Prabuddha Bharata

VOL. XXXVI *JULY, 1931* No. 7

"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

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

MEMOIRS OF SISTER CHRISTINE

Early Adventures of the Spirit

As he grew towards young manhood, he became an agnostic, reading Herbert Spencer with great enthusiasm, with whom he also carried on some correspondence. But agnostic or devotee, the search for God was always uppermost in his mind. It was touching to hear him tell how he went from one religious teacher to another, asking, "Sire, have you seen God?" and not receiving the answer he hoped for, until he found Sri Ramakrishna at Dakshineshwar. With that began a new chapter in his life but that is a long story, often told.

He spoke of his struggles to accept this priest of Kali who worshipped the Terrible One. He, the unorthodox agnostic, product of Western education, to sit at the feet of a superstitious worshipper of idols ! It was unthinkable ! And yet, in this simple man and in him alone, he found what he had been seeking—living spirituality. If the worship of Kali could produce such purity, such truth, such flaming spirituality, one could only stand before it in reverence. One was compelled to reverse all one's former opinions. The intellect surrendered, but the instincts did not submit so easily. There was a long struggle and many arguments with Sri Ramakrishna after he had accepted him as his Guru. At last, he was conquered by an experience of which he never spoke. It was too sacred !

His devotion to his Master was unique. Such words as love and loyalty acquired a new meaning. In him he saw the living embodiment of Divinity, whose very body changed with the realization of his ideas. Although he was illiterate, Vivekananda said of him, "He had the greatest intellect of anyone I ever met." This from one whose scintillating intellect amazed men of outstanding intellectual achievements.

The process of re-education into Hinduism began. He was among those who had stormed against idol worship, but in this priest of Kali, who

worshipped the image of Dakshineshwar as his Mother, he found a character greater than any he had met before—a being of shining radiance, the very embodiment of love, of Divinity. "If idol worship can produce such a character," he thought, "I bow down before it." He saw one who practised each religion in turn and found that all led to the goal. He learned the truth of the Sanscrit verse, "Many rivers flowing in various directions, all lead to the one ocean," or "Whether we call it water, acqua, *pâni*, *jal*, it is all one water." Best of all, he learned that religion may be experienced, not merely believed, and that there are methods which give this experience; that man may here and in this body become divine-transmuted from the human into the superhuman. In Sri Ramakrishna, he saw one who lived "God is the only Reality."

The time with the Master was drawing to an end. All too soon, this God-intoxicated one left a little band of disconsolate disciples who at first felt like sheep without a shepherd. After a time, this feeling of helplessness and desolation gradually gave way to the knowledge which amounted to a certainty of the presence of the Master. From that time on, there was always a centre, however humble, where the Master was worshipped. However far many of them might wander, one was there to keep the altar-fire burning.

And now began years of wandering for them. From Dakshineshwar to the Himalayas, from the Himalayas to Rameswaram, they travelled: by foot, by bullock cart, by camel, by elephant, by train, these children of Sri Ramakrishna would wander. Some went into Thibet, some lived in caves in the Himalayas. The palaces of Rajahs knew them as well as the huts of peasants. It was not until many years had passed that they were all gathered together again, in the monastery on the other side of the Ganges from Dakshineshwar. Vivekananda too became a wanderer, driven by an overwhelming desire to find some means of help for his country. It was not strange that he went first to Bodh Gaya to worship under the *Bodhi* tree where 2500 years ago the "Enlightened One" in this jungle of the world had found the way out.

What Buddha meant to Swamiji, it would not be easy to say. The very name stirred profound depths. For days together this would be his theme. With his dramatic genius, he was able to bring before us the story with such intimacy that we not only saw it but relived it as scene after scene was depicted. It seemed as if it had happened to us—and that only yesterday. We saw the young prince, his palaces, his pleasure gardens, the beautiful Yasodhara with her wistful intuition—"Coming events cast their shadows before!" Then the birth of the child, and with it the hope that was born in her heart. Surely this son would hold him to the world and to her! But when Siddhartha named him Rahula, the fetter, what a sinking of the heart there must have been! Even this could not hold him, and the old fear came over her again. The shadow of the fear came over us too. We suffered as she suffered. Not until long afterwards did we remember that in the telling of this story never once did Swamiji suggest a struggle in Siddhartha's mind between his duty to father, kingdom, wife, and child and the ideal that was calling him. Never did he say to himself, "I am my father's only son. Who will succeed when he lays down the body?" Never once did such a thought seem to enter his mind. Did he not know that he was heir to a

greater kingdom? Did he not know that he belonged to a race infinitely greater than the Sakyas? He knew—but they did not, and he had great compassion. In listening, one felt the pain of that compassion and through it all the unwavering resolution. And so he went forth, and Yasodhara, left behind, followed as she could. She too slept on the ground, wore the coarsest cloth, and ate only once a day. Siddhartha knew how great she was. Was she not the wife of the future Buddha? Was it not she who had walked the long, long road with him?

Then came the story of the years of heart-breaking struggle that followed. One teacher after the other Gautama followed, one method after the other he tried. He practised the greatest asceticism, spent long days in fasting and torturing the body to the point of death—only to find that this was not the way. At last rejecting all these methods he came to the *pipal* tree at Bodh Gaya and called to all the worlds: "In this seat let the body dry up—the skin, the bone, the flesh go in final dissolution. I move not until I get the knowledge which is rare, even in many rebirths."

He found it there. And again, he lifted up his voice, this time in a shout of triumph:

"Many a house of life hath held me,
Ever seeking him who wrought
this prison of the senses
Sorrow-fraught, sore was my strife.
But now thou builder of this
tabernacle,—thou,
I know thee. Never shalt thou
build again these walls of pain.
Nor raise the ridge-pole of deceit,
Nor lay fresh rafters on the beams.
Delusion fashioned thee.
Safe pass I thence, deliverance
to obtain."

Then the return to his father's kingdom; the excitement of the old king; the orders for the decorations to welcome the wanderer; the capital in gala attire. All is expectancy—the prince is coming! But it was a beggar who came, not a prince. Yet such a beggar! At the head of the monks he came. Watching from her terrace Yasodhara saw him. "Go, ask your father for your inheritance," she said to little Rahula at her side. "Who is my father?" asked the child. "See you not the lion coming along the road?" she announced in quick impatience. Then we see the child running towards the majestic figure and receiving his inheritance—the yellow cloth. Later, we see the same Rahula walking behind his father and saying to himself, "He is handsome, and I look like him. He is majestic and I look like him," and so on until the Blessed One, having read his thought, turns and rebukes him; and Rahula, as a penance, does not go out to beg his food that day, but sits under a tree and meditates upon the instructions he has received. But that first day the king and the nobles of the Sakyas listened to the teaching of the Buddha and one by one entered the path. Yasodhara, too, found peace and blessedness. Scene after scene, day after day it went on. We relived the life of the Buddha from before his birth until the last hour at Kusinara, when like the Mallas, we, too, wept—"The Blessed One."

Swamiji spent long months in Benares in the company of holy men and pundits, questioning, studying, learning. Here one day, one of the best known and oldest of the Sadhus, enraged at what he thought the presumption of a mere lad, all but cursed him, only to be met with the response, "I shall not return to Benares until I have shaken India with the thunder of

my voice." And Benares knew him no more until 1902 when he had long made good his assertion.

He always thought of himself as a child of India, a descendant of the Rishis. While he was a modern of the moderns, few Hindus have been able to bring back the Vedic days and the life of the sages in the forests of ancient India as he did. Indeed, sometimes he seemed to be one of the Rishis of that far off time come to life again, so living was his teaching of the ancient wisdom. Asked where he had learned to chant with that marvellous intonation which never failed to thrill the listener, he shyly told of a dream or vision in which he saw himself in the forests of ancient India hearing a voice —his voice—chanting the sacred Sanscrit Verses. Again, another dream or vision, of this same time in which he saw the sages gathered in the holy grove asking questions concerning the ultimate reality. A youth among them answered in a clarion voice, "Hear, ye children of immortal bliss, even ye who dwell in higher spheres, I have found the Ancient One, knowing whom alone, ye shall be saved from death over again!"

He told of his struggle against caste prejudices in the early years of his wandering life. One day just after he had been thinking that he would like to smoke he passed a group of *methars* who were smoking. Instinctively, he passed on. Then, as he remembered that he and the lowest *chandala* were one Self, he turned back and took the *hookah* from the hands of the untouchable. But he was no condemner of caste. He saw the part it had played in the evolution of the nation, the purpose it had served in its day. But when it hardens the heart of the observer towards his fellow man, when it makes him forget that the *chandala* as well as he is the one Self, it is time to break it—but never as a matter of mere indulgence.

SCIENCE AND THE FUTURE & THE FUTURE OF SCIENCE

By the Editor

I

From the "To-day and To-morrow Series" some time back came out two books—"Science and the Future" and "The Future of Science"—one from the pen of Prof. J. B. S. Haldane of Cambridge and the other from the great thinker, Mr. Bertrand Russell. It is said of palmists and astrologers that they can almost with certainty say what happened in the past, but as to the prediction about the future events they cannot be sure. So we believe that the very writers of these two books do not expect that there will be any of their readers who will believe their prophecies to be literally true, and as such they cannot be blamed if they indulge in fantastic conjectures and prophecies sometimes in a Laputan style. For thereby they give us amusement and at best show the direction in which future events will turn. Prof. Haldane shows what will be the form of an essay from an undergraduate of Cambridge 150

years hence on the subject of the development of science in the twentieth century.

Though both the writers freely indulge in conjectures and guessings, we find some fundamental differences between them. Whereas Prof. Haldane is quite optimistic about future, Mr. Russell strikes a pessimistic note as to the effect of future development of science on the destiny of mankind. The Professor says that in less than 50 years light will cost about a fiftieth of its present price, "and there will be no more night in our cities;" that "we are working towards a condition when any two persons on earth will be able to be completely present to one another in not more than 1/24 of a second;" that after the exhaustion of our coal and oil-fields which is sure to happen in a few centuries, "we shall have to tap those intermittent but inexhaustible source of power, the wind and sunlight;" and four hundred years hence England will be covered with rows of metallic wind-mills working electric motors." According to him the future possibilities of chemical invention are in biological chemistry and due to that food will be be artificially prepared from simpler sources. He says that in future probably many of our food-stuffs including protcins will be prepared from coal or atmospheric nitrogen. This will naturally tell greatly upon agricultural pursuits which will become simply a matter of luxury. The great development of biology in future will affect man's life in manifold startling ways. Ectogenesis will be universal and reproduction might be completely separated from sexual love, making mankind free in an altogether new sense. People may dream of a time when in England less than 30 p.c. of children will be born of woman. In future there will be great abolition of disease, and this "will make death a physiological event like sleep" and "A generation that has lived together will die together." These are only a few of the possibilities of future science that will make human beings more and more Promethean.

Mr. Russell, however, refuses to believe with Prof. Haldane that science will promote happiness in future. According to him "science will be used to promote the power of dominant groups, rather than to make men happy." Science will of course enable men to gratify their desires very freely, and as usually man is more a bundle of passions and instincts than a rational being, he will fall a prey to his self-indulgence. According to him, the belief that the progress of science will be a boon to mankind "is one of the comfortable nineteenth century delusions which our more disillusioned age must discard." He would rather say that science threatens the very destruction of our civilization as it "has not given men more self-control, more kindliness, or more power of discounting their passions in deciding upon a course of action." With the progress of science there will be great development of industry, which will mean increased productivity. And according to Mr. Russell one of the effects of productivity will be that men will devote more energy to war induced by the competition for markets. Science in future will mean greater increase of organization, and that will give opportunity to the minority in power to oppress the majority. He also goes to show what will be the future effects of the anthropological sciences. In all civilized countries birth-control will go on increasing, and "within the next few years" population will become stationary in most white nations, nay, it may go on further till the population dimi-

nishes. With the development of Eugenics the State will try to eliminate undesired types of men and increase only the desired types. Most sensational achievements will be in the field of physiology. It may, in time, find ways for controlling human emotions by the artificial method of injection or diet or through the secretions of the ductless glands. It might be possible to make people brave or timid, strong or weak-natured this way. It might be possible for the State to "give the children of holders of power the disposition required for command, and to the children of the proletariat the disposition required for obedience." And a time will thus come when we shall have only those emotions developed, which are desired by the State, and the chief business of elementary education will be to produce the desired disposition, no longer by punishment or moral precept, but by the surer method of injection or diet. Thus men will have in their possession the infinite power of doing good or evil. But as science is no substitute for virtue, the future development of science will unloosen the evil forces to cause destruction to society, culture and civilization.

II

No use of getting frightened by ghosts and apparitions that lie hidden in the womb of future and which may or may not make their appearance. But coming events cast their shadows before, and from the present tendencies we can, to some extent, guess what the future will be. Modern science is at best two hundred and fifty years old. And even during this time we find that its effects have been revolutionary. It has tremendously affected human thought and mind, religion and culture, society and civilization. From day to day more and more startling discoveries are being made by science, and men are not without hopes that one day they will oust God from the universe, whose throne they have already invaded. With the development of science they have got greater means of indulging in sense enjoyment, but as desire is not quenched by enjoyment, human greed in every direction is increasing by leaps and bounds. New kinds of desires are sprouting forth in human minds, and people are daily finding novel methods of satisfying them. Religion which would give some check to human passions is frowned to submission, and people are free to live more and more an animal existence. Higher traits of human nature are being atrophied; nobler feelings and emotions are being stifled most relentlessly. And when people are moved only by passions and greed, mutual fight and quarrel are inevitable. So we find the relation between an individual and an individual, a society and a society, a nation and a nation, is one of competition and suspicion and not of service and love. Different nations, all the world over, are constantly in a fighting attitude and at any moment ready to indulge in co-operative suicides. The last war was simply an indication of the direction as to where the wind blows, and its lessons have hardly been brought home to the people concerned. We find select persons with better wisdom heaving a deep sigh at the sight of these phenomena as to the future of humanity, but they are powerless against the forces of evil that have been let loose.

Now if science has given tools in human hands to commit acts of destruction, cannot the progress of science be stopped? That is as impossible as to stop the current of a river. In the Medieval Age an attempt was made to shut the blaze of light kindled by science from all persons who the

churches supposed needed their protection, and we all know how the attempt failed. And the very thought of the repetition of that phenomenon will be a ludicrous absurdity. If with a light a man commits a robbery, the remedy is not to pass a curfew order that no light should be burnt in any household. For does not a saint read his holy book even with the light which a villain uses for his nefarious deeds? If science has given more power in human hands, the danger lies not in the fact of mankind having power, but in that of their utilizing it to base ends. Can we not dream of a time when science will be used by men not to accelerate their speed in the race of death, but to hasten the approach of better days, when peace will reign supreme on earth and when men will pay better attention to the well-being of each other than to mutual destruction.

III

In the world we find, at least in some cases, when man has been given to too much self-indulgence, a sudden reaction comes. Can we conceive that there will come a time when mankind will be tired of sense-enjoyment and long for better ideals? We, in India, say that when virtues subside and vices preponderate, saving power comes from the hands of God. Can we hope that the process of self-destruction that is going on in the present age will reach such a climax that it will move the heart of God and a remedy will come in an unexpected manner? Here the custodians of orthodox religion will perhaps nod their head in despair. For do they not find that people are daily losing faith in religion? Science is more and more shattering the religious beliefs of the people, and scepticism is the order of the day. There has come a time when people dare not talk of God and religion in the (so-called) cultured and refined society. Religion aims at offering better ideals to humanity and helping mankind in the cultivation of nobler feelings. Now, "if the salt have lost his savour, wherewith shall it be salted?"—if the very religion is kept at abeyance, what hope is there for the future humanity?—will cry in anguish the people belonging to the orthodox school of religion.

Yet the ray of light will come from religion though not from that in the orthodox sense. The field of religion has been too much narrowed down by people who impose upon themselves the duty of protecting religion, and it is they who in reality shut out people from being religious. In every religion, even in the best that the world has produced, there have crept many superstitions and ignorant beliefs which hide the kernel of truths. And as the orthodox people very often put all their energy and zeal to safeguard those superstitions and ignorant beliefs, they keep away many earnest seekers from finding the truth. A man though outside the church may be living a more Christian life than those who believe in Biblical infallibility, physical resurrection, and Christian cosmology, and think they are the only religious people on earth. A man without ever going to a temple may be a greater devotee to the Deity than those who meticulously follow many evil conventions that have hung round the temple-worship almost everywhere. A man may be a greater Moslem though not believing in every word that has been incorporated in the Koran. And what is there after all in having or not having a belief, if therefrom no change comes in our life? If modern science has stormed the citadel of superstitions and meaningless beliefs that have been raised upon every religion, can we say that orthodox people are always living a better life? Some of them moved by

false fear, or the lure of gain in future life (a worse form of materialism) may be kept from doing many evil actions but morality that springs from fear or is nurtured by some form of bribe is no morality at all. It is not a natural state of things. If we are to do good, we should do that in the full blaze of knowledge or moved by genuine feelings, and not in the cover of darkness or lured by a false gain.

And if the light of science has exposed many dark alleys and corners of religion, we should feel not the least sorry for it, for there can never be any fear from knowledge, the danger is from ignorance.

From the days of Renaissance in Europe there has been envenomed controversy whether science contradicts religion or *vice versa*. When science began to discover many truths which go against the orthodox beliefs of the church, people were in shivering anxiety to save religion, and as a result the most inhuman feud ensued. Extremely foolish steps were conceived and taken to shut out the light of reason from people, so that they might not invade the field of religion. And even to this day there can be perceived the lingering remnant of foolishness persisting amongst some churchmen, who in their proud ignorance think that religion is in great danger and requires protection from them. The fact is we are too much in anxiety to save religion and do not know how to save ourselves. Whereas in reality true religion does not require to be saved, and it is we who are to be saved. If we can save ourselves, religion is sure to be saved. Those who think that religion is in danger have a very narrow conception of religion. They do not know what religion is. By religion perhaps they mean creeds and dogmas which are being shattered by modern science.

IV

This leads us to the question, what religion is. Religion has been defined by various persons in various ways. But religion has been too elusive to admit of any fixed definition. No statement has been complete to cover the whole ground of religion. Mathew Arnold called religion as "morality tinged with emotion." One defined it as "a belief in spiritual beings." One called religion as "what the individual does with his solitariness." Another called it as "a body of scruples which impede the free exercise of our faculties." According to Bernard Shaw religion is "that which binds us to one another and irreligion is that which sunders." Havelock Ellis says, "Now and again we must draw a deep breath of relief, and that is religion."

The above indicates the extent of bewilderment into which we fall while trying to find out what real religion is. And when persons themselves have no clear idea about religion, no wonder that they will fight amongst themselves in the name of religion and lose the substance while quarrelling over the shadows. Perhaps the most sensible attempt to define religion was made by an American pastor the other day, when he said that religion is "not first of all a true church or an orthodox system of theology, but a psychological experience" and that "a life which had discovered its true meaning in self-committal to the more-than-self was in so far genuinely religious." We, in India, by religion mean the realization of the Self, the realization of what we really are. Amidst all the mysteries of the world in which we move and live, does not the greatest mystery lie hidden within us? We laugh and dance, fight and quarrel, but we do not know what we really are. All our activities

throughout life centre round something which we vaguely term as "we," but know not what really that is. And if we can pause a moment, we find that we are not masters of ourselves, that though superficially we think we are the doers, all the while *we are being led.* So in the days of the Upanishads most pathetically the question was raised, Led by whom the eyes see, led by whom the ears hear, the hands work, the mind thinks?—for do we not find that they are not at all within our control? Any of them, if it rebels, can lead us anywhere in spite of ourselves. If we think a little deeply we find that there is surely "a fellow in the cellarage" who holds the string and we dance as in a puppet-show. Religion means the finding out of that "Master-actor" in whose hands we are mere tools. Creeds and dogmas, rites and rituals—in fact, all forms of worship are simply imperfect attempts to fathom the mystery within ourselves (and consequently the mystery behind the universe) by realizing our Self. We find that in our daily activities we identify ourselves with our body, mind, etc. But they are not permanent; so if we can disentangle ourselves from this false identification, we can find out our real "Self." Hence it is said that if we can give up the lower self, we can find that real Self. It is said that our life is like a mirror covered with dirt. If we can remove the dirt, *i.e.*, the false identification with the lower self, the life will reflect the real Self—we shall be able to realize our Self. Therefore we said that the American pastor was nearer truth when he stated that the true meaning of religion lies in "self-committal to the more-than-self." Whatever takes us away from sense-objects is akin to religion. And following this, there will come a time when we shall discover our real Self. The scientist who dives deep down in his mind to discover new truths, the artist who is lost in his work of art, the patriot who forgets himself in the name of his mother-country, even the villain when he forgets his own interest for the sake of one whom he dearly loves —all are treading the ground of religion, though unconsciously. For is not renunciation finding play in those actions? What matters if we do not know the goal, if only we surely move towards that? Buddha discouraged all metaphysical discussions about soul, God, etc. His idea was that practice was infinitely more important than theories. So he forbade all to waste breath over words, and asked them to practically follow his teachings in life. Amoeba by constantly struggling to rise superior to the circumstances in which it was placed, at last, became a human being, though it had no conception as to what a man was like beforehand. Man also by constantly struggling to be a master over the situation in which he is placed will in time solve the mystery of the universe as well as that of himself.

Mystery is no mystery at all, if we know and can state it fully. God, soul, etc., will ever remain a mystery until we realize them. However we may try to define them perfectly, all will be like the lisping of a child. From this view-point, from the savage mind to the greatest philosopher of the day, all are in the same footing, all are groping in the dark to find out the Truth behind the universe. So we need not fear, if some creeds or dogmas of the orthodox religion fall through by any discovery of the science or when subjected to scrutiny by a shrewd sceptic. Creeds and dogmas are but the outer covering of religion. What is really important is the struggle, conscious or unconscious, to reach the Truth behind the universe. And are we not all slowly marching towards that

goal? A Buddha or a Christ had the power and did hasten the speed to reach the goal quickly; whereas the majority of people are going slothfully—sometimes following a meandering way, only because the search for Truth is not a conscious attempt with them.

V

But does science really contradict religion? The science is still in its infancy. With the first flush of joy at many discoveries, science thought it could explain everything through reason; it became ambitious to test even God in the laboratory with test tube and crucible. From the days of evolution, a class of people thought that to explain the universe we needed not think of any Creator or Ruler; the mechanical theory was enough—that man's life was but "an animal episode in the midst of chaos and the lightless bosom of death." But gradually more sober people began to find their mistakes. To them the discoveries of science rather deepen the mystery of the universe. Men found their inability to explain or saw no possibility to explain the whole universe through science. On the contrary, the more startling the discovery, the greater becomes the wonder. The other day when Professor Einstein was told "that the introduction of God into a scientific discussion was quite out of place; for science has nothing to do with religion," he observed that this "discloses a very superficial concept of science and also of religion," and further said, "speaking of the spirit that informs modern scientific investigations, I am of the opinion, that all the finer speculations in the realm of science spring from a deeper religious feeling, and that without such feeling they would not be fruitful." Another world-famous scientist, Professor Arthur H. Compton of the Department of Physics in Chicago and a Nobel Prize winner, the other day stated, " . . . to the physicist it has become clear that the chances are infinitesimal that a universe filled with atoms having random properties would develop into a world with the infinite variety that we find about us.

"This strongly suggests that the evolutionary process is not a chance one but is toward some definite end. If we suggest that evolution is directed we imply that there is a directive intelligence directing it."

Now what is that 'directive intelligence?'—God?

According to yet another, "The more deeply I contemplate the theorems of atomic physics, the more certainly I realise that the appearance of this beautiful world is a form of illusion, that the basis of it is not 'matter,' as I once regarded it, but eternal spirit manifested through thought and life."

VI

None need, however, feel flushed up at these statements. For religion will never be sustained by any scientific discovery. Suppose to-morrow it is proved in the laboratory that there is God, will all people become religious thereby? Medical men prescribe many hygienic rules, but how many follow them, if not fallen a prey to disease? In the same way real religion springs from a deeper source, and it is only moved by sheer necessity that man launches into a quest for the Great Unknown and begins his search for God. What knowledge of scientific truths stimulated a Buddha or a Christ, when they were out in their mad search for the realization of Truth? When a Tulsidas left the shelter of his paternal homestead, did he consult whether there was God or not? And how great will be the number of scholars who can

prove beyond doubt that God is, but do not *feel* His presence? The fact is that religion is to be *felt* and material truths are to be known. In all ages and climes whenever men realized Truth in life, they were moved more by inner longing than by any rational thoughts. They were too much overwhelmed by the mystery of the world around them, and they felt they would die if they could not penetrate that dark veil, and intuitively they perceived the presence of something—God or call whatever you will—behind the creation and they found bliss by realizing That.

But usually such longing and earnest desire do not awaken in us, because we pin our faith too much on the material world. Clouded by delusion, we think we shall find all sustenance of life from the external world. But there comes a time when our hopes are shattered and faiths are destroyed, love is betrayed and existence becomes dreadful, and then across the desert of life we stretch our hand to be helped by One, whose presence we do not doubt though we may not feel it. So we say that Vairagyam—"dispassion for worldly things" is the first requisite for a religious life. A man rolling in luxuries and finding enjoyment in them may talk of God as a being in a fable, but the real thirst for God he can hardly have. And when the real thirst will come, the whole world will not be able to dissuade him from his lonely pursuit.

So whatever might be the future of science, however startling might be the scientific discoveries, there will be always people—their number may be more or less in different ages—who will feel an inner call and follow that. This kind of religions feeling is as old as the race itself, and it will always rise superior to all intellectnal conflicts and doubts. Those persons who quarrel with science or dread any scientific discovery have not felt the genuine religious call, have not yet plunged into the quest for the Great Unknown; they are simply loitering on the seashore spending all their energies in conjectures about the measurement of the sea and only raising the heat of fight and dust of controversy.

Nor should we feel pessimistic about the future of mankind at the many possibilities of scientific discoveries. There will be always good and evil in the world. We can no more separate evil from good than darkness from light. At times evil may outweigh good, but the balance is sure to be restored, simply by oscillation. The progress of modern science has many dark forebodings, but the Divine in man is sure to come out in the long run. Though the scientific inventions and discoveries may be adding fuel to man's greed and passion, and though the extreme be reached, always there will be at least some in whom the Divine will awaken, who will hold aloft the great banner of religion for the rest of humanity. Already signs are in the air that people have grown tired of materialism and want something beyond the bread and butter interests of life.

AVASTHATRAYA

(A unique feature of Vedânta)

By V. Subrahmanya Iyer, B.A.

So much has already been written in Europe and America about the Indian system of thought called "Vedânta" that many a modern student of philosophy even in those countries appears to be familiar with its main features. But the characteristics that distinguish it from the other systems do not seem to be so generally known. From the days of Parmenides (fifth century B.C.) there have been in the West philosophers who have held very similar doctrines. The question, therefore, is sometimes asked: Has Vedânta anything of value to offer, which may be considered *new* to the West or *peculiar to the genius of the Hindu mind?* In attempting an answer to it, the student of Vedânta when he eliminates its mystical and theological developments, which have their parallels in Europe, is naturally led first to think of what is known as "Avasthâtraya."

Any attempt at placing this subject before the Western world a few decades ago would have been characterised as nothing short of madness. The present change of attitude may be traced chiefly to the fact that thoughtful minds there consider the phenomena of "dream" and "sleep" worthy of serious enquiry.

What Does It mean?

What does life, as a whole, signify to us? In other words, has the mystery of life or existence in all its aspects, in its entirety, an explanation? One's life is known to cover the three states of waking, dream, and deep-sleep. Nevertheless, men rely solely upon the knowledge gathered from the waking state, believing that alone to be characterised by certainty or reality. But knowledge based on a fraction of the data of life can only attain to partial views of truth. Therefore, however advanced, accurate or scientific one's knowledge of the waking state be, it is, according to the Vedântin defective for purposes of philosophic or the highest truth, in as much as that knowledge ignores the other two states. One may study each of the three states separately or any portion or aspect of any one of them. Take, for instance, the waking experience. It may be divided into several departments or fields of inquiry such as the various sciences and arts, and invaluable truths gleaned from each. All the same they can but contribute to generalisations valid only so far as the waking state is concerned. Similarly the other two states may be studied. We may enquire how sleep and dreams are caused, how dreams come true and so on. But to know what life in its *totality* means, the experience gained in the the three states should be co-ordinated. And "Avasthâtraya" aims at it and literally means "The three states."

Such being the import of "Avasthâtraya," it cannot and does not ignore even an iota of the data of life. It covers all phenomena, be they of the domain of religion or spirit, or of that of science or matter. It is neither dogmatic intellectualism nor dogmatic religion, mysticism or theology, which relies upon "sense," "feeling," or "intuition." It ascertains how far one can

allow oneself to be guided by intellect, intuition, inspiration, sense, feeling, or emotion. Its highest court of appeal is "Reason," but not intellect or feeling and the like which are confined only to the waking or the dream states and which consequently are vitiated by contradictions. What comprehends and co-ordinates the experiences of the three states is the Reason of the Vedântin.

It need hardly be said that this does not expose Vedânta to the charge of solipsism though it may, at first sight, appear to be liable to it. The data of the waking state include whatever may be contributed by our fellow-beings to the common fund of human knowledge.

Lastly, it is not that Europe or America has not studied these states. In fact some of the great thinkers of those countries have gone far more deeply into each of them individually than the Vedântin. But the former have approached each of them from the physical, physiological or psychological side, which confines them to the standpoint of the waking state only. The metaphysical—not the mystic—aspect as based on Avasthâtraya or the three states co-ordinated has scarcely been touched upon by them.

How Vedantins Approach This Study

The teachers of Vedânta lay down various qualifications for entering upon an inquiry into its several aspects. Those seeking Vedântic, that is, ultimate philosophical knowledge (Tattva) are expected to possess the capacity to undergo the disciplines, mental and moral, needed for a determined pursuit of "pure" truth, be what it may, and the acuteness of intellect required for a correct understanding of the meaning of the "Causal Relation." Intense concentration of thought, without which it is impossible to understand "Avasthâtraya" is the most important of the disciplines. And the subject of "Causality" is the main key to Vedântic inquiry in its final stages.

What Does It Teach?

Avasthâtraya according to Vedânta being the sole rational means of reaching Reality (Turiya), the Vedântin approaches this problem of Reality from three aspects. One's knowledge of Reality implies (1) something existing (2) the awareness of such existence and (3) a satisfaction accompanying such awareness. It is, so to speak, a trio (Sat Chit Ananda). Next, all that one is aware of as existing is either (*a*) Sense-objects or (*b*) Ideas (including thoughts, feelings, etc.) which manifest themselves directly within oneself.

(*a*) Reality of Sense-objects

It is a matter of common knowledge that objects perceived in dreams are unreal and objects seen in the waking state are real. But it is also felt that "things are not what they seem." In the first place, dream objects are felt to be as real as those of the waking state, *while the dream lasts.* And there exists at the same time a sense of distinction between the "real" and the "unreal" in the one state as in the other. For, while the dream lasts, to the dreamer not only are dream objects real but also is the dream state a waking one. He feels that it is waking because he somehow distinguishes it from other states. Else he could not have felt it as waking or real even for the time being. Further, we sometimes see illusory objects in dream and feel surprised when the first impression wears off, which impression we consider unreal in the dream itself.

Secondly, dream objects are held to be subjective while the waking ones are

objective and cognizable by means of the senses. What marks the difference is said to be the instrumentality of the sense-organs, which, as we know, are active in the waking state. But close observation shows that such a distinction obtains as fully in the one state as in the other. The corresponding sense-organs and physical bodies of the dream world are seen to be as active there as in the waking. And there we not only think but touch, smell or see objects though they be only dream creations. Thus there exist both material and mental worlds in the dream state as well as in the waking. But the sense-organs, though as objects they appear real, in each state by itself, are stultified in the other.

Again, dream experience is said to be private, its objects and actions being cognized by the dreamer and none else. This is not so. The dream universe has not only its suns, moons and stars, but also its human denizens who perceive them as our fellow-beings of the waking universe do in the waking world. The distinction of private and public to mark the objects of the one state from those of the other is futile.

Thirdly, whatever endures for an appreciable period of time, which is measurable, is held to be characteristic of the percepts of the waking world. But such duration extending over years is found to be a feature of the objects seen in dreams also though a dream may not last even a second as measured by the time concepts of the wakeful mind. The sense of time is present in both the states. Only each has its own independent standard of measurement. Each is false in the other though both appear real.

Fourthly, it is observed that the pounds, shillings, and pence of the dream land cannot purchase the bread of the waking man. And it is replied that neither can the gold of the wakeful world purchase the clothes needed by one met with in dreams. In other words, the test of reality is thought by some to be "What works" (as the Arthakriyâkâryavâdins hold). The Vedântin says that dream objects are means to dream ends as the waking ones are to waking ends. A sense of causal relation is thus present in the dream mind like that of time. But what is considered logical sequence in the waking state is not the same in the dream. Each has its own notion of propriety and each is stultified by the other in spite of its appearing to be real.

Fifthly, dream percepts being most often queer and fantastic, the like of them do not find a place in the world of the wakeful man. But such percepts, however grotesque or abnormal, appear perfectly normal to the dreamer. He evidently has his own notion of space, distance and form. But his standards are false to the wakeful man. And the standards of the latter in regard to space etc., have no place in the dreamer's world, though for each everything is normal and real.

Sixthly, dream experiences are refuted by waking ones. And when we are awake, we judge of the merits of dream experiences. Whereas the waking world objects are not thus proved unreal in another state. Neither do we sit likewise in judgment over waking experiences in dreams. How, then, could the objects of both the worlds be placed on the same level? The Vedântin's reply is that to the dreamer the dream is a waking state. In fact one sees a succession of waking states only or one group of real objects coming after another. And it is the objects of one waking state that are judged in another waking state. And when they are discovered to be unreal (ideal), the entire waking state which contained

them is called a dream. What characterizes the waking is that the objects seen in that state are felt to be real. And it is these very real objects that turn out unreal (ideal) and are then classed as dreams. So, it is only the waking experience that is refuted by another waking experience. The dream continually suggests that the waking world though different, has no higher value than the dream world. One has not even to wait for dreams to learn this lesson. In the same waking state past experiences are judged as dreams are and sometimes proved false by the present. A snake seen and felt as real is proved to be false when subsequently a rope is perceived instead of the snake, which was only a mistaken impression. And both the dream and the past waking state are no more than memories or ideas. The difference between a dream and an illusion is only that the former refers to an entire state whereas the latter covers only a part of a state.

Seventhly, what is said to give its indisputable stamp of reality to the waking world, is the return to the very same objects such as one's body, father, son, house and so forth, every time the waking state appears. Whereas we do not see the same persons or other objects when we go into successive dream states. The Vedântin explains by appealing again to experience. The dream state is the waking for the dreamer, as has already been pointed out. And one feels a state to be waking only when there is the feeling that the objects seen are real and that as such they remain the same in all waking states. This feeling is present even while one is dreaming. Else, the dream would not be felt as waking nor the objects then seen felt real. Whether we actually return to the same objects in every waking state is a matter for investigation confined to that state. But the fact is unquestionable that we have the feeling that real objects are unchanging and that all waking states have the characteristic of presenting real or unchanging objects.

Eighthly, if the objects of the waking state be exactly like those of the dream, our dearest possessions on earth, our kith and kin, would be no more than ideas which our dream-world friends are. Such an attitude is most repugnant to our feelings. The Vedântin's reply is that they are as real as the "I" or the ego which has dealings with them in each state is. Their physical bodies also are as real as my body of each state is. It is when men think that their own egoes or bodies are real and that the egos or bodies of their fellow-beings are ideas that an absurdity confronts them.

Ninthly, it may be urged that it is only in dreams that ideas look real, whereas, in the world of the wakeful, the real looks real and the unreal, unreal (ideal). Further in the waking state man has a clearer and more logical mind than when he is dreaming. Now in spite of this superiority of the waking vision it is the fully awake person that sometimes perceives a snake as real, which after inquiry he finds to be no more than a rope. Till the truth is known the snake is real though in fact it is only an idea* projected by the mind. Illusions of this kind are common enough to establish the truth that ideas, though only subjective or mental, do appear real and objective, being actually perceived by the sense-organs.

One may however remark that illusions are only exceptions. There are in the waking experience realities which are not illusions and which are truly

* If a person has never seen a snake but has seen but something else, say a stick, resembling a rope, he would, in the dusk, see a stick, *i.e.*, what his *memory* reproduces.

real. The Vedântin offers his explanation. Nothing is more real to one than one's own body. One had a body at six and has it also at sixty. Evidently it is not the same body. What one thought most real at six is no longer there at sixty, at which age, the former body is only a memory, an idea. Similarly, what is there in the world which one sees, and which is not found to be an idea, though appearing real? This example, it may be objected, implies lapse of time. But the same object is sometimes found to present at the same moment different forms to different persons. And the appearances are severally real to each. What one sees are only the forms. Where do they come from and go?

Such questions of reality are discussed at great length by Vedântins. But we cannot pursue them further in view of the limitations of this article. Our object, further, is not to study the phenomena of waking experience by itself, but to co-ordinate waking and dream experiences, which, so far as we have been able to do here, leads us to the following general view.

This inquiry has two distinct but closely connected issues :—(1) What is the nature of Reality as found in the objects perceived? (2) When or under what circumstances do we become aware of the nature of such Reality?

(1) When a man feels that he is in the waking state he cannot argue (as the Buddhistic idealist does) that the waking state is the same as the dream or that he is dreaming. The states are different. The subjects seen in the former are real while those of the latter are ideas. The dream is always in the past and a memory, while the waking is ever present and actual. But though differing in appearance, yet that they are in their essence ideas, is realized only when one detaches oneself from both the states and then views them.

In the waking state we know that the idea of a snake is different from an actual snake, the latter being distinguished as real because it is perceived through sense-organs. But we are also aware that an illusory snake seen in place of a rope is *real* till the truth is known. And this snake is only an idea, which is nevertheless perceived through sense-organs which mark it as a real object. Though this experience does not enable us to see which of the realities before us are not ideas, yet the Vedântin's inference that all the real things of the waking world are ideas in essence appears unconvincing.

But turning to the dream state we find all perceived objects to be real and the state itself to be waking, while the dream lasts. On inquiry we realize that all the real objects of this waking state are only ideas.

Now suppose we are in the waking state once again. Its objects appear to us perfectly real. Can they all be ideas? The Vedântin from his detached standpoint replies by asking: How could there be any room for doubt? Where have we seen any *objective* reality which has not passed away into the region of memory or ideas, or which has always remained real? *We have no knowledge of any objective reality which is not on enquiry or subsequently found to be an idea.* And what grounds have we now to think that this world is not an idea at bottom? Only those that confine themselves to one state, the waking, fail to see this "truth of truths."

(2) As regards the circumstances under which we become aware of the truth, the Vedântin says that it is only enquiry that leads one to it. The truth may dawn sometimes of itself, sometimes after conscious effort. Realiza-

tion comes at times as when after a dream, a waking state comes naturally and disillusions one of one's sense of reality of the dream objects, or when a person who mistakes a rope for a snake but gets near it without any thought of enquiry at all, and learns the truth. Voluntary and conscious search may also be made as when one on seeing a snake tries to ascertain what it is. To one who has accumulated enough knowledge and wisdom about the world, which the Vedântins hold may need several lives or generations of experience and observation, the true knowledge may come of itself, as the waking does after a dream, that the world is only idea. Or, one may set about enquiring into the nature of the objects seen and reach the truth. Such a pursuit of truth is familiar even to modern thinkers though they confine themselves to the data of the waking state only.

It must now be evident to the reader that Avasthâtraya does not recognize the unnatural divorce that is so illogically effected by many a philosopher, between thoughts and things. Things or objects are never known to exist apart from thought. The objects seen as well as the ideas we have of them are equally thoughts, though they appear different as in dreams.

(To be concluded)

THE RELIGION OF MAN*

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

Rabindranath Tagore is the first Indian who won the Nobel Prize. He is the first Indian who was appointed the Hibbert lecturer. Though he could not deliver his lectures in time because of his illness, and Professor Radhakrishnan delivered his course of lectures before him, still the honour came to him first. We have the lectures now embodied in the new book—*The Religion of Man.*

The reader should not expect from this book a formal philosophy of the poet put in logic and dialectics. The poet himself in the beginning of the book said that he was neither a scholar nor a philosopher, and therefore anything in the form of a systematic philosophy was not to be expected from him. But what is of more living interest is that the poet has given out the glimpses of his religious experiences, which can be developed into a connected thought, and which, in the words of the poet, "will carry with it its only ideal value important for such a subject as Religion." (Introduction).

The poet has scrupulously avoided all reference to any system of thought, Indian or European; at times, he, in inner sympathy with the visions of the poets and the prophets, has freely quoted from them. Though the poet has avoided all reference to scholarly philosophy, still it must be said that he has, just like all great men of inspiration and intuition, an unconscious philosophy of his own, for philosophy is after all life and vision, and not merely systematization; and Rabindranath, true to his oriental instinct, has not

*Being the Hibbert Lectures for 1930. Published by George Allen & Unwin, Ltd., London. Price, 7*s.* 6*d.*

confined himself to the present-day tendency of the West to put truth to the dissection of analytical reason—a dissection which often kills the spirit and becomes satisfied with the bones of logic. In this day of the world, hide-bound as it is by the partialities of visions and imperfect perspectives of life, it is indeed a great relief and a welcome sign that the Hibbert lecturer should go beyond the usual run of the philosophical studies into the deeper mysteries of life, revealed in the poet as an artist, as a teacher, and as a mystic. Revelations have their specific differences, for the same spirit is creative as an artist, is communicative as a teacher, and is receptive as a mystic. The soul of the poet in its moments of wise passivity feels the luminous freedom and shining truth of man in the Universal Man. The message of the super-personal world of Man streams into his receptive soul mostly through nature, but this message is not confined to the unmeaning vastness and majesty of nature before which the little soul is silenced; on the other hand, the message carries with it "not only information, but 'a harmony,'" 'the unity of a vision.' In this joyous communion the poet feels the larger meaning of his Self "when the barrier vanished between him and what was beyond himself." The soul of the poet is in anxious solicitude for this communion, for it destroys the line that separates man from the super-personal world of Man and creates discord, noise, confusion in place of concord, harmony, rhythm. But the communion is not the silent communion of the mystic, anxious to lose his all in the Super-personal Self; the communion awakens in the poet the creativeness of a genius, —and he scatters round the joyous message which he receives in the depth of his soul. Creativeness has its uniqueness, for the poet is not self-consciously creative—he gives himself up, and the Cosmic Creative Artist finds a communicative expression through the dedicated self of the poet. The poet himself does not find reason why he is chosen as the partner and asks in wonder and amazement:

"Did'st thou share my days and
nights,
My deeds and dreams for the
alchemy of thy art,
And string in the chain of music
my songs of autumn and spring
And gather the flowers from my
mature moments for thy crown?"

Rabindranath sings, not confined to himself, but in the super-conscious union with his Jivandevata. His lyre, therefore, gives out melody and harmony which are not strictly his own, but which are expressions of the cosmic dance of Life and Delight. The poet feels that the creativeness is more or less a miracle, for creation implies to him the finest expression through which the Spirit realizes itself. The Upanishads say, "God creates this universe after Tapas," *i.e.*, the complete withdrawal of Self in meditation. Creation follows meditation. Meditation is the withdrawal to feel and master the delight of Self; creativeness is the expression of the delight. The two go together. If this is true of the Cosmic Poet, it is no less true of the individual poet, and the creative genius of the poet becomes prominent in him because of his withdrawnness in the super-personal life in his moments of receptivity.

By the instinct of creativeness "man transcends the component parts of his own character," his separate individuality, and has a cosmic appeal. Creation is always an extra-individual projection, and it frees life to cross its barren individuality and to embrace the wider totality. And thus it is a

great civilizing force. "Civilisation," in the words of the poet, "is a creation of art, created for the objective realisation of a vision of the spiritually perfect." Creativeness is, therefore, cosmic in its origin as well as in its expression. The individual is creator, so far as it is the supra-individual, and the individual enjoys the universal in the civilisation through the art of creation. The universal becomes concrete in the art of creation, and, therefore, enjoys the life of rhythm, "the heart of all creation." This "magic of rhythm" is the art in creation and art of literature. This rhythm is not only true in the world of literature, but it is also true of the world of philosophy, for does not philosophy believe in a harmony of reason, in the common technique, in self-consistency? *Philosophy is the rhythm of reason.* This rhythm of reason is in the person, it is in the Supra-person. And the two are again in eternal harmony with each other. This union in the eternal harmony represents the essence of the poet's philosophy. Man, through the stages of evolution has come to personality and reason and has transcended the partialities embodied in the lower creation. He has also transcended the conception of force and power. This conception of personality is at once individual and extra-individual. It is a reference to the Higher Man with which the concrete person feels unison and harmony. But this extra-individual reference to the Cosmic Person does not lend any support to any kind of dualism, for the Infinite is Advaita—Absolute Unity, "in which comprehension of the multitude is not as in an outer receptacle, but as in an inner perfection that permeates and exceeds its contents like the beauty in a lotus which is ineffably more than all the contents of the flower." The poet's vision of the Infinite lies not "in the magnitude of extension," but in "an intense quality of harmony."

The poet has no sympathy with the Infinite as the magnitude of existence, for it is more or less blank; it is a lower category of existence from which the spiritual and the moral value—which lies essentially in the community of spirits and their communion—is entirely lost. It is something which leaves us cold and takes away the joys of life, the bliss of union, the blessings of love. The order of value has a greater appeal to the poet than the blank negation, or the colourless expansion which excites the admiration of the scientific man. Life denies this barrenness and rises in order and harmony, till it reaches the fullness of the concrete self in the spiritual communion. And this union is essentially spiritual and not mental. This is established in Yoga, which transcends the limits of mind. It is the union of the soul with the Soul, wherefrom the mind withdraws. Mind can touch the surface world of phenomena but not the deeper world of Spirit.

In this light of spiritual union the Self feels the essence of itself as Anandam, bliss, and the Anandam is the love that unites the Divine and the human. Love moves the Divine to be man, and inspires man to be divine. The centripetal and centrifugal processes eternally keep up the festivity of delight and bliss, and fill the soul with a joyous consciousness. This enjoyment follows the supreme self-giving in renunciation. Renunciation is not the negation of self but its dedication. But this self-giving gives the soul the taste of Mukti (release), from the sense of separateness, from isolation, in the supreme Unity residing in the heart of things. The poet sees the hope of civilisation in the perfection of human relationship on the basis of the supreme unity. The more we conceive the

supreme Unity, the more we come to feel the disinterested joy in the fuller and the completer life, and can welcome the touch of infinite life through civilisation. The Infinite touches us directly through inward soul, and indirectly through civilisation, and when the civilisation is looked upon as the reflection of the divine Self, the barrier between the man and the civilisation dies away, and the man of the cave welcomes the stream of light through civilisation as not an unwelcome visitor, but as the carrier of the message of the Eternal and embracing life, inspiring us with faith, hope and love. Life thus feels freedom in and out, for in the life of Spirit freedom and harmony hold the sway.

Rabindranath as a teacher brings this message of harmony to his students. The teacher is communicative of the message through rhythm in life, while the poet is communicative through rhythm in verse. The poet is the teacher when the life radiates its message directly through the touch of the living heart and the enlightened person. But the teacher communicates by being himself the medium of superior Self, by his appeal to the sense of freshness and freedom which finds itself expressed in the atmosphere of purity and simplicity. It chastens but does not compel, it restrains but does not kill. It develops that sensitiveness of the spirit which welcomes everything, in the joyous spirit of the soul, which traces the footprints of the Divine in things of creation. The soul is kept ever green in the joyous purity and is not dried up through the rigour of asceticism. The poet as a teacher is anxious to wake up that freshness of the soul, and encourages that creativeness in art, that wise repose in silence, that communicativeness in service which inevitably follow if the spirit is not dulled by the rigidity of routine life and discipline.

The main thesis of the book lies in the comprehensive vision of life, in its expression and transcendence, and both the aspects of life interest the poet. Though the poet does not challenge the faith of those who believe in the complete merging of the soul in the Infinite, still he has greater sympathy with the vision of life that is ever creative and expressive, at the same time ever withdrawn and fixed in its transcendent Anandam.

Since this book is a leaf from the life of the poet, we give it a cordial welcome as representing the synthetic vision of life and spirit. But what we expected most from a man of fine susceptibilities of the poet, was some pronouncement regarding the deep abyss of mystic life which has been the spelling force in the life of the great mystics. The choice in spiritual life has always been between the life of silence and the life of union and service. And the great mystics all over the world have emphasized the calm and the silence. And the book would have been more welcome as a help in spiritual life, had the poet given the analysis of the calm, the reasons for its rejection or acceptance. The poet seems to be in favour of the joy of creativeness and communion, but the reasons for his own almost unconscious disavowal of the life of silence, have not been adduced. This is an important point that is missing; since the poet is emphasizing the one aspect of life, he should have given illuminating reasons for the rejection of the life of complete merging as the spiritual quest of man. And since in India, such a total absorption and emancipation has been the ideal amongst a class of thinkers, the poet's closer examination of this aspect of life and realization would have been much welcomed.

"EDUCATION" WHICH DOES NOT EDUCATE

A view of the Village School in India

By Dr. G. S. Krishnayya, M.A., Ph.D. (Columbia)

"*Education should not aim at a dead awareness of static facts, but an activity directed toward the world that our efforts are to create.*"—Bertrand Russell.

The deplorable condition of the Indian rural community is rendered at least partially intelligible by the village school situation. The horrors of the one are matched only by the evils of the other. What the pupil learns at school is not any more promising than the conditions under which he learns it.

"Such primary education as is provided," states a distinguished Indian leader,[1] "is of an impractical character. The cultivator and the craftsman view it with disfavour, as tending to estrange their boys from their surroundings and to make them dissatisfied with their hereditary calling without necessarily fitting them for any thing better." Dealing with the same subject, writes an Englishman[2] whose position and experience render his judgment on many matters dependable: "It is a problem that the British Government have as yet hardly considered. The schools that they have so far established in the villages have but little relation to the facts of village life. They are not really designed to educate villagers, but to be the first rungs of a ladder leading up to the university."

Although most village children are brought up in an atmosphere where illiteracy prevails, "reading, writing and arithmetic, in their most formal phases, compose almost the whole present curriculum of the village primary school. Much time is wasted in the reiteration of material already learnt. Other subjects are slighted unless they are stringently required by the regulations and the inspecting staff."[3] It must be said, however, that so far as the education codes are concerned a certain amount of leeway in the curriculum is often allowed, and that in some areas geography, history, nature study, drawing, physical exercise, etc., also are taught.[4] Sewing is usually provided for girls. Though no clear distinction is drawn between the curricula for rural and urban schools, actually fewer subjects are taught in the villages than in the towns. A serious trouble with the present curricula is their rigidly logical organization into watertight subjects.

Reading is poorly taught. In addition to the difficulty of mastering the alphabet with 200 to 500 sound combinations, there is the extremely inadequate provision of reading books. In many villages there are only one or two books for the whole school, and even these are unsuited for use in village schools. The teaching of writing is inefficient in the extreme and therefore takes a needlessly long time. Grammar is emphasized a great deal and is begun early. Reading and writ-

[1] Sir M. Visvesvaraya: *Reconstructing India*, p. 258.

[2] Bishop Whitehead: *Indian Problems*, pp. 155-6.

[3] Olcott, Mason: *Village Schools and Teachers in India*, p. 116.

[4] *Report* on the Progress of Education in India, 1912-17.

ing are taught most often by the alphabet method without sufficient motive on the part of the child—hence the amazing lapse into illiteracy. Arithmetic is difficult and uninteresting.[5] "Far too much attention is given to memorization and the shouting of tables, and mechanical drill, and too little to measurement. Much valuable time is often wasted in the daily repetition of a lifeless routine."[6] This describes not only the teaching of arithmetic, but the general method of teaching village children.

The Education departments have often tried to encourage handwork, like clay-modelling and rope-making, and have met with indifferent success. The children have little interest or respect for work of this kind, as it is presented now, and it is generally even worse taught than the subjects involving facility with letters. As a result, children do not get enough practical work, and are denied the educational value of such activity.

Education in India in general and in the villages in particular can hardly be said to be adapted to the needs—economical, physical, social or intellectual—of the people. It tends to accentuate the weaknesses, and encourage the undesirable tendencies easily noticeable everywhere. It is not evident that the rural curriculum consciously counteracts any of the dominant evils wrought by long standing custom and tradition. In other words, village education not only does not remove the handicaps of the villager, but in many cases tends to strengthen their hold.

"The failure of the Indian educational system to train character has often been criticised, and with justice."[7] The material now taught in the villages being largely separated from rural life, does little to start the children making any improvement in the economic, physical and social conditions under which they live. Co-operation and missionary zeal for service are rarely instilled through the school. A social attitude that will overcome the barriers of caste, creed and colour and develop a sense of responsibility for community welfare has yet to be developed through the introduction of constructive activities to be carried on in association with others. If a social atmosphere is to prevail, class work will not be conducted by methods which suggest a drill sergeant on inspection. "Social interest and understanding cannot be properly developed in a school the content of whose curriculum, and method of whose classroom work isolate the thought life of the pupil from the large community interests about him."[8] In the words of the Missionary Commission on village education in India, education should not be a mere means to a moral life, it should be the life itself. The truest education, therefore, is that whose administration, curriculum and method of teaching, are most permeated with the social spirit.

Village schools generally do nothing to encourage thinking, since their predominant emphasis is on absorption and memorization. Long dependence on the authority of custom and tradition has made unquestioning faith and implicit obedience almost a part of the villager's second nature. Where supers-

[5] Children in the second year of the Bombay schools are (were?) required to know multiplication tables up to 30 times 10.

[6] Olcott, Mason: *Village Schools and Teachers in India*, p. 117. "We frequently proceed from the unknown to the unknown, and a boy's memory is the only faculty which is cultivated." Education in Bombay, 1921, p. 16.

[7] *Report* on Indian Constitutional Reforms, p. 151.

[8] *Village Education in India*, p. 77.

tition has a stronghold, and fear is a powerful force, there is no better remedy than the cultivation of the habit of thinking. And yet Indian education has not begun to supply it.[9] Conformity rather than initiative, resignation rather than adventure, is so definitely the outcome of modern education in India that Mahatma Gandhi's criticism that it develops a "slave mentality" is fully justified.

Village education has been altogether too literary. The Calcutta University Report says, "The cultivator has not yet learnt to value education as an equipment for his life. He often fears, not without reason, that his children may be tempted away from the land by a system of training which has no bearing upon the work in the fields.[10] From the emphasis upon reading and writing and the enormous time spent on acquiring those skills, it is clear that the practical side is bound to be neglected. This defect is an inevitable manifestation in the primary grades of what is characteristic of the whole system of British education in India.[11] Doubtless literacy is a very desirable possession and urgently needed, but even more than that is to be coveted health, and means of livelihood. If the school had any obvious and direct bearing upon the well-being and progress of the community, it would stress health, hygiene and sanitation most, but as a rule these subjects are almost entirely ignored in the rural curriculum. A good deal of play would be provided both inside and outside the school. The health of the community would be a matter of grave concern for the rural school, and well might it be. In order to improve the economic conditions of the village, great importance would be attached to handicrafts, pre-vocational work, better methods of agriculture, a more wholesome attitude towards manual labour, and in general, pains would be taken to prevent a lapse into illiteracy,* and education for leisure would be provided. "Practical education is, however, as urgently needed for Indian agriculture as for any other form of Indian industry. The selection of land and of seeds, the use of suitable manure, and intelligent rotation of crops, the adoption of better methods and less antiquated implements can only be brought about by practical education."[12]

[9] "Where nature study and geography are taught in the villages, they consist mostly of the dull memorizing of disconnected names and terms. The pupils know almost nothing of the history and conditions of India."—Olcott, Mason: *Village Schools and Teachers in India*, p. 112.

[10] *Report I*, p. 27.

[11] "The British Indian Government (which) gave to those classes that welcomed instruction a system which is divorced from their needs in being too literary, and which produced, far in excess of the actual demands of Indian conditions, a body of educated young men whose training had prepared them only for the learned professions or government services." Pillai, P. P.: *Economic Conditions in India*, p. 37. Sir Valentine Chirol remarks that "our present system of Indian education in fact presents in an exaggerated form, from the point of view of the cultivation of the intellect, most of the defects alleged against a classical education by its bitterest opponents in Western countries, where, after all, the classics form only a part, however important, of the curriculum, and neither Latin nor Greek is the medium for the teaching of every subject." *Indian Unrest*, p. 122.

[12] Chirol, Sir Valentine: *Indian Unrest*, p. 263. Apropos the situation in India it is consoling to hear from the Official *Report on Education in the Phillipine Islands*, 1925, that "young people, whether they leave before or after graduation, forsake the life of their own people, develop a contempt for manual labour, seek membership in the intellectual occupations, drift to the towns and cities and in many instances prey upon their more ignorant fellows. They loose all desire to participate in those basic economic activities of agriculture and industry, which have been the support of man since he emerged from barbarism, and which must remain his chief support for generations to

The crux of the matter is this: the curriculum so far has not been linked up with the world into which the children are going, nor has the school realized its obligation to the village. One of the main reasons why so little progress has been made towards the solution of the difficult problem of village education during the last several decades is that it has been dealt with in isolation. The village school has been a thing by itself, having little or no influence on the general welfare of the village community, and education has too long been conceived as the teaching of 'subjects.' The system should take into account the self-sufficing, independent character of the Indian village. A large majority of the children educated in the schools will have to stay in the village and take their part in its life and work. Nor can we afford to forget that we have to deal with life as a whole and not in compartments. Dirt, debt, drink, disease, caste, child marriage, infant mortality, immorality, and ignorance are so closely related that it is impossible to deal effectively with any of them in isolation. If in education one is seeking an adjustment between the child and environment, this will not be attained by divorcing the school environment from all the child has known and will experience.

come. They get no satisfaction from handling the plough, hammer and saw, but seek salaried positions in professions, commerce, or government office. To be sure, individuals must be prepared for such occupations, but no school that points in this direction can adequately defend the policy of attracting large numbers of pupils."

SWAMI VIVEKANANDA, THE ALCHEMIST OF MODERN INDIA

By V. N. Mehta, I.C.S.

Swami Vivekanand's life has been the subject of innumerable erudite treatises and discourses by savants and admirers. In the words of the French writer Andre Maurois, biography in the case of Vivekanand is a peculiar vehicle for the self-expression of the biographer, and therefore till the eve of human consciousness, publicists will have a peculiar fascination for this subject. They will plunge into this vast ocean of practical mysticism and come out with pearls peculiarly their own, but which have all along been implicit in that mighty spirit. I have been asked to take this plunge. I would have hesitated, but I am braced up by the recollection of my college days when I like the rest of the younger men of my generation was an *aviveki* lover of Vivekanand. I have advisedly used that word instead of 'admirer.' We were all fascinated by his wonderfully expressive eyes. There is a German saying "In den Augen liegt das Herz" (In the eyes lies the heart). The eyes were the real windows through which one peeped into his beautiful soul and loved him. Did not his master Shree Ram Krishna fall in love with him because of his eyes? I had read his books and speeches before my father who admired everything that was manly and robust in the teaching of our

religion. Let me indulge a little in this reminiscent vein as it explains my approach to Vivekanand.

India on the eve of the twentieth century had been lifted up—some say tilted up rather awry from its slough of despond by political consciousness. Mr. Tilak in our parts, and Lal Mohan Ghosh, and Surendra Nath Banerji in Bengal had made things hum. We continuously heard the din, 'we shall not be exploited,' 'no more hewers of wood and drawers of water.' This message however touched us on the physical plane. But I have always believed and with age and thinking I have been confirmed in my anti-Marxist attitude, that Economics alone cannot make a man. I believe that it can mar him, but for man-making you want the alchemist, who can put man in the alembic of his philosophy, and refashion him. To my mind the only school of Economists which has succeeded in man-making has not been that of Marx with its trumpet blast of class consciousness, but the Rochdale pioneers, William Morris, Holyoake and Raiffeisen, the co-operators par excellence whose work the French Economist Prof. Gide has delineated in its spiritual aspects, in words which a Frenchman alone can weave as a robe to clothe the personality of a movement. They taught not class consciousness but the unity of all

आत्मान सर्वभूतेषु,

सर्वभूतानि चात्मनि ।

Co-operation, as we have become familiar with it now, had not appeared on our students' horizon. Lord Curzon first made it popular in 1904. We were all ardent individualists—what I might call the pure sugar-candy of Benthamism, believing that if everybody took a bite of the common stock the hunger of each would be satisfied—forgetting that unreformed human nature oftener bites more than it can chew, and hustles out the weak into the corner of depletion. Man-making in its spiritual aspect was therefore what was wanted, not politics alone, though politics was necessary. Who supplied the leaven? Dayanand of Kathiawar and Vivekanand of Bengal. Both made Vedanta ride on horse-back, as has been said of Prophet Mohammad that his religion was Christianity on horseback. He made Vedanta practical —not the esoteric creed of the person who sat in a corner, negligent like St. Simon the stylite of the vermin on his body and the dirt and death about him—wrapt in the contemplation of the non-ego, till such time as the web of *maya* might be torn away and he realized the oneness with the Brahm. He was taught by his Master, Ram Krishna Paramhansa, to look upon the world as the *Lila* of the Mother—Brahm in its undifferentiated form—the kite flown in the sky and held on to the earth with the string of illusion; or if I might be allowed to give a simile, the world to him was like the strings of the Vina, the human being was the artist who was tuning the strings to get the right *dhwani* out of them. Time will come when the instrument will respond to the player's touch and then, as a beautiful Sitar-player and singer related to me once his experience, the difference between the player, the instrument and the audience would melt away into the consciousness of one ineffable sound and the magic kite would then snap its earthly attachment and fly away. This Sitar-player was once playing the Sitar before a lady of royal house, in the presense of a *Sannyasi*, in the beautiful Achhebal Gardens sacred to Jehangir and Nurmahal in Kashmir. He was singing the song composed by the court musician of Kotah घूँघट के पट खोल तुम्हे राम मिलेंगे। The veil dropped away and

the seer saw his identity with the universe, and then the idea of unity welled forth to drown all idea of separateness. This teaching of Ram Krishna, that the practical Vedantist had to embrace the world as it is, out of tune and discordant in its response, and make it in tune with the music of unity, had eaten into the very marrow of Vivekanand's life. If I may quote another realist who was all the same a mystic all his life, Goethe, Ram Krishna felt that the real character of the practical Vedantist would develop by coming into embrace with the world and not avoiding it. Says Goethe in Tasso :

"Talent will grow and
flower in solitude,
Character in the crowd."

Romain Rolland in his life of Ram Krishna narrates the story of the piety-proud Narada, how he one day asked Lord Krishna, "Who is the greatest Bhakta?" Shri Krishna named a particular *kashtkar* living in such and such corner of the earth. Narada with his wounded ego and unslaked curiosity went about to find him out. He met him. He was an ordinary rustic intent on his daily toil. He questioned him as to the length of his devotion. "I mutter," he said, "Govind's name twice at morn and twice at eve and am busy earning a bare living out of this small plot of land." Narada came back puffed with the triumph of his discovery. "Surely Lord ! thou art mistaken. He mentions thy name only four times a day." (Repeating Lord's name is part of the routine of a Vaishnava Bhakta.) Shri Krishna gave one reply : "Try again." He asked Narada whether he would perform one feat for him satisfactorily and carry out his injunction to the letter and spirit and then he will be able to find out the true Bhakta. He gave him a pot full to the brim with water. He had to circumambulate a certain sacred hill and complete the *pradakshina* between dawn and sunset without spilling a drop of the sacred liquid. Narada started and returned in time with the water of life still unspilt. "How glad am I Narada," he said, "but tell me—truthful Bhakta that you are—how many times between dawn and sunset did you mention my name?" "Master ! I was so busy guarding this water of life from spilling that I never thought of mentioning your name even once." The Lord smiled, "Is not the *kashtkar* a better Bhakta than you, Narada? He has to carry the water of life unspilt so that he and his family can live and yet finds time to repeat my name four times a day."

In the words of Abul Fazl's inscription on the temple to Din-i-Illahi in Kashmir, *Kufra Kafirra wa din dindar ra; Zarra-i-wardi dil-i-attarra.* The perfume seller knows the smell of the rose-petal. This parable which Kabir might as well have written has sarcastic reference to the length of devotional occupation of conventional devotees, to the detriment of the five *mahayajnas* of life which properly performed make one relish the bread of life. Romain Rolland has referred to the song of Goethe's harpist in Wilhelmmeister as echoing the sentiment of the typical peasant, who is happy because he has earned his bread with the sweat of his brow and repeated with the *stotra-kar*

यद् यत् कर्म करोमि तदखिलं ।
शम्भो त्वदाराधनम् ॥

Whatever I do, I offer it to Thee, oh Shambhu, in worship. I have not my Goethe by my side and all the four beautiful lines, I have forgotten. I only remember the first line.

"Wer nie Sein Brot mit Tränen ass," he who never ate his bread with tears does not know true piety. He cannot

hunger after God's grace. That was the parable that had eaten into Vivekanand's being. The master had told him, "You are Nara, the incarnation of Narayan reborn on the earth to take away the misery of humanity."

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
परित्राणाय साधूनां not विनाशाय but
उद्धाराय च दुष्कृताम्
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥

Before I speak more on this aspect of his life, I might refer to his alembie for character-making. It was a kind of spiritual coné-ism—self-hypnosis. He laid emphasis on the necessity for realizing that one's salvation lies in oneself, that every one has the particle of Brahm in him, and he can by self-development attain unity with the Formless. India was at that time suffering from three undesirable complexes: an inferiority complex, a persecution complex and a spurious superiority complex. He tried to exorcise away the inferiority complex by instilling into the mind of each individual that it was not by constant repetition of his helplessness, of his being a sinner that he would share in Divine grace; but it was by conscious effort to realize that as long as he was in bondage he was a sinner and that with true knowledge that bondage would disappear. Vivekanand was not the initiator of a new system. Like Shankara he expounded the Vedas and Upanishads. Shree Ram Krishna wanted him to be the witness of the best in Hinduism: that means that the Hindu had to do his 'Nitya karma' satisfactorily instead of retiring from the world and except in rare cases being a mere Flaneur, *i.e.*, for all practical purposes an idler. In ordcr to attain that true knowledge he has to know the world and make it in tune with himself in order that he may realize his personality. It is in this that according to the Vedanta one's real salvation lies. The persecution complex lay in the fact that the political rulers were represented to be keeping down the subject population. This argument peeped in at every stage. As long as one remained under that complex one made no effort to improve oneself, no effort was made to realize that there were so many inherent faults in the system that subjection was inevitable. He laid emphasis on these defects and told the people in so many words that by their own strength could they erect a new nationhood and that man-making in the true sense of the word should be their task; nobody else could help them. The superiority complex was a more dangerous one, because of its insidious character, which made them act like the bankrupt, who always thinks how rich his ancestors were, but makes no effort to extricate himself from his present position of worthlessness. Vivekanand never hesitated to point out the faults while emphasizing the special glories of the ancient heritage. This aspect of his life's teaching cannot be too often emphasized. It is customary to lay stress on the meek and gentle character of Hinduism. Vivekanand emphasized the aggressive and manly aspect of the teaching of the Acharyas, which made each man feel equal to the highest, which made each man feel that he was indispensable to his neighbour and which also made each man realize that his salvation lay in the salvation of his neighbours. He therefore made a conscious effort to contribute his mite to the task of man-making. It was no small task making the average Indian feel that he could by self-discipline and self-knowledge make a man of himself, instead of remaining the manikin he was represented to be. The same effort

was made by the Norwegian Ibsen and he has in the picture of his Peer Gynt given us a characteristic portrayal of the Norwegian, voluble in words, plausible in arguments, but essentially lacking in manliness, and intellectual sturdiness. He wanted him to get out of his "inferiority complex" and like his hero—Brand, rise to the consciousness of manhood in full efflorescence with its powers fully evolved. Of Germany in the beginning of the 19th century Freiligrath had said, "Deutschland ist Hamlet"—Germany has become weak-willed like Hamlet—and it required the castigation of Nietzsche to rouse Germany out of its mental flabbiness and rise to full manhood. Vivekanand in his tour from Madras to Almora worked that miracle on the spiritual plane. My memory goes back thirty years and I remember that this was the impression that we fresh in college felt as the essence of his message. This, then, is one aspect of his life which is of special interest to us in 1931, when we are on the threshold of a new era. Man, as of old, is the architect of his own fortune. Nobody else can unmake him, though it is more often than not that he can unmake himself, and it is his teaching that should brace one up in hypnotizing oneself into the belief that one having the essence of the Eternal in him was capable of rising to any height.

I therefore come again to that other aspect of his life, his intense preoccupation with the world in its whirligig about which I had already spoken. It is this intense realization of the necessity of putting the Vina strings in tune that made Vivekanand embrace humanity, following the footsteps of his Master and take to the service of sorely afflicted humanity. He was all his life acting as Jivan-mukta, "who did not desire to open the door for the Nirvikalpa Samadhi to come in till the Mother wanted it to come out" before he had helped his fellow countrymen in the task of man-making and building up the solidarity of the nation. Like Rantideva he would be heard saying

कैन स्यादुपायोऽत्र
येनाहं दुःखितात्मना ।
अंतः प्रविश्य भूतानां
भवेयं दुःखभाक्सदा ॥

and like Dhruva

न त्वहं कामये राज्यं
न स्वर्गं ना पुनर्भवम् ।
कामये दुःख तप्तानां
प्राणिनामार्त्तिनाशनम् ॥

and it is this aspect of his teaching that has brought into being for Northern India a band of workers, who like the Franciscans of old are wedded to poverty, but who are out like the band of angels led by Ariel in the second part of Faust, to succour the distressed.

"Be the sufferer saint or sinner,
They have pity for the man"

—*Faust, II Pt.*

India needed these friars, Dominicans and Franciscans, who took to the road to dispel ignorance, to alleviate suffering and to befriend the friendless, whether one turns to Hardwar where pilgrims congregate to catch a glimpse of the Ganges in her morn or to holy Benares, the great city of the dead, the Ashramas established by these Ram Krishna friars have brought uplift and healing to the poor and the suffering, however lowly and however disgusting to the naked eye the suffering may be. The pity that was implicit in the action of Gautama when he took up the maimed lambkin in his arms on his way to "Rajgriha" is everywhere in evidence in the action of these humble friars. They are educated men—men

of good families and eligible prospects—yet they have preferred poverty to affluence, because they have felt the Master's call. In areas devastated by floods or famine or amongst crowds stricken down with diseases, the friar in his 'gerua' cloth is in evidence carrying the message of hope and healing to the friendless and the despised. It is this second aspect of the work that made the greatest appeal to my wife and to myself when we were in Benares for three years and I take this public opportunity of laying my tribute of respect at the feet of the Master whose teaching has sown the seed of a monastic system under modern conditions which has shown the zeal and learning, and happily so far none of the weakness and corruption, of Buddhist monasticism. May the austere purity of the Master that burnt up in its fire of austerity and 'tyag' anything ignoble, preserve this band of workers in purity of thought, speech and action, so as to lead my countrymen to a higher level of individual and neighbourly existence. The message of the Orator by Divine Right, as Vivekanand was called in America, is still an inspiration to many of us. I have attempted as I said to put before you two out of the many gems that could be dug out from the inexhaustible mine of his life, but these two gems are rare Pârash-manis. The touch of the one makes one a man; the touch of the other has made the whole world kin.

GURU AMAR DASS

(Equality)

By Prof. Teja Singh, M.A.

Obedience, though extremely useful in the early stages of spiritual training, is not always helpful in bringing a man forward towards the goal of responsibility. When indulged in too indiscriminately, it might do positive harm by making men slavish. Guru Angad himself had realized this danger, when he set down the following ideal of obedience:

"Nanak, obey him who is worthy to be obeyed"[1]

"He, who acts according to the will of the Lord, receives his reward. Nanak, he is worthy of homage."[2]

Obedience is, therefore, dangerous to the spirit of truth, unless it is allied with Discrimination and Fixity of Purpose.

Guru Amar Dass (1479-1574), the third Guru, followed up with an opportune teaching. A bard sang of him:

"Firm as the mountain of Meru, thou art swayed not by the gusts of wind."[3]

Such stories as those of Prema of Talwandi and Paro of Dalla, who would seek the company of the Guru in the face of all difficulties, show that constancy to the fixed ideal had become a common feature of the Sikh character by that time. But more needful was it for the Guru to see that too much

[1] *Ramkali ki Var*, II.
[2] *Sarang ki Var*, II.
[3] *Ramkali ki Var*, Satta.

was not made of worldly position or religious differences. He, therefore, developed into a regular institution the custom of inter-dining started by Guru Nanak. He would oblige all his visitors, Hindu and Mohammedan alike, to partake of his free kitchen before he would consent to see them. Even Akbar and the Raja of Haripur, when they came to see him, had to do the same. All had to sit in a line and eat together. There was no superstition of the *chauka*. The third Guru says that, even if he were a most learned Pundit of world-wide renown, "he would take care to remember that nothing is polluted in the kitchen. All outlined kitchens are false. Only He is pure."[4]

In this way, the people were made to renounce their social prejudices and look upon each other as brothers.

This feeling was further strengthened in men by their being made to practise virtues that spring out of the sense of brotherliness. The greatest virtue of the third Guru was his self-restraint in dealing with others. He says :

"He, in whose heart there is love, has already obtained salvation.

He controls his senses and finds the way of truth and self-restraint."[5]

When Datu, the son of Guru Angad, attacked Guru Amar Dass and kicked him off his seat, the latter's only reply was, "O honoured Sir, pardon me. My old bones must have hurt your tender foot." The same humility and self-restraint he taught others : "O Sheikh, restrain thy mind which now wanders towards the four cardinal points, the sport of the four winds."[6] Bhai Jetha[7] and Bibi Bhani's patient service clearly shows how the Sikhs had fully imbibed this spirit. The Mohammedans in those days often annoyed the Sikhs. When they went to take water for the kitchen from a well, the Mohammedans would set upon them and break their earthen pitchers with stones. When the Sikhs complained to the Guru, he told them to use goat-skins instead. When these, too, were pierced with arrows, the Guru asked them to use vessels of brass. But these, too, were not safe against the pellets of the mischief-makers. The Sikhs were driven almost to desperation; but the Guru insisted on patience, and only prayed for the softening of the enemies' hearts. He would not allow his Sikhs to retaliate, because the wrong came from the people, and not from the Government : because the Emperor could still be appealed to, and often with much success. At this time patience was the rule. Guru Amar Dass once said to a village headman, "God is patient, and patiently He rewardeth. If any one ill-treat you, bear it. If you bear it three times,

[4] *Maru ki Var,* III. That from that time onwards there was no sanctity observed about eating and drinking among the Sikhs, may be gathered from the following story taken from the *Dabistan-i-Mazahib* : One Partab Mal, a learned Hindu, said to his son who was inclined to turn Mohammedan, "If you want to get freedom in eating, you may better join Sikhism, where there is no restriction about food."

[5] *Majh Ashtpadi,* III.

[6] *Sorath ki Var,* III.

[7] He succeeded Guru Amar Dass, and was called Guru Ram Dass. He married Bibi Bhani, the daughter of the third Guru. He occupied the privileged position of the Guru's son-in-law, but he was daily seen carrying baskets of mud out of the Bawali which the Guru was constructing. His wife worked with him. One morning, while her old father was bathing, she noticed that one leg of the wooden seat on which he sat was broken off. Fearing lest he should fall and hurt himself, she put her hand under the broken leg so as to keep the seat level. When the Guru arose after bathing and saw that a nail had pierced her hand, he asked her why she had endured such a torture. She replied, if my wretched body could in any way serve the Guru, I should be fortunate."

God Himself will fight for you the fourth time, and extirpate your enemies."

But the qualities of Forbearance and Patience, so needful for acquiring self-control, have often led people, especially in India, to be very careless about the higher duty of self-preservation. In the time of the Gurus, many persons would willingly immolate themselves at the altar of Shiva, get themselves sawn alive at Benares, or be consumed in the Himalayan snows. The nation as a whole had acquired a spirit of servility and abject contentment. It was most necessary for the regeneration of the higher self of India that the Guru should teach the true value and sanctity of human life. Man, who was considered to be a mere wretched vermin crawling on the face of the earth, was declared to be a great manifestation of God's divinity. For this purpose, the belief in particular incarnations of God had to be rejected. All Avataras were shown up to be simply human beings :—

"The thirty-three crores of divinities are thy slaves."

"The kings created by Thee in different ages are sung of as Thine avataras.[8]

"The pundits and astrologers do not understand the matter : Brahma, Vishnu and Shiva were created to obey His will."[9]

Man rose in the estimation of man. His body, which had been considered as the source of sin, was now to be considered as the holy shrine of God :—

"We may take human body as the temple, nay, the fort of God."[10]

Again :

"All mankind that you see created is the image of God : God's image appears in it."[11] See also his lines inserted by way of contradiction after the 51st Slok of Farid, which says that the bodies of the lovers of God are to be ever pale and bloodless. Guru Amar Dass, when questioned once by his Sikhs as to why he had hastily ridden past a crumbling wall, had replied that he wanted to teach his disciples that it was their sacred duty to preserve human body. It was a precious trust of God, to be kept pure and strong by Temperance :

"If possible, drink not the false wine at all."[12]

Simplicity goes along with temperance. The Guru lived such a simple life that he did not keep more than one suit of clothes for himself and not more than one day's provisions for his kitchen. Woman also became sacred in the sight of man. It was the third Guru who forbade Sati :

"They are not Satis, who burn themselves with their husband's corpses.

Nanak, rather are they Satis who die by the mere shock of separation from their husbands.

And they, too, ought to be considered as Satis, who abide in modesty and contentment :

Who wait upon their Lord, and, rising in the morn, ever remember him."

"Women are burnt in the fire with their husbands :

If they appreciate their husbands, they undergo sufficient pain by their death.

And if they appreciate not their husbands, Nanak, why should they be burnt at all?"[13]

He held women as equal with men. Perhaps he remembered what he owed

[8] *Asa Ashtpadi*, III.
[9] *Ramkali ki Var*, III.
[10] *Ibid.*
[11] *Anand.*
[12] *Bihagra*, III.
[13] *Suhi ki Var*, III.

to a woman, Bibi Amro, who had brought him to his saviour. This is his ideal of married life :

"They are not wife and husband who only sit together :

Rather are they wife and husband who have one spirit in two bodies."[14]

This ideal was amply realized in the time of the next Guru. Read the beautiful story of the conscientious daughter of Patti's magistrate. She did her duty by her leper husband even under most trying circumstances. Truly has Bhai Gurdas, (1555-1629), the missionary Sikh of the time, said, "From temporal as well as from spiritual point of view woman is man's other half and assists him to salvation. She assuredly brings happiness to the virtuous."[15] Guru Amar Dass was also against the cnstom of *purdah*, as may be seen from his exhortation to the Rani of Haripur.

The effect of all this was that the men, with whom it was usual in troubled times to leave their females to the mercy of the invader, now came forward as defenders of the honour of their homes. Women, too, came to realize their position; and after this we often hear of their making a bold stand for their own defence.

PROF. BENOY KUMAR SARKAR ON THE ECONOMIC DEVELOPMENT OF INDIA

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

(Concluded from the last issue)

The Economic Independence of Women —the Economics of Widowhood

Prof. Sarkar thinks that the economic development of our country would not be as rapid or as satisfactory as it might be, if women do not act as active economic agents by participating in the various professions and thereby adding to the stream of national values.

By taking to the various professions women would have the way for their own economic independence and would also be contributing materially to the enrichment of the country.

It is pointed out that in Germany women serve as doctors, lawyers, journalists, writers and even as farmers, and that there are ample facilities there for training women as house-keepers, maid-servants, cooks, nurses, doctors', chemists' or engineers' assistants, dress-makers, embroiderers, metallographists, illustrators, etc. Our attention is also drawn to the fact that in the U.S.A. and Great Britain women serve in various professions and in various capacities.

It is urged that in any endeavour for the economic advancement of India, the knowledge of how the Germans fit their women for the various professions as also for their day-to-day domestic duties and the very high standard of instruction and training they enforce for the purpose, is likely to be highly beneficial.

The objection might be raised—"Our women might require training in

[14] *Ibid.*

[15] *Var,* 5.

technical lines, but they require no training whatsoever for house-keeping; for, the training imparted by our mothers and grand-mothers is more than sufficient for the purpose. Besides, we do not require nursing homes like the Europeans; hence Indian women have but limited scope for acting as nurses. Are not our mothers, wives and sisters our natural nurses?"

To this objection Prof. Sarkar's reply is that it is nothing but our mental lethargy and lack of sympathy for our womanhood, that is responsible for our antipathy to European training or institutions which are likely to enhance the efficiency of our women and also to make their lot better. In Germany also at one time there was an opposition to schools for domestic science but that antipathy has long died away. And it is pointed out that a well-trained German house-keeper (Hans Gran) is such that it will be difficult for an Indian or a Bengali woman to approach her in efficiency or assiduity. And as regards nursing institutions he thinks that the establishment of such institutions would make for our added comfort, would lessen the unnecessary strain and burden imposed on our women-folk and would create a new opening for livelihood for many of our helpless sisters.

One might argue, "Why should we imitate Eur-America in the movement for the economic independence of women? Are our women in any way inferior to those of Eur-America?"

To a question like that Prof. Sarkar's reply amounts to this that there is no innate superiority or inferiority as between the women of Eur-America and Asia. The former, in spite of their gloss because of their independence and culture, are as essentially feminine, as home-loving and as fond of affairs relating to love, marriage and the gentle art of cooking, as the latter. And, it is pointed out with emphasis, that even up till the 19th century Eur-American women were as backward and in as great a lack of freedom as their sisters of India, China or Japan.

But, notwithstanding this fact of fundamental similarity and equality of lot in the recent past, it is a historical fact that the modern movement for feminine emancipation has taken its rise in Eur-America, and that the economic aspect of that movement embraces two principal items—control of women over property and the participation of women in the professions on equal terms with men. And it is opined that, just as in the case of many movement which is contributing to the up-building of modern India, similarly in the case of the movement for the economic independence of women, we have perforce to tread in the footsteps of Eur-America, not because of any inherent superiority in Western women, but because of the stern fact that they just happen to be ahead of us for the moment.

It should, however, be noticed that though the economic independence of our women is considered as necessary for the material welfare of the country, that does not necessarily mean that India's economic development is considered as wholly or mainly dependent upon that. Prof. Sarkar holds that the economic development of India will be the resultant of many factors of which the economic independence of women is but one and of which better land-laws, provision for high-class technical training, etc., are the others.

The condition of destitute widows in India is deplorable. What solution have we to offer to meet this tremendous social problem? The training of women for one or other of the various

professions is no doubt one remedy. But another remedy, to which our attention is drawn, is that of bringing all widows under the care of the State and maintaining them with State funds. That remedy is pointed out as having been already adopted in countries like Germany and Great Britain, and, though with the present poverty of the country such a step is not yet considered a question of practical politics, yet it is held that remedy will have to be adopted to place widows above want and thus to enable them to lead free and respectable lives. And the introduction of widows' pensions is likely to be beneficial in another way, *viz.*, that it will add tremendously to the sense of security of the workers by relieving them of all anxiety on the score of their wives' fortunes in the case of their earlier demise.[230]

Service in General, Clerical Service and Government Service

Earning one's bread by service is looked down upon in contemporary India. And the advice is trotted out in season and out of season that people should take to some independent business.

It is pointed out by Prof. Sarkar that in modern communities almost every member of the intellectual classes is but an employee in some capacity or other, in one concern or other. The reason is that almost every modern economic concern is owned by a large number of shareholders who themselves are engaged as workers in other concerns, and are controlled by managers, directors, etc., who again are nothing but paid servants of the company.

The current prejudice against Government service as such, is strongly condemned. The public condemnation, silent or vocal, of 'the very large number of qualified, well-disciplined and intellectually advanced classes of our countrymen such as these Government officers generally are' has resulted in a demoralization in the ranks of the Government servants which has been inflicting a heavy loss upon the country. He points out that Government service as such is in no way inferior to other kinds of public service, but is, on the contrary, superior in many respects. "I wonder," says Prof. Sarkar, "if there are many people who will be bold enough to suggest that Government service is, if at all, more demoralizing than service in an industrial plant or trading office, Swadeshi or foreign." We might also note here that Government servants, whether ministerial officers or otherwise, are asked to contribute substantially to the welfare of the country by interesting themselves in non-political matters, such as physical culture, sanitation, literary endeavours, women's welfare, etc.

The amelioration of the condition of the clerks is envisaged as but a part of the wider problem of labourers in general. Clerks are asked to remember that no distinction is made in the modern world between manual and intellectual workers. Hence, they are asked to further push on the process of their unionization which has already commenced in contemporary India, for the effective realization of their demands, such as those for basic wages, leave, pensions, allowances, etc. They are also asked to keep themselves

[230] The whole of this section is based almost entirely on the Article on "The Modern Woman in the Economic World," *Arthik Unnati* for Magh, 1334, pp. 774-789. See also the article on "The Earnings and Social Values of Clerical Labour, *J.B.N.C.* June, 1928, p. 153, *Economic Development*, p. 126 and Chapters on American Women in the Volume of the *Vartaman Jagat* on the U.S.A.

abreast of the latest developments in the contemporary labour world and to aim at the world standard of efficiency in clerical service. Further, they are called upon to get rid of their prevailing pessimism and apathy born of an under-estimate of their own worth and importance. And, in this connection, they are particularly required to remember that some of the greatest sons of India have hailed from the families of ministerial officers. "The persons who have been the most prominent in the re-making of India in different lines are not the sons and relatives of mighty maharajas and millionaires. Aye! some of the greatest men of modern and contemporary India have been born in the cottages of ministerial officers and the clerical proletariat."[231]

The Chamber of Commerce Movement

Chambers of Commerce constitute a valuable aid to the development of commerce and also to the general economic development of a country. The various functions discharged by a Chamber of Commerce in addition to the primary one of uniting the merchants under one common organization, are pointed out to be the following :—

"In the first place, a Chamber of Commerce can disseminate among its members as well as among the public accurate information in regard to the marketing facilities for Indian goods in foreign countries as well as the industrial, banking, insurance, customs, currency and transportation conditions and economic legislation prevailing abroad.

In the second place, information of all sorts regarding the money market, raw produce, exchange, railway and shipping rates, price movements, labour conditions, technical improvements, etc., in the different localities in the country can be catered to the members by a chamber functioning, as it should, as a clearing house of statistical and commercial intelligence.

In the third place, the business states of firms in different places, the financial worth of agents, the reliability of co-sharers and order-suppliers and such other items of a confidential character can be rendered accessible to members through a chamber at reasonable expenses and in as quiet a manner as possible.

Fourthly, a Chamber of Commerce can be used as a court of arbitration for trade disputes between firms that are its members.

Last but not least must be mentioned the political services of a chamber. "As an important public body representing the varied wealth of the land, its relations with the Government can grow to be close. It can acquire a voice in the making and amendment of laws. . . Both in regard to taxes as well as the tariff, matters which affect every industrial and commercial transaction, a chamber is the most adequate and efficient medium for a firm's intercourse with the Government, especially when the firm is of humble dimension or located in the villages or sub-divisional centres."[232]

Our attention is also drawn to the fact that the Vienna Chamber of Commerce acts as an institution for imparting instruction in economic and technical subjects and that it offers two months' courses in General Economics, industrial subjects, such as Photography, Printing, Installation and

[231] This section is based entirely on the artiele on "The Earnings and Social Values of Clerical Labour," *J.B.N.C.* June, 1928, pp. 145-164.

[232] Speech on the Federation of the Indian Chambers of Commerce in *Greetings to Young India.*

Handling of machines, etc., Banking and Book-keeping, Stock Exchange and Foreign Languages and one year's courses in Shoe-making, Carpentry, Book-binding, Carriages, Manipulation of metals, Electrical Technology, etc. We also learn that the Viennese captains of industry have found it paying to carry on such schools.[233]

Chambers of Commerce thus can play a great part in the commercial and economic advancement of a people. But even now 'we are far behind the rest of the civilized world in the Chamber of Commerce movement.' And the reason for that is said to be that 'our exporters, our retail traders, our banks and loan offices, our insurance societies, our chemical works, our mechanical and engineering firms are hardly aware of the services that a Chamber of Commerce can possibly render to the members concerned and to the business community at large.'[234]

The Duties of Indian Economists

Prof. Sarkar is of opinion that Indian economists can render help for the economic development of India in two ways :—first, by studying the ways and means for the production of wealth resorted to in the various countries of the world and by drawing the attention of the public towards them ;[235] secondly, by holding up before Indian merchants, industrialists, workers, etc., the various tendencies in the contemporary economic and industrial world ;[236] and thirdly, by arousing in our countrymen a keen zest for Economics and also by actually spreading the knowledge of Economics far and wide.[237]

As he points out with great sadness, the knowledge of Economics of our people is very poor. "The Bengalis are very backward in Economics."[238] It is only recently that a new spirit of investigation, a laudable independence of outlook and a pleasing variety of ideas have to some extent appeared among the rising Indian economists of the day.[239] Our poor knowledge of Economics is traced to three main causes—first, the absence of touch with those who actually carry on the various economic operations and activities; secondly, the lack of standard works on Economics in the vernaculars; and thirdly, the absence of a sound knowledge of mathematics.[240]

Prof. Sarkar holds that Indian economists are too much engrossed with the idea of opposing the British view-point and, paradoxically enough, they are at the same time very much under the spell of British ideals and norms. The charge is also made that Indian economists do not envisage that theirs is the task of suggesting ways and means for building up India into a great economic power.[241]

In order that Indian economists may rise above the faults of opposition and

[233] Chapter on "The Vienna Chamber of Commerce—its Educational Activities," *Economic Development*, pp. 288-294.

[234] Speech on 'The Federation of Indian Chambers of Commerce' in *Greetings to Young India*.

[235] Bengali pamphlet on "The Methodology of Research followed by the Arthik Unnati." p. 1 and also pamphlet on "The Establishment of the Bangiya Dhana Bijnan Parishat," p. 1.

[236] The programme of the *Arthik Unnati*, Section 3.

[237] Pamphlet on "The Establishment of the Bangiya Dhana Bijnan Parishat," p. 10 and on "The Methodology of Research of the Arthik Unnati," p. 3.

[238] Pamphlet on "The Bangiya Dhana Bijnan Parishat," p. 1.

[239] Introduction to the Bengali work on "The Wealth and Economics of the Modern World."

[240] Pamphlet on "The Bangiya Dhana Bijnan Parishat," pp. 3-8.

[241] *Economic Development*, pp. 146-148.

slavishness caused by too intimate a contact with the Britishers, and in order that Indians may discover for themselves the science and art of developing the country into a world power in the economic sphere, Prof. Sarkar offers the advice that Indian economists should occupy themselves with the study of extra-Indian questions and problems.[242]

Economic Journalism

The journalists are viewed as having a great mission to fulfil in the economic development of India. It is for them to point out how each and every class and profession is progressing or falling back in the struggle for existence. It is their duty also 'to describe realistically, item by item, all the little incidents that constitute the life, the growth and the development of the different professional, occupational or functional groups of the population.' But, according to Prof. Sarkar, they have failed to discharge these duties. They do not take note of or appreciate "those smallest particulars which constitute the complex entity called 'life.' " Many economic events or changes of first-class importance are allowed to pass by unnoticed. For example, it is complained that the development of Calcutta under the auspices of the Calcutta Improvement Trust, the rise in the price of fish in Calcutta and the effects and problems it has given rise to, the advent of educated Bengalis in increasing numbers into Indian Foreign Trade, etc., are items which were conspicuous by their absence in the columns of Indian papers during Prof. Sarkar's stay abroad, *i.e.*, from 1914 to 1926.

Moreover, while India has already made a mark in contemporary commerce and industry, that fact has been hardly noticed in Indian journals. "India to-day is not the exclusive market for the manufacturers of any favoured country but bids fair to be a self-conscious, critical and discriminating limb of the world market." This being the stern fact, Prof. Sarkar naturally complains that 'it is rather curious that the developments in actual life should have failed to influence the journalism and the literature of the land in an appreciable degree.' The reasons for this deplorable backwardness of Indian journalism are pointed out to be, first, that business men themselves 'have perhaps hardly the inclination or the leisure . . . . to contribute to journalism on special lines' and secondly, that the journalists themselves do not possess sufficient knowledge of industrial technique.[243]

Conclusion

As shown above, Indian agriculture has begun to be modernized, however slow be the rate of progress. The establishment of modern industries is going on apace, however small be these industries in comparison with those of Eur-America. Indians have commenced to take their rightful place in the world of Indian commerce. Besides, a silent class revolution has been going on and the lower classes are being improved culturally and economically and are being lifted up in the social scale with a resulting expansion of the middle class.[244] The theory that the India of to-day is poorer than the India of the mediæval period is rejected as nothing but a myth.[245] It is urged on these grounds that India 'has been advancing along right lines.'

[242] *Ibid.*, pp. 148-149, also pp. 155-156.

[243] Speech on Economic Journalism in *Greetings to Young India* and article on "Journalism in Commerce and Manufacture," *Economic Development*, pp. 351-358.

[244-45] Speech on "The Philosophy of the Naughty," in *Greetings to Young India*.

Though the situation does not altogether appear to be depressing, yet the lesson is constantly borne in upon us that the advanced nations are ahead of us by at least fifty years, if not more. India, therefore, will have to cover up a long distance before she can aspire at least to proceed neck-to-neck with them. It will not do to turn our face away from the prosperity of the advanced nations with a hypocritical contempt for worldly prosperity. Our present undoubted inferiority in the economic sphere has got to be wiped out. And the way to achieve this is to modernize our economic life more or less along the lines chalked out by Prof. Sarkar. It is not possible that we shall agree with every element in his ideas, or even, with most of his ideas. But we can at least assimilate the essence of his teaching on the subject, *viz.*, that Eur-America has got to be frankly accepted by us as our *guru*, *i.e.*, India's material life has to be broad-based on the best teachings and principles of the modern world if India is to advance rapidly along the path towards worldly prosperity.

EINSTEIN ON RELIGION

By Rev. John Haynes Holmes

Albert Einstein, whether or not his ideas prove in the end to be absolutely sound, is the greatest intellectual genius in the world today. Bernard Shaw, much more given to praising himself than other men, has said that Einstein is the greatest man now alive among us, and one of the eight men in history who rank as "makers of the universe." Certainly of all the leaders of thought in our generation, this man would seem to be the surest of immortality. Just what he has done there are few of us competent to say. But we know that he has recharted the pathways of the stars, transfigured the topography of heaven, and reconceived the nature of time and space.

What particularly attracts me to Einstein, at this moment is a certain universality of genius, a certain catholicity of interest and sympathy. Remote from the world in his laboratory and study, he is yet in the world in his identification of his life with the lives of other men. Thus he never forgets that he is a Jew, and that his fame and fortune must be used in the service of his people wherever they are miserable and oppressed. As a Jew, also, he is a Zionist, and characteristically devoted his first public utterance in this city to the cause of Zion. As a citizen who endured the horrors of the Great War, he hates war with a perfect hatred as an intrusion upon the higher interests of the race, and never loses an opportunity to denounce it and to labor for its extinction. Finally, as a man, he is interested in religion as one of the major elements of human experience, and has made some of the most significant statements on religion that our time has heard. It is these statements with which I am concerned this morning as an introduction to my theme. I ask you to consider with me the words of a scientist who has found it not inconsistent with his ideals to speak reverently and sympathetically of the deep things of the spirit.

In his most recent and illuminating

utterance on this subject, Einstein begins by pointing out that everything that men do or think has relation to the satisfaction of their needs as living creatures. Every phenomenon of human life has its origin in some feeling or emotion. There are certain inward reactions, in other words, which have brought mankind to religion as well as to everything else. It is from this standpoint that Einstein traces the development of three periods in the religious history of man.

Among primitive peoples, religion had its beginning in fear—the fear of hunger, of wild animals, of storms and floods, of illness and death. In early times, of course, men had no understanding of the causal connections between phenomena. When a thing happened, they believed it was the deed of some personality, or spirit, existing outside themselves—in the skies, or in the sea, or in the forest. This led them to believe in gods as the agencies of natural phenomena, and to believe that the way to secure protection from these phenomena was to win the favor of the gods. It was in this fear of the world, and in this endeavor to live safely in the world, that religion had its origin. Religion, in other words, was in the beginning a great act in propitiation of unfriendly deities.

The second period of religion, according to Einstein, began with the development of social feelings. There came a time when men wanted not only protection, but guidance and sympathy and love. They found this, to a certain extent, in their parents and kinsmen—in the men and women with whom they were associated in the world. But the connection between human beings and the surrounding universe was uncertain. Fathers and mothers were fallible; relatives and tribesmen could be treacherous. There must be some friendly spirit in the cosmos, with which man could have communion and in which he could find guidance and affection. And so he came to conceive of God as Providence—a deity who is wise and therefore can give counsel, who is a guardian of righteousness and therefore rewards and punishes, who is a father and therefore comforts and inspires. This is religion as rooted in the social feelings of man, and reaching out to moral and spiritual concepts of the divine.

It is obvious that the second development of religion is infinitely higher than the first. But it is not high enough, says Einstein, for the chosen spirits of the world. It is not yet religion in the true sense of the word. No, there must come a third period of development which Einstein finds in what he calls a "cosmic religious sense." "This is hard to make clear," he says, "to those who do not experience it, since it does not involve an anthropomorphic idea of God; the individual feels the vanity of human desires and aims, and the nobility and marvelous order which are revealed in nature and the world of thought. He feels the individual destiny as an imprisonment and seeks to experience the totality of existence as a unity full of significance." So he reaches out toward the heavens and the earth, and the mind of man, and strives to know their truth and feel their beauty. Einstein's "cosmic sense," for all its western and scientific form of expression, is not unlike the eastern idea of "cosmic consciousness." He finds it springing up on the earlier levels of religious experience, as in the Psalms of David and in the Prophets, and he emphasizes his conviction that this "cosmic sense" is particularly strong in Buddhism. As a matter of fact, says Einstein, the religious leaders of all times have been distinguished by the possession of this "cosmic sense" as a

kind of insight into the heart of things. More often than not these leaders have not been concerned with creeds or dogmas, or even with the refinements of a personal God, and have revolted from these ideas, and thus become atheists or infidels to their contemporaries. If we would see this "cosmic religious sense" in the purest personal embodiment, says Einstein, we may find it in three prominent religious heretics—one a scientist, Democritus, one a philosopher, Spinoza, and the third a saint of the highest spiritual order, St. Francis of Assisi.

Now from such an analysis as this, we can draw conclusions about the attitude of the greatest scientific mind of our time towards religion. These conclusions, as I see them, are three in number :

In the first place, Albert Einstein believes in what John Fiske called years ago "the everlasting reality of religion." He treats religion not with scoffing and contempt, but with profound respect. He traces the history of religion from its earliest beginnings in the superstitious fears of primitive man up to the cosmic consciousness of "specially gifted individuals," and in all cases finds it a genuine reality. In its farthest reaches of communion with the vast harmony of the illimitable universe, Einstein sees religion dispensing with pictorial ideas of God, with doctrines of personal salvation, with creeds and churches and rites of worship. But in essence it remains what it has always been—man's ultimate reaction upon the totality of experience. Einstein accepts religion, affirms its validity, in exactly the spirit of Professor Nathaniel Schmidt, in his recent book, "The Coming Religion," who defines religion as "man's consciousness of some power in nature determining man's destiny, and the ordering of his life in harmony with its demands." Einstein, in other words, vindicates religion as a reality of experience in our time.

In the second place, Albert Einstein is a man who has himself experienced religion. He is one of these "specially gifted individuals" who feel this "cosmic sense" as the central motive of their lives. He does not exist outside of religion, and thus view it as some detached phenomenon, like a specimen upon the dissection table. On the contrary, he exists in religion, as his body exists in air, and breathes in his vitality from its inspiration. Like the Psalmists of old, he "considers the heavens," and watches "the moon and the stars," and ponders "man, that thou art mindful of him, and the son of man that thou visitest him." What can be more religious than the humility of this mathematician before the vastness of the skies, and his reverence and awe before the impenetrable mystery of being! Einstein is more than a scientist; he is one of the great mystics and seers of all the ages.

In the third place—an inevitable conclusion from all that has gone before—Albert Einstein insists that religion and science are not contradictory, but co-operative one with the other. He refuses to concede, in other words, that there is any conflict between science and religion. On the lower levels of religion, of course, there is antagonism, for science can tolerate no interference with the orderly processes of nature, and can recognize no intrusion of rewards and punishments upon man's behavior. Science can believe as little in a Christian Providence as in a Roman Jupiter or an Egyptian Ra. But cosmic religion rises far above these levels of imaginative superstition, and in its apprehension of a universe that moves in "beauteous order" through a

time and space that are a single essence of reality, becomes "the strongest and noblest driving force behind scientific research." It is this "cosmic religious sense," says Einstein, that explains Kepler and Newton and all the other scientists of the last three hundred years. It is this "cosmic religious sense" that has held generations of men faithful to their scientific purposes, in spite of countless frustrations and defeats. "The only deeply religious people of our age," says Einstein, "are the earnest men of research."

Science and religion irreconcilable? On the contrary, they are friends and fellow-workers, forerunners together of

" . . . that one, divine, far-off event
Toward which the whole creation moves."

ASHTAVAKRA SAMHITA

By Swami Nityaswarupananda

नोद्विग्नं न च सन्तुष्टमकर्तृ स्पन्दवर्जितम् ।
निराशं गतसन्देहं चित्तं मुक्तस्य राजते ॥३०॥

मुक्तस्य Of the liberated one चित्तं mind उद्विग्नं troubled न not सन्तुष्टं pleased च and न not (तथा so also) अकर्तृ inactive स्पन्दवर्जितं motionless निराशं desireless गतसन्देहं free from doubts राजते shines.

30. The mind of the liberated one is neither[1] troubled nor[2] pleased; it is inactive,[3] motionless,[4] desireless,[5] and free from doubts.

[[1] *Neither etc.*—All our worries and anxieties arise out of worldly preoccupations, which the mind of the liberated has not.

[2] *Nor etc.*—Pleasure arises from getting what we want. The emancipated mind does not want anything.

[3] *Inactive*—Because action arises out of a sense of want and identification of oneself with the body and lower mind.

[4] *Motionless*—Because there is no *Vritti* in a mind which reflects the Absolute.

[5] *Desireless*—Because the liberated one sees no duality which alone gives rise to desires and doubts.

All these epithets are applicable to him alone who has realised the Self and the illusoriness of the world.]

निर्ध्यातुं चेष्टितुं वापि यच्चित्तं न प्रवर्त्तते ।
निर्निमित्तमिदं किन्तु निर्ध्यायति विचेष्टते ॥३१॥

यच्चित्तं Whose mind निर्ध्यातुं to meditate चेष्टितु to act वा अपि or else न not प्रवर्त्तते exerts किन्तु but इदं this निर्निमित्तं without any motive निर्ध्यायति meditates विचेष्टते acts (च and).

31. The mind of the liberated one does not exert itself to

be either meditative or active; but it becomes meditative and active without any motive.

[The idea is this: The mind of the liberated one is absolutely freed from egoism and consequently from all inclinations and disinclinations which are generated by it. But his body does not drop off immediately after the attainment of Knowledge. His *Prarabdha Karmas* persist, and his life continues till they are completely exhausted. During this latter period of life, his actions are entirely guided by his *Prarabdha* without the least vestige of egoism or any motive in him. Sometimes he is then found active and sometimes meditative and inactive; internally, however, his condition is always one of absolute freedom.]

तत्त्वं यथार्थमाकर्ण्य मन्दः प्राप्नोति मूढ़ताम् ।
अथवा याति सङ्कोचममूढ़ः कोऽपि मूढ़वत् ॥३२॥

मन्दः A dull-witted person यथार्थं real तत्त्वं truth आकर्ण्य hearing मूढ़तां bewilderment प्राप्नोति gets अथवा or कः अपि some अमूढ़ः wise man मूढ़वत् like a dull person सङ्कोचं आयाति withdraws within.

32. A dull-witted person becomes bewildered[1] on hearing the real truth, or some[2] wise man withdraws within himself like[3] a dull person.

[[1] *Bewildered etc.*—Because an aspirant for Truth is required to possess certain préliminary attributes (for which see note 3, verse 1, chapter I) in order to qualify himself even to hear of it. Devoid of such qualifications, one is sure to be bewildered when he hears it. Only those who have completely purged themselves of all impurities of mind, are fit to hear it and proceed towards its attainment.

[2] *Some etc.*—It has been repeatedly said in the scriptures that Self-knowledge is very very rare in the world. "One, perchance, in thousands of men, strives for perfection; and one, perchance, among the blessed ones, striving thus, knows Me in reality,"—says the Gita. Kathopanishad very nicely brings out the constitutional defect of man and the consequent rarity of Self-knowledge. It says: "The Self-existent God has rendered the senses so defective that they go outward, and hence man sees the external and not the internal Self. Only perchance some wise man desirous of immortality turns his eyes inwards and beholds the inner Atman."

[3] *Like etc.*—A dull person, like the wise one, outwardly appears inactive; but he is internally quite active with all his senses uncontrolled.]

एकाग्रता निरोधो वा मूढ़ैरभ्यस्यते भृशम् ।
धीराः कृत्यं न पश्यन्ति सुप्तवत् स्वपदे स्थिताः ॥३३॥

मूढ़ैः By the ignorant एकाग्रता concentration निरोधः control of the mind वा or भृशं repeatedly अभ्यस्यते is practised सुप्तवत् like persons in sleep स्वपदे in their real Self स्थिताः abiding धीराः the wise कृत्यं anything to be done न not पश्यन्ति see.

33. The ignorant constantly take[1] to the practice of concentration and control of the mind. The wise abiding in their real Self, like[2] persons in sleep, do not find anything to be done.

[[1] *Take etc.*—See note 1, verse 17 of the present chapter.

[2] *Like etc.*—During deep sleep we lose all consciousness of our body, mind, etc. Exactly in the same way in the waking state, the wise one remains detached from body-consciousness in the enjoyment of perfect bliss in Self.]

अप्रयत्नात् प्रयत्नाद्वा मूढ़ो नाप्नोति निर्वृतिम् ।
तत्त्वनिश्चयमात्रेण प्राज्ञो भवति निर्वृतः ॥३४॥

मूढ़: The ignorant person अप्रयत्नात् from inaction प्रयत्नात् from action वा or निर्वृतिं peace न not आप्नोति attains प्राज्ञ: the wise one तत्त्वनिश्चयमात्रेण merely by the ascertainment of truth निर्वृत: happy भवति becomes.

34. The ignorant person does not attain peace either by inaction[1] or action. The wise one becomes happy merely by ascertaining the Truth.

[[1] *Inaction*—not born of Self-knowledge but engendered by the forced suppression of the mental and bodily activities.

Such devices do not help. The state of Self-knowledge is a state of inner illumination.]

शुद्धं बुद्धं प्रियं पूर्णं निष्प्रपञ्चं निरामयम् ।
आत्मानं तं न जानन्ति तत्राभ्यासपरा जनाः ॥३५॥

तत्र In this world अभ्यासपराः taking to practices जनाः men शुद्धं pure बुद्धं intelligent प्रियं beloved पूर्णं perfect निष्प्रपञ्चं beyond the visible universe निरामयं untainted तं that आत्मानं Self न not जानन्ति know.

35. In this world men[1] though taking to diverse practices do not know the Self which is pure, intelligent, beloved,[2] perfect, beyond the universe and free from any taint.

[[1] *Men etc.—i.e.*, if not equipped with due dispassion for the world.

[2] *Beloved*—The Self alone is the object of our love. It is only on account of the Self that our love is directed to the other objects of the world. "None, O beloved, ever loved the husband for the husband's sake; it is the Self, for the sake of which the husband is loved." Similar is the case with all human love. Fools do not know this and therefore love and become attached to things other than the Self.]

NOTES AND COMMENTS

IN THIS NUMBER

Whereas the philosophies of the West relying on partial experience can yield but partial and conflicting results, Vedanta alone, as it takes account of the totality of life's experience, can promise complete knowledge of the Reality. This is discussed in the *Avasthâtraya* by Mr. V. Subrhamanya Iyer. The article was originally published in German, in *Zeitschrift* of Leipzig . . . Dr. G. S. Krishnayya, M.A., Ph.D. was sometime back the Professor of Education, Mysore University. We hope "*Education*" *which does not educate* will be an eye-opener to many . . . *Swami Vivekananda, the Alchemist of Modern India* formed the subject of an address given by Mr. V. N. Mehta, I.C.S. on the last birthday celebration of the Swami at Lucknow. Mr. Mehta is the educational secretary to the Government of United Provinces.

. . . Prof. Teja Singh intends to write on other Gurus in the future issues. . . . Mr. Shiv Chandra Datta concludes his elaborate discussions about the economic questions of the country from various standpoints. We shall feel thankful to the writer, if his article succeeds in turning the attention of any of our readers to the practical aspect of one of the most vital problems of the present-day India. . . . . *Einstein on Religion* is quoted from the *Unity of* Chicago.

CHRISTIAN MISSIONS UNDER SWARAJ GOVERNMENT

Christianity has been the most aggressive of the Semitic faiths in modern times. In order to gain converts to their Church, Christian missionaries have employed various means, both fair and foul, in the "backward" countries held under the domination of the western powers in some form or other. It is an irony that the proselytizing zealots have cared more for the formal conversion of the heathens than for the spiritual conversion of themselves and their own peoples. This is mainly due to the fact that religion has been regarded not as a transforming agency but as an object of trade. With a view to make a thriving business and earn a good living out of it, the traders in religion masquerading under the cloak of missionaries have been dumping their goods on the non-Christian lands. And they are doing this with the direct and indirect support of the various "Christian" governments helping in all possible ways their co-religionists, out to convert the whole world to their own faith.

It is an acknowledged fact that, with honourable exceptions, the evangelists have not hesitated to exploit human suffering and helplessness, ignorance and ambition for furthering their objects. The methods employed by them have been usually sought to be supported on the plea that the end justifies the means. But unfortunately like the means themselves the end also has not been a laudable one. It is because of this reason that both the means and the end have become the object of criticism. And in this matter some of the sanest of Christian missionaries and laymen have been at one with the non-Christian thinkers and writers eager to mend or end the iniquitous methods employed by the enthusiastic evangelists, whether indigenous or foreign.

Of all the missionaries of religions those belonging to the Christian faith have made themselves the most offensive. Although the day of forcible conversion has passed away, Christian religious propagandists have not ceased to employ equally objectionable means. In many cases the methods adopted by them have been more insidious. Christian hospitals have been made centres of propaganda. In these homes of medical relief attempts are made to influence the patients by making them hear of the "Great Physician." In Christian educational institutions the missionaries force Christian ideas and thereby try to undermine the cultural life of the non-Christian students drawn to them for the sake of secular learning. The Christian philanthropists often entice poor and ignorant people into the Christian fold with the promise of material inducements. Even the popular 'Young Mens' Christian Associations' are utilized by the propagandists for the fulfilment of their own ends. Further, Christian Publication Houses have been almost unceasing in their misrepresentation of non-Christian peoples and their faiths both in India and abroad. The major

portion of the so-called Christian literature often contains lies and calumnies that disgrace alike the writers and the Societies to which they belong. In foreign countries especially, the Christian missionaries have painted the non-Christians and their cultures in the darkest colours, although there may be actual pictures in the propagandists' own lands before which all the missionary pictures of non-Christian societies will "fade into light." There certainly have been noble-minded missionaries who have sympathetically interpreted Indian life and thought. But unfortunately the vast majority of the evangelists dominated by imperialistic ideas, political as well as religious, have been of an opposite character and have done an incalculable harm to the national life and culture of the Indian people. And many of them carry on their activities often with substantial monetary help from the Government. All this goes to prove that India is a wonder-land where the funds of non-Christian tax-payers are utilized for subverting their own faiths and cultures!

Realizing the manifold evils of Christian missionary propaganda, emancipated China has turned her face against it. Christian missionaries have been deprived of their special privileges, and prevented from carrying on their work of disintegration under the cloak of religion. Free Turkey has been very strong in her condemnation of the missionary methods. According to the reports received, a law has been passed prohibiting Turkish students from prosecuting their elementary studies in missionary schools. The Turkish papers are exhorting the Government to close down the foreign missionary schools altogether. In India the feeling against missionary methods is not so high although it is fast becoming stronger and stronger with the recognition of the great harm done in the name of religion.

Mahatma Gandhi gave a rather mild expression to the thoughts of an ever-increasing number of patriotic Indians, when he declared in a recent pronouncement on the subject of foreign missionaries:

"If, instead of confining themselves purely to humanitarian work such as education, medical services to the poor and the like, they would use these activities of theirs for the purpose of proselytising, I would certainly like them to withdraw. Every nation considers its own faith to be as good as that of any other. Certainly the great faiths held by the people of India are adequate for her people. India stands in no need of conversion from one faith to another."

Amplifying this statement Mahatma Gandhi observes further: "I hold that proselytising under the cloak of humanitarian work is, to say the least, unhealthy. It is most certainly resented by the people here. Religion after all is a deeply personal matter, it touches the heart. Why should I change my religion because a doctor who professes Christianity as his religion has cured me of some disease or why should the doctor expect or suggest such a change whilst I am under his influence? Is not medical relief its own reward and satisfaction? Or why should I whilst I am in a missionary educational institution have Christian teaching thrust upon me? In my opinion these practices are not uplifting and give rise to suspicion if not even secret hostility. The methods of conversion must be, like Cæsar's wife, above suspicion. . . .

"I am, then not against conversion. But I am against the modern methods of it. Conversion nowadays has be-

come a matter of business, like any other. I remember having read a missionary report saying how much it cost per head to convert and then presenting a budget for 'the next harvest.' . . .

"It follows from what I have said that India is in no need of conversion of the kind I have in mind. Conversion in the sense of self-purification, self-realisation is the crying need of the times. That however is not what is meant by proselytising. To those who would convert India, might it not be said, 'Physician heal thyself?' "

In a later note written in reply to a Christian missionary Mahatma Gandhi seems to have made a somewhat modified statement: "In India under Swaraj I have no doubt that foreign missionaries will be at liberty to do their proselytising, as I would say, in a wrong way; but they would be expected to bear with those who, like me, may point out that in their opinion the way is wrong." A section of non-Christian and even Christian nationalists in India are eager to take strong steps for stopping the evils of organized proselytizing as China and Turkey have done. Such a feeling is becoming more and more wide-spread with the passing of time. It is therefore too much for Mahatma Gandhi even to prophesy that the India of the future will permit the alien evangelists to pursue their present objectionable methods. We are, however, sure what she settles with reference to the Christian missionaries she would certainly apply in the case of all religious propagandists who try to unsettle the faiths of the followers of other religions. All reasonable persons should unhesitatingly condemn these religious maniacs without any consideration of race or colour, creed or religion. Mahatma Gandhi has given a timely warning to the Christian missionaries. Instead of being offended with him, they should take the friendly advice in the spirit in which it has been given. May all proselytizing zealots belonging to every religion profit by the wise counsel of the sage of Sabarmati.

EINSTEIN AND VEDANTA

According to Albert Einstein, as is shown in the article of Rev. J. H. Holmes, quoted in this issue, the highest experience of religious life is that when a man transcending the anthropomorphic idea of God finds the totality of existence as a unity. Now, what does Prof. Einstein mean by the "totality of existence?" Is it the same as the Absolute Existence of Vedanta, which declares that the last word in religion is to be one with Sachchidananda? Many modern people cannot even conceive of that idea; hence they dread it as an infinitely blank state. Einstein however says, "This is hard to make clear to those who do not experience it. . ." Quite true. Without the process of gradual evolution, one cannot expect to understand—far less realize the highest in religion.

WOMAN SPEAKS OUT

Who can deny that a nation, a race or a family cannot stand on the progress of its male members alone, setting at naught the legitimate demands of the opposite sex? India has never denied it. Still, Indian woman has been neglected, her position has been humiliated, and her feelings have been wonnded in so many ways! The whole blame should not be laid at the door of men alone. Conflict of cultures, centuries of foreign subjection and consequent national degeneration have played no little part in this case. Now that Indian women are asserting their rights in various spheres of life, it is

high time for all to consider the matter very seriously.

In the last All-Bengal Women's Congress, Mrs. Sarala Devi Choudhurani made a stirring appeal on behalf of the womenfolk in general. We congratulate her on having so strongly taken up the cause of her sex indicating a keen sense of self-consciousness amongst women. But we regret to differ from her, when she endorses the view of the American women that "the history of mankind is a history of repeated usurpations on the part of men towards women having in direct object the establishment of absolute rule over her and that he had endeavoured in every way that he could to destroy her confidence in her own powers, to lessen her self-respect and to make her willing to lead a dependent and abject life." In spite of many noble sentiments in her speech, it is a pity that some of her arguments and expressions smell too much of Western thoughts and sentiments. The most sweeping remark that could be made was when she observed that "the superiority complex of man has assigned to women the position of caterer to his lust and pleasure."

Indian culture has assigned to woman a far higher position and privilege than modern women's movements can possibly achieve for her. If that position has to be restored, let the genius of Indian womanhood chalk out a path co-ordinating the old traditions, and the modern aspirations of Indian women. The ideal of Indian womanhood has a distinctly time-honoured place in the history of the world. Let Indian women think out the way for themselves in order to revive the ideal. We appreciate and encourage the leading women for their bold steps taken in the matter. But one thing we would like them to remember is that they ought to guard against any detestable imitation of the West, so that their natural growth may not be hampered.

REVIEW

THE MYSTERIOUS UNIVERSE. *By Sir James Jeans, M.A., D.Sc., Sc.D., LL.D., F.R.S., Cambridge University, Feller Lane, London, E.C. 4. X+154 pp. Price 3s. 6d.*

In the last two or three centuries there grew a feeling in the scientific world, that everything in the universe could be explained by the mechanical theory. But that idea is gradually dying out. The mystery of the universe as revealed by many discoveries of the modern science has become overpowering even for scientists. Sir James Jeans and Sir Arthur Eddington are the two most prominent scientists of the age, who clearly hold that the universe cannot be the outcome of the action of blind, purposeless forces, but there is a non-mechanical reality behind it. This idea is strongly emphasized in the present book by Sir James Jeans in his usual fascinating and entrancing style. The first 4 chapters of the book contain purely scientific facts as—"The Dying Sun," "The New World of Modern Physics," "Matter and Radiation," "Relativity and Ether" and in the fifth chapter, the author gives his conclusions as drawn from the facts given before. According to him, "it is the general recognition that we are not yet in contact with the ultimate reality. To speak in terms of Plato's well-known simile, 'we are still imprisoned in our cave, with our backs to the light, and can only watch the shadows on the wall. At present the only task immediately before science is to study these shadows, to classify them and explain them in the simplest way.'"

Again: "To-day there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity,

that the stream of knowledge is heading towards a non-mechanical reality: the universe begins to look more like a great thought than like a great machine. Mind no longer appears as an accidental intruder into the realm of matter: we are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter—not of course of our individual minds, but the mind in which the atoms out of which our individual minds have grown exist as thoughts."

The book deals with some of the latest scientific theories and is written in a way that even a layman will enjoy the reading and profit thereby.

SCIENTIFIC RELIGION. *By G. N. Gokhale, B.Sc., L.C.E., M.I.E. (Ind). The Educational Publishing Company, Karachi. 148 pp. Price Re. 1/4.*

The book gives a catechism of different religions of the world. It deals mainly with the cardinal points common to various faiths and attaches more value to a synthetic study of them. It lacks a deeper analysis of metaphysical problems, although it claims to give a scientific treatment of religious views.

MAHATMA GANDHI: THE MAN AND HIS MISSION. *By G. A. Natesan & Co., Madras. Eighth Edition. 144 pp. Price Re. 1.*

It is a clear narrative of Mahatma Gandhi's career in South Africa and India, including a sketch of the Non-co-operation Movement, his trial and all the important events up to Sapru-Jayakar negotiations. It gives notable appreciations of the Mahatma by many eminent men and has an appendix containing rules and regulations of the Satyagrahashrama.

SRI SAUMYA KASHISHASTOTRAM (In Sanskrit). *By Swami Tapovanam. Sri Jagadiswar Printing Press, Bombay. 86 pp. Price 10 annas.*

The author has composed some Sanskrit hymns in the Upanishadic light of Godhead. The brochure consists of 18 chapters. Its paper and printing are good.

KALIKATAY CHALA PHERA (In Bengali). *By Kshitindra Nath Tagore. Adi Brahmo Samaj Press, 55, Upper Chitpore Road, Calcutta. 138 pp. Price 12 annas.*

The book gives a graphic picture of Calcutta, old and new. The author delineates his experiences of about forty years. The language is very simple and charming.

A SHORT HISTORY OF INDIAN MATERIALISM, SENSATIONALISM AND HEDONISM. *By Dakshinaranjan Shastri. The Book Company, Ltd., College Square, Calcutta. 48 pp. Price not mentioned.*

The present work is an attempt to put in a systematic form the growth and decline of Materialism in India. The materials collected in the writer's treatise on *Chārvāk Shashti* have been given a historical form.

Materialism has taken four forms and names under different circumstances.

1. *Bārhaspatya* as a mere tendency of opposition called in question all kinds of knowledge.

2. *Svabhāvavāda* recognised perception as the source of knowledge and took body for self. This is supposed to be the Renaissance period.

3. *Chārvākism* preached extreme hedonism and gross sensualism. "Eat, drink and be merry, for, to-morrow we may die." Under pressure from different quarters it identified sense-organs, breath and the organ of thought with self.

4. *Nāstika* system opposed the Vedicists along with the Buddhists and Jains.

Bṛihaspati, Ajita Keçakambalin, Chārvāka and Puranda were the founders of these four schools respectively. Materialism gained force and vigour at the second stage and declined with the third. Afterwards it lost its distinct identity and became merged in some religious sect. According to the author Kāpālikas and Sahajiâs are offshoots of these Nāstikas. Birabhadra, the son of Nityananda, gave shelter to the Sahajiâs and converted them to Vaishnava faith.

The author by proper investigation has thrown much light on the subject and has given some clear-cut notions on the development of materialism. But the thesis is incomplete and vague at places. He ought to have traced the origin of similar sects like Kartâbhajâ and Kishoribhajâ, Aghori, etc., along with Kâpâlika and Sahajiâs, and shown on them the influence of Tântrikism and Vaishnavism. Many such obscure sects can, no doubt, be traced back to fallen Buddhism. It is one thing to say that such religious sects existed in lower strata of society to satisfy the spiritual demands of *Bhogis*, while it is quite different to state that materialists

chose to go by these names. Moreover, we cannot understand how Birabhadra made the Sahajiâs Vaishnavas for the first time, when Chandidas, the great Vaishnava poet, who flourished much before Birabhadra, was a well-known Shahajiâ. Kāpālikas and Sahajiâs were not out of touch with religion as the author seems to maintain.

Mr. Shastri is inclined to believe that the school of Brihaspati is the earliest of all systems, but he admits that it merely protested and opposed. What can it oppose, unless something constructive existed before?

Indian materialism coming in contact with Western materialism has taken a fine form. This picture should have given the finishing touch. However, the book helps to fill up a gap in the historical literature of India.

(1) HINDU-MUSLIM UNITY (2) IF TRUTH AT LAST BE TOLD. *Akbar Ashram, Jaising Lodge, Garden Road Karachi. Price As. 2 each.*

These tracts have been published with a praiseworthy purpose of bringing about a better relation between the Hindus and the Mahomedans.

CO-OPERATIVE READER. *By Rao Sahib M. V. Appa Rao (Retired Extra Assistant Registrar of Co-operative Societies). Berhampur, Ganjam. 28 pp. As. 8.*

India being an agricultural country, a special study of the co-operative movement is indispensable in elementary and middle schools. The author is a man of wide experience and has done well in bringing out this very useful book to spread the knowledge of co-operative movement. It is written in a simple style and aptly illustrated. We recommend the book to the students in general.

SOCIAL PROGRESS. *By Chandra Chakraberty, Vijoy Krishna Brothers, 5, Manicktolla Spur, Cal. 36 pp. Price As. 3.*

Mr. Chandra Chakraberty is the author of many books on various subjects. The book under review is a reprint from a lecture delivered in New York before American Social Progress League's Annual Conference, 1922. He treats of progress in Industry; Government; Religion, Science, Philosophy, Education, etc. In one paragraph with regard to Religion the author writes: "While other religions have retrograded or remained stationary, Christianity alone has advanced with the progress of time." What does he mean by progress in religion? Is it to be judged only by the number of converts?

PILGRIMS' INDIA VOL. 1. *By Aksaya Kumari Devi. Vijaya Krishna Brothers, 5, Manicktola Spur, Calcutta. 156 pp. Price Re. 1.*

The object with which the book has been written is to create interest in the various places of our motherland—India. India is sacred to us. From Kashmere to Cape Comorin there is not a place which is not sacred to the Hindu. The Shastras enjoin pilgrimages to holy places. With the advent of English education many of us have lost our faith in pilgrimages. This book is written to create an interest for pilgrimages. Many places of pilgrimages are briefly described in the book. The historic importance of places is also nicely treated. When describing Calcutta, Ahmedabad and Allahabad, all the prominent persons who have played a great part in the regeneration of India are dealt with. The writer has misrepresented many facts. We would like to point out one. Under the heading Haridwar she writes: "The Schools—Gurukul of the Sanatanists and Rishikul of the Arya Samajists—are situated in this seat of religious devotees." This statement is incorrect. The book is an easy reading. Unfortunately it has got many printing mistakes.

NEWS AND REPORTS

SRI RAMAKRISHNA MATH & MISSION, MADRAS

The report of the above for the year 1930 has been duly received by us. The activities of the Math and Mission may be grouped under the following heads:

I. THE RAMAKRISHNA MISSION STUDENTS' HOME

Started in the year 1905, the Home has had a steady growth for over twenty-five years and has proved its worth of increasing usefulness in several directions. It has en-

deavoured to keep prominently before it the primary objects of its foundation, *viz.*, of providing a home to poor and deserving boys giving them free boarding and lodging, of infusing young minds with the high ideals of sacrifice and service, of instilling into them habits of self-reliance and of the building up of character on the enduring basis of religion.

There is the Residential High School attached to the Home together with a full time Industrial School, providing a specialised training to the pupils who pass ont of the High School with a vocational bent. The Industrial School imparts education in (*i*) carpentry and cabinet-making, and (*ii*) mechanical foreman and fitter's work. The courses of studies in these sections cover a period of four years in each case with an additional year's practical training in a fully equipped workshop.

II. TEMPORARY RELIEF WORKS

The Mission organised relief in the cyclone-affected areas of the Nellore district in 1927. Also in 1928 when a fire broke out in Mylapore, relief was given to the distressed in the shape of feeding, clothing, rendering monetary help and medical aid, and building huts.

III. ADULT EDUCATION

In the new colony named Ramakrishnapuram, weekly Bhajans are being conducted, and simple class talks on religion are given once a week to the people. A Night School has also becn established for the adults and boys who are compelled to earn their livelihood even while young on account of their poverty. The classes work about seven hours a week and have a total strength of ahout 30.

IV. TRAINING OF WORKERS

The Math maintains several Sannyasins and Brahmacharins who have joined the Order. They are helped in their spiritual practices and trained to become efficient preachers and workers for the cause of humanity. The Math serves as a source of spiritual inspiration to many persons in different walks of life.

V. PREACHING

The Math popularises the universal teachings of Vedanta through classes, lectures and discourses both in and outside the Presidency.

VI. *PUBLICATION DEPARTMENT*

The Math conducts the *Vedanta Kesari*, an English Monthly and the *Ramakrishna Vijayam*, a Tamil Monthly and has brought out several important books in English, Tamil and Telugu.

VII. THE RAMAKRISHNA NATIONAL GIRLS' SCHOOL

The Math has also heen conducting the Ramakrishna National Girls' School located at 6, Krishnappa Naicken Agraharam Street, George Town. The school has becn recognised by the Government as an Elementary School with classcs up to the VIII Standard, and the number of students on the rolls at present is about 150.

VIII. CHARITABLE DISPENSARY

The work of the charitable dispensary—situated in the Math premises is heing carried on steadily. The increasing usefulness of this institution will be manifest from the phenomenal rise in the number of its patients, which was 30,932 in 1929 as against 18,222 in 1928 and 5,109 in 1927. A pucca building and sufficient funds for the maintenance of the institution are its urgent needs.

THE IMMEDIATE NEEDS OF THE MATH

1. The Publication Department with all its various sections has to be placed on a sound financial footing. A sum of Rs. 10,000 to begin with is necessary to bring out some of the important religious works in Tamil, Telugu and English.
2. The Charitable Dispensary now located in a thatched shed is in nced of a permanent building and adequate funds for its maintenance.
3. The Ramakrishna National Girls' School, George Town, located in a rented house needs an annual contribution of at least Rs. 1,000 for its efficient management.
4. To provide for the admission of more workers and members seeking training, further additions and improvements are necessary to the Math building. Funds are urgently needed for this purpose as well as for the maintenance of the members.

Any contributions may be forwarded to *the President, Sri Ramakrishna Math, Brodie's Road, Mylapore, Madras.*

KAILASH PILGRIMAGE

It is known to all that there are the Mount Kailash, the Holy Abode of Shiva, and Manas Sarovar, the two sacred places of pilgrimage in the Himalayas within the territory of Tibet. Many people visit the Holy Kailash and Manas Sarovar every year. The time for going there begins from the month of June and while the pilgrims have to go *via* Almora, Dharchula, Garbiyang (the last stage in the British territory), etc.

The public are quite aware of the "Sri Ramakrishna Tapovan," situated on the way from Almora to Tibet, where we try to help the pilgrims in such a distant part of the country and have also started a Dispensary under a qualified Bengali doctor for the benefit of the pilgrims as well as the people of the locality. All the pilgrims bound for Kailash are to necessarily halt at Dharchula both for rest and arranging coolies, etc. We generally serve the pilgrims, who deserve, with shelter, food, medicines, clothings, etc., here in the Ashram. We also arrange temporary sheds on the way to Garbiyang, *viz.*, at Gala, Malpa, etc.

In this connection we should like to approach the generous public with a request to kindly contribute their mite in coin or kind to help and make the work a success. Any contributions, however small, will be thankfully received and acknowledged by the undersigned.

Any one willing to perpetuate a memory of his beloved ones may come forward with at least Rs. 350 for building a cottage, for the shelter of the pilgrims or the diseased Narayans, in the Holy Himalayas.

SWAMI ANUBHAVANANDA,
Secy. R. K. Tapovan, Dharchula,
Almora, U.P.

SRI RAMAKRISHNA SEVA SAMITI, PANCHAKHANDA, SYLHET

From the report for 1930 we find that the Samiti has passed the tenth year of its existence and is doing philanthropic works under the following items:—I. Educational Activities. (*a*) The Sri Ramakrishna Library has about 390 books and various magazines both Bengali and English. The average number of readers is about 33 every month. (*b*) Religious discourses and scriptural classes are held every Saturday and Sunday. (*c*) Three Night Schools have been started among the untouchable classes. The Samiti helps a local Sanskrit Tol with money for the promotion of Sanskrit learning. II. Different other activities. (*a*) The Samiti distributes medicines among the poor. (*b*) It undertakes to nurse the sick and help the afflicted in all possible ways. (*c*) It occasionally helps the needy.

We wish that the Samiti may be more and more useful to the public.

SRI RAMAKRISHNA SEVA SAMITI, HABIGANJ, SYLHET.

The tenth annual report of the Samiti for the year 1930, indicates that its activities are grouped under the heads given below:—
I. Preaching: Occasional lectures, scriptural classes, discourses, etc., are carried on to disseminate the ideals of religion.

II. Education: Four schools have been started at Gosainagar, Daulotpur, Charipur, etc. In each of them, primary education is imparted with lessons on hygiene and morals. There is a Free Reading Library attached to the Samiti. It consists of about 552 books with important Bengali and English periodicals and newspapers. There is also an industrial section to give vocational training to boys.

III. Charity: There is a charitable dispensary for poor patients. The Samiti helps the needy with occasional gifts of rice, clothes and money.

The Samiti is doing excellent work.

SRI SHARADASHRAMA, PONNAMPET, COORG

The first report of the above institution from June, 1927 to December, 1930, is to hand. During the period of 3½ years the Ashrama has done missionary, educational and charitable work in the town as well as in remote villages. The Swamis of the Ramakrishna Mission and other prominent men of the place gave lectures on the occasions of the birthday celebrations of Sri Ramakrishna and Swami Vivekananda. The Ashrama has taken up the rural education work in right earnest. Through lantern lectures and other methods the Swami in charge is doing wonderful work to educate the masses. One important item specially suited to the province is Bee-culture. The Ashrama is popularising the scientific methods of Bee-culture as also of Dairy-Farm. We are glad to learn that the local men of light and leading are helping the undertaking. We hope more and more help will be coming in future.

The Ashrama has also been rendering medical help to the poor and the needy. It has got a small library, which requires to be improved. The Ashrama is in need of funds to carry on the work. A sum of Rs. 2,000 is required to equip all the departments.

THE RAMAKRISHNA MISSION SIND FLOOD AND LOOT RELIEF WORKS

The abnormal rise of waters in the Indus during the closing hours of July, 1930, caused heavy floods in different Districts, particularly Larkana and Sukkur in Sind. An approximate area of 550,000 acres of land of which 300,000 were arable was inundated. The floods worked havoc throughout the District, demolishing 900 hamlets and villages, and rendering about 40,000 souls homeless. The total loss was estimated at about seven lakhs of rupees.

The havoc done by flood was not the only disaster that befell Sind at this time. It was immediately followed by some more unfortunate occurrences,—plunder and pillage of hundreds of Hindu villages. The dacoits who were all Mohamedan hooligans had not only plundered away their wealth and movable property but also set fire to the houses and granaries which kept burning from 4 to 5 weeks. Loot and plunder, rape and arson were the order of the day. The harrowing scenes of utter helplessness of the people beggared description. Nature hy her dire visitation of flood was not so cruel to the people and their hamlets as these rowdy hooligans had been to the Hindu inhabitants of Sind, by their barbarous atrocities and brutal murder.

The relief operation was carried on over an extensive area of about 125 miles in length comprising 136 villages through the 6 centres at Nasirabad, Shikarpur (Khanpur), Rohri, Pano Akil, Ghotki and Ubauro. Of these 41 villages belong to the flood-affected and 95 to the loot-afflicted areas. In all 4,143 persons of 1,588 families were helped with corn, cash, clothes, seeds, utensils, warm blankets and housing materials, and 870 pairs of bullocks with fodder.

The list of subscribers shows various sources of income. The total receipts were Rs. 19,639-10-9, and the total expenditure was Rs. 19,414-10-9, leaving a balance of Rs. 225 only which is deposited in the Bank of India Ltd., Bombay.

FAMINE RELIEF WORK OF THE RAMAKRISHNA MISSION

The Secretary, Ramakrishna Mission has sent us the following appeal dated 22-5-31:

Bengal is again in the grip of a famine. From different quarters come the piteous wails of starving men, women and children. The Gaibandha Sub-division of the Rangpur District in particular has fallen a victim to it. Harrowing tales of death, suicide and the sale of children from the effects of starvation in this area have already filled the newspaper columns. On the receipt of an appeal from the local Relief Committee we sent a worker to Gaibandha for inspection, who has come back with the report of acute distress in the Phulchari Thana. In the six villages he visited, he saw with his own eyes people living on unripe jackfruits, boiled arum leaves, and other such sorry substitutes for food. Many families were on the verge of starvation, hardly securing a meal in two days. Unless immediate relief is given to them, they will die in hundreds, of diseases consequent on the eating of things that are not fit for human consumption.

All the villages in the Phulchari Thana bordering on the Brahmaputra, comprising an area of 125 sq. miles with a population of about 90,000 are affected. This widespread famine is due to the destruction by flood of the last year's autumn rice crop, followed by the failure of the winter crop owing to the scarcity of rain.

We have sent three workers to open relief work in this area. Reports of the work will be published in due course. The vastness of the affected area will entail a heavy expenditure. We are beginning the work with the small balance of the Provident Relief Fund, depending on the generous public to support us in this humanitarian task. Contrihutions of money and clothes will be thankfully received and acknowledged at the following addresses:—

(1) The President, Ramakrishna Mission, Belur Math, Howrah District.

(2) The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.

(3) The Manager, Udbodhan Office, 1, Mukerjee Lane, Baghbazar, Calcutta.