin No. 1 of the Bengal Swadeshi League, Research Section. It is based on official statistics, both British and Indian, relating to Indo-British trade. It contains a detailed account of:—

I. Distribution of India's foreign trade.
II. Monthly statistics of imports.
III. Statistics of important commodities.

It shows how considerable have been the declines in the imports of every class of British commodities during the current fiscal year.

It gives a graphic picture of the present situation of Indian trade. Lastly, it considers questions as to the future of Indian trade, when the present boycott will ultimately be called off. The publication has been brought out at the right time, and will be useful to many.

RIGVEDIYA PURUSHASUKTAM (In Bengali). *By Swami Kamaleswarananda. Sree Ramakrishna Veda Vidyalaya, 86A, Harish Chatterjee Street, Bhowanipur, Calcutta. 31 pp. Price not mentioned.*

It contains the original text of the well-known *Rigvediya Purushasuktam* with Sayana's commentary, its literal translation and also clear exposition with annotations.

It may be useful to those who would read it as a daily sacred study.

NEWS AND REPORTS

THE RAMAKRISHNA MISSION (CEYLON BRANCH)

We have received the annual report of the above for the year ending in June 30th, 1930. During the period under review, three meetings of the Board of Management were held for the transaction of business. There are at present 145 members on the rolls of the Mission.

Notable Events

(1) In January, 1930, the Kalmunai Y. M. H. A. was transferred to the Mission and became a local centre; the Kalmunai centre possesses two compounds, in one of which a bnilding is nearing completion consisting of a hall and a big room.

(2) A new school at Kallar was opened on June 9th, and a new school at Thampalawattai was opened on June 16th.

(3) The Vivekananda Hall Building is almost completed.

(4) On the New-Year's Day, a treat was given to the inmates in the Mantivu Leper Asylum and the prisoners in the Batticaloa Gaol.

(5) In November, 1929, the Ramakrishna Students' Home was transferred to Batticaloa and is being run in connection with the Shivananda Vidyalaya English School.

(6) In Trincomalie a Science Laboratory has been added to the School and the Ashrama bnilding is nearing completion.

(7) In Jaffna, there were weekly religious discourses for the inmates of the Jaffna Gaol.

(8) In the various centres of the Mission, the birthday celebrations of Sri Ramakrishna, Swami Vivekananda and others were observed as usual. The Gurupujas of the Saiva saints were observed at all important centres.

Educational Activities

Including the two newly-opened schools, the Mission conducts 14 schools, 10 in Batticaloa, 2 in Trincomalie and 2 in Jaffna. The number of pupils in the schools is just over 2,000 and the number of teachers 69. The main source of income for the schools is the Government Grant, which is now about Rs. 32,000 per year, as against Rs. 18,000 at the time of taking charge. Grants are, however, paid at the end of the school year and the manager has to advance the expenses for the 12 months. The want of a Reserve Fund for the purpose is keenly felt.

THE RAMAKRISHNA SOCIETY SHAHNAGAR, KALIGHAT

A few enthusiastic young men of Kalighat imbued with the spirit and ideal of Sri Ramakrishna and Swami Vivekananda inaugurated the above Society in Nevember, 1927. The ideal of the Society is to serve the poor in every possible way and realise God in them. Religious classes are occasionally held by the Swamis of the Ramakrishna Mission. In December, 1927, the Society organised a religious convention under the Presidentship of Swami Sharvananda of the Ramakrishna Mission and papers were read on Hinduism, Christianity, Buddhism and Islam. The convention was a great success. The Society is running a Charitable Dispensary at No. 1, Tarak Mitra Lane, Shahnagar. It is in need of a building of its own, for which the Society appeals to the generous public for financial help. We hope the sympathetic public will respond to the appeal.

THE VIVEKANANDA ASHRAMA, ULSOOR, BANGALORE

The above Ashrama celebrated the birthday of Swami Vivekananda with great eclat on the 15th March last. The feeding of Daridra Narayanas formed an important item of the programme, and two thousand of them were sumptuously fed. In the afternoon there was a public meeting with Rajasabha Bhushana K. R. Srinivasa Iyenger, M.A., retired First Member of Council, Mysore, in the chair. Sir P. C. Ray among other notable speakers addressed the meeting. Lectures were delivered in English, Tamil as well as in Canarese. An audience of about two thousand from all parts of Bangalore attended the function. The report of the Ashrama activities that was read at the meeting indicated that the Ashrama after passing through various trials and difficulties since its inception in 1906 had reached a position of security and usefulness.