

Prabuddha Bharata

OR AWAKENED INDIA

. . . .

AUGUST, 1933



उत्तिष्ठत जायत प्राप्य वरान्निबोधत

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

Editorial Office

ADVAITA ASHRAMA

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

SWAMI VIVEKANANDA ON THE WOMEN OF INDIA

THEIR POSITION IN HINDU RELIGION AND SOCIETY

The Aryan and Semitic ideals of woman have always been diametrically opposed. Amongst the Semites the presence of woman is considered dangerous to devotion and she may not perform any religious function, even such as the killing of a bird for food : according to the Aryan, a man cannot perform a religious action without a wife.

Modern Hinduism is largely Paurāṇika, that is post-Buddhistic in origin. Dayananda Saraswati pointed out that though a wife is absolutely necessary in the sacrifice of domestic fire, which is a Vedic rite, she may not touch the Shālāgrāma Shilā or the household-idol, because that dates from the later period of the Puranas.

(To the question, So you consider the inequality of woman amongst us as entirely due to the influence of Buddhism?) Where it exists certainly, but we should not allow the sudden flux of

European criticism, and our consequent sense of contrast, to make us acquiesce too readily in this notion of the inequality of our women. Circumstances have forced upon us, for many centuries, the woman's need of protection. This, and not her inferiority, is the true reading of our customs.

Wife—the co-religionist. Hundreds of ceremonies the Hindu has to perform, and not one can be performed if he has not a wife. You see the priests tie them up together and they go round temples and make very great pilgrimage together.

In Malabar, . . . the women lead in everything. Exceptional cleanliness is apparent everywhere and there is the greatest impetus to learning. When I myself was in that country, I met many women who spoke good Sanskrit, while in the rest of India not one woman in a million can speak it. Mastery elevates and servitude debases. Malabar has never been conquered either by the Portuguese, or by the Musalmans.

The Dravidians were a non-Aryan race of Central Asia, who preceded the Aryans, and those of Southern India were the most civilized. Women with them stood higher than men.

THEIR IDEAL IS SITA

You may exhaust the literature of the world that is past, and I may assure you, that you will have to exhaust the literature of the future, before finding another Sita. Sita is unique; that character was depicted once for all. There may have been several Ramas, perhaps, but never more than one Sita! She is the very type of the true Indian woman, for, all the ideals of a perfected woman have grown out of that one life of Sita; and here she stands these thousands of years, commanding the worship of every man, woman and child, throughout the length and breadth of the land of Aryavarta. There she will always be, this glorious Sita, purer than purity itself, all patience, and all suffering. She who suffered that life of suffering without a murmur, she is the ever-chaste and ever-pure wife, she the ideal of the people, the ideal of the gods, the great Sita, our national God she must always remain. And every one of us knows her too well to require much delineation. All our mythology may vanish, even our Vedas may depart, and our Sanskrit language may vanish for ever, but so long as there will be five Hindus living here, even if only speaking the most vulgar *patois*, there will be the story of Sita, mark my words. Sita has gone into the very vitals of our race. She is there in the blood of every Hindu man and woman; we are all children of Sita. Any attempt to modernize our women, if it tries to take our women from that ideal of Sita, is immediately a failure, as we see every

day. The women of India must grow and develop in the foot-prints of Sita, and that is the only way.

Rama and Sita are the ideals of the Indian nation. All children, especially girls, worship Sita. The height of a woman's ambition is to be like Sita, the pure, the devoted, the all-suffering! When you study these characters, you can at once find out how different is the ideal in India from that of the West. The West says, "Do. Show you power by doing." India says, "Show your power by suffering." The West has solved the problem of how much a man can have. India has solved the problem of how little a man can have. The two extremes, you see. Sita is typical of India,—the idealized India. The question is not whether she ever lived, whether the story is history or not, we know that the ideal is there. There is no other Pauranic story that has so permeated the whole nation, so entered into its very life, and has so tingled in every drop of blood of the race, as this ideal of Sita. Sita is the name in India for everything that is good, pure and holy; everything that in woman we call womanly. If a priest has to bless a woman, he says, "Be Sita!" If he blesses a child, he says, "Be Sita!" They are all children of Sita, and are struggling to be Sita, the patient, the all-suffering, the ever-faithful, the ever-pure wife. Through all the suffering she experiences, there is not one harsh word against Rama. She takes it as her own duty, and performs her own part in it. Think of the terrible injustice of her being exiled to the forest! But Sita knows no bitterness. That is, again, the Indian ideal. . . . Sita was a true Indian by nature; she never returns injury.

Sita was chastity itself, she would never touch the body of another man except that of her husband.

"Pure? She is chastity itself," says Rama.

Sita—the pure, the pure, the all-suffering!

Sita is the name in India for everything that is good, pure and holy; everything that in woman we call woman.

Sita—the patient, all-suffering, ever-faithful, ever-pure wife! Through all the sufferings she had there was not one harsh word against Rama.

"Be Sita!"

THEIR PRESENT CONDITION

There are thousands of women here (in America), whose minds are as pure and white as the snow of this country. And look at our girls, becoming mothers below their teens!! Good Lord! I now see it all. Brother, "The gods are pleased where the women are held in esteem,"—says the old Manu. We are horrible sinners, and our degradation is due to our calling women 'despicable worms,' 'gateways to hell,' and so forth. Goodness gracious! There is all the difference between heaven and hell!! He adjudges gifts according to the merits of the case. Is the Lord to be hoodwinked by idle talk? The Lord has said, "Thou art the woman, Thou art man, Thou art the boy and the girl as well." And we on our part are crying, "Be off, thou outcast!" "Who has made the bewitching woman?"

Amongst the educated classes in Bengal, the custom of marrying their boys too early is dying out gradually. The girls are also given in marriage a year or two older than before, but that has been under compulsion,—from pecuniary want. Whatever might be the reason for it, the age of marrying girls should be raised still higher. But what will the poor father do? As soon

as the girl grows up a little, every one of the female sex beginning from the mother down to the relatives and neighbours even, will begin to cry out that he must find a bridegroom for her, and will not leave him in peace until he does so! And about our religious hypocrites, the less said the better. In these days no one hears them, but still they will take up the role of leaders themselves. The rulers passed the Age of Consent Bill prohibiting a man, under the threat of penalty, to live with a girl of twelve years, and at once all these so-called leaders of your religion raised a tremendous hue and cry against it, sounding the alarm, "Alas, our religion is lost!" As if religion consists in making a girl mother at the age of twelve or thirteen!

(The women of India are not much elevated) in a great degree owing to the barbarous invaders through different ages; it is partly due to the people of India themselves.

It is very difficult to understand why in this country so much difference is made between men and women, whereas the Vedanta declares that one and the same conscious Self is present in all beings. You always criticise the women, but say, what have you done for their uplift? Writing down Smritis etc. and binding them by hard rules, the men have turned the women into mere manufacturing machines! If you do not raise the women who are the living embodiment of the Divine Mother, don't think that you have any other way to rise.

In what scriptures do you find statements that women are not competent for knowledge and devotion? In the period of degradation, when the priests made the other castes incompetent to the study of the Vedas, they deprived the women also of all their rights. Otherwise you will find that in the

Vedic or Upanishadic age Maitreyi, Gargi and other ladies of revered memory have taken the places of Rishis through their skill in discussing about Brahman. In an assembly of a thousand Brahmans who were all erudite in the Vedas, Gargi boldly challenged Yajnavalkya in a discussion about Brahman. When such ideal women were entitled to spiritual knowledge, then why shall not the women have the same privilege now? What has happened once can certainly happen again. History repeats itself. All nations have attained greatness, by paying proper respect to the women. That country and that nation which do not respect the women have never become great, nor will ever be in future. The principal reason why your race has so much degenerated is that you had no respect for these living images of Sakti. Manu says, "Where women are respected there the gods delight; and where they are not, there all works and efforts come to naught." There is no hope of rise for that family or country where there is no estimation of women, where they live in sadness. For this reason they have to be raised first.

CONTRASTED WITH WESTERN WOMEN

I should very much like our women to have your (American women's) intellectuality, but not if it must be at the cost of purity. I admire you for all that you know, but I dislike the way that you cover what is bad with roses and call it good. Intellectuality is not the highest good. Morality and spirituality are the things for which we strive. Our women are not so learned, but they are more pure. To all women every man save her husband should be as her son.

To all men every woman save his own wife should be as his mother.

When I look about me and see what you call gallantry, my soul is filled with disgust. Not until you learn to ignore the question of sex and to meet on a ground of common humanity will your women really develop. Until then they are playthings, nothing more. All this is the cause of divorce. Your men bow low and offer a chair, but in another breath they offer compliments. They say, 'Oh, Madam, how beautiful are your eyes!' What right have they to do this? How dare a man venture so far, and how can you women permit it? Such things develop the less noble side of humanity. They do not tend to noble ideals.

We should not think that we are men and women, but only that we are human beings, born to cherish and help one another. No sooner are a young man and a young woman left alone than he pays compliments to her, and perhaps before he takes a wife he has courted 200 women. Bah! If I belonged to the marrying set I could find a woman to love without all that!

When I was in India and saw these things from the outside I was told it is all right, it is mere pleasantry, and I believed it. But I have travelled since then, and I know it is not right. It is wrong, only you of the West shut your eyes and call it good. The trouble with the nations of the West is that they are young, foolish, fickle and wealthy. What mischief can come of one of these qualities, but when all three, all four, are combined, beware!

Still on this sacred soil of India, this land of Sita and Savitri, among women may be found such character, such spirit of service, such affection, compassion, contentment and reverence, as I could not find anywhere else in this world! In the West, the women did not very often seem to me to be women at all, they appeared to be quite the replicas

of men! Driving vehicles, drudging in offices, attending schools, doing professional duties! In India alone the sight of feminine modesty and reserve soothe the eye! With such materials of great promise, you could not, alas, work out their upliftment! You did not try to infuse the light of knowledge into them! For if they get the right sort of education, they may well turn out to be the ideal women in the world.

THEY NEED ONLY EDUCATION TO SOLVE THEIR PROBLEMS

And what are we doing? We are very regular in marrying our girls at eleven years of age lest they should become corrupt and immoral. What does Manu enjoin? "Daughters should be supported and educated with as much care and attention as the sons." As sons should be married after observing Brahmacharya up to the thirtieth year, so daughters also must observe Brahmacharya and be educated by their parents. But what are we actually doing? Can you better the condition of your women? Then there will be hope for your well-being. Otherwise you will remain as backward as you are now.

By no means (I am satisfied with the position of women amongst us), but our right of interference is limited entirely to giving education. Women must be put in a position to solve their own problems in their own way. No one can or ought to do this for them. And our Indian women are as capable of doing it as any in the world.

Of course it (Sannyasa) is (recognized in the Vedas), but without making any distinction between men and women. Do you remember how Yajna-*valkya* was questioned at the court of King Janaka? His principal examiner was *Vachaknavi*, the maiden orator—

Brahmavadini, as the word of the day was. "Like two shining arrows in the hand of the skilled archer," she says, "are my questions." Her sex is not even commented upon. Again, could anything be more complete than the equality of boys and girls in our forest universities? Read our Sanskrit dramas—read the story of *Shakuntala*, and see if Tennyson's 'Princess' has anything to teach us!

I know that the race that produced *Sita*—even if it only dreamt of her—has a reverence for woman that is unmatched on the earth. There is many a burden bound with legal tightness on the shoulders of Western women that is utterly unknown to ours. We have our wrongs and exceptions certainly. But so have they. With regard to the domestic virtues I have no hesitation in saying that our Indian methods have in many ways the advantage over all others.

Of course, they (Indian women) have many and grave problems, but none that are not to be solved by that magic word "Education." The true education, however is not yet conceived of amongst us.

I never define anything, still it may be described as a development of faculty, not an accumulation of words, or, as a training of individuals to will rightly and efficiently. So shall we bring to the need of India great fearless women—women worthy to continue the traditions of *Sanghamitta*, *Lila*, *Ahalya Bai*, and *Mira Bai*,—women fit to be mothers of heroes, because they are pure and selfless, strong with the strength that comes of touching the feet of God.

I look upon Religion as the innermost care of education. Mind, I do not mean my own, or any one else's opinion about religion. I think the teacher should take the pupils' starting-point in this, as in other respects, and

enable her to develop along her own line of least resistance.

You should remember that if Religion exalts Brahmacharya for woman, it does exactly the same for man. . . . Hinduism indicates one duty, only one, for the human soul. It is to seek to realize the permanent amid the evanescent. No one presumes to point out any one way in which this may be done. Marriage or non-marriage, good or evil, learning or ignorance, any of these is justified, if it leads to the Goal.

Why, to the women of this country I would say exactly what I say to the men. Believe in India, and in our Indian faith. Be strong and hopeful and unashamed, and remember that with something to take, Hindus have immeasurably more to give than any other people in the world.

Certainly (both men and women should be married at an advanced age). But education should be imparted along with it, otherwise, irregularity and corruption will ensue. By education I do not mean the present system, but something in the line of positive teaching. Mere book-learning won't do. We want that education by which character is formed, strength of mind is increased, the intellect is expanded, and by which one can stand on his own feet.

With such an education women will solve their own problems. They have all the time been trained in helplessness, servile dependence on others, and so they are good only to weep their eyes out at the slightest approach of a mishap or danger. Along with other things they should acquire the spirit of valour and heroism. In the present day it has become necessary for them also to learn self-defence. See how grand was the Queen of Jhansi!

Anyhow, we have to try our best.

We have not only to teach them, but to teach ourselves also. Mere begetting children does not make a father, a great many responsibilities have to be taken upon his shoulders as well. To make a beginning in woman's education: our Hindu women easily understand what chastity means, because it is their heritage. Now, first of all, intensify that ideal within them above everything else, so that they may develop a strong character by the force of which, in every stage of their lives, whether married or single, if they prefer to remain so, they will not be in the least afraid even to give up their lives rather than flinch an inch from their chastity. Is it little heroism to be able to sacrifice one's life for the sake of one's ideal, whatever that ideal may be? Studying the present needs of the age, it seems imperative to train some of them up in the ideals of renunciation, so that they will take up the vow of lifelong virginity, fired with the strength of that virtue of chastity which is innate in their life-blood, from hoary antiquity. Along with that they should be taught sciences and other things which would be of benefit, not only to them but to others as well, and knowing this they would easily learn these things and feel pleasure in doing so. Our motherland requires for her well-being some of her children to become such pure-souled Brahmacharins and Brahmacharinis.

By their example and through their endeavours to hold the national ideal before the eyes of the people, a revolution in thought and aspirations will take place. How do matters stand now? Somehow, the parents must dispose of a girl in marriage, if she be nine or ten years of age! And what a rejoicing of the whole family if a child is born to her at the age of thirteen! If the trend of such ideas is reversed, then

there is some hope for the ancient *Shraddhâ* to return. And what to talk of those who will practise Brahmacharya as defined above—think how much *Shraddhâ* and faith in themselves will be theirs! And what a power for good will they be!

Educate our women first and leave them to themselves; then they will tell you what reforms are necessary for them. In matters concerning them, who are you?

THE IDEAL OF FEMALE EDUCATION

Religion, arts, science, housekeeping, cooking, sewing, hygiene—the simple essential points in these subjects ought to be taught to our women. It is not good to let them touch novels and fictions. The Mahakali Pathshala is to a great extent moving in the right direction. But only teaching rites of worship won't do; their education must be an eye-opener in all matters. Ideal characters must always be presented before the view of the girls to imbue them with a devotion for lofty principles of selflessness. The noble examples of Sita, Savitri, Damayanti, Lilavati, Khana, and Mira should be brought home to their minds and they should be inspired to mould their own lives in the light of these.

When a new idea is preached in the country, some failing to grasp it properly go wrong in that way. But what matters it to the well-being of society at large? Well, those who are pioneers of the little bit of female education that now obtains in the country, were undoubtedly very great-hearted. But the truth is that some defect or other must creep into that learning or culture which is not founded on a religious basis. But now female education is to be spread with religion as its centre. All other training should be secondary to religion. Religious train-

ing, the formation of character and observance of the vow of celibacy—these should be attended to. In the female education which has obtained up till now in India, it is religion that has been a secondary concern, hence these defects you were speaking of have crept in. But no blame attaches therefore to the women. Reformers having proceeded to start female education without being Brahmacharins themselves have stumbled like that. Founders of all good undertakings, before they launch on their desired work, must attain to the knowledge of the Atman through rigorous self-discipline, otherwise defects are bound to occur in their work.

Just as centres have to be started for men, so also centres have to be started for teaching women. Brahmacharinis of education and character should take up the task of teaching at these different centres. History and the Puranas, housekeeping and the arts, the duties of home-life and principles that make for the development of an ideal character, have to be taught with the help of modern science, and the female students must be trained up in ethical and spiritual life. We must see to their growing up as ideal matrons of home in time. The children of such mothers will make further progress in the virtues that distinguish themselves. It is only in the homes of educated and pious mothers that great men are born. And you have reduced your women to something like manufacturing machines; alas, for heaven's sake, is this the outcome of your education? The upliftment of the women, the awakening of the masses, must come first, and then only can real good come about for the country, for India.

THEIR MARRIAGEABLE AGE

Such educated men are not yet born in this country, who can keep their

girls unmarried without fear of social punishment. Just see how before the girls exceed the age of twelve or thirteen, people hasten to give them away in marriage out of this fear of their social equals. Only the other-day, when the Age of Consent Bill was being passed the leaders of society massed together millions of men to send up the cry, "We don't want the Bill;"—had this been in any other country, far from getting up meetings to send forth a cry like that, people would have hidden their heads under their roofs in shame, that such a calumny could yet stain their society. . . .

In favour of the other side of the question, again, it may be argued that early marriage leads to premature child-bearing, which accounts for most of our women dying early; their progeny also, being of low vitality, go to swell the ranks of our country's beggars! For if the physique of the parents be not strong and healthy, how can strong and healthy children be born at all? Married a little later and bred in culture, our mothers will give birth to children who would be able to achieve real good of the country. The reason why you have so many widows in every home lies here, in this custom of early marriage. If the number of early marriages declines, that of widows is bound to follow suit.

In my opinion society in every country shapes itself out of its own initiative. So we need not trouble our heads prematurely about such reforms as the abolition of early marriage, the re-marriage of widows and so on. Our part of duty lies in imparting true education to all men and women in society. As an outcome of that education, they will of themselves be able to know what is good for them and what is bad, and will spontaneously eschew the latter. It will not be then necessary to pull

down or set up any thing in society by coercion.

WIDOW-MARRIAGE

For example, take the prohibition of widow-marriage in our country. Don't think that the Rishis or wicked men introduced the law pertaining to it. Notwithstanding the desire of men to keep women completely under their control, they never could succeed in introducing these laws without betaking themselves to the aid of a social necessity of the time. Of this custom two points should be specially observed :

(a) Widow-marriage takes place among the lower classes.

(b) Among the higher classes the number of women is greater than that of men.

Now, if it be the rule to marry every girl, it is difficult enough to get one husband apiece; then how to get, by and by, two or three for each? Therefore has society put one party under disadvantage, i.e., it does not let her have a second husband, who has had one; if it did, one maid would have to go without a husband. On the other hand, widow-marriage obtains in communities having a greater number of men than women, as in their case the objection stated above does not exist. It is becoming more and more difficult in the West, too, for unmarried girls to get husbands.

THEIR PATRONYMICS

Why have you signed yourself as . . . Dasi? The Vaisya and the Sudra should sign as *Das* and *Dasi*, but the Brahmana and Kshatriya should write *Deva* and *Devi*. Moreover, these distinctions of caste and the like have been the invention of our modern sapient Brahmanas. Who is a servant, and to whom? Every-

one is a servant of the Lord Hari. Hence a woman should use her patronymic, that is, the surname of her husband. This is the ancient Vedic custom, as for example, such and such *Mitra* or the like.

A PLAN OF MATH FOR THEM

I never objected to the worship of women who are the living embodiment of Divine Mother, whose external manifestations appealing to the senses have maddened men, but whose internal manifestations such as knowledge, devotion, discrimination and dispassion make man omniscient, of unfailing purpose, and a knower of Brahman. "She when pleased becomes propitious and the cause of the freedom of man." Without propitiating the Mother by worship and obeisance not even Brahmâ and Vishnu have the power to elude Her grasp and attain to freedom. Therefore for the worship of these family goddesses, in order to manifest the Brahman within them, I shall establish the Women's Math.

There shall be a girls' school attached to this female Math, in which religious scriptures, literature, Sanskrit, grammar and even some amount of English should be taught. Other matters such as sewing, culinary art, rules of domestic work, and upbringing of children will also be taught. While Japa, worship and meditation, etc., shall form an indispensable part of the teaching. . . . These celibate nuns will in time be the teachers and preachers of the Math. In villages and towns they will open centres and strive for the spread of female education. Through such devout preachers of character there will be the real spread of female education in the country.

Spirituality, sacrifice and self-control will be the motto of the pupils of this

Math, and service or Seva-Dharma the vow of their life. In view of such ideal lives, who will not respect and have faith in them? If the life of the women of this country be moulded in such fashion, then only will there be reappearance of such ideal characters as Sita, Savitri and Gargi. To what straits the strictures of local usages have reduced the women of this country, rendering them lifeless and inert, you could only understand if you visited the Western countries. You alone are responsible for this miserable condition of the women, and it rests with you also to raise them. They must be given education and left to themselves. After that they will act as they think best. Even after marriage and entering the world, the girls educated as above will inspire their husbands with noble ideals and be the mothers of heroic sons. But there must be this rule that the guardians of the students in the female Math must not even think of marrying them, before they attain the age of fifteen.

In the highest truth of Parabrahman, there is no distinction of sex. We only notice this in the relative plane. And the more the mind becomes introspective, the more the idea of difference vanishes. Ultimately when the mind is wholly merged in the homogenous and undifferentiated Brahman, then such ideas as this is a man or that a woman do not remain at all. We have actually seen this in the life of Sri Ramakrishna. Therefore do I say that though outwardly there may be difference between men and women, in their real nature there is none. Therefore if a man can be a knower of Brahman, why cannot a woman attain to the same knowledge? Therefore I was saying that if even one amongst the women became a knower of Brahman, then by the radiance of her personality thousands of women would be inspired and awakened to truth, and

great well-being of the country and society would ensue.

When you will realize that all-illuminating truth of the Atman, then you will see that this idea of sex-distinction has vanished altogether, then only will you look upon all women as the veritable manifestation of the Brahman. We have seen in Sri Ramakrishna how he had this idea of divine motherhood in every woman, of whatever caste she

might be, or whatever might be her worth. It is because I have seen this that I ask you all so earnestly to do likewise and open girls' schools in every village and try to uplift them. If the women are raised, then their children will by their noble actions glorify the name of the country—then will culture, knowledge, power and devotion awaken in the country. (Compiled from the *Complete Works of Swami Vivekananda*.)

RELIGIOUS PROPAGANDA—TRUE AND FALSE

BY THE EDITOR

I

Some time back there arose a great controversy as to what opportunities the foreign missions would get in India for religious propaganda in the future Swaraj constitution. The controversy has not altogether ceased, and there is suspicion still lingering in many minds that it will not be as easy for the foreign religions to preach in India as it was before. This question arises particularly with regard to Christianity, for nowadays Christianity is getting much direct and indirect help from the Government, and the Christian Missions fear if the Government, in the future constitution, passes to the Indians, they may not get so much help from the power that be—nay, they may receive even opposition to make converts.

Here the question of religious liberty does not arise. Every civilized Government is ready to observe perfect neutrality with regard to personal religious worship of people. And this can be legitimately expected even in the Swaraj Government and in India specially there

has not been any interference with religious liberty. So no people belonging to any religion—foreign or indigenous—fear that they will not have free scope as far as their personal religion is concerned. But the question arises whether all religions will get the same help from the Government in the future, as they are getting at present, to make propaganda.

Now, when any religion seeks to spread influence not so much through the strength of its own merit, but through the help of any Government, it argues so much the degeneration of that particular religion. No doubt, support from the Government much facilitates work, but that is an evil day for any religion, when it looks to any Government for support. A religion having intrinsic worth, will thrive better rather with opposition than with support from any secular body or institution. Truth will surely make its own way; no opposition will be able to stop its progress. It will spread like wild fire, wherever it falls. On the other hand if Truth be in need

of a prop from the Government, it shows it has so much the less intrinsic strength and if that be not the case, constant backing from an outside agency will throw Truth off its guard and soon there will begin a degeneration. It happens everywhere that when missionaries receive or look for help from the Government, they fail to stick to their ideals unflinchingly and cannot, therefore, exert their influence as purely religious bodies.

And by constantly receiving help from the Government, missionaries are reduced to such a position that they become obliged to support the Government even in the unjustifiable acts of the latter, and as such become double sinners. This is the reason why political revolutions are very often followed by attacks against religious bodies. It is when religious bodies cease to be 'religious' and become simply tools in the hands of the Government that they become the target of attack from those who have grievances against the ruling power. This has happened with a vengeance in Russia, and recent events in Spain also supply a good illustration for that. As such, those who want to preach religion, need not receive help from any Government, should not look for any; if they can preach through life and not through words—through examples and not through precepts—they are bound to be heard in spite of even all oppositions.

II

This gives rise to the question, is there any need for religious propaganda? If so, how should it be done and who are fit to undertake the task?

There are some souls who come to this earth, from time to time, as messengers from On High, with a direct mission to give a push to the religious

life of humanity. They are as if a bridge between Heaven and earth, and they supply a burning proof that religion is true, God is true—much truer than any material object one perceives with senses. They become the founders of new religions or supply new life to the old ones which have become nearly dead. Such were Sri Krishna, Buddha, Christ, Mahomed and many others, who by their birth have blessed humanity and the world. And when they speak, nothing can resist them; they deluge the world with a flood of enthusiasm for religious life and their influence lasts long, long after they have passed away.

Because they are born with a distinct mission, naturally they charge their followers with a commission to spread their message. Sri Krishna said in the Gita :

य इदं परमं गुह्यं भक्तैष्वभिधास्यति ।

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥

“He who with supreme devotion to Me will teach this profound philosophy to My devotees, shall doubtless come to Me alone.”

Buddha said to his disciples :

“Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.”

And Christ's words to those whom he commissioned with the work of spreading his message were : “As the Father hath sent Me, I also send you.” Also, “Go ye, therefore, make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy spirit : teaching them to observe all that I have commanded you : and

behold, I am with you all days, unto the consummation of the world."

As a result it is found that there is great enthusiasm amongst the followers of each Prophet to spread the message of their master. But real religion can be spread only through life and example and not through mere words and sermons. It is, no doubt, seen sometimes that one gets inspiration from the words of a person whose life is in contradiction with what he says, but that is an exceptional case. Here the student develops his religious life mainly because of his own good tendencies, the teacher serves as an indirect agent to bring out his religious nature and deserves no credit at all. Even without the help of a teacher, such a student could get inspiration from the reading of books or even from words which have no direct bearing with religious life. Brother Lawrence got the inspiration of his religious life by seeing a withered tree endowed with a fresh lease of life on the coming of the spring. A rich man in Bengal renounced all his wealth and became a religious mendicant, when his little daughter, in order to wake him up from sleep one afternoon, said that it was evening and he should sleep no more. For the words of his little daughter set him a-thinking that the evening of his life was approaching and he should sleep no more, but try to solve the problem of his life and death. In such cases there was no deliberate attempt on the part of any one to awaken the religious consciousness of the students. But when persons go to preach religion they must know that it is not the power of elocution or the force of their scholarship but the example of their life which will be effective in creating a religious atmosphere.

Now the first batch of disciples of a Prophet, because they have come into direct contact with a fire of spirituality,

find the dross of their life easily burnt up, and there is no harm if they devote their whole energy to spreading the gospel of their Master. They find great enthusiasm also in doing that, because they visibly find that they are carrying peace and solace to innumerable thirsty souls. But the difficulty arises with regard to those who come afterwards. Barring exceptional cases, the remote in time from the Prophet one lives, the greater the difficulty one finds to pitch one's life to a high degree of spirituality. And if in such cases a person loses his balance and spends more energy to preach than to practise religion, tragic becomes the result.

III

But such is the tendency in men to preach religion and make converts, that they will often take even to artificial and not very justifiable means for that purpose. Advantage is taken of the ignorance and poverty of people to convert them into a new faith. Sometimes the light of reason has been suppressed in order to preach religion easily. And history supplies instances of religion being spread with the power of the sword.

With reference to the devices adopted by the Catholic propagandists in Southern India in the early part of the 17th century a writer says that a prominent missionary took the garb of a Hindu to save the Hindus. He assumed "the appearance and title of a Brahman who had come from a far country and by besmearing his countenance and imitating the most austere and painful method of living that the Saneanes (Sannyasins) or penitents observe he at length persuaded the credulous people that he was in reality a member of that venerable order." And thus he succeeded in getting many

converts to Christianity from the Hindus.

In the last century some Catholics were strongly of opinion that the Philip-pinoes should be conquered, "because that is the only way to teach Christia-nity to them!"

We hear so much of the educational, medical and agricultural work done by the Christian missionaries in the East. Some of these works are very praise-worthy no doubt and very often involve a great sacrifice on the part of the workers. But when these works are made simply a cloak for preaching a foreign religion to the people, these humani-tarian works forfeit all the praise that they otherwise deserve. Yet it is not unoften the case.

With regard to the agricultural work done by missions in China, a writer in *Harpers Magazine* says that it was "only a sort of bait to entice people into being preached to and joining the Church." A young missionary who, impelled more by humanitarian motive, resented it, was accused of heresy, and he lost his job.

Another writer of the same magazine describes the experience of one of his missionary friends—an educator. That gentleman after working in China re-turned home and was describing the work he had done in his field of activity. But he was faced with the question, "That is all right, Brother. That is fine. But tell us, how many souls have you brought to the Kingdom."

Cannot one cite similar illustrations from India?

There are other methods also which are followed to get easy converts. It is an open secret that "Special editions of non-Christian religious books are pub-lished and distributed broad-cast by missionary bodies for the express pur-pose of showing off the majesty of their

own faith in contrast with heathen beliefs." Till very recently the abuse of Hinduism was the stock-in-trade of Christian missionaries.

The result is that a great reaction has come in many minds against Chris-tianity itself and they are not ready to welcome even those teachings which are universal and, as such, likely to be of immense good to all humanity at all time.

Another religion which is famous for its aggressiveness is Islam. Here also the methods adopted for proselytization have not been very happy, if we are to believe historians. Dr. Margoliouth, professor of Arabic at Oxford writes, "Islam from that time onwards was in the main disseminated by the sword, for even where the conquered were not compelled to adopt it, they were reduced by rejection of it to a tributary caste. . . . Two other methods of acquiring adherents should be noticed. One is the purchase of children, said to be frequently done in China, when districts have been impoverished by plague or famine; our authorities speak of as many as 10,000 children being bought for the sake of replenishing the Moslem ranks on a single occasion. Another method, not very dissimilar, was the forcible seizure of young Christians, whereby the Ottomans for some centuries made up their cohorts of Janissaries."

IV

These only indicate that persons in their zeal to get converts to their faiths do not hesitate to take recourse to methods other than legitimate for reli-gious propaganda. Yet every religion contains truths which will appeal to some or other persons. There cannot be one religion uniformly for all. As temperaments differ, there is necessity

for the existence of different religions. If a person is not attracted to one religion, he will be attracted to another, and, as such, will find an opportunity to develop his religious life. On the contrary, if a religion is forced upon an unwilling person, there will come a reaction in his mind, and it may be completely impossible for him to welcome any religion at all.

Unfortunately persons are not altogether absent even in the modern age, who will prescribe one medicine for all diseases. In a book about the Catholic Church, published very recently, the learned author says, "If the Catholic claims are true, as they certainly are, all men should become Catholics . . ." and "in this regard it is sharply marked off from almost every other religious body in the modern world, especially from current Hinduism and practically all of the present-day Protestant sects." If every religion—nay, every sect of every religion—lay such exclusive claim to the infallibility of its doctrines, earth will soon be a hell, in which there will be no place for God.

That religious propaganda may be made with peaceful methods is indicated by Buddhism. Buddhism is one of the oldest religions of the world. It has spread over 500 millions of men in different lands and among different races. Yet it is admitted by every scholar that Buddhism "has never fought a religious war, has never shed one drop of blood, has never persecuted any other religion, and that no Buddhist sect has ever persecuted any other Buddhist sect." As a contrast we may remember that not less than 80,000 persons are supposed to have suffered death in Spain alone in pursuance of the sentences of the Inquisition. Hinduism is noted for its passivity as far as religious propaganda is concerned. But still with its peaceful

method of penetration it has assimilated many wild tribes and hordes of invaders into its fold.

And missionary activities have been put also to political, economic and commercial use. It is a common saying that the Gospel is followed by the Gun boat. The author of *The War of Civilizations* refers to the "German Emperor's using missionaries as live-bait for catching provinces." It is said that "The trading explorer, the missionary, the concession hunter and the soldier follow each other with methodical certainty." Wherever missionaries go, they do not fail to denationalize the people. They raise the standard of living of the converts and become the fruitful source of the increase of foreign import. Some years back it was published in the *Boston Advertiser*: ". . . We need to develop foreign missions to save our nation commercially. . . It is only as we develop missions that we shall have a market in the Orient which will demand our manufactured articles in sufficient quantities to match our increased facilities. The Christian man is our customer. The heathen has, as a rule, few wants. It is only when man is changed that there comes this desire for the manifold articles that belong to the Christian man and the Christian home. The missionary is everywhere and always the pioneer of trade."

V

Yet there is what is called helping a man spiritually. A man may render spiritual help to his neighbour as much as he can give him physical and intellectual help. A man, when he has got solace in his personal life by a particular mode of worship, may tell another man about his experiences and thus become a source of inspiration and help to the

latter. But in that case the teacher will be so much full of humility that it will be impossible for him to become aggressive to the point of making converts by hook or crook. Not a word of condemnation will escape his lips. He will be a source of peace to all who come in contact with him. A truly religious man will be a source of inspiration even to persons who do not belong to his own particular religion. A Christian living a truly Christian life will be a source of inspiration even to a Hindu; he will be able to awaken in the latter an aspiration to live a truly Hindu life, and *vice versa*. A really religious person cannot but be tolerant; he will not fail to see the good points in other religions. As such he will not try to bring all into one religion. When a person does that, in many cases the motive is not purely religious—the motive is something else.

A member of a missionary organization must show the importance of his service by the number of converts he can make. If he be a paid member, he has good reasons to be all the more attentive to that. And the missionary organization itself must show the success of its work to those who finance it. Sometimes religious consideration becomes a substitute for racial or communal consideration. A man may say that he is impelled by a genuine motive to spread the truths of the religion he has found peace in, but at heart he only wants the satisfaction of having been able to increase the number of his co-religionists. This motive is very strong in many cases. There is as much intoxication in racial love as in patriotism. Both are good within certain limits and both become a menace to peace when that legitimate limit is crossed. In the name of patriotism people have done, or have been led to do, most atrocious deeds. And so

has been the case through the impulse of racial love. Every one wants to see his own race become more powerful and influential, and in that desire purely religious motive is altogether lost.

VI

The result of the so-called religious propaganda by other religions in India has been dangerous for Hinduism. Hinduism is noted for its catholicity, but much advantage has been taken of this catholic spirit by foreign religions. The Hindus are passive also in the matter of making religious propaganda. And lately there has been a great lack of co-ordination and organization among the Hindus. As a result of all these, the number of the Hindus is dwindling to an alarming degree. If sufficient care is not taken even now, the future is gloomy. The Hindu leaders should think deeply and find out the channels through which the members of the Hindu community slip into other religions and try to stop them. When they go from purely religious motive, there can be no objection. But in many cases, there is great doubt about that. And it is also to be considered why is it that other religions find it so easy to get converts from the fold of Hinduism? Passivity of the Hindus in these matters has become synonymous with inertia.

In the highest ideal of religion there is no denominational demarcation. And the Hindus, while fixing their eyes to the highest ideal, have very often ignored the practical side of life. The Hindus as a race must live first, before Hinduism as a religion can be expected to continue its existence. The time has come when the Hindus should no longer postpone setting their house in order. If Hinduism become strong and revived, much of the communal trouble in the country will be over. Hinduism is

noted for its catholic views. If it becomes strong, the influence of its catholicity will spread over other religions and thus ensure peaceful and amicable relationship amongst the people of different religions. But as it is, Hinduism is an object of pity and not of admiration to the people of other religions, barring the cases of rare few who study it deeply.

Some may say that in framing the future constitution of India, the claims of various communities as different religious bodies should be ignored. Everybody should be considered as a member of the Indian nation, and religion should be simply a matter of private life. But it is doubtful, whether such a position can be arrived at; because all communities are very suspicious of one another. The remedy lies in the act of recognizing the uni-

versal truths of every religion. As this is done more and more, people will think less in terms of their respective communities and consequently communal problems will lose much of their intensity. Now, Hinduism is best suited to this task, because Hinduism does not say that in it only lies the salvation of the human race. But, for that, Hinduism must become strong first. If only it becomes so strong that other communities will fail to cause it any harm, it will be able to spread its influence of catholicity over other religions. Otherwise it will make other religions only clamorous to exploit its weakness more and more. When in the past, Hinduism extended a friendly greeting to all other religions, it did that out of its innate strength. But now? Its weakness is one of the causes of turmoil in the country.

THE GOAL AND THE WAY

BY SVAMI SARADANANDA

If we think calmly for a while, we find that all the scriptures speak in the same strain and of the same goal. True, they mean the same thing, yet that appeals to different persons, when told in different ways. To-day we shall discuss some scriptural topics about spiritual practices and their goal from a separate standpoint. It is a trite saying : As a man sows, so does he reap. Scriptures too say that as a man thinks, so does he become. Success depends upon exertion. There is an invariable connection of cause and effect between right exertion and success. Whatever a man earnestly tries to do must meet with success.

Religion is hardly a matter of lecturing, learning or teaching. It is a thing of experience. There may be as many ways of spiritual practice as there are aspirants with diverse inclinations. This is why there have been so many sects in the domain of Religion. If we analyse all the sects of our country, we can divide them under four heads, *e.g.*, Jnani, Karmi, Bhakta and Yogi. Those who avoid sense-objects and hankerings after them, and remain content in Self alone take to the path of Knowledge. Those who, in the midst of worldly objects and activities, find themselves very limited in resources and seek shelter under the Almighty God

are known as Bhaktas. Those who work in right spirit are Karmis. There is another class of men who try to uproot the seeds of desires by looking into the very depths of their mind with the help of concentration. They are called Yogis.

In Bengal, Bhakti is generally prevalent. Hence we do not care to understand the rest. It is very bad to think ourselves so weak. The more we think so, the weaker we become. Such ideas are as harmful as pride—both are impediments to real progress and ought to be shunned by all means. This is what Sri Ramakrishna used to say. Once upon a time, the Holy Bible was read out to him. In the very beginning, there was a reference to the doctrine of sin. On hearing a little, he refused to listen any more. He said: "In case of snake-bite, if the patient could be made to believe that there was no poison at all, he would be all right. Similarly, if a sinner firmly believes that he is sinless, he becomes pure." The more we give up such ideas as "I am sinful, I am weak," the better for us. In man dwells the Almighty God. We are part of God, we are His children. How can we be weak? Our strength springs from Him—we can never be weak. So, the greatest sin is to think oneself weak and sinful. This is how an atheist behaves. If you have to believe anything, believe that you are His children, His part, the heirs of infinite strength and bliss. Believe that your body and mind are the sacred temples where is always enshrined God, the Pure, Illumined and Free. Believe that He pervades every man and woman, tree and creeper, and sentient and insentient being. There is none except Him in the entire universe. Try to see Him in the blue of the sky, the waves of the sea, in the face of a woman, in the simplicity of a child,

in the horrors of the cremation ground and in the steadfastness of a Yogi. Such attempt is a sort of spiritual practice in itself.

This idea is very clear in the tenth chapter of the Gita. Arjuna says to the Lord: "Senses run after lust and gold. Men follow the sense-objects for their attraction. Moreover, they have to remain in the worldly affairs till the last moment of their life. So, where is the way out of it?" The Lord replied: "Whatever being there is, endowed with grandeur, beauty or strength—know that to have sprung only from a spark of My splendour." The beauty that you find in the sun, the moon, beasts, birds and in the enchanting female figure are but a part of His splendour. His lustre is manifested in all these. Men cannot realize their true nature and so feel attracted for them. The Lord says again: "But what avails thee this detailed knowledge, O Arjuna? I stand pervading the whole universe with a fragment of Myself." Do not these beautiful words tell us that we should not think ourselves and others as sinners? Does it not teach us that we should take man to be the veritable manifestation of God? Learn it yourselves and teach your children and neighbours the same. We speak one thing and do another. Unless there is agreement between your words and thoughts; nothing will avail you, even if you take the name of the Lord or attend religious gatherings all night. Now there are so many religious societies, but people lose all interest in them after a few days.

What is the reason of this? The reason is, our words are not consistent with our thoughts. The first step of religion is to make words agree with thoughts. Sri Ramakrishna used to say, "This is the foremost practice." Where are such men who have made their

words consistent with their thoughts? How many in a thousand? In every work, we see words and thoughts are at variance. A small thing we cannot do, yet we rush in where angels fear to tread.

We cannot give a little water to a thirsty man. But we run to organize religious meetings, preach divine love and save the country by removing all its needs! Just see an instance of how words and thoughts differ. The *Chandi* says :

“O Goddess, all the sciences are Thy expressions and all the women, Thy various figures.” We have all read the *Chandi*. But how many of us are there who look upon women as images of Goddess? There are not a few who read the *Chandi* but at the same time do not hesitate to ill-treat their own wives for a trifling matter. They consider women only as the instruments of producing children and cooking food, instead of worshipping them as images of Goddess.

In the Vedic age, there were many women seers. In the *Brihadâraṇyaka Upanishad* we find that in the council of Janaka, a Sannyasini named Gargi put very profound questions on religion to the sage, Yajnyavalkya. Lila, Khana and other learned women of old are well known to all of us.

Many of you have heard of the wonderful life of Ahalyabai who lived not long ago. She herself did all the administrative works of her State. In all the big places of pilgrimage are seen her acts of glory even to-day. The roads built by her for the convenience of the pilgrims even in the solitary parts of mountains bear witness to them. We treat as slaves those in whom lies dormant the wonderful strength of the Mother of the universe! Only in the time of worship, we simply utter

the words that all women are but the images of the Divine Mother!

Moreover, our scriptures say, and we too proclaim, that all men are the images of the Lord. But what do we do actually? We make no scruple to hate sweepers and other low-caste people as if they were inferior even to cattle. Those who respect cattle more than men, how much brain can they have? If we believe in scriptures, it is our duty not to think ourselves weak under any circumstances, and to worship man as God. We must think that we are parts of God, or His children. The body of us and that of all are but His temple. As the Ganges flow from the Himalayas, so does all strength spring from the Almighty God. If we have this firm faith, we shall gradually improve. Wherever in the world, there has been cultivation of knowledge, men have come to understand that in man lies infinite power. It often happens that whenever we appeal to people for any good or philanthropic work, the usual reply is: “Where is money? How can we work without money?” How foolish! Say that we have lost our manhood. If we are *men*, money cannot but come. Money does not make a man. It is man that makes money. Shake off all weakness and try to be *men* from to-day. If you think yourselves weak, you can never develop your latent divinity—rather you will make it contract. Believe that you possess infinite power; manifest it by good works or good thoughts.

Therefore, our first practice will be not to think ourselves weak, and to save ourselves from all sorts of weakness. The second practice is that we must make our words consistent with our thoughts. In the Gita too, we find that these two practices are advocated as the essential requisites for all aspir-

ants before they take to particular courses of training.

Arjuna fell into grief, sorrow, delusion and fear simultaneously, when he faced on the battle-field his own kith and kin, and persons like Bhishma, Drona, etc. But as a matter of fact he concealed his fear, delusion etc., and said to Sri Krishna: "It is better to live on alms than to kill one's own relations for the trifle of a kingdom."

At first, he came to fight just like a Kshatriya for the cause of righteousness. But when he found his kinsmen and great warriors on the battle-field, he yielded to delusion and fear. He then forgot his own duty and began to talk irrelevantly in the name of religion. How could he hide his thoughts from the Lord who penetrates the very depth of our hearts?

The Lord said: "Do not yield to this weakness, O Arjuna, for it does not become thee. Shake off such a base faintness of heart and stand up, O dreaded hero!" Weakness breeds all sorts of narrowness. It is the source of all sins. What is the use of mere bread-winning education? True education teaches a man how to help everybody in acquiring strength of body and mind.

I have already told you that there are four paths to religion. If we analyse them, we find that they lead men to the same goal. The Vedas, Puranas, Tantras, etc., teach us that the goal is one but there are various ways. The famous Mahimna Stotra says: "O Lord! although there are so many philosophies such as the Vedas, Samkhya, Yoga, Shaiva, Vaishnava and so on, they are but different ways to Thee. Thou art the destination of all that travel according to their taste, in paths straight or crooked." Sri Ramakrishna used to say: "As there

are various ways to Kalighat, so each of the philosophies is but a way to the Lord." In scriptures we find sundry doctrines and practices inculcated for the people of varied inclinations. Therefore, different philosophies, although they appear as contradictory to one another, have, in fact, no contradiction. Because the goal or end is the same for one and all.

Spiritual practice means that one should try to realize the same states and experiences which the great sages had when they saw the vision of Truth. The Gita depicts the characteristics of perfected souls: "When a man puts away all the desires of his mind, O Arjuna, and when his Self finds comfort in Self—then is he called a man of steady wisdom." As we breathe freely, so do these men forsake lust and gold without any effort. Their body and senses are built in a manner as not to lead them astray. We need not dwell much upon the characteristics of the men of realization or about their success, since we are far behind them. The crying need of us is to know all the processes of God-realization and after selecting one of them, to build our life accordingly.

Formerly scriptural truths were kept away from the public. This no doubt preserved the priestly supremacy intact; but the national life degraded for want of learning. The priest class showed the reason for it, e.g., if truths were imparted to lay men, they would, in many cases, misunderstand and misapply them—as for instance, people without understanding Vedanta properly, often turn atheists and become rank materialists. In reply, it might be said: If you cannot find out the right aspirants, give everybody the opportunity of reading and thinking over the truths—then each man will choose his own path. Nowadays, all scriptures

are being printed, so it is useless to hide them.

Now we shall see how the four kinds of aspirants, *e.g.*, Jnani, Bhakta, Yogi and Karmi reach the ultimate goal and what are the main courses of discipline they follow? The Jnani discriminates between the Real and the unreal and renouncing the desire for unreal objects seeks the Real in his own Self. That he assigns as the true Self. His aim is to destroy the little self of desires which is attached to body and mind—then to become the higher Self. The Jnani practises discrimination through the process of 'Not this,' 'Not this,' and meditates on the true nature of his Self. The Jnani says: Give up at once what you decide to be unreal after due discrimination. Thus, you will see that neither body nor mind is real. If you can get rid of thoughts and desires about them, you will see the eternal Self and remain in It. Once try to remain in Self and you will find that the Absolute and the relative are inseparably connected as the Sun and its rays. Therefore, the Jnani says: All that we see in the universe is the manifestation of Self and the Self alone. And I am that Self. To bear it in mind always is the main effort of the Jnani.

The Yogi says that man becomes subject to a good many *Samskaras* by coming in contact with sense-objects from birth to birth. This is the reason why he suffers so much. He finds it very difficult to forsake them. The Yogi suggests a means: Sit still. Do not indulge in any thought forgetting the Self. Allow the mind to think, and you begin to watch calmly its various workings as a witness. Then concentrate your mind on an object. This concentration will burn the seeds of *Samskaras* and the Truth will be revealed. Right concentration will bring in Self-realization. Therefore, we

see that the chief effort of a Yogi is to think himself as the witness under all circumstances and to concentrate mind fully on a single object.

The Bhakta says: Have complete surrender at the feet of the Lord and establish a particular relationship with Him. The relationship may be that of father, mother, friend, master, husband, etc. According to your liking you may choose one of them. Give all unto Him—your body, mind, wife, children and everything that you have.

A question may arise: How to form a relationship with one whom we do not see? Well, you love somebody very dearly. Take him to be your God for the time being. Then gradually you may be able to have that relationship with the Lord.

A lady once put this question to Sri Ramakrishna: "I cannot steady my mind. The thought of my nephew always haunts it." He replied: "Well, why don't you take your nephew to be the Lord and serve him as such?" By following the advice, the lady attained to the superconscious state in the long run. You cannot make God your own and love Him, so long as you cannot establish some relationship with Him. Ramaprasad used to sing:

"He is an object of love; without having love, through abstract thought alone, we cannot realize Him. When love for Him arises, He draws us like magnet attracting iron filings."

If you have complete self-surrender and make yourself of Him alone, your little self will vanish and the true Self will appear in all Its glory.

The Karmi says: Work for the sake of the Lord and give all fruits to Him. Never work for selfish purposes. Selfishness is death. Always work but never be attached to the fruits thereof. Make work a worship and never work for name, fame and money. Make work a

service to the Lord. He is playing in various ways in the world. Think yourself blessed, if you can do a little service to Him. In this way, if you work, your little self will die and the higher Self will manifest Itself. This is as true as anything.

The above four kinds of spiritual practice are meant for four classes of men. But the aim is the same, and it is to kill the lower self. Think deeply and you will know there is hardly any difference among them. In fact, there can be none. Kill the little self and be free. Sri Ramakrishna used to say, "When the little self will cease to exist, one is sure to be free. The *Jiva* becomes *Siva*, as soon as there is no bondage." When the "I" of ignorance departs, man becomes God and attains freedom. Sri Ramakrishna said: "As water is called variously, so is God."

These are the main things of spiritual practice. They are very essential in building life and in reaching the goal.

First make your thoughts consistent with your words. Then take up any course you like. Try seriously to build your life from this very day. The Lord will give you whatever you require.

"Surrendering all duties, take refuge unto Me alone. Do not grieve, for I will deliver thee from all sins." If you sincerely take refuge in Him, there can be no sin or weakness any more. He alone can save us from every ill. Pray to God that by the power of His holy name, we all can firmly believe that we are ever free from all sorts of sin and weakness.

Om Peace! Peace!! Peace!!!*

*Translated from Bengali by Swami Maithilyananda.

ARTISTS OF LIFE

BY NICHOLAS ROERICH

By the sign of beauty the locked gates may be opened. With song one can approach a wild yak so that she loses her fierceness and submits to milking. With a song one may tame horses. Even the serpents hearken to a song. It is significant to observe how healing and exalting is each touch of beauty.

Often we have had occasion to write of the importance of the so-called applied arts. Many times we compared the so-called higher arts with no less significant manifestations of all branches of artistic industry. It is even dreadful to have to repeat again that the button created by Benvenuto Cellini is not only

not inferior to, but undoubtedly far superior to multitudes of average paintings and grave yard sculpture. These comparisons are old and it would seem that reminders were no longer necessary; but life itself indicates quite the opposite.

In all fields of life, the sphere of applied art, which is blatantly stamped with some such shameful appellation as "commercial art," is abruptly separated from the general understanding of art. Instead of a gradual realization of the unity of the substance of creation, humanity seems to be striving to divide itself still more pettily, and to spread mutual humiliations. It would

seem also absolutely apparent that the style of life is created not merely by the great individual creators but by the entire body of artists in the applied arts. It is not always their hands which create a poster or a work of jewelery. By some inexplicable curiosity, the products of ceramics are considered inferior to sculpture in marble, although the charm of the Tanagra has given us ample evidence of a noble folk creation.

One may still hear the sorrowful exclamation of many young people: "I cannot live by art; I have to enter the commercial field." Thus implying that by this act the artist dooms himself to the inevitable disgrace which is presumed to accompany participation in practical art.

What material, what circumstances, could deprive an artist of his quality? What manner of demand would compel him to do anything inartistic in any expression of life? What type of promoter would destroy the creative fire which gushes unrestrainedly through all materials? It is important for each promoter, even for the most elementary and inartistic one, that his product be clear, vivid and convincing and easily assimilated by the masses in their daily life. After all, which of these conditions may be regarded as disgraceful? Raphael himself, after receiving his order, was guided by the condition of conviction. Truly the quality of conviction in no way contradicts the true artistry.

Gauguin, through sheer desire for self-expression, painted the doors and interior of his dwelling in Tahiti. Vrubel placed his "Princess Swan" on a platter. The number of examples is countless, in which the most diverse artists sought for expression through the most extraordinary materials. As we have previously noted, the material

itself by its very subtle quality, lends a special conviction to the object. Is there any need to repeat the identical examples which have been mentioned as often in widely varying circumstances? Not discussion but action, should strengthen the attitude so necessary for culture. If we reach the expression of the unity of arts, we thereby affirm the need of the closest correlation of all branches of art in its various materials.

It would be difficult to indicate a defined order in which such workshops could be conducted side by side with sketching, drawing and life classes. This order must be left to life itself. In each country, in each city, and, even more, in each district of the city, there are special impressions of life. Hence to these problems one must respond first. Near a large textile factory, it would be good to provide drawing and the study of the technique of this industry. Near ceramic and porcelain factories one could lend assistance precisely to this medium: thus expanding and refining the understanding; one should correlate in the immediate neighbourhood, the practical expressions prompted by the closest possibility. Incidentally, one should not overlook the fact that the physical environment of three of these workshops will afford reciprocal assistance and provide unsuspected combinations which will afford new and fascinating possibilities. The open mind of an instructor, unhampered by prejudice, and the broad demand for creativeness from the students, will result in that living vibration which, uncongealed by monotony, will afford to the craftshops an endlessly practical variety and conviction.

Another gracious quality is gained through the manifestation of practical variety. They temper the spirit, free-

ing it from the sense of limitation, which so often constructs our dwelling of fear. But it is from fear, above all, that each aspect of creation must be liberated. In fear, creation cannot be free; it will bind itself with every chain and forget the noble and victorious discipline of the spirit. Long ago it was said: "One must be cured of fear." One must pursue such methods consciously, in order to liberate oneself from that fear of dusky pettiness, and the creeping phantoms, which caused even the stone that fell from heaven, aflame with a heavenly fire, to become opaque. Truly, opaque and veiled, when it could have been transparent for all, this Scarab of light!

The Egyptians called artists and sculptors "Seenekh" or "Revivifiers, resurrectors." In this definition is manifested a deep comprehension of the substance of art. How immeasurably broadened this concept can become if we apply it to all manifestations of life, when we acknowledge that each adorning of daily life is an "artist of life!" And this true "revivifier" of everyday life, himself will be uplifted with new power, will become imbued with creative spirit in ennobling each object of daily life. Then the shameful and hideous understanding of "commercial art" will be cast out of usage. We shall call this noble adorning of life "Artist of life." He must know life; he must feel the laws of proportions. He is the creator of the needed forms; the evaluator of life's rhythms. To him, numbers,

correlations, are not dead signs, but the formulae of existence.

Pythagoras calculates and creates, sings praises in rhythm, prays in rhythm; because numbers were not only the earthly, but the heavenly rhythms—the Music of the spheres. With Pythagoras, the mathematician, resounds also St. Augustine, the theologian: "Pulchra numero placent," Beauty enchants by number. This magnet of numbers, proportions, correlations and technical consonances, necessary for each of life's adorners, precludes all diminishing or disintegration of the great creative understanding.

Do not let us fear to speak in the highest terms of each manifestation of beauty. A solicitous, exalted expression is a shield for all practical art, which is often exiled to the obscurity of the cellars. A country which is mindful of the future, should protect all—from the smallest to the greatest—for whose vindication it will be responsible at the great Judgment of Culture. Facilitating the destiny of these builders of life, the country of culture only fulfils the fundamental covenant of the Beautiful, so beautifully expressed by the poets of antiquity: "Os homine sublime dedit cœlumque tuen."—I gave to man a lofty forehead that he should perceive the summit.

With an exalted covenant the Bhagavat Gita confirms the multiformity of creation: "By whatever path you come to Me, by that path shall I bless thee."

THE SCIENTIFIC METHOD OF RUSSELL

BY GOVINDA CHANDRA DEV PURKAYESTHA, M.A.

I

The scientific method of Russell tries its utmost to balance the conflict between the claims of experience on the one hand and that of reason on the other. Russell has hit at the right point but the discussion that follows would show that he has also not been able to do full justice to the claim of experience or that of reasoning. It would also show that at one time he leaned towards fact, at another, towards reasoning. The balancing of the claims is not an easy task. If we lean too much towards experience and do not analyse it, philosophy would be an uncritical acceptance of the version of experience. On the other hand, if we lean towards reasoning, there is every chance of our indulging in vague imagination. Philosophy must travel between this Scylla of experience and Charybdis of reasoning. A golden mean must by all means be chalked out, however difficult it may be.

Russell first of all describes scientific method by distinguishing it from what it is not. Thus, the merit of the scientific method, according to him, consists in making philosophical speculations free from conscious ethical predilections. He clearly points out that if we start with pre-formulated ethical conclusions, it is quite likely that we would twist facts to suit them. In cases of strong ethical predilections, we even start with the most uncritical attitude of proving certain ethical conclusions at the cost of

facts. Russell is fully right in describing this attitude as an unscientific one. Whether the systems of Plato, Spinoza, Hegel and Bergson are guided by such an unphilosophical, ethical bent, is a problem which Russell should prove with reference to their systems; but this he has not done. He simply treats them as guided by an unscientific ethical method. An unbiassed study of the world is what philosophy aims at and both ethical and unethical predilections it should by all means avoid. Russell spoke of ethical predilections. The ethical bent of philosophy brings as its own reaction the unethical being. This tendency also must be by all means avoided, since this is also a hindrance to a dispassionate study of the world. It is for this reason that the Indian thinkers urge that before entering into any discussion we must be *अनघ* or faultless. To be wholly devoid of predilections is an impossibility, since that would mean the destruction of our human nature; but still the elimination of predilection to its furthest limit is what philosophy should aim at. Russell deserves credit in bringing into relief this idea in the contemporary philosophy.

Russell thinks that the discussion of the problem of good and evil in philosophy is an unjustifiable encroachment of ethics upon philosophy. Similar is the case with the universe or whole of the absolutists and the concept of evolution as applied by Herbert Spencer to the world as a whole. The discussion of the problem of good and evil

cannot necessarily be banished from the sphere of philosophy. If a dispassionate study of the world shows that this world is the best of all possible worlds as Leibnitz takes it to be, it cannot necessarily be opposed to real philosophical spirit. The tendency to prove that good is the fundamental note of the universe or evil is so, without looking towards facts, characterizes a dogmatic frame of mind; but a well-balanced study of the problem of good and evil by all means should be a topic of philosophy. There is nothing unscientific about its being so. The same remark applies with equal force to the concept of the universe and that of evolution.

II

Russell rightly points out that in its zeal to be scientific, philosophy should not accept the conclusions of science without due considerations. Philosophy must, according to Russell, utilize the method and not the conclusions of science. Russell challenges the validity of the theory of cosmological evolution of Spencer on the ground that it was based on a very provisional conclusion of science—the doctrine of conservation of matter and energy. This is also a negative characteristic of the scientific method, and probably Russell is perfectly right on this point. If the conclusions of science are to be accepted, they are accepted not simply on the ground—that they are conclusions of science but because of their being the result of a careful and dispassionate study of facts. Moreover the conclusions of science are of a provisional nature. Science is in the habit of framing hypotheses for the interpretation of facts: the interpretation varies gradually with the substitution of the previous hypothesis by a later one.

Philosophy, if it takes for granted the conclusions of science, loses all originality and can ill justify its existence. Even, if it exists as a separate entity, it would be a mere handmaid of science.

Russell then proceeds to describe the character of the scientific method in positive terms. Philosophy, according to him, must be a dispassionate study of facts; it is rather a submission to facts, and not a new creation of it. Possibly, there can be no two opinions in this matter. But the difficulty is to determine what is a dispassionate study of facts. It is not enough to show that a scientific study of facts is free from preconceived ethical notions, unhampered by an allegiance to the provisional conclusions of science.

The details that Russell gives of this dispassionate study of facts, are as follows:—

Russell observes that in making a factual study of this world, we must be very cautious about making generalizations. He shows that on the observation of stray facts, no extensive conclusion should be based. Sweeping generalizations are against a dispassionate study of facts. This is no doubt a noticeable point in connection with the study of facts. This is a point which logic tries to discuss in details. Russell further holds that a proposition that philosophy establishes, must be of a very general nature, applicable to everything that exists. This world, he hopes, makes us cautious about making unwarrantable generalizations. He defines 'philosophy as the science of the possible' and warns us that, as understood by him, there is little difference between the actual and the possible. The actual is that which we perceive as a matter of fact as existent, and the possible is that which may exist. And the generalizations must not be applied to what is actual but must be of such

a nature, that if necessary, they might be applied even to the possible.

But while treating philosophy as a science of the possible, Russell warns us against regarding it as a study of the whole at a sweep. The idealist philosophers maintain that there is an all-embracing whole or the absolute by studying which we may know everything in an instant. We have already pointed out that, according to Russell, the belief in such a whole is not justifiable. Consequently he cannot believe in a synthetic study of the whole of reality. He maintains that, being faithful to experience, such a synthetic or collective study of the whole of reality is a mere assumption. We must, under the circumstances, give up the hope of such knowledge and must rest satisfied with something less. Thus, the method of philosophy must be analysis and not synthesis. Philosophy must catch hold of stray problems and make a study of them which is not based on this or that fact but is practically speaking based on all possible facts. Philosophy, in the words of Russell, is piecemeal. Russell shows that our ordinary knowledge is cocksure, vague and self-contradictory. We falsely think what we believe to be true, is really true. This is cocksureness. Russell is of opinion that vagueness of human thinking can never wholly be eliminated though every attempt should be made to make it almost nil. In finding out the cocksureness, vagueness and contradictory character of our ordinary knowledge, philosophy utilizes itself as an instrument of analysis.

III

Though philosophy makes use of the scientific method, it is to be demarcated from sciences. Formerly it was believed that the essence of philosophy con-

sists in making a synthetic study of the whole and science studies its problems piecemeal. But now it is found, that philosophy can claim no royal road to knowledge. Russell maintains that at present philosophy differs from science on two points. Philosophy tries to study the whole of reality distributively but science confines itself to selected portions of reality. But Russell is of opinion that by knowing too much one does not necessarily become a good philosopher. The essence of philosophy consists in a critical spirit, and if we can know much without foregoing this critical spirit, then comprehensiveness of our knowledge is really a good thing. Philosophy welcomes comprehensiveness only in this sense and not at the cost of precision and depth. Thus, the real line of demarcation between philosophy and sciences consists in the critical spirit of the former which even goes far above that of the latter. The fundamental concepts, such as that of time, space, causality, etc., upon which the foundation of the empirical sciences is based, are subjected to severe criticisms by philosophy. It might be argued that if science be, according to Russell, less critical than philosophy, it is meaningless to speak of the utilization of the scientific method in philosophy. But Russell does not, in this sense, regard philosophy as much more critical than science. Philosophy, owing to its selections of some problems which are not at present discussed by any special science, is more rigorous in its criticism than science. This superiority is due to the scope of the former and certainly not due to the inferiority of the latter. But still, philosophy being obsessed with ethical predilections and the conclusions of science has at present become uncritical in nature; hence is the utility of the application of the scientific method to

philosophy. When Russell speaks of the application of the scientific method to philosophy, he aims at the real philosophies of the day and when he speaks of its rigorously critical spirit, he aims at the ideal philosophies which are to be constructed in future with the help of this new method which he has clearly outlined. Thus, the distinction between science and philosophy is rather a distinction of scope and is not so rigid as it is ordinarily believed to be the case. At best there is only a difference of degree and not one of kind between them.

But this is not all. The application of the method of science to philosophy would remove the static character of the latter and would make it progressive. He maintains that the application of the scientific method to philosophy would enable it to frame hypotheses claiming provisional validity with regard to various problems of philosophy. Philosophy, in order to be scientific, must avoid the claim for the finality of its conclusions. The relieving feature of the adoption of this new method would be that philosophy would not then be 'an apple of discord,' as it has so long been. He is very optimistic about the unanimity of the metaphysical conclusions arrived at by this procedure. He entertains the belief that if we give up the claim of finality and be lovers of gradual wisdom, then with the application of commonsense, we would be able to form better ideas about reality.

Russell does not fail to refer to the fact that even the magic wand of the scientific method is not adequate to the solution of all philosophical problems. Taking resort to a study of facts, to an analysis of them, it is not possible to solve all the problems. There are problems whose solutions, philosophy would not be able to furnish even with this method. With reference to

these problems inexplicability would be the last word of philosophy.

This is, in brief, so far as we can gather, the essence of the scientific method of Russell. The thoughtfulness of such a procedure cannot certainly be exaggerated. But still it seems that Russell has not been able to do full justice either to the claim of experience or to that of reasoning.

IV

If Russell believes that philosophy should not close its eye to the world of facts, but must study it as best as possibly could be expected from human beings, he has no logical right to deny the validity of the intuitive experience. Through intuition we try to know the world of facts. It is not necessarily a passionate study of the world, guided by preconceived ethical notions. In his *Mysticism and Logic* Russell tries to show that the experience of the mystic is thoroughly guided by feeling and as such his experience of the world is not free from emotional colourings. He further maintains that the mystic's logic is also prejudiced with his experience. When freed from the mystic mood, the mystic tries to twist his facts, according to the demand of his intuition. This is what he calls 'the logic of mysticism.' Now, it is only by sheer force and not by any logic that we hold that the content of intuitive experience is wholly psychological. Mystics in their turn might maintain that the content of our ordinary experience is as well a subjective creation.

According to Russell's unadulterated admission, philosophy is a study of the whole, but while the idealists maintain that there is, as a matter of fact, a whole, a spiritual entity that embraces within itself everything, Russell is the

last man to harbour any such idea. To this fact reference has already been made. But the plain fact is that whether there is such a whole or not can finally be proved or disproved by the verdict of experience, and this experience does not necessarily mean ordinary experience as detached from mystic or intuitive one. But the difficulty is that even if philosophy is a study of the whole distributively, still it is clear that ordinary experience is quite inadequate for this purpose. It is nothing short of an impossibility to study the whole world through the experience of disconnected facts. Russell has pointed out that we should not build philosophy on the study of this or that fact but must base our philosophical studies upon very extensive conclusions. Now, if we are to be fully faithful to experience, we would never have such wide generalizations; and if flying on the wings of imagination, we make our conclusions so wide as they should not be, we would be disloyal to facts. A dispassionate study of the world of facts in its entirety is not possible with merely ordinary experience. Not that ordinary experience should have no place in philosophy, but that some more powerful experience than the ordinary one is necessary. Intuition might be that.

A dispassionate study of the world must proceed with analysis. The real function of the intellect certainly consists in analysis. Intellectual synthesis cannot be the aim of philosophy, since it cannot but be forced. Idealists try to study the world, being eager to find out a principle of synthesis, namely, the absolute. From this they think that intellect inserts a synthesis in the world of apparent diversities. But if this synthesis is a mere subjective one, then this synthesis is in no sense, a characteristic of reality. On

the other hand, if the absolute, the principle of synthesis is a fact, it must be experienced some way or other; or if it is a mere hypothesis, formulated with the avowed purpose of inserting some unity in the world, intellect really does not insert synthesis in the world of facts, but imagines that it has done so.

But the function that remains to be accomplished by intellectual synthesis might as well be accomplished by an experience that can have a synoptic survey of everything that is. Intuitive experience makes such a claim of studying the whole at a sweep, and whether its verdict is right or not deserves to be seriously considered by philosophy.

V

In going to uphold the efficacy of the discovery of logical forms and thus recognizing the progressive character of philosophy, Russell has made a bold denial of the dispassionate study of facts so much urged by him. Here he is disloyal to facts, due to his predilection which is certainly a rational one, as opposed to the ethical predilection to which, according to him, many great philosophies of the past fell a prey. The discovery of logical forms, the framing of hypothesis, in no way, can fit well with a dispassionate study of the world. It would, at best, give us theories which are questionable. If we transform philosophy into hypothesis-framing, then certainly it becomes progressive like science, since one hypothesis will be substituted by another and the process of substitution would continue for long. But this is a process of groping in the dark. While failing to interpret some facts, we are led by imagination to hold that they are due to something and thus our query after explanation of those facts

is temporarily satisfied; but this is not real interpretation of them, since the hypothesis by which we are trying to explain these facts, might be a merely imaginary product. The explanation through hypothesis may thus prove to be an explanation of the existent by the non-existent. If, of course, direct experience of the cause of those facts were impossible, we might have made the best of a bad bargain by framing a hypothesis for its interpretation with due modifications with the growth of time. But if there is a means of knowing the whole of reality directly which, indeed, would be the best course for philosophy, then it is idle to talk of framing hypotheses regarding its ultimate nature. Direct knowledge, if possible, is far superior to hypotheses which are at best results of balanced imagination. It would indeed be very unscientific, if being enamoured of the tendency of framing hypotheses—like science, we are prepared to maintain that philosophy is a progressive study of reality through hypotheses.

A serious objection might be urged against the adoption of such a course, namely, that it would make philosophy static. It seems to me that 'staticity,' if not due to intellectual inertia, can never be a fault of a particular philosophy. It would rather be bad for philosophy to be progressive at the cost of loyalty to facts. Such a progressive character, if permitted to philosophy, would make it no better than poetry. As a matter of fact, the basing of philosophy on direct experience would not go against its progressive character. Experience is not the all in all in philosophy, experience has got to be analysed and interpreted by intellect, and even if experience is the same, various people would interpret it in various ways and thus diversity of opinion in philosophy is unavoidable.

Synthetic judgments *a priori* are too much to be expected from philosophy. Take for example the theories of error as upheld by Indian and Western thinkers, and you will find that the self-same experience is capable of a variety of interpretations. But this progressive character of philosophy would not make it wholly imaginary. The progress of philosophy should not be shallow but deep.

Russell is of opinion that hypothesis-framing would make philosophy not a field of barren debate; and unanimity of opinion in philosophic speculation would be easily obtainable. He maintains that contradiction in philosophy is due to its attempt at reaching finality all at once, without adopting the gradual procedure of science. No doubt, silent and persevering labour deserves to be applauded, but it is hardly conceivable how it can lead to the removal of diversity of opinion from philosophy. We have already shown that however cautious we may be in framing hypotheses, they will always be imaginary projects regarding the nature of reality. The unanimity of opinion also seems to be too much to be expected. The same hypothesis cannot satisfy all. Even basing their metaphysics on the Einsteinian theory of reality, there is enough of difference between Alexander, Russell and Whitehead. With reference to what we know directly we might agree, but with regard to its explanation it is impossible for all to agree. Well has it been said by Sankara :—

"The argument put forward by one in favour of his thesis is shown to be fallacious by a better dialectician, and so on. Thus, unanimity in argumentations is too much to expect. It is all due to the difference of inclinations of different men."

In mentioning that with regard to many problems of philosophy, the version of analysis would neither be positive nor negative but neutral, Russell has really shown a scientific spirit which ill goes with his tendency of framing hypotheses. We have a tendency to offer an interpretation of facts even if we cannot do so. The anti-agnostics are inclined to maintain that even when one observes that reality is unknown and unknowable, he knows consciously or unconsciously enough of reality. They might also opine that to maintain that some problems are inexplicable, is to give an explanation of them. Certainly inexplicability is in a sense a huge explanation; but by maintaining so, the claim of inexplicability cannot be overruled. Conscious ignorance indeed is far superior to unconscious ignorance, but still it should not be confused with positive knowledge. We often pose to know much though we really do not know and the tendency to substitute inexplicability by explicability generally characterizes this temper. If more attention had been devoted to this doctrine of inexplicability than to the utilization of the progressive character of science, then the philosophy of Russell would have been much more scientific, much more dispassionate than it is now. Then it would not have tried to interpret facts by framing hypotheses but would have been more humble in its assertions than it is now.

VI

When we ponder over the reputation of science, we find that it is not mainly due to its progressive character but to its allegiance to experience—to observation and experiment. The regard of average men for science can be easily traced to his belief in the version of his own experience. Science is mainly in-

ductive, its laws are nothing but inductive generalizations. So people feel no hesitation in believing that the verdict of science is beyond all disputes. It seems strange how, after coming in contact with the three dimensional worlds of experience, people have come to believe in a four dimensional continuum after Einstein. This belief, after all, is nothing but a belief in experience. People entertain the notion that Einstein has by an analysis of experience reached this conclusion, therefore they believe it. Otherwise if they had reared that belief that this conclusion has been reached by some special method, say dialectic of Hegel, they would not have certainly believed in it. Hypothesis-framing in science seems not to be its most essential functioning. It is only applicable when no inductive generalization is possible. This method might serve our utility, but would never give us knowledge of reality. Yet, by all means, the progressive character of science seems to be due to this.

Russell seems to have forgone his scientific method by adoption of the results of science. He warns us against this and yet a study of his philosophy shows that he, in fact, accepted the conclusions of contemporary science *in toto*.* As a matter of fact, if the conclusions of science are cautious inductive generalizations, there is nothing unscientific about their acceptance, but Russell accepted them without stating grounds. The theory of relativity of Einstein, he has utilized fully in his philosophy. If philosophy is to accept the verdict of science with regard to the nature of universe, it is unintelli-

*"These are not wild metaphysical speculations, but they are sober conclusions, accepted by the great majority of experts."
—P. 304. *An Outline of Philosophy*—Russell.

RABIA—THE SLAVE GIRL

BY AGA SYED IBRAHIM DARA

Rabia was a rare jewel the like of which can hardly be found in the entire history of Sufism. She has no equal in her sincerity of aspiration and simple and direct devotion to God. Along with intense and ardent faith she had also absolute faithfulness which made her bear the hardest ordeals of her life with perfect grace and ease.

She was the first woman to preach Sufi truths, and so beautifully she did it, that, within a short period, her sayings became famous all over Egypt. The former ideas of Sufism which, till now, were under the firm grip of the Muslim Theology underwent a great change and, becoming free of theology and dogmatic religion, took their stand on pure spiritual experience and God-knowledge. It was after Rabia's time that Sufism became a separate and independent religion. The women of Egypt too for the first time got fired by her inspiration and took to spiritual pursuits, and a long line of Sufi women devotees came into existence after her, who played a very important part in the history of Sufism. Her work, though arduous, great and important, was done with a pure and childlike simplicity without a single expression of selfishness or a trace of ego, a thing which makes Rabia unique among the greatest of sages. She spoke direct and spontaneous truths with so forceful and effective a manner that they set ablaze the hearts of her audience with divine love. Some of her simple sayings are more eloquent and inspiring than the greatest Sufi poetry. Everything about her shows what a great power and force can there be in a simple and sincere

heart that aspires for the Union with the Divine. The incidents of her life are few and simple, but through them her being is reflected as the sun through a clear glass.

She was the fourth daughter of a very poor man of Basara. On account of a terrible famine which broke out in the land, her father sold her to a rich man who was cruel, hard and taxing. Rabia had to work very hard from the morn till night. She was not only scolded and rebuked but very often beaten severely. So intolerable was the treatment meted out to her that she could stand it no longer and one night ran away from the house. It was the night time and the road was dark and lonely. Rabia met with a number of small accidents and finally fell down and broke her arm. In her utter helplessness and misery she prayed to God saying, "O Lord, I am an unhappy orphan and a miserable slave girl; moreover I have broken my arm. I do not complain of my misfortune to Thee, Who art Great and All-knowing. But I ask Thee to grant that I may never forget Thee and Thou be always near me and be pleased with me." She heard a voice saying, "My child, be patient. In a short time God will make you so great and famous that even angels will adore and praise you and you will get your realization." She felt very happy on hearing it, and with full faith and confidence in God's help she got up and returned to the house of her master.

She liked very much to read the Quoran and to spend time in prayers but she had to work all day long and

found time to do it late at night when all had fallen asleep. Once her master woke up from his sleep late at night and hearing her voice went to see with whom she was speaking. He was surprised to see her in prayer and heard her saying, "O God. Thou knowest everything. Thou knowest that I have obeyed all Thy commands. Thou knowest that I try to follow Thy least wish and utterly rely upon Thee and trust Thee only and that my only desire is to do the same to the end. I wish and aspire that the whole day and the night be spent in Thy service and prayer only, but I am a helpless slave girl and cannot devote as much time in Thy contemplation as I wish to. I feel acutely this neglect, on my part, of the most sacred duty for which I implore Thee to forgive me." Her master was filled with reverence on hearing her prayer. Just then he saw around her head a halo of light and was awestruck by it. Then he said to himself, "It is not proper that I should exact any work from so great a soul. It is more fitting that I serve her in future." The next day he freed her from slavery and said to her, "My reverence for you is without limit. If you stay in my house I will be glad to serve you, but if you wish to go elsewhere you are equally free to do that also." Rabia thanked him and saying that her period of stay there had come to an end, wished to go elsewhere and trusting herself utterly to God's grace and help she left the house and went away in the world.

Since that day she devoted her whole life to God. She made a complete surrender and performed hard penance. Her life was full of devotional acts done with ardent love and sacrifice. She was always pure and childlike and did not marry to the end of her life.

When she began to give discourses crowds of people used to come from far

and near to hear her inspiring words and to have a glimpse of her face. Hossain Basarai,* who was a great sage of those days, used to say about Rabia, "She is that great and rare soul who got her illumination and knowledge direct from God without the least help of any other man or guide." Rabia used to go and attend the discourses of Hossain Basarai, when she was greatly honoured. If he happened to say anything exceptionally nice and people praised him for it, he used to say, "It came from the heart of Rabia." Once in the discourse some one asked Rabia why she did not marry. She replied, "Marriage cannot be done without a body and I have no body left of my own." Then Hossain Basarai asked, "How did you attain to this high position?" She answered, "By giving all I owned to God." She was asked what was her conception of God. She explained, "I can't say that God is like this or that. I know Him Formless and Infinite and feel Him near."

In all the sayings of Rabia one never misses the strong fervour of her ardent aspiration and love for God. Her sayings take one out of the narrow walls of religion to the Reality and the Truth above it. Even in her moments of 'perplexity' we find her praying to God.

"My God, my heart is a prey to perplexity in the midst of the solitude.

"I am a stone, so is Kaba. What can it do for me?

"What I need is to contemplate Thy Face."

Though Rabia was very often preaching things contrary to or different from the existing religious belief, yet so

*Hossain Basarai lived in the time of Ali, the nephew of the Prophet and the 4th Khalif of Islam, who once visited the discourse of Hosain Basarai and said afterwards, "Hosain is a sincere man, a true sage and a good speaker."

beautifully she did it that she never came in conflict with the upholders of religion. Once Rabia asked a man, "Why do you pray to God?" He replied, "To go to heaven." She put the same question to another man and he said, "To escape the torments of hell." She thereupon said, "Only the devotees of the lowest order serve God for greed or fear. Suppose there were no heaven or hell, would we then give up worshipping God? True devotees worship God for no selfish reason or motive whatsoever. They want to feel His presence. They do not want the heaven nor seek any other reward." One of her famous sayings in this connection is an example of her sincerity and devotion. She says:

"O Lord, if I worship Thee in fear of hell, burn me in hell. If I worship Thee in love of paradise, exclude me from paradise. But when I worship Thee for Thy own sake, withhold not Thy ever-lasting Beauty."

Once Rabia was asked, "Do you regard Satan as your enemy and in your Sadhana did you have to fight hard and struggle much against him?" She answered, "I was all the time so much engrossed with the love of God that I had no time either for enmity to or fight against Satan or anybody."

Some one asked her, "You pray to God but have you seen God?" She answered, "First I see God and then pray. Without His presence I cannot pray to Him."

Once Hossain Basarai said, "If in the 'other world' I be separated from God even for a second, I feel that I will cry and wail so much that God Himself will be moved by it and be drawn to me." Rabia answered, "That condition will be possible in the other world, only if you can do it now in this life and if a moment of separation from God here also brings out such a wail from you."

A story is told about Rabia which shows her ideas about money. Once a rich man brought a purse full of silver coins for Rabia. But fearing that she might not accept it, he first approached and asked Hossain Basarai to plead to Rabia on his behalf to accept the offering. Hossain Basarai told it to Rabia but she answered, "When God is always merciful and cares even for the wicked and the thief, is it likely that He will forget me, His devotee who remembers Him every minute? Tell him that since I have known the greatness of God I have ceased caring for anything of this world. Moreover I do not know how he has earned the money. For that reason too I cannot accept his money."

While discussing about the thing necessary to get Realization, Rabia said, "O man, in the path of God nothing is necessary; even the eye or the tongue is not needed. What is required is a pure heart that ceaselessly aspires after God. Therefore always pray that your heart may hanker after purity and may love God fully."

Sufian was a great sage living in the time of Rabia. Once he went to a mosque* and the king too had come there to say his prayers. By chance Sufian happened to get his place just behind the king in the second row. Till then Sufian was not known to many people nor had he become famous as a sage. The king, who was very egoistic and proud, had also the habit of proudly twisting his moustaches every now

*It is said when Sufian was entering the mosque that day, he was in a hurry and his foot fell upon the steps with great force. Just then he got a shock and saw light and heard a voice which said, "Don't be careless in the house of God. Step lightly with reverence in future." It had a great effect upon him and probably for this reason he could not forgive the king's act and insisted on reverence.

and then. Sufian observing this told the king, "O king, you are in the house of God and in His presence. You must give up your proud ways at least in this place and act humbly." The king was offended and sharply replied, "Shut up." Sufian said that it was his duty to point it out and he did not care for the consequences and would continue to point out the truth. It was a brave reply given at the risk of life. Sufian was put in prison the next day and afterwards was sentenced to death. When the news was taken to Sufian he remained quiet and gave no reply. But that very moment it so happened that the court of the king collapsed and the king with his entire court perished under it. The king who succeeded him had untold faith in Sufian and the whole country began to honour and revere Sufian.

Abdul Omar was also a great and learned sage of the time. A story is told of his meeting Rabia, along with Sufian, when she was ill. That shows how much they all revered Rabia, and what influence Rabia exerted on those with whom she came into contact.

"Once," writes the biographer, "Rabia fell ill and the sages Abdul Omar and Sufian went to see her. Knowing the greatness of Rabia they did not speak but remained silent, till Rabia herself turned to them and said, 'Sufian, whatever you have to say please say it.' Sufian replied, 'O revered lady, pray to God that He might cure you of your illness.' Rabia said, 'Sufian, you are a great sage and yet you give advice in this way. Don't you know from whom this illness has come?' Sufian thought a little and answered, 'Lady, you are right. This too is God's wish.' After some time he spoke again and asked, 'Do you wish to eat anything?' Then Rabia related a story and said, 'Sufian, I am

very fond of dates and like to eat them. Though they can be had in plenty in these parts, I did not eat any for the last twenty years; for it was not the wish of God.' The sages praised her and went away greatly touched and inspired.

Rabia's trust and implicit faith in God and her devotional reliance upon Him can be seen by the following incident :

Once Rabia had only two loaves of bread, and two very hungry Fakirs came to her and asked for something to eat. She became anxious and before she gave them the loaves a third man also came. Though he was not so much in need of food as the former two Fakirs, Rabia gave the loaves to him. All were very much puzzled by this act and asked the reason. Rabia did not say anything and remained silent. After some time a servant came with some pieces of bread and gave them to Rabia, saying, "My master has sent these to you." Rabia took them and counted and finding that they were eighteen in number sent them back saying, "I can't accept these. There seems to be a mistake. The servant went back but came again with two more added to the lot, at which Rabia felt pleased and gladly accepted the offering. She gave the bread to the hungry Fakirs. When asked to explain the meaning of all this, she said, "I did not give the two loaves of bread to the Fakirs because they would not have sufficed for them. The third man who came up needed about that much. So I thought it was meant for him. I remembered at that time the promise of God, 'What is given in My name I shall return back increased tenfold.' I therefore prayed that God might return them tenfold, with which I might satisfy the other Fakirs. That is why I hesitated to take the eighteen

loaves and waited for the right number which was twenty."

Every act of Rabia was prompted by God, and she never acted by her personal will or motive, as is clear from the above incidents.

Let us in the end mention the following saying of Rabia, which shows that the perceptions got by direct contact and love of God are of the highest order. "O man," says Rabia, "when in your aspiration for God you feel a great and unbearable pang of separation in which you wish to tear your hair and dash your head against the wall, have patience and know for certain that that very moment God is present before you and it is always His presence that invokes such an aspiration in a devotee." To Rabia the aspiration for God was a sign of His presence.

While explaining how a true prayer should be performed, she said, "At the time of prayer the heart becomes pure and in that state it should be opened and offered to God."

The incidents of the time of her death are not known. It is said that she died in Jerusalem in the year 753 A.D. The well-known Sufi poet Fariduddin Attar collected all her sayings and preserved them carefully. And thus it is that their purity has been well preserved up to this day, and we find them as inspiring as on the day they were uttered.

When a life or a saying becomes the expression of Divine Power, it never loses its charm or beauty, though many years may pass by; it becomes immortal, it always supplies mankind with inspiration.

MUSEUMS AS AIDS TO EDUCATION

BY F. H. GRAVELY, D.Sc.

The primary duty of most, if not all, museums is the collection of rare or otherwise interesting specimens and their preservation, so that they may be permanently available. In earlier days collection tended to monopolize attention to the detriment or even exclusion of availability, with the result that museums came to be associated with deadness and dust, an association that dies hard in the public mind. But today the importance of availability is fully recognized by those in charge of most public museums; which have, as a result, been developed into institutions of great potential educational value, a potential value that can become actual only in so far as the public are prepared to take advantage of it.

To most people the objects exhibited in a museum are of little or no educational value unless simply and clearly explained. Availability therefore consists not only in preservation and display but also in explanation, which can only be made as a result of careful study. And thus it comes about, especially in a vast and varied country like India, where so much of interest still remains unknown to modern literature and science, that a large part of the energy of the staff of every active museum has to be devoted to research, either original or into what has already been recorded, regarding the objects available for display. And it further comes about that the preparation of adequate explanatory labels and guide-

books is a much slower process than the collection of specimens and is apt to follow all too tardily after their display.

In visiting a public museum, therefore, careful attention should be paid to any explanatory labels and to any guide-book that may be available. But too much should not be expected of them; and it should always be remembered that those in charge of the collections, though too busy to attend to idle curiosity, are usually glad to help anyone who has made a real effort to understand the exhibits but is in need of special information on particular points.

Education is a leading forth of the mind towards an ever fuller and richer appreciation of the true values of life. It must therefore always be effectively related to the individual lives of those receiving it, and the most essential part of it comes more or less unconsciously from the ordinary activities of living. But this by itself has long been inadequate for the development of all that is possible to human personality and is widely supplemented by education in the accumulated experience of humanity as recorded in literature and art. We thus become acquainted with many things of which we have no immediate personal experience, either because we live remote from them in place or time or because our powers of observation have not been directed sufficiently towards them. In a museum we may see, conveniently gathered together in one place, actual specimens illustrating life and conditions in various distant times and places, as well as selected instructive examples of every-day things, the significance of which might not otherwise be so readily apparent. And they should be so arranged as to bring out their true relationship one with another and so labelled that their meaning may readily be grasped, though un-

fortunately museums vary greatly in the extent to which this is successfully carried out.

The aim of the public galleries of a museum should not end with the satisfaction of curiosity, whether of the idle or the intellectual variety, but should be much more the stimulation of interest, whether in distant times or distant places or the things of everyday life. And the aim of those using them should not end with the imbibing of new information but should include the utilization of the knowledge thus gained in the understanding of such matters as how the present has developed out of the past or how a frog has developed from its egg. Museum visits should therefore lead to renewed and better directed personal observation of the many interesting and sometimes puzzling or even irritating relics of the past that we find everywhere embedded in the present, as well as of the many marvellous things in nature that are constantly going on around us.

This applies not only to public museums but to smaller things such as school museums and private collections as well. The mere collecting of specimens and their preservation with careful records, may have potential value for the future; but the collection can have actual intellectual value even to its owner only in proportion to the care with which he studies and learns to understand it. And to give it a wider use he must be able to explain to others something of the significance of the specimens it contains.

In a school museum it is obviously necessary always to bring out the actual educational importance of the specimens if they are to be of any real use in developing the minds of the pupils, so much so that temporary collections—as for instance, of living

examples of the flowers found in bloom by the pupils from week to week and regularly renewed by themselves—are commonly of much greater value than permanent exhibits, which can rarely be sufficiently remarkable to awaken fresh interest every time they are seen.

The real test of the educational value

of any museum lies in the interest it arouses in those who visit it quite as much as in the knowledge it imparts to them, and in these far more than in the extent and rarity of its collections. To most visitors, indeed, too great a multiplicity of exhibits tends to bewilder rather than to instruct.

SRI RAMAKRISHNA AND YOUNG INDIA

BY T. L. VASWANI

The mystic beauty of Ramakrishna's life attracted me in the days of my youth, many years ago. "The first love hath no end," says Chandidas. And my love and reverence for Ramakrishna have grown as the years have gone by.

I think of him as a symbol of that true India which stands for supremacy of the Atman, as the West of to-day stands for the supremacy of an intensely individualized intelligence. Organization attracts attention in these days. Too much attention. We need the inspiration of Great Lives, of Illuminated Souls. Untrained in school learning, Ramakrishna received training in the school of the Spirit, and became a sage, a seer, a God-intoxicated man. "Have you seen God?" Vivekananda asked him. "Yes," said Ramakrishna, "I see God as I see you, only more intensely!"

Ramakrishna's name calls up to my mind the image of child-man. His childlike soul rose above the conventions of "Civilization." He attended an anniversary meeting of the Brahmo Samaj. He was asked to be well-dressed in Dhoti and Chaddar. "It will pain me," said Maharshi Debendranath Tagore to him, "to see any one criticise

you for being shabbily dressed." Ramakrishna's reply was characteristic:—"I can't be dressed like a Babu." Ramakrishna always wished to be, not a "civilized" Babu but a simple child of the Mother. "Shall I teach you Vedanta?" says Totapuri to the Saint. "I don't know," he answers, "let me ask the Mother." He goes to the Temple, speaks to God the Mother, and then returns with the reply, "Yes, teach me; Mother permits." His face was so childlike. His countenance was lit up with the smile of a child. In him was no crookedness of the "clever," no guile of the "civilized." "God," he said "is to be reached through childlike faith and gentleness." Many revered him as their Guru. But he said:—"I am only a child of the Mother. The word Guru pricks me as a thorn."

Simple, transparent, he had not the egoism of the so-called "great." In his heart was the tenderness of a child. "As a potato or a brinjal, when boiled, becomes tender," he said, "so a man becomes tender when he attains to perfection; he loses all egoism." Am I wrong in saying that the perfect man is the perfect child? "Of such," said Jesus, "is the Kingdom of Heaven."

It is Kingdom of Little Ones. A little before Ramakrishna passed away, he began, like a child, to play with flowers. "The child-mood," he said, "is upon me : I behold the Lord within and without." Pandit Ishvar Chandra Vidyasagar was a great scholar. Ramakrishna went to see him. On the way Ramakrishna prayed to God :—"Mother ! I am going to see a scholar. But you know, Mother, I am absolutely devoid of learning." Ramakrishna was always so simple, so artless. The talk between the Pandit and the Saint was stimulating. The Pandit put learned questions. How beautiful, how truly philosophical were the answers of the Saint ! Wisdom is profounder than learning.

A German theologian, Ruemmer, rightly urged that the "Great Secret of the Saints" was humility. It was the secret of Ramakrishna. He spoke of his "simplicity and illiteracy." His "illiteracy" made his illuminated heart all the more transparent. His simplicity was the simplicity of St. Francis. Like Francis, Ramakrishna loved children. Like Jesus, Ramakrishna blessed them. He had the non-attachment of a child, the gentleness of a child, the sweet unconsciousness of a child, the loving naturalness of a child, the utter unconviction of a child.

And in his heart was such a tender love for the poor ! He would eat of the leavings of beggars in the temple. He would sweep, as a scavenger, the dirtiest place. One day he was travelling with his rich disciple, Mathura Babu, to Benares. On the way they halted for a day in a village. Ramakrishna saw the poor people there. His heart was filled with sadness. He said to his disciple :—"You are a steward of the Mother. Feed these poor people to-day and give a piece of cloth to every one." The disciple

calculated and hesitated as it would cost much. Ramakrishna wept and said :—"I must not go to Benares. Let me stay with the poor people here." He went and sat among them. The disciple was moved. He fed the poor. He ordered out cloth for them. And he and Ramakrishna resumed their journey to Benares.

The greatest need of modern civilization is Simplicity. So much of our life is a dance of trivialities and superficialities, of pleasures and sensations, a dance of death. The childlike spirit is absent, Calculation-consciousness is growing. The disease of being "prominent" and "great" is spreading. The creed of Ambition is popular with the nation's Youth. Therefore I plead with them for a new study of the life and message of Ramakrishna. Standing one day on the roof of the Dakshineswar Temple, as the bells rang and the conch-shells sounded for evening worship, Ramakrishna in the strength of the simplicity cried at the top of his voice :—"Where are you, my boys ? Come unto me ! O ye that are young, I cannot bear to live without you."

In that voice was the anguish of a holy heart. Is the Voice stilled ? It rings, I know, in some hearts. May it ring in million hearts ! And may there be some who may so aspire and so live to-day that in the years of their manhood they may, Vivekananda-like, take Ramakrishna's message to the nations ! The days are darkening, India is in agony. An eminent man spoke some time ago of "bankruptcy of Science." Many there are to-day who feel sad at the bankruptcy of "Civilization." The world's greatest need is God-Consciousness. India, the first-born of the nations of the world, has for ages taught the truth that the soul of civilization is—God. To this Ancient message

of India, Ramakrishna calls you, young men! "Come unto me," he says, "I cannot bear to live without you." How many will hearken to the Message? How many will live it? How many will take it into the politics and the life of

the Nation? One thing I know. The problems of to-day will not be solved without the light of the Ancient Wisdom that sees in all nations the One Eternal Self and in all nations the One Spirit of Divine Humanity.

YOUR CREED, OR MINE ?

BY ERIC HAMMOND

Image-breaking is one of the easiest of sports, and, to the player, the least costly. A small boy with mischief in his mind, may wreck a drawing-room in a few minutes. Priceless works of art, cherished in a national gallery or museum, may be carelessly destroyed in an hour. The boy or the man, questioned as to his action, might, perhaps, claim ignorance as his excuse. He could not realize what fine conception or inspiration, what study of technique, what infinite industry, had blended in the production of a picture, a statue, or a vase. He could not imagine the form, proportion or colour-tone which delighted and informed a wondering world. Unhappily there are such image-breakers. More unhappily too, there are despoilers of spiritual symbols, and whose offensive weapons are taken from arsenals which they would label "religious." Their onslaught is premeditated and determined in order to advance the prestige of their own creed by befouling another phase of faith.

Indeed, sometimes this deliberate aim is employed under the broad-spread banner of a Gospel that should be world-wide. Attempts are made, for instance, to extend the cult of Christ, the teaching of the meek and lowly

Jesus, by seeking out stains in the garment of some great Guru outside the Christian pale. The profound philosophy and saving grace embodied in the phrase "Forbid him not! He who is not against us is on our part," is sometimes forgotten or, worse, intentionally ignored. Within the pale too a similar unhappy method sometimes exerts itself. Zealots proclaiming themselves Roman, Orthodox, or Anglican, do their best possible to insult the emblems of one another's worship. Discrepancies between profession and practice are quoted as positive proofs that the creed professed is built upon error.

Each and every church recorded in history has had to undergo this form of persecution in some pillory or another. Admitted, that no mechanism of human interpretation is perfect. No assimilation of the Spirit of God, no ritual embroidered around it, no design to "live the life" in accordance with it, can be fully attained and maintained by the majority of mankind. Assuredly, then, any creed instituted with the view of bringing manhood a step nearer the divine, should be judged by the most consistent and devout of its disciples. "Judgment!" One remembers these warning words:—"What judgment ye mete, the same

shall be meted unto you," one remembers also the arresting words of Shakespeare,

"How would you be

If He Who is the top of judgment
should judge you as you are?

O! think of that, and mercy then will
breathe within your lips."

Judgment is too often synonymous with condemnation. Too often it expresses the theory that "I am right," and, therefore, "you must be wrong."

How eloquent, how perfect its eloquence, is Vivekananda's utterance, "Religion always presents different gradations of duty and holiness to different people."

The clarity and proportion of his vision enabled him to see and to assert what he saw with brilliant and enduring force.

"The ideal is really that we should become many-sided. The cause of the misery of the world is that we are so one-sided that we cannot sympathize with each other. We must be as broad as the skies, as deep as the ocean. We

must become many-sided, so as not to tolerate, but to do what is much more difficult, to enter into the other's path and feel with him in his aspirations and seeking after God."

This gracious unity of sympathy does not in any wise hinder any aspirant in working out his own salvation in accordance with the Vision that appeals to him. He realizes that that Vision expresses itself in many notes and many tones, while the same soul-sound vibrates through all.

They who, like the present writer, enjoyed the high privilege of acquaintance with Vivekananda and listened to his teaching, became aware of two things. They learned to understand his unswerving allegiance to the faith that was in him—the faith of which he was the melodious mouth-piece—and to comprehend as well that depth and width of sympathy which enabled him to grasp the hand and embrace the spirit of every genuine pilgrim on the Way. He did not fail to recognize the seeker, whatever the road on which the latter journeyed towards the object of his soul's desire.

MAYAVATI CHARITABLE DISPENSARY

REPORT FOR 1932

It is with great pleasure that we place before the public the humble work done by this institution during the year 1932. This Charitable Dispensary has been doing its silent and humble work of service among the hill people for the last 30 years through its Outdoor and Indoor Departments. Moved by the extreme helplessness and suffering of the poor and ignorant villagers in times of illness, the Swamis of the Ashrama in the early years distributed medicines to those who came from long dis-

tances to them and also went out to succour such as were too ill to come to the Ashrama for help. Slowly the work grew up till at last the authorities of the Ashrama felt the need of a regular dispensary which was opened in November, 1903, and ever since have been conducting this work with conspicuous efficiency under the charge of one or another of its members with medical knowledge and experience. The percentage of cure has all along been satisfactory as the figures for the Indoor Department show.

The Dispensary administers help irrespective of caste, creed or sex. The doctor goes round the villages also to render service to such patients as are not able to come to the Indoor Hospital.

The total number of patients relieved during the year at the Outdoor Dispensary was 7,489, of which 6,193 were new cases

and 1,296 repeated cases. Of these new cases, 2,571 were men, 1,571 women and 2,051 children. In the Indoor Hospital the total number treated was 149, of which 110 were discharged cured, 13 left treatment, 22 were relieved and 4 died. Of these 86 were men, 38 women and 25 children.

STATEMENT OF DISEASES

(INDOOR INCLUDED)

Dysentery	171	Diseases of the Nose	81
Enteric Fever	4	Diseases of the Circulatory System ...	82
Gonococcal Infection	43	All Diseases of the Respiratory System	
Syphilis	55	except Pneumonia and Tuberculosis	615
Malarial Fever	338	Diseases of the Stomach	156
Influenza	150	Diseases of the Intestines	308
Pneumonia	28	Diseases of the Liver	75
Diseases of the Ductless Gland ...	71	All other Diseases of the Digestive	
Pyrexia of Uncertain Origin ...	358	System	312
Rheumatic Fever	9	Acute Inflammation of the Lymphatic	
Tuberculosis	18	Glands	78
Worms	91	Diseases of the Urinary System ...	45
All other Infective Diseases ...	89	Diseases of the Generative System ...	53
Anæmia	24	Inflammation (ulcerative)	361
Rickets	13	Other Diseases of the Skin	224
Diseases due to Disorders of Nutrition		All other Local Diseases	201
and Metabolism	116	Injuries (Local and General) ...	42
All other General Diseases ...	91	Operations	24
Diseases of the Nervous System ...	184		
Diseases of the Eye	1,748		
Diseases of the Ear	184		
		TOTAL	6,842

SUMMARY OF ACCOUNTS FOR 1932

RECEIPTS				EXPENDITURE			
		Rs.	A. P.			Rs.	A. P.
Last Year's Balance ...	5,620	14	4	Medicines and Diet	337	15	9
Subscriptions and Donations ...	988	6	3	Instruments and Equipments ...	100	9	0
Endowments	1,500	0	0	Establishment	12	0	0
Interest	200	0	0	Doctor's Maintenance and			
				Travelling	360	0	0
				Miscellaneous including repairs	72	7	3
				TOTAL	883	0	0
TOTAL	8,309	4	7	BALANCE	7,426	4	7

We cordially thank all our donors who by their continued support have made it possible for us to be of some service to humanity in these distant hills. Our thanks are specially due to Babu Durga Charan Chatterjee, Benares, for an endowment of Rs. 1,500, for one bed; Mr. M. Billimoria, Bombay, for a donation of

Rs. 100; Mr. P. K. Nair Feroke, for a donation of Rs. 133; Mr. P. C. Bhargava, Lahore, for a donation of Rs. 101; and to a friend, Kuala Lampur, for a donation of Rs. 152-4-3. Our thanks are also due to Messrs. E. Merck, C. F. Boehringer and Sohne G. M. B. H., Meyerhof and Cie A-G., The Bengal Chemical and Pharmaceutical Works Ltd.,

The Anglo-French Drug Co. (Eastern) Ltd., The Union Drugs Co. Ltd., The Lister Antiseptics Dressing Co. Ltd., Sarkar, Gupta & Co., for supplying us their preparations free ; and to Messrs. Rajani Kanta Mazumdar and G. Raye for presenting to us their books.

We have at present two rooms to accommodate 4 patients in the Indoor Hospital, a number too small to meet the increasing demand. We are, therefore, contemplating the construction of a new ward of 8 beds with all accessories, which means an expenditure of at least Rs. 15,000, an amount which the Dispensary cannot afford at present. We, therefore, appeal to the generous public to extend their kind help to such a useful institution.

We also appeal to the kind-hearted gentlemen for a Permanent Fund for the

maintenance of the Dispensary and its Indoor Hospital of 12 beds. An endowment of Rs. 1,500, will meet the cost of maintaining one bed.

Donors desirous of perpetuating the memory of their departed friends or relatives may do so through this humanitarian work by bearing the costs of any of the above-mentioned wants of the Dispensary.

Any contributions, however small, either for the building or for the upkeep of the Dispensary, will be thankfully received and acknowledged by the undersigned.

(Sd.) SWAMI VIRESWARANANDA,

President, Advaita Asrama,

P.O. Mayavati,

Dt. Almora, U.P.

APAROKSHANUBHUTI

BY SWAMI VIMUKTANANDA

ब्रह्मणः सर्वभूतानि जायन्ते परमात्मनः ।

तस्मादेतानि ब्रह्मैव भवन्तीत्यवधारयेत् ॥ ४६ ॥

(यतः As) ब्रह्मणः from Brahman परमात्मनः from the supreme Atman सर्वभूतानि all beings जायन्ते are born तस्मात् therefore एतानि they ब्रह्म Brahman एव verily भवन्ति are इति this अवधारयेत् clearly understand.

49. Inasmuch as all beings are born of Brahman,¹ the supreme Atman, they must be understood to be verily Brahman.

¹ All beings are born of Brahman—The reference here is to such Sruti passages as : “That is Brahman wherefrom all these beings are born, etc.” (Taitt. Up. II. 1.)

ब्रह्मैव सर्वनामानि रूपाणि विविधानि च ।

कर्मण्यपि समग्राणि विभर्तीति श्रुतिर्जगौ ॥ ५० ॥

ब्रह्म Brahman एव verily सर्वनामानि all names विविधानि various च and रूपाणि forms समग्राणि all कर्मणि actions अपि also विभर्ति sustains इति this श्रुतिः the Sruti जगौ has sung (clearly declared).

50. The *Sruti* has clearly declared that Brahman alone is the substratum¹ of all varieties of names, forms and actions.

¹ Brahman alone is the substratum—Just as a rope is the substratum of the illusion of snake and the like, so Brahman is the substratum of all these names, forms and actions though they are but illusory ; for even an illusion requires a substratum for its appearance.

सुवर्णाज्जायमानस्य सुवर्णत्वं च शाश्वतम् ।

ब्रह्मणो जायमानस्य ब्रह्मत्वं च तथा भवेत् ॥ ५१ ॥

(यथा As) सुवर्णाज्जायमानस्य of a thing made of pure gold सुवर्णत्वं the nature of gold च (expletive) शश्वतं permanent तथा च so also ब्रह्मणो जायमानस्य of a being born of Brahman ब्रह्मत्व the nature of Brahman भवेत् is.

51. Just as a thing made of gold ever has the nature of gold, so also a being born of Brahman has the nature of Brahman always.

स्वल्पमप्यन्तरं कृत्वा जीवात्मपरमात्मनोः ।

यः संतिष्ठति मूढात्मा भयं तस्याभिभाषितं ॥ ५२ ॥

यः Who मूढात्मा the ignorant one जीवात्मपरमात्मनोः between the Jivatman and the Paramatman स्वल्पमपि even a little अन्तरं distinction कृत्वा making संतिष्ठति rests तस्य his भय fear (श्रुत्या by the *Sruti*) अभिभाषितं is spoken of.

52. Fear¹ is attributed to the ignorant one who abides by² the slightest distinction between the *Jivatman* and the *Paramatman*.

¹ *Fear*—Fear has its root in duality and imperfection and can be overcome by one, only when one realizes non-duality and thus attains to perfection. For such a person, then, there is none to be afraid of and nothing to be gained or lost.

² *Who abides by, etc.*—The *Sruti* text runs as follows: “When he (the ignorant one) makes the slightest difference in it (Brahman), fear is produced for him. (*Taitt. Up.* II. 7.)

यत्राज्ञानाद्भवेद्वैतमितरस्तत्र पश्यति ।

आत्मत्वेन यदा सर्वं नेतरस्तत्र चाण्वपि ॥ ५३ ॥

यत्र Where अज्ञानात् through ignorance द्वैतं duality भवेत् appears तत्र there इतरः another (इतरं another) पश्यति sees यदा when सर्वं all आत्मत्वेन as identified with the Atman (भवति is) तत्र there इतरं another च (expletive) चाण्वपि even a shadow (अन्यत् another) न not (पश्यति sees).

53. When duality¹ appears through ignorance, one sees another; but when everything becomes identified with the Atman, one does not see the least shadow of another.

¹ *When duality, etc.*—This stanza gives the substance of the following passage from the *Sruti*: “For where there is duality, as it were, one sees another, smells another, etc., but where everything has become one’s own self, how can one see another, smell another, etc.” (*Brih. Up.* IV. 5. xv).

यस्मिन् सर्वाणि भूतानि ह्यात्मत्वेन विजानतः ।

न वै तस्य भवेन्मोहो न च शोकोऽद्वितीयतः ॥ ५४ ॥

यस्मिन् Where सर्वाणि all भूतानि beings हि (expletive) आत्मत्वेन as identified with the Atman विजानतः of one who realizes तस्य (तस्मिन्) there न not वै (expletive) मोहः delusion न not च also शोकः sorrow अद्वितीयतः in consequence of the absence of duality.

54. In that state¹ where one realizes all as identified with the Atman, there arises neither delusion nor sorrow, in consequence of the absence of duality.

¹ *In that state, etc.*—It refers to the following *Sruti* text: “When a person realizes all beings to be his very Self, where is there any delusion or sorrow for such a seer of unity?” (*Isha. Up.* 7.).

NOTES AND COMMENTS

IN THIS NUMBER

The opening article gives the utterances of Swami Vivekananda on the various problems of Indian women. We have tried to make it as comprehensive as possible by reason of the importance of the subject. . . . *The Goal and the Way* is the substance of a Bengali lecture delivered by Swami Saradananda many years back. It may be remembered that Swami Saradananda was the Secretary of the Ramakrishna Mission since its inception. He passed away in 1927. . . . *Artists of Life* is from the pen of one who himself is an artist of international reputation. . . . The writer of *The Scientific Method of Russell*, after a brilliant academic career, is now engaged as a research scholar in the Calcutta University. He belongs to the Ramakrishna Mission Students' Home, Calcutta. Anilbaran Roy wrote another small poem in April last. . . . Aga Syed Ibrahim Dara has made a special study of the Sufi poets and saints. We have an idea of publishing the biography of some more Sufi saints from his pen. . . . Dr. Gravely is in charge of the Museum in Madras. . . . Prof. T. L. Vaswani, we dare say, needs no introduction to our Indian readers. Through writings and speeches he is trying his best to turn the minds of younger generation to the ancient wisdom of Indian sages and saints. And the religious fervour of his own personal life is catching. . . . Eric Hammond is an English disciple of Swami Vivekananda. *Your Creed, or Mine*, though a short article, contains much food for thought for those who do not hesitate to quarrel amongst

themselves in the sacred name of religion.

A 'HERETIC' UNDER FIRE

The editorial of this month was inspired mainly by two articles in the *Harpers Magazine*—one on 'Is there a case for Foreign Missions?' by Mrs. Pearl S. Buck and the other on 'The Twilight of Foreign Missions' by Nathaniel Peffer. Mr. Peffer's article was reproduced in part in the last number of the *Prabuddha Bharata*. Mrs. Buck also, like Mr. Peffer, dealt with the subject of discussion in *Rethinking Missions* and gave her own independent view of the matter. She wrote chiefly from her experience in China, where she has lived almost her entire life. Mrs. Buck is a daughter of missionaries belonging to the Presbyterian Church and herself became a missionary. But the way in which the Christian missionaries carried on their work in China greatly pained her and she ventilated her feelings in an address delivered before 1,200 Presbyterian women in New York and in the article in *Harpers Magazine* referred to above. Her main point was "that the doctrine that heathen races are damned unless they hear the Gospel is a 'magic religion.' " With regard to the missionaries, she said, "I suppose, next to the Chinese among whom I have lived, there is no group of people whom I know better than I do the missionary. I have watched him with curiosity and affection, amusement and pride and disgust. I have heard him criticized in the bitterest terms, and I have sometimes agreed with that criticism. I have seen the missionary narrow,

uncharitable, unappreciative, ignorant. I have seen him so filled with arrogance in his own beliefs, so sure that all truth was with him and him only, that my heart has knelt with a humble one before the shrine of Buddha rather than before the God of that missionary, if that God be true. I have seen missionaries, orthodox missionaries in good standing in the Church—abominable phrase!—so lacking in sympathy for the people they were supposed to be saving, so scornful of any civilization except their own, so harsh in their judgment upon one another, so coarse and insensitive among a sensitive and cultivated people that my heart has fairly bled with shame. I can never have done with my apologies to the Chinese people that in the name of a gentle Christ we have sent such people to them. It is too true. We have sent ignorant people as missionaries, we have sent mediocre people, we have sent arrogant people, we have sent superstitious people who taught superstitious creeds and theories and have made the lives of hungry-hearted people wretched and more sad.”

Yet her love for Christ was not a whit less than that of any orthodox Christian. Her devotion to and faith in Christ was too strong to be shaken by ‘higher criticism’ or any historical findings that Christ did not live at all. What if Christ never lived? “If there existed,” she said, “mind or minds, dreams, hopes, imaginations, sensitive enough to receive such heavenly imprint on the spirit as to be able to conceive a personality like Christ’s and portray Him for us with such matchless simplicity as He is portrayed, then Christ lived and lives, whether He was once one body and one soul, or whether He is the essence of men’s highest dreams.”

But what does that matter? In spite of her so much love for Christ, she was dubbed as a ‘heretic’ by the orthodox Christians, and she was compelled to resign as a missionary. Nay, that was not sufficient. One of her chief critics condemns the Presbyterian Board of Foreign Missions for not dismissing her instead of accepting her resignation.

After this, who will say that the days of Inquisition are over!

LEFT WITHOUT ANY SUBSTITUTE

Generally the conduct of those people, who are religiously disposed, are regulated by the thought of reward and punishment in the life to come. Many people are prevented from doing any wrong action inasmuch as the thought of punishment after death haunts their mind; many persons are induced to do acts of virtue because they think they will thereby insure happiness in the life to come. Theologians have often taken unworthy advantage of this innate human weakness and brought disgrace to religion.

Nowadays modern minds have become greatly sceptical in their attitude towards religion. And many orthodox beliefs about religion cannot also stand scientific and rational investigation. As such, all the world over, control of religion over people is loosening more and more.

Whatever might be the utility of religion from the spiritual standpoint, there is no doubt that religion has served as a great check upon man from going astray; it has controlled the society and prevented it from falling into chaos; it has greatly regulated the ethical conduct of the people in general.

Whatever might be the *rationale* of religious faiths and beliefs—some will say religion has its origin in fear, some will say, in ignorance and superstition and so on—there is no mistaking the fact that the service of religion to humanity has been very great. Now that religion is losing its hold upon men, we find everywhere alarming signs of chaos. It is said in fun that God is no longer capable of playing “the role of Cosmic Policeman.” But there has also been found no substitute who can control man’s baser instincts. As such, as religion becomes ineffective, the State or the Government becomes overworked. But the State is after all a human institution and it will, therefore, reflect the condition of human minds. As a result we find that crimes increase in societies or countries in proportion as religion becomes inoperative. In many countries of the West, where religion has suffered most, the figures of crimes are simply staggering. It is true that man should not be kept in ignorance and superstition in order that he may be easy of control and as such whatever is of false value in religion, must go, but this also should be seen that knowledge does not turn people into poorer specimens of humanity and prove a veritable curse to the society. That is exactly the danger that is facing the world to-day.

In speaking of the condition of America, a thoughtful writer of the *Atlantic Monthly* says, “In so far as the Colleges destroy religious faith without substituting a vital philosophy to take its place, they are turning loose upon the world young barbarians who have been freed from the discipline of the Church before they have learned how to discipline themselves.” Now, this is a situation which calls for serious reflection from those who decry religion wholesale.

“FEAR OF THE EDUCATED WOMAN”

Women’s activities nowadays have overflowed the confines of home and are spreading over various fields of life. We hear of even many old and orthodox women who are taking keen interest in the political struggle of the country—nay, some of them, by taking active parts in politics, have courted even jail life. Women are now entering into Legislatures, Corporations, District Boards—nominated or elected. Though the number of such women is not very large, still they have shown that they have useful works to do even outside their homes. Now, will not these outside activities interfere with the normal life of the home? And will any better result be achieved if women also undertake those works which have been hitherto limited to men only. If one observes the activities of women in the West one is led to feel that they are as if in a hysteric competition with men in every walk of life. Is it a desideratum to be longed for? Should Indian women also be like them? Some view with alarm and some welcome the widening of the sphere of activities of Indian women. Some disfavour higher education amongst women, while some hold the view that if there is any need and utility of higher education for boys, there is that for girls also.

Sri U. Abhayambal, M.A., Ph.D., Principal, Maharani’s Women’s College, Mysore, says some thoughtful words on this vexed problem, in an article in the *Hindu*. She writes :

“When women graduates cease to be rare and hot-house blossoms, when higher education is sought after by women for culture, when educated women cease to be self-conscious of their education and their differentiation from other women, then education

would add to their natural graces, sweetness and refinement, and there will be no fear of 'educated' woman. I should call her not an 'educated woman' but a cultured woman with her natural powers and faculties trained to make her a good house-keeper, a good citizen and a good companion to man without, at the same time, losing her own personality and her own self-development."

The writer has no sympathy with those women who shout for equality of rights with men. According to her this indicates inferiority complex in them. And this is deplorable. For woman is neither inferior nor superior to man. They have different personalities and as such different modes of life and spheres of activity. Woman should certainly ask for all possible opportunities for the growth and development of her individuality, "but let her not say that she wants this right or that, because man has it."

According to Dr. Abhayambal, woman should not forget the home while responding to the call from the wider world. She says: "I do admit that the home will largely remain the sphere of the woman, but the concept of home is now enlarged. It cannot be dissociated from its relation to and bearing upon the society and the nation. The home should be vitalized and enriched by the broadening and liberalizing influences of the larger social and national life. The woman in the home is the proper medium of communication between the home and the larger life outside its limits. Hence the wider the woman's outlook, the better will be the home."

Indeed, it is due to the failure on the part of woman to make a proper adjustment between the demands of the home and those of the outside world, that many homes in the West are breaking

away. This infection is unfortunately spreading even in India.

THE CONCEPTION OF INDIVIDUALITY IN THE EAST AND THE WEST

Nothing flatters a man so much as to know that he has got an individuality. And this desire to have an individuality makes a man often self-assertive, egoistic and opinionative even to a fault. What he calls his independent opinion is often nothing but his colossal ignorance of the other side of the shield, his love for freedom is sometimes only his inability to undergo any discipline, his bias towards 'modern' ideas indicates his lack of power to understand the past. This idea of individuality is rampant in the West and it is lately infecting the Eastern minds also. And as a result there are signs of revolution in every sphere of thought and activity. It is a common charge against the Oriental people that they are passive, and many admire the dynamic spirit that is evident in the life of the Westerners. The people of the West are supposed to have a great grit and determination which, according to the opinion of some, the Easterners sadly lack. But can we not say that if in certain fields of works, the Westerners show a greater perseverance and zeal, there are other fields in which the Easterners shine much better? If a man in the West does not hesitate in the least to risk his life in an attempt to cross the Atlantic in an airship or to fathom the depths of the ocean, an Oriental will willingly and gladly undergo any amount of suffering for the realization of the Self.

Mr. Vasudeo B. Metta discusses the Eastern and Western ideas of individuality in an interesting article in the *Indian Review*. According to him, the

Oriental asserts his individuality in spiritual matters. "The Hindu worships his God alone," he says, "and not in a congregation. Eastern religions and philosophies teach man to work for his salvation by suppressing his emotions, passions, and desires: in other words by using the force of individuality. The Theory of reincarnation is also based on the idea that the individuality of man is everything and that it should be continually perfected until it has become fit to be absorbed into God. The Oriental's idea of progress is moral and spiritual rather than intellectual and material.

"But the Oriental does not assert his individuality in social matters. He merges it into that of his family, caste, or clan in order that he may be able to co-operate with his fellow-beings in the work of life."

The Western idea of individuality is quite different from the Eastern idea. "The Westerner, however, unlike the Oriental, merges his individuality in spiritual matters. He worships his God

not alone but in a congregation. He hopes to attain salvation by prayer rather than by self-discipline: in other words by means which do not require the rise of the force of his individuality. In social matters however he asserts his individuality. He considers his opinion to be far more important than that of other members of his family or society."

The result also is different in the East and the West. In the East people are religious, keenly sensitive of their duties to their kith and kin, patient and self-sacrificing. Whereas in the West people are religious most often on Sundays only, their family-tie is weak and they become impatient and self-indulgent. Material and intellectual progress rather than moral and spiritual development has become the watchword of their life.

Mr. Metta has, however, the hope that in no distant future there is going to be a happy blending of the two ideals of the East and the West; for, due to the improved means of communication the East and the West are daily coming closer together.

REVIEWS AND NOTICES

THE SCIENCE OF SOCIAL ORGANIZATION OR LAWS OF MANU. By Bhagavan Das. *Theosophical Publishing House, Adyar, Madras.* xxxvi+394 pp. Price Rs. 4.

It is a marvellous book. In these days of cheap printing and shallow learning it is heartening to come across, accidentally as it were, a profound and serious book like this. One is also compelled to admire the extraordinary optimism and boldness of the author who has undertaken the superhuman task of carrying back, as it were, the stream of the Ganges to its source; for he has attempted to prove that the antiquated namby-pamby balderdash (?) of Manu, who, accord-

ing to the present-day opinions should be consigned to the bottomless pit of oblivion, contains much more sane and wholesome counsel than what is to be found in most modern writers.

The great charm of the book lies in the fact that the author has marshalled forth in a beautiful array a vast collection of gems of quotations from the store-house of ancient lore, removed the crusts which through years of irreverence and neglect have settled upon them, and with the help of his penetrating intellect displayed the brilliance of each.

One great feature of the book is that the author with his deep insight has brought

out the fundamental difference between the modern pragmatic thinkers on the one hand, and Manu and his coadjutors on the other hand. The position of the former has been beautifully described by Tolstoy in his *Confessions*, in which he has pointed out how a sincere soul who seeks truth and guidance from the current authors feels distracted with theories and counter-theories, diverse ideas and ideals which like ladies' dress come into vogue for a time to be discarded at the next moment when a new fashion comes to rule the day. Mr. Bhagavan Das has shown that this is due to the fact that these thinkers themselves have not got a vision of the whole truth, and so they behave like blind men leading the blind. Earth-bound as they are, their ken does not stretch beyond the present. But the vision of a seer like Manu went far beyond and brought within its sweep the panorama of the whole creation, indicated the objects of the 'Jagat Leela' (world process) as also the goal of human life, viz. Self-realization or the knowledge of the identity of the conditioned and individuated self with the unconditioned and supra-universal Self or Brahman. This condition is to be reached after myriads of births and rebirths. According to the author, Manu and his collaborators had a very distinct perception of the ideal to be reached by each individual, and, therefore, they advised that all activities of man should be directed to this one end and laid down rules about Dharma (duty), Artha (Economics), Kama (pleasure) and Moksha (liberation), giving each its proper place but all the while remembering that "the whole universe is to be enveloped with God."

After a perusal of the book one feels that the author is in perfect accord with Goethe who said, "Everything that is worth thinking has already been thought; one must only try to think it again."

The book deserves to be placed with the classics on social polity, and should find place in every library and every home which has any pretence to Hindu culture.

We would however like to mention one or two things in this connection.

(1) The author appears to believe that ancient wisdom is more comprehensive and reliable than the modern beliefs. The theory of evolution and progressive perfectionism supported by most of the scientists of the age, rules the day. In the work of Manu and his colleagues this theory does

not appear to have been described explicitly. We wish that the author gave his solution of the vexed problem.

(2) Mr. Das has expressed doubts as regards the equal acceptability of all the writings in the Samhitas. Now, if some of the sayings of the Rishis are considered not fully worthy of acceptance, does it not follow that people will be infected with doubts about the genuineness of the whole thing? Who is to extract sugar from the sands with which it is mixed up?

(3) Finally the all-important question of caste has been treated rather casually. It seems that the author has dealt with the question with some reserve. We ardently request the author to employ his vast scholarship and keen intellect to deal with the subject, in a separate volume, in all its bearings—anthropological, ethnological and sociological.

S. N. CHAKRAVARTY.

THE VISION OF ASIA. By L. Cranmar Byng. Published by John Murray. Albemarle Street, London, W. 450 pp. Price 15s. net.

Mr. Cranmar Byng is the famous co-editor of that interesting sequence of some fifty handbooks called the "Wisdom of the East" series, in which choice selections from the best literature of Egypt, Palestine, Arabia, Persia, India, China and Japan have revealed to the West that the East possesses treasures of wisdom, philosophy, poetry, and ethical ideals. The editors and contributors have been trying, since the beginning of this century, to give to the West an idea "of the great ideals and lofty philosophy of Oriental thought to help to a revival in the West of that true spirit of charity which neither despises nor fears the notion of another creed and colour."

The maxim from Evan Morgan on the title-page does not express the scope of this interesting book so fully as the subtitle, namely, "An Interpretation of Chinese Art and Culture." The salient feature of the book is that it tries to prove that the spiritual vision is one in all Eastern countries. All the prophets of the East—Buddha and Christ, Mohommed and Zoroaster, Laotze and Confucius, Krishna and Shankara lived and preached the self-same doctrine in essence. The goal of life according to the Oriental scriptures—the Bible and the Vedas, the Tripitika and the

Tao-Teh-King, the Koran and the Avesta—is the realization of the Absolute Reality. Apart from this general theme, the book tries to show the golden vision which China developed in all walks of national life. In religion, art and literature China produced a wonderful culture which was greater in many respects than that of Athens under Pericles, the perennial source of Western ideals. The religion of China reached its zenith in the vision of the world-spirit which the Chinese calls Tao.

The book like other manuals of the "Wisdom of the East" series is extremely interesting. All classes of readers will find food for thought in it. Moreover it will help the Western readers to understand the East better.

S. J.

SPEECHES AND WRITINGS. By T. K. Krishna Menon. 2nd Edition. *The Gosri Scout Printing Service, Palace Road, Cochin.* 240 pp. Price Rs. 2.

This is something like a literary chow-chow. The contents cover a variety of topics, of mixed merit, from very interesting subjects relating to Kerala history, science, sociology, religion and literature to comparatively commonplace, if not silly, utterances on College days, in Council hall and at propagandist meetings during the late War. The book suffers badly from absence of selection and arrangement of the subject matter. Some of the essays like those on 'Raja Kesav Das' and Malayalam literature display rare scholarship and historical insight and deserve to be rescued out of this hotch-potch and published in a better form. The versatile author is also capable of going deeper into the problems of research relating to Kerala history and cultural evolution. Kerala has considerably changed since the author made his observations on the curse of untouchability in the province (pp. 71 and 72) more than a quarter of a century ago. It is a pity that he has not cared to give out his present views on the burning question.

M. R. R.

BENGALI

ITALITE BARKAYEK. By Binoy Kumar Sarkar. *City Library, 44 Kailas Bose Street, Calcutta.* v+284 pp. Price Rs. 1-8.

The book is the result of the author's

several trips to Italy. The author knows Italian language. He is a contributor to several journals in Italy and has addressed distinguished academies in Italian. The present book is quite distinct from an ordinary book of travel. In the latter, a writer generally gives the result of his observations during his quick travel. But here Prof. Sarkar has supplemented the conclusions of his observations by deep study in Museums, Library and conversation with scholars and professors.

The book gives an idea of Italy in its various aspects—economic, political, social, religious, etc. And always there is an attempt on the part of the author to compare the conditions of Italy with those prevailing in India. This will certainly give a stimulus to many Indian aspirations and remove the inferiority complex from many Indian minds. A wide circulation of the book will do a great good to the country.

SWADESHI ANDOLAN O SANRAKSHAN NITI. By Prof. Benoy Kumar Sarkar. *The New Oriental Library, 25/2 Cornwallis Street, Calcutta.* xxiv+203 pp. Price Rs. 2.

This is the Bengali translation of a portion of *Das Nationale der Politischen Okonomie* of the famous German economist, Friedrich List. Though in his lifetime List suffered much persecution for his opinions, his influence on the economic and political life of Germany is considerable. He died in 1846, but even now vigorous researches are going on about his writings. An academy has been formed in his name, which is an important economic association in Germany.

Through the present book the Bengali-reading public will get an access to the thoughts and ideas of List. Professor Sarkar has been trying for some time past to enrich Bengali language with literature on Political Economy. The present book is also an attempt in that direction. We have no doubt that through such publications, people who cannot read English or German, will find an opportunity to widen their horizon of thought and broaden their outlook of life. The book gives some idea of the condition of trade and industry of Europe and America in the early nineteenth century and also the opinions of List about Free Trade and Protection. Those who have got interest in economics will find the book valuable.

NEWS AND REPORTS

A NEW VEDANTA CENTRE IN AMERICA

A correspondent from New York writes:

The most active admirers and devotees of the Vedanta movement in New York have organized a new centre in this city and have incorporated it under the name of the 'Ramakrishna-Vivekananda Centre of New York.' Some of these devotees knew Swami Vivekananda personally, and were also acquainted with the teachings of the other Swamis of the Ramakrishna Mission who worked in this city. For some time past they have felt the need of forming a second centre in this foremost city of America so that the great teachings of the Vedanta Philosophy as interpreted in the life of Sri Ramakrishna and his illustrious disciple, Swami Vivekananda may reach a wider public.

They have, accordingly, invited Swami Nikhilananda, formerly the minister of the Vedanta Society of New York, to be the spiritual head of this new organization; and the Swami has kindly agreed to their earnest invitation. The inaugural service of the new centre was conducted by Swami Nikhilananda on May 7. He spoke on Sri Ramakrishna the Great Master of modern India.

The Swami has made the following programme of work for the season. Every Sunday at 11 a.m. he will address the congregation on vital religious problems of the time. The Tuesday evening service is to be devoted to the study and explanation of the Gita; and every Friday evening the Swami will give instruction on meditation and explain the Yoga Aphorisms of Patanjali.

Swami Nikhilananda, as Minister of the Vedanta Society of New York, has made personal contact with many leading men and institutions of the city. He has been frequently invited to deliver speeches under the auspices of many churches and societies. We give below the names of some of the organizations where he spoke:—

The India Academy of America, the New Historical Association, the Madison Ave, Methodist Episcopal Church, the Columbia University Episcopal Chapel, the World Fellowship of Faiths, the White Plains

Baptist Church, etc., etc. Swami Nikhilananda has also been invited to take part in a Congress of Religions to take place in the latter part of June at the Hotel Waldorf Astoria.

The happy combination, people find in the personality of Swami Nikhilananda, of a brilliant speaker and clear thinker as well as of a sympathetic and loving soul, has brought about a wonderful atmosphere of co-operation and support among all those who have had the good fortune of meeting him.

RAMAKRISHNA SEVASHRAMA, SHYAMALA TAL

The Sevashrama is situated in the midst of the deep Himalayan jungles interspersed with groups of hamlets here and there. There is no other means of medical relief within 30 miles from it, and this makes it a unique institution, the extreme necessity and importance of which is self-evident to all. People often come to be treated even making a full day's journey. Moreover, the Sevashrama being located near the trade route between Thibet and the plains, many Bhutias falling ill in the jungles, and being utterly helpless in a strange country, come to it for treatment.

The Sevashrama has both Indoor and Outdoor departments. In 1932, 1,620 patients were treated at the Outdoor Dispensary, while the number of patients in the Indoor Hospital was 17. Though the number of cases is not very large, the value of the work should be judged by the urgency of the demands and the extreme helplessness of the patients.

The Sevashrama built, last year, a two-storied house for better accommodation, but there is still a debt of Rs. 179-10-3 left. In 1932 receipts for the Dispensary were Rs. 333-2-9, and expenditure was Rs. 323-7-1. So there was a very small balance left. All contributions to the work should be sent to Swami Virajananda, Secy., Ramakrishna Sevashrama, Shyamala Tal, P.O. Deori, via Champawat, Dt. Almora, U.P.