

# Prabuddha Bharata

OR AWAKENED INDIA

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

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## EDITORIAL FOREWORD

The *Prabuddha Bharata* steps into the fortieth year of its useful career. Ever since its inception it has tried its level best to maintain the lofty ideal that was set up in its first issue in July, 1896. Our memory goes back to the good old days when on the occasion of the transfer of the journal from Madras to Almora, after a short break, the illustrious Swami Vivekananda in his ode *To the Awakened India* sang the inspiring note :

“Once more awake !

For sleep it was, not death, to bring thee life  
Anew, and rest to lotus-eyes, for visions  
Daring yet. The world in need awaits, O Truth !  
No death for thee !

“Resume thy march,

With gentle feet that would not break the  
Peaceful rest, even of the road-side dust  
That lies so low. Yet strong and steady,  
Blissful, bold and free. Awakener, ever  
Forward ! Speak thy stirring words.”

While wishing our readers a happy New Year, we send forth our cordial greetings to them and crave the same indulgence as was hitherto shown by them. In order to keep up a close intellectual touch with our readers we invite them to send us questions which will be answered in a separate section.



# REMINISCENCES OF SWAMI VIVEKANANDA

BY SISTER NIVEDITA

*America,*

*October 27, 1899.*

Yesterday three of us were together when Swami came in, and said, "Let's have a chat." He talked about the Ramayana. I'll tell you a curious thing. When Sadananda talks about the Ramayana I become convinced that Hanuman is really the hero; when Swami talks of it, Ravana is the central figure. So he told us : Rama was called "The Blue-lotus-eyed," and he trusted to Mother to help him to recover Sita.\* But Ravana had prayed to Mother too, and Rama came and found him in her arms, so he knew he must do something tremendous, and he vowed one hundred and eight blue lotuses to her image if she would help him. Hanuman went off and got the lotuses and Rama began the great "Call upon the Mother." (It was autumn, and the time of her *Puja* was the spring, so it is in memory of that worship by Rama that the Great Mother Worship has ever since been held in September.) Now he covered her feet with blue lotuses till one hundred and seven were offered (and Mother had stolen one), and lo, the last was missing. But Rama was determined. He was not to be beaten, and calling for a knife, he was about to cut out his own eye that the number of blue lotuses might be complete. And that won the Mother, and she blessed the great hero, so that his arms prevailed. Though not indeed his arms altogether, for in the end Ravana was betrayed by his own brother, and the struggle was brought to an end. "But it was great about the traitor brother in one sense," said Swami. "For he was taken away to reside at the court of Rama, and thither came the widow of Ravana to look upon the face of the warrior who had robbed her of her husband and son. Rama and his court stood prepared to receive the *cortège*, but to his amazement, he could see no great queen adorned in splendour, only a simple-looking woman attired in the simple garb of a Hindu widow. 'Who is this lady?' he asked the brother in bewilderment, and he replied, 'Behold, O King, the lioness whom thou hast robbed of her lion and whelps! She comes to gaze upon thy face.' "

What ideals of womanhood Swami holds! Surely not even Shakespeare or Æschylus when he wrote of Antigone, or Sophocles when he created Alcestis had such a tremendous conception. As I read over the things he has said to me of them, and as I realize that it is all, every word of it, a trust for the women of the whole world's future, but first and chiefly for them of his own land, it seems a trifling thing whether oneself should ever be worthy or not.

One night he was in a great mood of devotion, and told us of Hrishikesh and the little hut that each Sannyasin would make for himself and the blazing fire in the evening, and all the Sannyasins sitting round it on their own little mats,

\* The story is depicted in the Ramayana of Krittivas, a Bengali recension.--Ed.

talking in hushed tones of the Upanishads, "For a man is supposed to have got the truth before he becomes a Sannyasin. He is at peace intellectually. All that remains is to realize it, so all need for discussion has passed away and at Hrishikesh, in the darkest of the mountains, by the blazing fire, they may only talk of the Upanishads. Then by degrees, the voices die in silence. Each man sits bolt upright on his mat, and one by one they steal quietly off to their own huts." Another time he broke out with : "The great defect in Hinduism has been that it offered salvation only on the basis of renunciation. The householder was bound by his consciousness of an inferior lot. His part was Karma. Renunciation was nothing to him. But renunciation is the whole law. It is all illusion that anyone has been trying to do anything else. We are all struggling to release this great mass of energy. What does that mean but that we are hurrying towards death as fast as we can? The burly Englishman who thinks he wants to possess the earth is really struggling more than most of us to die. Self-preservation is only a mode of renunciation. The desire for life is one method of the love of death." Swami talked some time of the Sikhs, and their ten Gurus, and he told us a story of Guru Nanak, from the *Granth Sahib* : He had gone to Mecca, and lay with his feet towards the Caaba Mosque. Then came angry Mohammedans to waken, and if need be, to kill him, for turning his feet towards the place where God was. He woke up quietly, and said simply, "Show me, then, where God is not, that I may turn my feet that way." And the gentle answer was enough.

Calcutta,

April 9, 1899.

Swami says my great fault is attempting too much, in which he is emphatically right. I am to give up all thought of Plague-nursing and throw my whole heart and soul still deeper into the sanitation that we have now on hand. Won't I be just? This is an infinitely higher proof of self-sacrifice and obedience on my part, as you know well, than the delightful excitement of risking Plague would be. I say this out of a childish haughtiness, because a friend I prize well is grieved that I have not gone on. And I, too proud to give him a chance of overtly saying so, much less of vindicating myself, am still not proud enough to be beyond the doubts of conscience.

We have had two-hundred and thirty-five rupees subscribed for sanitation. It seems a great success, though of course we could do with a great deal more. When the monk who has the work in hand went over on Saturday to report, he said Swami was so touched by the news, that they had two hours of everything, from the Upanishads onwards, "There could be no religion without that activity, that manhood and co-operation. There was Nivedita living in a corner and English people helping her. God bless them all!" But to my great amusement, when I reported to-day, he just winked and said, "Plague, Margot, Plague." He told me, "Our men might be rough and unpolished, but they were the manly men in Bengal. The manhood of Europe was kept up by the women, who hated unmanliness. When would Bengali girls play this part, and drench with merciless ridicule every display of feebleness on the part of man?"



# WHY MAN WANTS GOD

BY THE EDITOR

## I

Who are they that run after God, and why do they? Many people answer: It is only the crazy that run after the unknown. Because they have no other business to do.

A drowning man catches at a straw. How can such a tiny thing save him in that peril? The fact is that he feels too helpless and finds nothing else to lay hold of. Our belief in God is as frail as a straw is tiny. Most of us believe in Him while we are in utter distress. The thought of God sometimes flashes upon dissipated and disquieted souls when they pass through critical moments of their life. A sinner goes on committing sins till he becomes reckless. But he comes to a stage when he sinks down and cannot bear the heavy load of sins any longer. He shudders at the very nature of his sins and looks upon himself as his greatest foe. The poor man pauses to think at the cross-roads of his life and in great anguish cries out, "O God, save me!" A miser lays up his wealth with great care and labour. Even his wife and children are not so dear to him. His life itself is not so precious as compared with his gold. Perhaps never in his life could he make time to think of God. But suddenly he is robbed of his last farthing. He becomes stranded and finds himself lost for ever. The unfortunate miser sends forth his first prayer in life, "O God, I am undone!" An Emperor conquers one territory after another. His greed for dominions increases like a blazing fire. But unexpectedly he meets with a crushing defeat and exclaims, "O God, where is

my empire!" A lover loves his beloved all through his life. Ill luck cuts them asunder, or the beloved dies all at once. The lover weeps bitterly and supplicates, "O God, give my beloved back!"

It is man who seeks after God for his own sake. He believes in Him of his own accord. God never comes to man with a threat for it. What has a man to do with another in respect of his belief in God? We can never make an unwilling horse drink. Far less can we make one believe in God. The question of belief is each man's own concern. It lies entirely with him. If God dwells in man, it is for everybody to test the truth of it. Things about God can hardly be learnt from second-hand sources. Each man has to eat and drink for himself. Much more has he to think for himself. Still more is it for him to feel that there is God. Saints are found to work miracles in the hearts of atheists. Even in such cases, people have to feel for themselves. All growth is from within. We cannot plant belief in God into the heart of a man.

There are so many scriptures in the world. Are they of any value to a man who has absolutely no regard for them? Men there are who cannot bear the name of the scriptures. Some think that they have done a lot of mischief to society. Others think it to be a weakness to have any faith in them; because to rely on them is to pin one's faith upon another. There have been so many saints in every country. They have proved by their own life the truths about God and religion. Are their teachings of any worth to a man quite unmindful of



them? No man can receive any good from anywhere unless he himself comes forward for it. It is when time and circumstances are ripe that a man can see the truth of things. Experience is the teacher, and a man has to grow himself. Outer conditions help in his growth like air and sunshine. We cannot make a blade of grass; how can we make a man religious? The scriptures and teachings are of great use to a man who has really anything to do with them. Water, air and light are useful to a plant that has some vitality in it.

To talk of God is no belief. A man believes in God when he really believes in himself. Because God lives right in the core of our heart. We talk glibly about His existence. We profess to have faith in Him. But is it not very hard to actually believe in Him? Philosophy, prayer and meditation are so many steps that lead a devotee of God towards the tower of belief. Pure reasoning and complete renunciation alone can take a seeker after Truth to its sacred precincts.

## II

It is said that Akbar, the great Mughal Emperor, one day inquired of Tansein, the famous musician of his court, about the person who had taught him the art of music. Tansein replied that there was one Swami Haridas who had taught him the art. On hearing this, Akbar felt curious to see the saint and accompanied Tansein incognito to the place where the Swami used to pass his days in meditation and prayer. The Emperor and the musician paid due respects to the Swami. After some time Tansein sang a song to the accompaniment of his *Tanpura*. He intentionally broke in places the correct rhythm of his music. Haridas then took the musical instrument from the disciple and began to sing. The melody of his music charmed Akbar's heart. It gave him

the glimpse of an unearthly joy. The Emperor returned to his palace and requested Tansein to sing again the same song. When the latter finished it, Akbar asked the musician why it failed to give him that joy. At this, Tansein humbly answered, "The reason is, O Emperor, that the Swami sang in tune with God, whereas I was just singing to please an Emperor of India." Akbar seemed to appreciate the remark and remained silent.

God is infinite in His glory. So what we do in tune with Him can hardly be compared with the things that are done with a finite end in view. The former must naturally surpass the latter in grandeur, beauty and sublimity. The idea of infinity strikes our mind whenever we think of God. God is God, because He transcends all limitations. "God would not be adorable," said St. Ambrose, "if He were not incomprehensible; and a religion that does not transcend man's understanding is not, strictly speaking, a religion at all." The Upanishads have exhausted their vocabulary in describing the infinite nature of God. He is smaller than the smallest, greater than the greatest. Though sitting still, He travels far; though lying down He goes everywhere. He has neither beginning nor end. He is beyond our mind and intellect.

Why man, apparently a finite being, seeks after the Infinite is a question that perplexes our understanding. He sees around him the vast universe of space and time. It overpowers his imagination. The mind with its intricate workings brings to every man peculiar problems of his own. Each man has to face a constant struggle within and without. Each has to sow the seeds of actions and reap the fruits thereof. Each has to live in the midst of things finite and ephemeral. Since all men are not equal, some there are who try



to seek for freedom. Such men do not find any happiness in this world. They discern sorrow in what others enjoy. They see utter hollowness in what others value most. They consciously feel for something unknown. They begin to unravel the mystery of the Infinite. They hear from the depth of their soul Its irresistible call. Though the human body is finite, the heart does throb to its infinite capacity. Because the Infinite reveals Itself in the inmost recesses of the human heart.

These men in their search after the Infinite give up the narrow grooves of their life. They break up all the barriers on the way. Their heart craves for more and more of freedom. It expands more and more till it gets a glimpse of the Unknown. The new path which they tread is not strewn with roses. The atmosphere they breathe is not full of sunshine. They lead a more chequered career with greater ups and downs. The old world gives them its parting kicks. The "old man" allures them in more subtle ways. In spite of their constant vigilance, they slip into dangerous pitfalls. The more they struggle, the more are they tempted. The greater is their effort, the stronger is their enemy. The way is extremely rough and rugged. In this great search, the majority of seekers beat a hasty retreat, while others are lost on the way. The brave and valiant alone make desperate attempts. But only the favoured few reach the ultimate goal. They feel oneness with the Infinite. The illusion of difference between the finite and the Infinite melts away under the scorching rays of knowledge.

### III

Prison bars have less of horror compared with the torments of a soul passing through her dark night. Dungeons have less terror compared with the

ailments of a heart lacerated by cruelties of the world. Who can measure the depth of bitter remorse that gnaws a dissipated soul? It is impossible to reckon the vast number of such souls as could change their life altogether by earnestly thinking of God. The thought of God is the most purifying agent ever discovered by man. This is why the attribute of holiness or sinlessness is associated with our ideas about God.

The thought of God has a wonderful effect on the human soul. It wholly transforms a man's character. Most of the saints who are adored by men of all countries were in their early life not men of exalted character. Yet they were really the salt of the earth and have set lasting examples to erring humanity. Saints are, in the words of a modern thinker, "not theories, nor fictions"; they are "not only Facts, but Forces."

When a man turns towards God, he becomes purer. It is well illustrated in the noble confessions of St. Augustine, who is regarded as the most glorious doctor of the church of Christ. "I will now call to mind," said he, "my past foulness, and the carnal corruptions of my soul: not because I love them, but that I may love Thee, O my God. For love of Thy love I do it; reviewing my most wicked ways in the very bitterness of my remembrance, that Thou mayest grow sweet unto me; (Thou sweetness never failing, Thou blissful and assured sweetness;) and gathering me again out of that my dissipation, wherein I was torn piecemeal, while turned from Thee, the One Good, I lost myself among a multiplicity of things." This great saint lamented later in life, "Too late loved I Thee, O Beauty of ancient days and ever new!"

The world is yet to see how many robbers become so many Valnakis. It



is yet to see how many Sauls turn out to be so many Pauls. Tennyson's old maxim, "My strength is as the strength of ten, because my heart is pure," is a valuable precept to those who put it into practice.

The more a man thinks of God, the stronger he becomes. Then alone can he wage war against the temptations of the world. The ennobling thought of God makes a man conscious of his sins and drawbacks. Until a man knowingly becomes all divine, he cannot completely eradicate the hankerings of his passions. The passions are not bad in themselves, but they should be given a higher direction. The intensity they have for sense-objects could be properly transformed into greater and nobler achievements that would lead man gradually towards God. What can be a higher object of man's life than an intense pursuit of God? For, to love Him and know Him is the noblest privilege that is given to man.

#### IV

During the period of the Kurukshetra war, there were a very few men who could know Krishna to be an Incarnation of God. Just as a very few people could believe in Jesus, when he himself said, "No man cometh unto the Father but by me. If ye had known me, ye should have known my Father also; and henceforth ye know Him, and have seen Him."

While preparations for the war were being made, both Duryodhana and Arjuna went to Krishna to seek for his alliance. When they arrived at his palace, Krishna was sleeping. They came up to his bedroom and waited till he awoke. Duryodhana took a seat near the head of Krishna, while Arjuna stood at his feet in a reverential

attitude. Krishna woke up after some time and his eyes first fell on Arjuna. Duryodhana expressed his desire for Krishna's help in the coming war. Since he had come first, he insisted on his claim before Arjuna's. Krishna said that he had seen Arjuna first, and so the claims must be equal. Besides, as was the custom, Arjuna being the younger of the two had the right to choose first. However, Krishna put two alternatives before each of them. On the one hand, he could give an army of ten thousand trained soldiers. On the other hand, he could promise his mere presence without taking any part in the war. At this, Duryodhana instantly prayed for the great army and Arjuna preferred Krishna's presence only.

The illustration represents two types of men. One believes in the resources of the world. The other believes in the power of God. One is actuated by personal will, the other is acted on by the will of God. To men like Arjuna, God is almighty and man can do nothing without Him. Just as St. Paul used to proclaim, "If God is for us, who can be against us?" Thus the attribute of unlimited power is always present with our notions about God.

To many people, God is no abstraction. He is the author of the universe and the Self of all beings. He is the Lord of the cosmic process. The lordly aspect of God does not bring any fear to these persons. Because they worship Him with love. God is to them not simply the embodiment of purity and power. But He is all love, all beauty and all sweetness. Not only that, but He hears human appeals also, He appears before them and talks with them. Sometimes He takes the human form for the sake of His devotees. While born as man, He suffers much more than ordinary mortals could do.

These people establish human relationships with God, which are based on highest purity, unselfishness and intense love. Some of them call Him, "O Thou Heavenly Father!" Others say, "Oh, Thou art our Mother!" St. Francis of Assisi cried out, "My God and my All!" Thomas á Kempis prayed, "O Thou most beloved Bridegroom of my soul!" Mirabai said, "Thou art no other than my Husband!" Arjuna used to address, "My beloved Friend, O Lord!" There

are others who look upon Him as their Master or Child. Thus the divine love in various forms gradually grows to perfection. A lover of God has to annihilate his little self completely till he finds God in all beings. In the long run, he becomes one with Him and thus solves the riddle of life. The price of such blessedness is nothing short of complete self-surrender with total renunciation.

## ARISE, AWAKE

BY SWAMI SUDDHANANDA

### I

"Arise, awake and stop not till the goal is reached"—this was the clarion-call of Swami Vivekananda, the patriot-saint of modern India. The inspiration he received from his divine Master at his solitary retreat on the Ganges transformed his whole nature and made him renounce the alluring prospects of a successful worldly career. Assuming the beggar's garb, unknown, vagabond-like, he roamed through the length and breadth of India. Now we find him trotting with weary feet in the forests of the Himalayas where, at Hrishikesh, he was at the point of death—now in Rajputana and Kathiawar, the guest and adviser and teacher of princes. Thus trudging along, making his objective the pilgrimage to Rameshwaram, he was found out by a handful of enthusiastic Madras boys. The Parliament of Religions at Chicago held in 1893 was simply an occasion for him to preach the message he had been carrying in his heart for several years past. And now he is a world figure. Thirty-three years have passed away since he left his mortal coil and the message has only now got a small footing in the four

continents of Europe, America, Asia and Africa.

What is the message? It is, 'Arise, awake and stop not till the goal is reached.' The whole world is asleep; it is, as it were, in a profound swoon. The eternal Existence-Consciousness-Bliss has involved itself in its own veil of ignorance. And it is a blessed ray from the same Eternal Light which with thunder-voice calls upon its own image to attempt an upward journey, to march in its path of evolution, to unfold itself. The first step is to overcome its inertia by setting in a tremendous activity; then comes control followed by calmness and finally going to the source from which it started.

The call goes forth to the whole world, and along with it specially to India. It goes forth to nominally Christian Europe and America with their present mad rush towards scientific agnosticism. The West has forgotten the original teaching of Christ, who by the way was an Oriental of Orientals, and has involved itself in a mass of superstitions. The orthodox Church is crumbling away at the onset of modern materialistic science, with its



two powerful weapons of observation and experiment. It is at its wit's end to hold on to its pet dogmas before the onrush, and a deadly fight is going on between religion and science. We find the queer phenomenon of so-called fundamentalism on one side clinging with all its might to the old, and extreme scientific atheism on the other side laughing at the idea of God. Freedom is the watchword of modern science, which is conquering nature by degrees, till, like a modern Viswamitra, it aspires to compete with the God advocated by religions in creating an altogether new world. Nothing is outside the scope of science. "We have as yet known very little, but let us wait, let us advance"—this is what science says, and who dares to put a limit to the possibilities of scientific achievement? New inventions of science are going to annihilate time and space, and after fully conquering this earth it will pay more attention to planets and stars, which also it hopes to conquer. Now, the general belief is that there is nothing which survives bodily death—we have at least not got sufficient proof of it. If, however, we are to be sure of the existence of something which survives, we have to pursue the same scientific method of observation and experiment, and not be satisfied with blind belief in an ancient book or some hearsay. Hence some scientific men are turning their attention to spirit communications, psychical research, etc. Some of them, though their number is yet small, are coming through their researches to astonishing results bordering on a belief in at least the essential and fundamental principles of the religionists.

## II

India, along with some other countries, claims to possess an ancient civilization, and scholars are busy through

their researches in ancient books and archæology, in discovering in them some glorious mementos of the past. But what do we find in modern India? Political, social and economic starvation and anarchy! India with its vaunted glory of the Vedanta, which preaches the unity of all existence and the fundamental sameness of all souls, is torn by divisions of caste, untouchability, hatred, want of unity and all the evils attendant on them.

Now Swami Vivekananda had a message for India as well as for the whole world. This is how he himself summarised his whole teaching :

"Each soul is potentially divine. The goal is to manifest this divine within, by controlling nature, external and internal.

"Do this either by work or worship or psychic control or philosophy, by one or more or all of these—and be free.

"This is the whole of religion. Doctrines or dogmas or rituals or books or temples or forms are but secondary details."

He has epitomised the different methods of reaching the goal as the Jnana, Karma, Bhakti and Raja Yogas. These Yogas are to be taken up by different individuals or nations according to their temperaments and the progress they have attained in their march towards the goal.

India is handicapped in its progress by material wants. Floods, famines, pestilences and earthquakes have become the order of the day. Most of its inhabitants do not know where to get a full meal every day. Ninety-five per cent of its population are innocent of any sort of education; so they do not know how to improve their material condition, and any providential mishap, however small, upsets them. How under the circumstances can they appreciate the noble heritage of their ancestors, the wonderful truths of the



Vedanta? So in order that they may rise, they must be properly fed, clothed and educated, and in this matter we must sit at the feet of the Westerners, to learn from them the methods of organised work aided by the so-called materialistic sciences. The Indians need not be taught about religion—they have religion enough—but they have to be taught how they can stand on their own feet, how they can be physically strong and adventurous, and how they can defy what is erroneously called fate. They must be made free of the spiritual shackles which their ignorant priesthood has imposed upon them; they must be helped to attain iron muscles and strong brain-power. So in India Swamiji's message takes the shape of universal service. The hungry and naked must be fed and clothed, the diseased must be cured of their maladies, and the ignorant must be educated. There should be a network of Sevashramas and Vidyapithas (Homes of service and residential schools) in every town and every village. This is the first necessity.

There should be an attempt to revive the old industries of the country, and new industries must be started, so that the rich materials that we possess may be fully utilised, and the service of Western material science should be requisitioned for this purpose. The spirit of scientific research must be introduced on a large scale.

Though India possesses the noblest truths in the shape of the Vedas, Vedantas and philosophies, these are still confined to the monasteries and to a small coterie of learned men. Ninety-nine per cent of Indians are ignorant of their own treasures. We are not speaking merely of the illiterate millions of India, but of the so-called educated men also who are absolutely ignorant of them. Hence an attempt should be

made to popularise those truths by public preaching and teaching and class-talks, by translating the original Sanskrit works into the vernaculars and publishing articles regarding them in the magazines and newspapers. We do not know the teachings of our own scriptures—not only of the Vedas and Vedantas, but also of the Puranas and Tantras. I am sorry to point out that a European Judge of the Calcutta High Court was required to turn our attention to the study of our own Tantras!

Education—that magic word! Education to combat the illiteracy of the masses, education of women, scientific and technical education, physical education, etc.—are some of the educational problems which will have to be solved, and it is certain that many newer and newer methods will have to be adopted—many things will have to be done as an experiment, to be rejected perhaps at a later stage in the light of new experience. Here Swamiji's trumpet-call of "Arise, awake and stop not till the goal is reached" comes with great force. Here we are also reminded of the beautiful parable of Sri Ramakrishna: A wood-cutter was directed by a saint to 'advance.' And he became a multi-millionnaire by sticking to the letter and spirit of the saint's advice—by continuously advancing, and not being satisfied with anything, however great. Dissatisfaction, ambition, adventure—these are the essentials of success. So never to be satisfied with anything short of the highest goal is the exhortation of Swami Vivekananda to his countrymen. Satisfaction is death, it is Tamās—inertia. There must be tremendous Rajas (activity). The national Kulakundalini (coiled up inner power) must be roused from her sleep and made to travel through the six Chakras or centres of evolution to the thousand-petalled lotus of perfect progress. The first stage of



progress is in the lower centres—in material prosperity and enjoyment; then comes intellectual and emotional progress, which is perfected in absolute spiritual development—in the production of Saints and Mahatmas.

### III

We have indicated above that we have to learn many things from the Western people in order to attain our greatness. But are we only to learn from them? Says Swamiji: Take the lantern of the Grecian Sage and travel from one end of the world to the other. Do you find anywhere else persons approaching even roughly the saints and sages of whom you read in your books? No, no, you will be sadly disappointed in your search of such souls in the whole world, and you will be tempted a thousand times to imagine that the description of these characters is mere mythology. But though our country is so much degraded, it can still boast of producing such characters as the divine Ramakrishna. They show that India even now can produce such ideal characters—who conquer not external nature but internal nature so perfectly that in their presence you feel a divine atmosphere, feel that self-conquest is very easy of accomplishment. They come, as it were, to show you God directly, face to face—God, in whom there is absolute perfection, absolute holiness, and no sin; who is all light; who is eternal life, consciousness and bliss; in whom this world of the five senses, of continual eating, drinking and talking nonsense, this world of eternal misery, is absolutely non-existent.

The West is not insensible to the fact of existence of these God-men of India. Some of its greatest scholars and thinkers have in blazing colours exhibited them to their countrymen. They are

now eager to sit at India's feet and learn the messages of its saints. Indians now should fully qualify themselves and dare to act as spiritual guides to these thirsty nations.

The West is too much engrossed with political struggles. It is trying ever-new forms of social experiment. It is bent upon making further conquests of external nature. It seems to have shaken off its inertia completely—it does not believe in fate, but counts always on self-exertion—*Purushakara*. What shape will Swamiji's message take regarding it? From what has already been indicated, it is clear that the West has to be taught the most liberal religion and philosophy—the Vedanta—first. The narrow, bigoted, so-called Christians are to be taught that Jesus Christ is only one of the innumerable Incarnations of God who have made their appearance in India and other places whenever there was a necessity, and that they have misunderstood the real teachings of Christ, who was really a great Vedantist, a great Yogi, a great renouncer of the world. The West is professing to follow Christ, who taught them to take no thought for the morrow, and to turn their right cheek to the man who smote them on their left cheek. Says Swamiji to the West: Follow Christ really and you will be saved. Try to understand his teachings properly. You send missionaries to the so-called heathens to convert them. Stop your proselytizing zeal for a while and try to mould your character first after the model of Christ. Try to reform your own church first. Try to produce again a Thomas á Kempis, a St. Francis of Assisi, a St. Xavier, and when you have succeeded in doing that, the next task to which you should direct your energy is to try to transform the character of the mass of your own countrymen by teaching them that life is not merely for material enjoyment.



Then and then only, if you have enough time to spare, you may try to turn your attention to the so-called heathens. But before attempting to reform them, first try to understand them—take advantage of the labours of your own scholars and make a comparative study of their scriptures, the scriptures of the Hindus, the Buddhists and others, and you will often find that you are yourself being benefited by such study. This will broaden your heart, rouse your sympathy and respect for them, and in your dealings with them—whom you boast of having conquered with your sword—you will find innumerable means and opportunities of helping them. You have come in contact with them by your military conquest, and you also boast of your culture and try to make cultural conquests at places, but first make yourself fit for the task, if you are at all serious about it and are perfectly unselfish in your motive. Do you not see why you are unable to keep your own so-called educated men within your religious fold? So broaden your outlook, make spirituality the mainspring of your actions, try to realise God and Christ and you will be able to found your own society on stable foundations, and will be able to help other nations also.

What is Swamiji's message to the scientists of the world? He says: You have ransacked the whole physical world with your instruments of observation and experiment. Now if you want to advance, come from your external laboratory to the inner laboratory of your own mind—try by methods of concentration and meditation to observe its inner working and build a real experimental psychology out of it, instead of indulging in imaginary theories and hypotheses. Here you will derive much help from Patanjali, the ancient Yogi of India, who ages before you were

civilized, discovered definite methods of observation and experiment regarding the mind, thus opening up a great vista by which all knowledge regarding external and internal nature can be attained, and at last the ultimate truth can be grasped. It was because Swamiji thought this knowledge to be very valuable to the West that he devoted a great part of his energy, while in the West, to elucidating the principles of Raja-Yoga and teaching its methods practically. Indeed, the first book of importance which Swamiji published for the benefit of the West was his Raja-Yoga.

#### IV

In spite of the vaunted culture of the West and its scientific achievements it is far from attaining peace. In order to have that peace which passeth all understanding, as Christ so nicely put it, the whole superstructure of the West must be founded on the bed-rock of spirituality. The West must understand that *right* should not be the basis of their individual, social or political life, but *duty*. Unselfishness should be the foundation of everything, and this lesson it must take from the Indians.

Therefore in order to help the West really, India must produce some true teachers of spirituality. But their work will consist in not merely lecturing and disseminating these ideas, however grand they may be, but rather in living the Vedantic life, the Christ-like life, a life of absolute purity and renunciation. And they will have actually to transmit the spirituality which is in them. Swami Vivekananda has shown the way. Others, including some of his followers, have followed in his footsteps. But compared with the greatness of the task, the actual achievement is as yet rather insignificant. Swamiji wanted to conquer the whole world though



spirituality. Is it too much to expect that a few thousands at least of the descendants of the sages will take Swamiji's exhortation to heart, make 'Be gods and help others to be gods' their motto, and roam over the earth with their gospel of peace and goodwill?

We are going to the West for travel, for health, or for study. It seems that though we have to a certain extent conquered our prejudice of crossing the seas, yet the inferiority complex is still dominating our mind. The majority of our educated people cannot imagine that

India also has something real to teach the proud West. So with all the earnestness I can command I ask my countrymen to consider the point. Let thousands of those that are able, give up the pursuit of worldly prosperity, realize God with the help of intense *Sadhana*, and then fall on society, specially the Western society, like an avalanche and transform it to its very core. The great Swamiji is still calling them to this stupendous work: "Arise, awake and stop not till the goal is reached."

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## AN EXPONENT OF MODERNISM IN EDUCATIONAL PHILOSOPHY

BY DR. DEBENDRA CHANDRA DASGUPTA, M.A., ED.D. (California)

### FRANCOIS RABELAIS

Francois Rabelais, famous French monk, author, scholar, physician and humorist of the sixteenth century, is commonly regarded by historians of educational theory and practice as a verbal or humanistic realist. He was born in 1483 and died in 1553. Of his early years very little is known. He first appears as a distinct character in the life of his times in the monastery at Fontenay-Le-Comte in 1519. He enjoyed the personal friendship of such distinguished scholars as Budaeus and du Bellays. Although a versatile genius and proficient in many lines of activity he is best known to posterity as a satirist and humorist. His most outstanding literary achievements are his satirical novels "Gargantua" and "Pantagruel." The latter was first published in 1553 and the former in 1535. However, notwithstanding this order of publication, it is believed that Rabelais must have written "Gargantua" first since

Gargantua is represented as the father of Pantagruel. While the names Gargantua and Pantagruel are not original with Rabelais, being most probably the names of fictitious giants well known to the people of the middle ages, yet the treatment which Rabelais gave is so original that he is commonly regarded as the creator of these characters. In these novels Rabelais advocated many reforms in the social, political and educational practices of the sixteenth century. These novels are usually published in one volume under the title of *Gargantua and Pantagruel*. They present an ideal scheme of education as conceived by Rabelais and form the chief source of the material used in the present article.

In his enthusiasm for learning, in his esteem for the works of the ancient authors, and in many of his political and social views Rabelais was a true child of the Renaissance. He advocated, for example, the supreme right of

institutions, whether political or social, over the rights of the individual. The individual was to be subordinated to the institution. Rabelais' theory of education, whether cultural or vocational, was tinged with this conception of the supremacy of institutions. Rabelais' concern was mainly with the training of gentlemen. His ideal scheme of education aimed at the preservation of the existing social and political institutions. Accordingly we find very little in his educational writings relating to either literature or trade for the common people. They are to remain upon the same low level as always and no educational advantages by which they might rise to higher levels are to be opened to them.

However, although a child of the Renaissance to the extent indicated in the preceding paragraph, Rabelais also advanced beyond the Renaissance thought, and violently criticised many of the methods and practices of his day. Paul Monroe in his history of education has characterized Rabelais as follows: "A monk, though expelled from one Order, and in constant hostility with the Dominicans to whom he later belonged; a cure, though in open hostility to the church for the most of his life; a physician, though a scorner of the false scientific ideas and practices of the times; a university man and scholar, though a trenchant satirist of the humanistic tendencies and the learning of his time, Rabelais' great work consisted in combating the formal, insincere, shallow life of the period, whether in state, or church, or school."<sup>1</sup>

In the field of education Rabelais protested against the linguistic and literary formalism of the later, decadent Renaissance. He advocated a study of the real things of life instead of a slavish

adherence to the mere form of literature. In this respect he may be regarded as a forerunner of the sense realists. However, he did not completely break away from the authority of the ancient classics. He advocated rather a turning to the classics for their content as well as for their style, and would use them to verify the knowledge which was gained through sense perceptions. Because he thus combined a study of things and a study of words he is commonly regarded as a verbal realist. A distinct evidence of this tendency to combine realistic and linguistic studies appears throughout the ideal scheme of education proposed in *Gargantua and Pantagruel*. Rabelais' proposals respecting education seem not to have had any immediate, concrete effect upon the schools of his day. His importance in the field of education is due largely to the influence of his ideas upon the educational theories developed by Montaigne, Locke and Rousseau.

#### HIS SCHEME OF EDUCATION

The ideal scheme of education described by Rabelais was essentially cultural in character. It was designed primarily for the privileged classes of society and attempted to perpetuate the existing feudalism. According to this scheme the sons of gentlemen were to be given a thorough physical and mental training the purpose of which was citizenship, health, and culture. With respect to this purpose Rabelais may be regarded as in conformity with the education theories prevailing at the time. However, he differed from the current ideas as to the means by which this purpose was to be accomplished. According to his plan, a youth was to be educated under the supervision of a private tutor, and was to learn everything first through observation of his environment. The information thus

<sup>1</sup> Paul Monroe, "A Text-book in the History of Education," pp. 446-447.



gained was to be verified later by reference to the ancient writers on the subjects. To assist in gaining a knowledge of things through sense perceptions and to break away from the monotony of mere words, Rabelais advocated including manual arts training in the programme of education for a gentleman. The programme of cultural studies designed for gentlemen was to be supplemented by studies of a vocational nature. In this plan we see the emphasis being shifted from form to content, and from a consideration of the life of the ancients to a consideration of the realities of the present life. Education was to become realistic instead of merely humanistic and classical.

This realistic and cultural education was to be encyclopædic in content. The range of studies prescribed was wide, including Greek, Latin, Hebrew, Chaldee, and Arabic. Greek and Latin were to be thoroughly mastered and an attempt made to acquire the style of Plato in Greek and of Cicero in Latin. In addition to the languages a thorough study was to be made of history, cosmography, geometry, arithmetic, astronomy, astrology and the natural sciences. To these mere strictly cultural studies were added civil law, zoology, botany, mining, medicine, anatomy, the Holy Scriptures and theology. In brief, the list of studies proposed by Rabelais comprised the whole range of Renaissance knowledge including the liberal arts, natural sciences, and vocations, and aimed to enable the sons of gentlemen to gain an abyss and bottomless pit of knowledge. "I intend, and will have it so, that thou learn the languages perfectly. First of all, the Greek, as Quintillian will have it; secondly, the Latin; and then the Hebrew, for the Holy Scripture's sake. And then the Chaldee and Arabic likewise. And that thou frame thy style

in Greek, in imitation of Plato; and for the Latin, after Cicero. Let there be no history which thou shalt not have ready in thy memory; and to help thee therein, the books of cosmography will be very conducive. Of the liberal arts, of geometry, arithmetic and music, I gave thee some taste when thou wert yet little, and not above five or six years old; proceed further in them, and learn the remainder if thou canst. As for astronomy, study all the rules thereof; let pass nevertheless the divining and judicial astrology, and the art of Tullius, as being nothing else but plain cheats and vanities. As for the civil law, of that I would have thee to know the texts by heart, and then to confer them with philosophy. Now in the matter of knowledge of the works of nature, I would have thee to study that exactly; so that there be no sea, river, or fountain of which thou dost not know the fishes; all the fowls of the air; all the several kinds of shrubs and trees, whether in forest or orchard, all the sorts of herbs and flowers that grow upon the ground; all the various metals that are hid within the bowels of the earth; together with all the diversity of precious stones that are to be seen in the orient and south parts of the world; let nothing of all these be hidden from thee. Then fail not most carefully to pursue the books of the Greek, Arabian and Latin physicians; not despising the Talmudists and Cabalists; and by frequent anatomies get thee the perfect knowledge of the microcosm, which is man. And at some hours of the day apply thy mind to the study of the Holy Scriptures; first in Greek, the New Testament with the epistles of the apostles; and then the old Testament in Hebrew. In brief, let me see thee an abyss and bottomless pit of knowledge: for from henceforward, as thou growest great and



becomest a man, thou must part from this tranquillity and rest of study; thou must learn chivalry, warfare, and the exercise of the field, the better thereby to defend my house and our friends, and to succour and protect them at all their needs against the invasion and assaults of evil-doers."<sup>2</sup>

Rabelais' theory of education in so far as it concerned the vocations was affected in a most important way by his general "Cultural" aim of education. He proposed that young gentlemen gain information respecting the various professions, trades and industries as a part of their general cultural education rather than to receive specific training in any one occupation with a view to earn a livelihood. With him the objective of education respecting the vocations was cultural and æsthetic. Gentlemen were to receive a general knowledge of all occupations so that they might not be ignorant concerning the practical affairs of the world. This information together with the classics, liberal arts, and natural sciences, was to form that body of encyclopædic knowledge which Rabelais regarded as the proper objective of a gentleman's education.

#### VOCATIONAL EDUCATION

The method of vocational education advocated by Rabelais followed closely his general method of education already noted, namely, experience and observation verified by reference to classical authorities. Occupational information was to be gained in leisure time or through extra-curricular activities. On holidays, rainy days, and in the evenings students were to acquire a knowledge of various vocations by practical participation and by personal visits to shops

and factories. At the same time as they were engaging in these activities they were to verify what they were thus learning by consulting ancient authors. An examination of Rabelais' treatment of certain types of vocational activity will illustrate his method. For this purpose the important features of his recommendations concerning agriculture, gardening, home economics and trade and industry have been summarized.

##### 1. Agriculture

Agriculture was to be learnt on holidays which the young gentlemen spent in the country fields. Here they would refresh both body and mind. After engaging in games, sports, and fishing they would become familiar with agricultural activities by repeating verses from Virgil's *Agriculture*, from Hesiod, and from Politian's *Husbandry*. Immediately afterwards these verses were to be translated into songs in the French language. "But although that day was passed without books or lecture, yet it was not spent without profit; for, in the said meadows they usually repeated certain verses of Virgil's *Agriculture*, of Hesiod, and of Politian's *Husbandry*, would set abroad some witty Latin epigrams, then immediately turned them into roundelays and songs in the French language."<sup>3</sup>

##### 2. Gardening

Gardening was to be learned during the evenings, when young gentlemen being duly washed, cleansed and refreshed betook themselves to the meadows and grassy places. Here they would observe trees and plants and compare their observations with the writings of authors. They would then return home carrying specimens of trees

<sup>2</sup> Francois Rabelais, "Gargantua and Pantagruel," edition of Henri Clouzot, pp. 181-182.

<sup>3</sup> Francois Rabelais, "Gargantua and Pantagruel," edition of Henri Clouzot, p. 67.



and shrubs while their servants took charge of the garden implements. On reaching home and while waiting for supper to be prepared they would repeat certain passages of what had been written in the classics concerning the plants and trees which they had brought with them. "The time being thus bestowed, and himself rubbed, cleansed, wiped and refreshed with other clothes, he returned fair and softly, and passing through certain meadows, or other grassy places, beheld the trees and plants, comparing them with what is written of them in the books of the ancients, such as Theophrast, Dioscorides, Marinus, Pliny, Nicander, Macer, and Galen, and carried home to the house great handfuls of them, whereof a young page, called Rhizotomos, had charge, together with little mattocks, pickaxes, grubbing-hooks, cabbies, pruning knives and other instruments requisite for gardening. Being come to their lodging whilst supper was making ready, they repeated certain passages of that which had been read, and then set down at table."<sup>4</sup>

### 3. *Home Economics*

The supper table afforded an opportunity for gaining a knowledge of home economics. While at the table the youth would make a scientific study of diets. They would learn the properties of the various foods that were served. They would also learn the different ways in which these foods were prepared. On these occasions they would seek to gain a thorough knowledge of the science of diets from ancient authorities on the subject. In this way the writings of the ancient authors concerning these various mat-

ters would be firmly fixed in the memory.

"In the meantime Master Appetite came, and then very orderly sat they down at table. At the beginning of the meal, there was read some pleasant history of the warlike actions of former times, until he had taken a glass of wine. Then (if they thought good) they continued reading, or began to discourse merrily together; speaking first of the virtue, propriety, efficacy, and nature of all that was served in at the table; of bread, of wine, of water, of salt, of fleshes, of fishes, fruits, herbs, roots, and of their dressing: by means whereof he learned, in a little time, all the passages competent for this, that were to be found in Pliny, Athenæus, Dioscorides, Julius Pollux, Galen, Porphyry, Oppian, Polybius, Heliodorus, Aristotle, Elian, and others. Whilst they talked of these things many times, to be more certain they caused the very books to be brought to the table. And so well and perfectly did he in his memory retain the things above said, that in those days there was not a physician that knew half so much as he did."<sup>5</sup>

### 4. *Trade and Industry*

Rainy days furnished occasion for young gentlemen to learn something of the trades and industries. Being at leisure on such days they would visit shops and factories and by personal observation together with references to the ancient writers learn about the various trade and industrial occupations. "If it happened that the weather was anything cloudy, foul, and rainy, . . . they did abide within, and by way of apotherapie, did recreate themselves in bottling of hay, in cleaving and sawing

<sup>4</sup> Francois Rabelais, "Gargantua and Pantagruel," edition of Henri Clouzot, p. 65.

<sup>5</sup> Francois Rabelais, "Gargantua and Pantagruel," edition of Henri Clouzot, pp. 61-62.

of wood, and in threshing sheaves of corn at the barn. Then they studied the art of printing or carving, or brought into use the antique (ancient) play of tables, as Leonicus has written of it; and as our good friend Lascaris playeth at it. In playing, they examined the passages of the ancient authors, wherein the said play is mentioned, or any metaphor drawn from it. They went likewise to see the drawing of metals, or the casting of great ordnance; how the lapidarices did work, as also the goldsmiths, and cutters of precious stones: nor did they omit to visit the alchemists, money coiners, upholsterers, weavers, velvet-workers, watchmakers, looking-glass framers, printers, organists, dyers and other such kind of artificers, and everywhere giving them somewhat to drink, did learn and consider the industry and invention of the trade.

"They went also to hear the public lectures, the solemn commencements, the repetitions, the acclamations, the pleading of the lawyers, and sermons of evangelical preachers.

". . . They visited the shops of druggists, herbalists, and apothecaries, and diligently considered the fruits, roots, leaves, gums, seeds, the greese and ointments of some foreign parts, as also how they did adulterate them (*i.e.*, all the said drugs)."<sup>6</sup>

#### CONCLUSION

It is evident from these summaries that Rabelais intended the encyclopædic

education in the liberal arts and natural sciences which he had outlined to be supplemented by a rather comprehensive knowledge of the vocations. He did not contemplate training young gentlemen to become skilled workers in any trade or masters of any profession. He sought rather to make them broadly cultured citizens conversant equally with the ancient, traditional learning and with the practical everyday life of their own times. In reality the education in the vocations which Rabelais advocated was avocational rather than vocational.

The chief contribution which Rabelais made to vocational education was in the field of method. He was the forerunner of the modern principle of imparting vocational training through occupational environment either by means of work in shops attached to vocational schools or by means of part-time, co-operative schools.

We have set forth the general educational philosophy of Rabelais and shown that he regarded vocational education from a cultural point of view. He purposed to give vocational information whether it were of the professions or of the trades and industries as a fulfilment of the cultural education of a gentleman. The method by which he proposed to accomplish this was a new departure in educational practice and consisted essentially in learning through experience and observation. He would have his students engage in the practical life about them and then bring all they had thus learned to the test of the authoritative writers of antiquity.

<sup>6</sup> Francois Rabelais, "Gargantua and Pantagruel," edition of Henri Clouzot, p. 66.



# OUR INDIVIDUALITY

BY DR. DHIRENDRA N. ROY, PH.D.

There seems to be an air of superiority in the complacent judgment that we Indians lack individuality, which means, of course, that they do not. We are said to be hedged in by so many things and in so many ways that we are unable to move out. Or even if there is a way out, we cannot move—we are so hopelessly swayed that we are not we, but just a whim of history and geography. This is—so we are told—one of our peculiar characteristics.

The judgment cannot be regarded as absolutely true; but, if purged of its ungracious insinuation, it is not absolutely false either. For—as they say in common parlance—it all depends upon how we take it, what we mean by individuality.

If individuality—whatever it truly means—is a gift of Nature, we as men cannot be considered as devoid of it, while other men may claim it. Externally such individuality would mean our physical distinction—that which makes us individuals. In that sense everything by its difference from the rest is possessed of individuality. As our physical distinction is not our responsibility, we mean by our individuality something different.

By individuality we may mean, then, something that has reference to our internal being. It is in the subjective self that we seek individuality, meaning by it a conscious difference from others and a successful attempt to maintain that difference.

But a conscious difference from others presupposes a conscious self—a self which recognizes a non-self comprehend-

ing other selves. Human individuality develops itself in the realization of this self as something distinct. The realization of self again, is in its integration, the various impulses and propensities being its component parts. So conscious self and individuality may be regarded as identical. Any person who has not been able to compose his impulses and propensities is devoid of individuality; since he is not an integrated self, he is merely an impulse or an isolated tendency at a time. We call a man wild when he behaves under the influence of a strong impulse over which he has no control; it is a negation of self. This is why when a person has done some violence in the heat of a momentary passion, he afterwards consoles himself saying, "Oh, I was not myself." Individuality exists where there is self-control.

But self-control is a necessary condition of individuality and may not be identical with it. For, self-control is not quite inconsistent with the dependence of self upon non-self. In a happy family the different members may live in an atmosphere of interdependence and yet they may all have self-control; in fact their peaceful life of interdependence means their self-control. Do they have individuality? The answer may be both in the negative and affirmative. Firstly, they do not because they are so much determined by one another. Each member has to consider that he belongs to the family and then conducts himself accordingly. Secondly, they do have their individuality inasmuch as their being determined by one another

is a voluntary affair without the sense of mutual imposition and as such not against their individuality. It should, however, be remembered that all individuality is destroyed in an atmosphere of imposition. When we voluntarily allow ourselves to be determined in a certain way, there is no imposition; for, the choice is ours and we can have it in any way we like.

True individuality means then, in a nutshell, liberty, and be it noted here that it is liberty, not license. There is no individuality in the I-don't-care mentality of a swashbuckler. It is the mentality of the brute who does not care unless he is compelled to; and the brute knows nothing about individuality. True individuality cares, for it is an integrated self, that may destroy itself by offending the non-self. It respects, but does not submit. It asserts itself in all its activities without being destructive. It does not seek to destroy, nor does it allow itself to be destroyed.

If individuality means liberty, liberty in its turn means responsibility. Is such responsibility an imposition? No, because it is the self enjoying itself.

There is, however, no absolute liberty when our dependence is not voluntary but necessary. There are things such as earth, air, water, light, food, etc. upon which we necessarily depend. The greatest man would fare no better without them than the wildest savage. Thus individuality in the sense of complete liberty does not exist for us.

But we do not understand individuality in that extreme sense. We regard it as a social value in human relationship, and we have already seen how it is developed in human life.

Now, the question is whether we really lack that individuality and whether those who say *we do* really possess it themselves. Our very ideal of life

which is our own choice and not a creed-bound commandment gives us full scope for self-building; and we consider ourselves but too poor creatures if we fail to begin our active life with the idea of self-control. This necessarily gives rise to an inner sense of morality rather than an outer show of formality; and inasmuch as the latter involves more or less a kind of self-deception, it gives a person little or no chance to develop individuality. Our attitude toward life is not scientific but philosophical, not partial but comprehensive, not analytic but synthetic. Individuality being an integral whole can develop itself only in the synthetic spirit of life. The cultivation of certain faculties to the neglect of others may make a person useful but not a living whole. Expertism means no more individuality than an over-enlarged part proclaiming itself to be the whole.

Our traditions, customs and conventions do not affect our individuality in society. Our love for them is spontaneous; they are not forced upon us. Our ideal being liberty through self-control we do not allow any non-self to control us.

We are abhorrent of those things that seek to affect our self-control. That these customs and conventions do not affect our individuality may be derived from the fact that we are not disturbed when we see others following their own things different from ours. If we go to a foreign country we temporarily adopt its ways showing thereby our respect for its individuality; but we adopt them as far as possible without losing our individuality. He indeed lacks individuality who is so lost in his own customs and conventions that he is intolerant of any difference and seeks to impose his own. Individuality is based upon the consciousness of difference; repugnance



to difference is, therefore, a negation of individuality. How can we, then, admit any individuality in those who seek to establish a mechanical uniformity wherever they go? Do we not see that those who accuse us of possessing no individuality of our own, show the least sign of it when they seek outward possessions and would not like to change them while living with us as a mark of their respect for our individuality? If individuality is an inward achievement, as we have seen, it cannot be disturbed by the external variation of our life.

True individuality is out from within and not in from without. It is like the saintly halo emanating from inner achievement and not from external exhibition. It does not manifest itself in that craze for style or the latest fashion. What kind of individuality is there when, as Thoreau puts it, the head of the monkeys at Paris puts on a traveller's cap and all the monkeys in Europe and America do the same! Where conformity to a fashion is demanded from outside it becomes an insult to the individuality of the man.

We have been rather too individualistic in our ways and that is why we could not form a nation. The very idea of 'nation' is destructive of individuality inasmuch as it enjoins uniformity. Our individuality does not make us unsocial or dangerous; for we know that all danger feeds upon itself. We strive to save our individuality by recognizing it in others; for, individuality thrives in reciprocity.

We do not believe in commandments, just because they are commandments. They smack of despotism, if not militarism, and both are destructive of individuality. We believe in principles when we know why they are principles. Commandment is imposition, while principle is assimilation; one is enslaving, the other is embellishing.

Frequent changes in the externalities of life do not mean individuality. It means a continual feeling of maladjustment; while individuality rests on adjustment. Besides, such changes disclose an inward poverty, for which the compensation is sought outside—and it is sought in vain. Individuality is a rational whole which shines over our possession and makes us satisfied with what would be otherwise considered as meagre. It is a highly self-conscious entity whose source of enjoyment is itself.

We are slow to change because every change is a new problem of adjustment to our individuality. What is new is not necessarily good or worthwhile for that is determined by its adjustability. We go slow because adjustment requires understanding and understanding requires time. Any change is immediately welcome only where there is no individuality and therefore, no need of adjustment.

We are not averse to change, but we are indifferent to it inasmuch as our wealth is our individuality and not what comes to us from outside. A change is destructive of individuality when it appears as an external force demanding its adoption.

We do not allow any expert tailor from anywhere to dictate what sort of dress we should wear and how long we should wear it. We need no tuxedo to be eligible at a certain place on a certain occasion. Our dress is our own individual choice consistent with the purse we possess and the climate we live in. We tolerate no intolerance of our individual likes and dislikes. We maintain our personal individuality by recognizing it in every one of us. We are individuals because we agree to disagree in all our outward appearances. Our ideal is to become one in spirit



while many in appearance, tastes and tendencies.

The vision of our individuality transcends time and space because it seeks to realize itself as the transparent microcosm and is never lost in the immediate. We cannot talk of loving our neighbour only as we love ourselves while indulging in hating our neighbour's neighbour because nothing is said about him. True individuality seeks adjustment with all and not with a special class, because it cannot afford to be at odds with anything without detriment to itself. It develops itself by trying to realize that every living thing is a wonderful microcosm potentially not less than any. It desires, therefore, to establish a friendly relation with the entire universe and does

not encourage us to talk in a military fashion, of conquering this or that; for in a friendly feeling there is no idea of conquest. It is a destructive idea and true individuality does not deal with it. We seek to individualize everything because our individuality enjoys itself by a fellowship of individuals.

In conclusion, let us say, therefore, that in our idea of individuality what we consider as of highest importance, is our internal and external adjustment. Our internal adjustment makes for the integrated self and external adjustment causes its growth. Our individuality is constantly confronted with the problem of possession, for, we are in constant danger of giving our possession a chance to possess ourselves.

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## A UNIVERSITY IN THE MAKING

BY BIRENDRA LAL PAKRASHI, B.L.

Recently during the Dussera holidays I had been to Baidyanath Dham on a short visit, just for a change from the busy life of Calcutta. My visit to the place was well worth the time and trouble that it entailed, for I was elevated by the holy atmosphere of Baidyanath Dham, the abode of the Doctor of doctors, the Lord Shiva, who cures a man once for all from the disease of Samsara—the disease of being and becoming, of the rounds of births and deaths. One day during my morning strolls I passed by the Ramkrishna Mission Vidyapith. Passing through the long avenues of Williams Town, shaded by trees on both sides, I entered the Vidyapith ground—an extensive and almost level meadow of about twenty acres of land—a site, I was told, highest

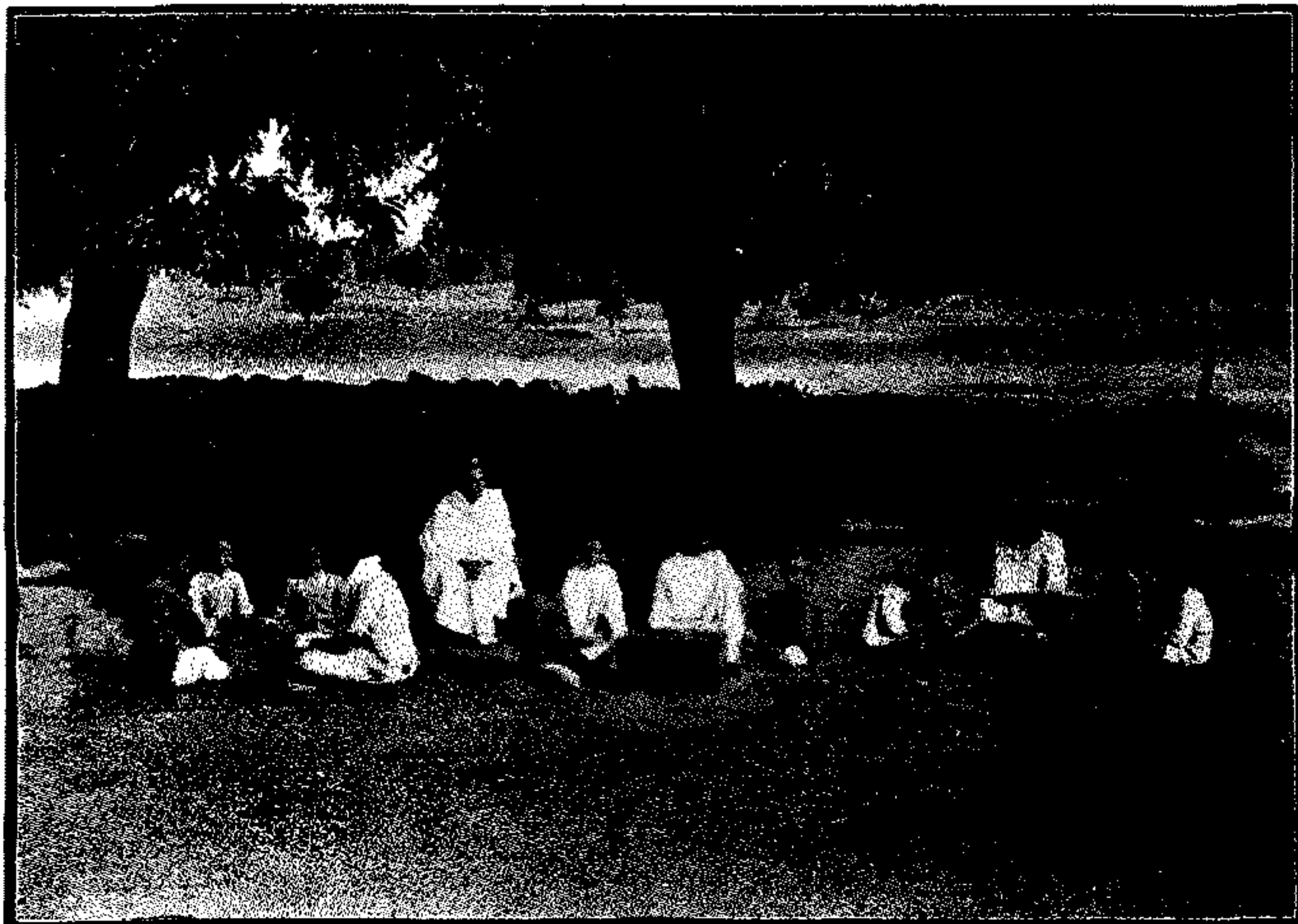
and healthiest in the Santhal Parganas, invested with all the grandeur and beauties of Nature, heightened all the more by the peaceful serenity of the surroundings. On the east rises at a distance, the Trikut Hill—the favourite place of visit of almost every seeker of health or pleasure who comes to Deoghar (another name of Baidyanath Dham), and on the west are the Nandan and Digharia Hills. The Vidyapith is situated in the northern part of the Municipality about a mile from the town and is happily free from the dim and bustle, dust and dirt. The open space around, the natural landscape during sun-rise and sun-set and the sanctity of such an ancient pilgrimage as Baidyanath Dham—all go to breathe in the minds of the inmates the spirit of



living in Nature which was the characteristic of the ancient Ashrama life in India.

I walked up the long *pucca* road leading to the dormitories and office room, and met the Secretary and the Headmaster in the office room who cordially received me. "Come in, please" said the Secretary and in response I said, "I want to have some idea about the system of training imparted here and the characteristic features of this institution." A prospectus and an annual report were given to me, at which I said,

and lived there for two days as one of its inmates. The Headmaster, a Brahmachary of the Ramkrishna order—an M.A. of an Indian University as I came to learn afterwards, though they are reluctant to tell about such things—took me round the various departments of the institution and very kindly explained everything to me and answered my queries. At the very outset I was shown over the dormitories and the new school buildings. There were 110 students on the rolls at the time and a staff of as many as 20 teachers. Daily



VIDYAPITH IN 1922

"Excuse me, Swami, I know what these reports are, I want to have some first-hand knowledge of your institution." "Then you have to live with us in the institution for a day or two," said the Swami with a smile, evidently understanding the significance of my remark about the reports. "That is the only way," continued the Swami, "you can come in touch with the life that the boys lead in this institution. Will it be possible for you to do it?" "Certainly, Swami," said I and accepted the invitation. So the next day I came again

classes, as I was told, were held in the dormitories as the school-building was under construction. The dormitories seemed to me a bit congested. Still, in spite of the slight overcrowding, which is expected to be soon removed with the completion of a two-storied building in the eastern block, they were kept neat and tidy and that by the efforts of the boys themselves. There was a small flower garden attached to every block where boys were seen engaged in watering and pruning and learning the elementary principles of gardening.



As we were leaving the school buildings and proceeding towards the Library I asked, "How would you define education, Swami." "It is difficult to define it. Like the Brahman of the Vedanta," said the Swami with a smile, "it is easier to say what is not education than to say what exactly is true education. If any definition is to be attempted at all we can say in the language of Swami Vivekananda: 'Education is the manifestation of the perfection already in man.' Every child is perfect potentially and true education only helps the child to evolve and manifest this perfection. It removes the difficulties and obstacles in its evolution. The child has to evolve

fruitful. Do you call it education which makes boys and girls after going out of the portals of a university spend their leisure moments spared to them after earning their bread, in reading sensational novels? Just go round the premier book-shops of Calcutta and see the stuff that is stocked there and mark the ever-increasing number of periodicals of bad taste. Education indeed! The first thing, therefore, required in education is the training of the will. But it is not enough if the will is trained to be noble, it must also be efficient and that is what necessitates the training in diverse branches of knowledge. But mere efficiency with-



VIDYAPITH IN 1934

by its own efforts. No one can do this for it. It has to evolve along its own path. The duty of the teacher is only to help the child in attaining perfection by removing obstacles. For this the teacher has to come down to the level of the child, and see what exactly its difficulties are. Fundamentally it is a study in psychology of the child mind for the teacher."

"What place do you give to the various branches of knowledge and technical subjects in our universities in the scheme of education?"

"Education is neither book-learning nor diverse knowledge, but the training by which the expression of the will is brought under control and made

out nobility is harmful. If it is a case of choice between the two, it is better to have nobility than efficiency. As the great Swami Vivekananda, has said 'Education is not the amount of information that is put into your brain. . . . We must have life-building, man-making, character-making assimilation of ideas.' Don't you see the absence of this in the present day Arts and Science graduates turned out by our universities? Why, they are unable often to stand on their feet, and some of them, having developed no strength of mind and character, even commit suicide in sheer desperation! We pride ourselves on our intellectualism and braininess, but when it comes to action



we are nowhere. What is the good of being mere walking encyclopædias?

"We require an education that will give us hope and courage, and this only a study of the Vedanta with its message of strength can do. What we want is 'Western Science coupled with Vedanta, Brahmacharya as the guiding motto, and also Sraddha, and faith in ourselves.' The knowledge which is our ancient heritage must be assimilated and along with it we must have scientific and technical education which will develop big industries in our country.

optional, were, as I was told, becoming very popular.

Meanwhile we arrived at the library. On a cursory glance, I found many useful books on various subjects and about a dozen of dailies, monthlies and other periodicals, all well selected. During my stay there, I found the boys making good use of them.

On the north-western corner of the compound, we came by a new building under construction which, I was given to understand, would be the medical ward, and hospital for segregating in-



BHAJAN

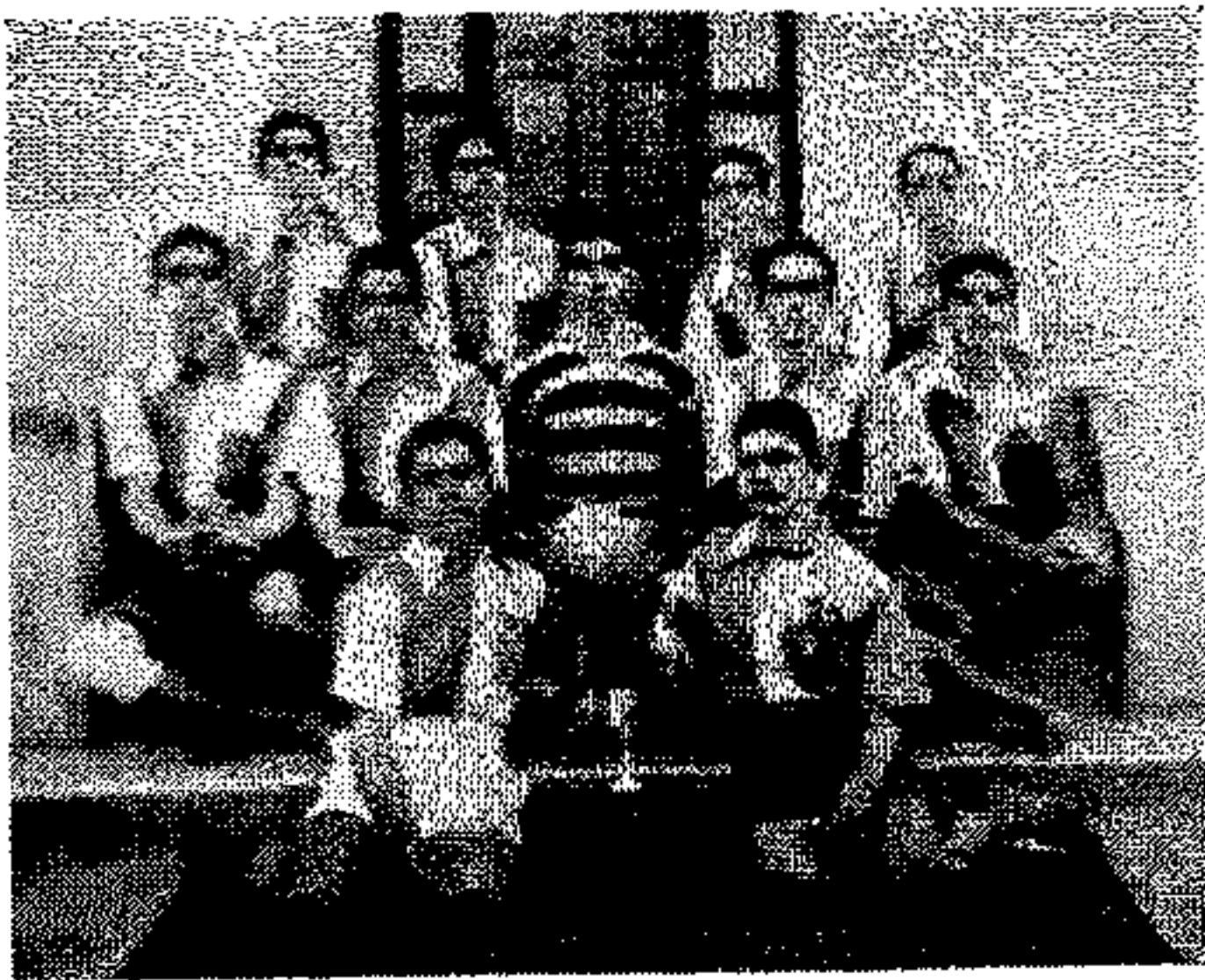
Vedanta and Brahmacharya will save us from the evils of Western civilization, while the culture of science and technical education will make us once more a nation of plenty and power instead of a half starved nation that we are at present."

On query, I came to learn from the Secretary that a modest beginning in technical education had been made in tailoring and typewriting which were awaiting some generous contribution for their extension. These classes, though

mates suffering from infectious diseases. It was pleasing to see that even in these days of economic depression, passion for education was not wanting in Bengal, for I found several new buildings had been constructed within the last two or three years and the cost of each one of them had been borne by a single donor. Then I was shown the guest house and the teachers' quarters standing in the south-eastern corner of the compound just on the right side of the entrance, and finally the beautiful shrine attached



to the dormitories where I was told, morning and evening congregational prayer and Bhajan took place. Seeing the shrine I asked, "What has religion to do with education, Swami?" "Religion is the innermost core of education," said the Swami. "Some of our leaders, I am sorry to say, think that religion has been the cause of our downfall and unless it is banished, or its ideals are changed to suit our worldly purpose, no good will come to India. They do not seem to know what they talk. Vedanta, the religion of the Upanishads, is a religion of hope, consolation and strength. It teaches man in no uncertain terms that he is the architect



WINNERS OF THE DEOGHAR LEAGUE  
FOOTBALL COMPETITION

of his own fate, that within him is all knowledge and all power, that all misery and failure are due to his ignorance and forgetting of his innate strength. True religion is something positive and all legitimate and regulated material happiness is bound to follow it. Moreover, morality is indispensable to a nation and there can be no national morality without a religious basis. It is religion that has preserved this nation for so many centuries amidst all vicissitudes. So religion has to be given to children along with their education from the very beginning."

Throughout the whole day and till the final bell for retiring to bed, I

keenly and minutely watched the activities there with a critic's eye for two days and found with much satisfaction that everything was smoothly done with utmost discipline and regularity.

In common with other schools, academic education forms a very large and important part of the training imparted, but the monotony of the school lesson is much mitigated and tempered by extra-academic courses such as music and gardening. As in other schools, there are regular classes of six periods covering a total period of four hours and a half daily, but the periods are so arranged that unlike the ordinary schools, least strain is caused to boys' brain and health. The boys are coached for the Matriculation examination of the Calcutta University, but the



WINNERS OF THE INTER-SCHOOL  
FOOTBALL COMPETITION

pressure of text-books is lessened in the lower classes, while subjects like Sanskrit and Elementary Science are given prominence. The classes are held in simple Indian style. Boys sit on Asanas or small carpets and use small desks for reading and writing. The classes are generally small and consequently teachers are able to give full attention to the individual needs of boys. The special feature that struck me was that during private studies particular attention was given to boys who were unable to keep up with the teaching in their classes.



But though formal teaching forms, and rightly so, a prominent feature of the training, I found that the physical side was not neglected. Exercise, free hand or instrumental, is compulsory; but the exercises are graded to individual needs. The boys have to drill, are taught wrestling, boxing, Jujutsu and often they go out for excursions to neighbouring places of interest. Football, basket-ball, volley-ball, badminton and other outdoor games are played by the boys. There is provision for indoor games also.

and the idea that self-respect is not inconsistent with manual labour is inculcated in them. They learn by practice that the good of all is the concern of all, and the qualities of mutual help and corporate life are developed in them. The Vidyapith, as it seems to me, is to some extent a self-governing institution where the boys have got community of interest and purpose. On the literary side, there are vernacular dailies and periodicals for the boys to read. There is a debating club also, where boys take part in debates. The boys conduct two



EXCURSION PARTY ON THE "NANDAN" HILL

On the social side, the boys of the Vidyapith are divided into several groups, each group being placed under the charge of a senior student called Sevak. Then there is a boys' court which, under the direct supervision of a senior monk, frames rules, enforces discipline and with the help of Sevaks and a Chhatra-Pradhan, supervises and regulates all the extra-school activities of the boys such as nursing, games, sports, scouting, excursions, festivals, dramatic performances, social service league and the like. The ideals of self-help and self-control are held up before the boys

magazines, namely (i) Vidyapith and (ii) Kishalaya, the former being printed and published annually by the authorities.

On the religious side, the training given is founded on a secure and sound moral basis. There are daily common prayers and singing of hymns. The universal principles of religion are inculcated to the boys and sectarianism is studiously kept out. The institution observes all the chief Hindu festivals and ceremonies in honour of many prophets and saints. True



to the spirit of Swami Vivekananda, the boys are taught to develop an attitude of sympathy and toleration to religions other than their own.

Another striking feature was the disciplined behaviour and the implicit, yet willing, obedience rendered by the boys. Prompt and perfect obedience is very difficult to get from children and so it was a pleasing sight to see such implicit obedience here. Part of the students' life is under strict discipline, almost military in character. But the authorities are quite aware that if all is rigorous discipline, the child will not grow up strong and powerful. So another part of the students' life consists in perfect freedom which they find in their relation to their co-students and to their teachers outside the class rooms, as on the play-ground, for example. This harmonious blending of discipline and freedom seem to be a fundamental factor in the building up of the character of the students here.

One unique feature that distinguishes this residential institution from the ordinary hostels or boarding houses attached to schools is the personal contact of the students with teachers of sound character. The Sannyasins of the Ramakrishna Order are not merely guiding the institution but are themselves teachers, philosophers and friends to the boys, who are directly under their care and supervision. Here is in full the personal touch of the Guru, the spiritually, morally and intellectually competent teacher, consciously or unconsciously moulding the character and conduct of the pupils by their examples rather than by precepts only and thereby elevating the tone of the early life of the boys. Swami Vivekananda has said, "One should live from his very boyhood with one whose character is like a blazing fire, and should have before him a living example of the high-

est teaching." I found the truth of this statement in the process of realization in this institution.

This work of moulding the character of the boys is all the more helped by the position of the institution, situated as it is like one of the ancient seats of learning far from the noisy city life. The new school of reformers, however, may criticise this, for according to them boys and girls are to be educated in such places where they are surrounded by the conditions of life in which they have to move and which they have to meet in later life. Hence, according to them, schools and colleges must not be situated far from the bustle of city life and from the temptations incidental to it; for boys brought up in isolation always succumb to the first temptation they come across. But the Swami was not of this opinion. He said, "During the process of growth and development, especially during the early years of adolescence, boys require protection and guidance in dealing with evil tendencies and adverse circumstances. Boyhood and youth are the formative periods when the character and mental tendencies are fixed for good. To expose boys to the temptations incidental to the hectic life in cities when their ideas of right and wrong are not properly developed, when their character has not been built, is to sap the very foundations of character. Saplings require careful tending and protection, otherwise they would never grow to become the stately trees that attract the admiration of all."

In short, the education imparted here makes the boys not only efficient—physically, intellectually and morally—but also truly Indian in their outlook. All that makes India what it is finds a place in this institution. Indian ideals of love, charity, self-denial and service the boys are made to imbibe and



not to look down upon them. The Vidyapith seems to have rationalized the whole scheme of education and considering the progress it has made within

a short period of ten years, it seems to have a bright future ahead. And who knows whether it may not some day turn out to be a modern Nalanda?

## THE QUEST FOR A UNIVERSAL RELIGION

BY THE REV. FREDERIC A. WILMOT

In my position as Religious Editor I know that there is a great revolution going on in the religious spirit. We understand that there is a movement on foot toward the Re-thinking of Home Missions and very easily we move from Re-thinking Home Missions to Re-thinking Christianity, and it is a logical next step to consider "Re-thinking Religion" which inevitably leads us into a consideration of "The Quest for a Universal Religion."

One of the sanest minds I have ever known in my life was that of Professor George T. Knight, under whom I had the great privilege of studying Comparative Religion at Tufts College. Dr. Knight once remarked in the class (I well remember the shock it gave me) that even religion is a form of insanity. Very few persons realize that they are insane. It is the colour through which they contemplate the world. It seems to me that one of the greatest advancements in this age is the study of psychology. We are beginning to understand the human mind, its complexes, its fixed ideas. Religion is one of the most stubborn of the fixed ideas. When you want to know something about the normal mind you study the abnormal.

In almost all asylums one finds that in progressive insanity about the last thing to go is the religious concept. This is natural, too, because religion forms the psychological basis of our thought. The sub-structure of our

subconscious mind is composed of our attitude toward the universe in which we live. Religion is infinitely more than a rational or intellectual matter. It is often a subliminal and involuntary basis of life—in some of its elements it seems to be positively an innate instinct toward a form of thought. It is a group or a race attitude. The last thing to quit us in life.

I want to give you an illustration which seems to be very patent and in the use of this illustration I want to say that I could use it in relation to practically any religion and I certainly do not mean any offence by bringing this trend of thought to mind.

We have observed Roman Catholics, for example, who have become intellectual giants, like Chesterton, and by a process of rationalization have grown away apparently from their childhood faith. But when the mists begin to gather about them in the hours before death, when the directive consciousness has taken flight, in their delirious moments, that is, when the unbridled sub-conscious mind is in full charge, they call for a priest to administer the last rites, and the soul passes out in peace, because the inherited instincts or the faith acquired in early childhood is satisfied.

I have two daughters, one four and one ten, and I am convinced of this: that the basis of character and personality is practically fixed at five years of

age. There used to be a Greek tutor who would not take a child over three years of age into his classes of instruction but I am convinced in my own mind that the basis of personality is largely determined when a person is five years of age and in that basis of personality are the elements of religion.

Conversion—we speak of conversion in the Christian religion—is pulling a man up by the roots spiritually and transplanting him in another religious atmosphere. Transplanting in a year is not very successful. I remember one summer I transplanted, when they were in full growth, a group of Hibiscus and apparently they died. Along toward the fall they began to get green, the leaves fell off, by next spring I had a fine group of Hibiscus, and the same is true of human life. When you displace one to another, it apparently dies but in the second season or generation the plant or human thrives in its new soil. No matter how complete is the seeming conversion, elements of the old life cling to the individual. Saul of Tarsus became Paul the Christian when he saw the vision on the road to Damascus. Benedict Spinoza was read out of the Jewish Congregation at Amsterdam and read himself out of their midst, but in each instance they could not forgo some of their Jewish traits, complete and aggressive devotion to a conviction as in Paul; brilliance of mind and spiritual independence as in Spinoza. Outwardly one might change from one faith to another but inwardly and actually he will always bear the genius of his original heritage. One may change the content of approach to God, but the inner spiritual nexus to his inherited faith will really provide the dynamic for his spiritual continuance. It is a culture, a civilization. One must distinguish between quality of life and the

theology developed by any faith. Every religion claims for itself a peculiar uniqueness and cherishes the ambition explicitly or implied of bringing all the world into its fold. This is primarily as MacDougall points out in his *Group Mind*, the tendency of a restricted loyalty. Naturally we cling to our familiar group, tribal, racial, religious or national. The thing that I have been most impressed by is the loyalty which the average individual cherishes. Very rarely is it possible to completely separate any individual into one group loyalty. It was very evident in the world war. When it came to a question of whether we would be loyal to the United States or to Christianity, or in Germany—to Germany or to Christianity, in each instance they were loyal to their country.

With the Jews the family seems to be the supreme unit around which loyalty clusters, with the Scotch it may be the clan, with the American it may be the ideal of democracy, with the throngs of India it may be religion. Upheavals in history are usually marked by the shifting of group loyalties, from religion to political institutions; from cultures to race, or whatever are the dynamic forces in control of that particular era and this age in which we are now living is marked by a break-up of old loyalties and new alliance of the human race under new loyalties.

Christians have claimed to have a unique message which Ballantine paraphrases as follows. "About 2,000 years ago God so loved the world that He gave His only son, the Prince who shared His glory, to come to earth, to be born as a babe of a virgin, to grow to manhood and then to suffer untold agonies on the Cross in order to pay all the debt that we owed and to open the Kingdom of Heaven to all believers. The Te Deum had sung this



for centuries. It was (supposed) to be in the New Testament. It was the Gospel." This is the uniqueness of Christianity from the Christian viewpoint.

One evening I listened to that remarkable Jewish scholar, Prof. Mordecai Kaplan, head of the rabbinical assembly, discourse for an hour and a half on what was tantamount to the uniqueness of Judaism. As a Christian I followed his thoughts in parallel and was somewhat amused to find that we Christians are prone to rationalize our uniqueness in somewhat the same manner that he did. Dr. Kaplan pointed out that the Jews knew the Will of God—that was admitted by all. That the Christians asked the Jews to accept the amendment of Jesus and that the Mohammedans asked the Jews and the Christians to accept the amendment to the amendment of Mohammed. Dr. Kaplan pointed out the anthropomorphic trend of Christians in its belief in the sonship of Jesus and of the Mohammedans in the slogan, "Allah is the only true God and Mohammed is His prophet."

Of course we all know that Buddha was supposed to have been born of a virgin much the same as Christ. In fact it was a common custom in the ancient world of trying to explain a man of unusual spiritual insight. When his spiritual genius could not be explained by the usual means, it was customary to ascribe to him supernatural birth. The writers of the first four Gospels were naive in their claim of supernatural birth, for two of them include genealogies to prove that Jesus was of the Royal line of David and at the same time give the account of the immaculate conception. You could take your choice: if you were a stickler for birth, like the people of New England who trace their ancestors

from the Mayflower, or the people of Philadelphia who desire to link themselves to the best families, you could feel that Jesus satisfied your requirements, if his genealogy from the Jewish kings was given. If on the other hand you were one of those who were prone to say, "How can any good thing come out of Nazareth," a supernatural birth with the Holy Ghost as the progenitor was aimed to silence your scepticism.

We do the same thing to-day; we explain the philosophical genius of Ralph Waldo Emerson by saying that he came from five generations of Congregationalist ministers. When I try to be a real high-brow, I trace my ancestry to the Guillemots of Normandy who conquered Britain in the Norman conquest; to the Wilmots of Sheffield, makers of knives and embossers of steel to the Crown, or to Senator David Wilmot of Pennsylvania, who put Lincoln's name in nomination and wrote the Wilmot Proviso to the Munroe Doctrine. All of us have the same bent. At times in moments of weakness we like to extol our ancestry.

I was listening to an archæologist one night and he was telling about the excavations that were being made on the recently discovered pyramid in Egypt. They had known this pyramid for many years and then a certain archæologist started to dig through its outer coat and to his amazement he found the most perfectly chiselled limestone blocks and the most amazing architecture. These were beautiful specimen of workmanship. And Dr. Cram who is a man of great culture says that perhaps these Egyptian architects came from the lost people that went down somewhere off the Straits of Gibraltar. There is that eternal tendency of humanity to trace back to its beginnings and it is perfectly fine thinking.



All of us have the same bent. A few years ago I had a teacher, Elizabeth Helena Soule, who was my teacher in elocution, and I remember her saying, "I can climb my family tree as far as anybody without finding a monkey."

Hinduism has a much simpler way of expressing its uniqueness. All incarnations and aspects of God are implied in its philosophy. When Christianity or Judaism comes along, all that is necessary is to recognize it as another aspect of divine realization, and just pull up another chair to the spiritual table and everybody is happy.

It is doubtful whether any new truth could be uttered which in germ was not already to be found in the ancient Vedic literatures. We have Bible prophets, too, that can find passages in the Gospels that tell about the airplanes flying through the air, and submarines under the sea, and stratoplanes above the air. All this may be true, but we doubt it.

Religion is an evolving thing and it is unfair to expect that the ancients could foresee the particulars of this generation. The eternal verities, however, man's destiny stripped of all its embellishments, are the same yesterday, to-day and for ever.

The quality of an incarnation is in his or her ability to speak in terms of an eternity of space and time, to utter truths in the spiritual world that are immutable. Before the beginning of the world I was.

We witnessed at Lausanne, the beginning of a modern scientific effort to appraise our Christianity, its agreements and its differences; in the recent report of the Appraisal Commission of the Laymen's Foreign Mission Inquiry, we have seen a further attempt to appraise that Christianity in its contacts with non-Christian religions.

We have gone far in this generation. Although the technique of union in our divided Christianity has not been worked out, there is every indication that inspired leaders realize that disunion is a tragedy; that there can be no such thing, in fact, as Christianity, unless we heed Christ's prayer, "That we all may be one, that the world may know that Thou (God) didst send me." I do not find, however, in the 17th Chapter of St. John anything that says that "we Christians all should be one," with the implication that Christians somehow should form a spiritual block against the spiritual peace of the world. If we catch the spirit of Christ's conversation with the Samaritan woman, he was pleading not for an exclusive faith, but for an all-inclusive brotherhood. I believe that the theology of Christ came through the first three centuries when the theologians were trying to explain Jesus Christ and that not through Jesus himself who was speaking in terms of world brotherhood.

When Jesus told his disciples to preach the Gospel to all the world I do not interpret his desire to erect a super-religious institution of peculiar Christian uniqueness, but a world brotherhood, a sort of League of Religions.

Any universal religion that may be attained will not be the result of an eclecticism, picking a little from this and a little from that; a freak animal with the head of a lion, the feet of an eagle, the body of an elephant and tail of a jackass. We envisage no such spiritual monstrosity as the *summum bonum* of religious unity. The same imperative that is driving the denominations of Christianity together is likewise operative in driving world faiths together, not to a dead uniformity of culture and ideas but in a spirit of understanding.

We believe that there is such a thing as a science of religion: Without enter-



ing into an argument about it the term Christian Science is anomalous, that is, it is not a science, it is purely a faith, the Christian faith from the viewpoint of Mrs. Eddy, peculiarly so. If there is any element of science in it it is in the orderly approach to the subject of healing. But using the word science in its accepted meaning I believe there is such a thing in religion from the standpoint of learning. There must be a framework into which our diverse religious backgrounds and approaches to divinity can be dovetailed, in the interests of mutual understanding and respect. That is, I believe there must be some framework on which all the ideals of a Christian, a Buddhist, a Hindu, etc., can be articulated so that it works out into a scientific approach to religion. Of course that means that a great many things have got to be given up. You know there is a lot of chaff mixed in with the wheat and a lot of falsehood mixed in with the truth.

One of the most significant utterances at Lausanne came at the very opening of the session. Let me quote from my monograph on that occasion :

“Directly over the platform, as if symbolic of the new spirit in religion, the word Science was painted in large captions. As Mr. Dubois, Counsellor of State, expressed it in his address of welcome : ‘In the aula of the Palais orators will manifest the method of your universal conference, a method of love and mutual esteem, the method of research for what is best among your brothers.

“ ‘Our ancient academy started as a theological seminary, and little by little there have been added other schools belonging to a university. Before your eyes the great artist Rivier has depicted in the mural paintings the ascent of man toward perfection, from the first scienti-

fic discoveries to the act of faith which dominates Christianity.’ ”

Similarly, I can picture another great assembly, in some not far distant time, when the representatives of the great faiths of the world will be gathered together. Some spokesman on that occasion will say in effect : “In the spirit of science, we approach this day, when representatives of world faiths share the mutual experiences of their own souls and of their respective peoples as to how God by whatever name He may be called has never left any portion of the human family without His witness.

“In the spirit of repentance we assemble, recognizing the many sins against one another in the past, the fratricidal strifes in the name of religion but not in its spirit. We are gathered here to share the revealed glory of the Supreme Being, to recognize that not along the paths of claw and tooth, of hate and greed, of a denial of our divine origin, is the world to be brought to its completeness in terms of human happiness, welfare, peace and satisfaction, but in a more intensive search after the Light that lighteth every man coming into the world.

“Along various paths we have journeyed up the ineffable slopes of spiritual life, hope and experience. We may not be able to see eye to eye in our intellectual deductions, in our systems of theology, but we recognize our common origin and kinship.

“Loyal to our respective pasts, confident that in the germ of divinity revealed to us through the various incarnations, seers, prophets and saintly men and women of our respective faiths we have a true path leading toward that spiritual peak where all our paths merge in knowledge, love and faith, we press on, with deepening respect for the talents of each other, toward a world

brotherhood which shall express in our lives and in the lives of our peoples the sublimity and eternal verity of our dependence on the one Supreme God."

This is how I imagine that a man might address such a gathering. With some such aspiration I would haltingly express my faith that as Christians by our many denominations we can find a common way to Christ, so as members of a world brotherhood we can find a common God.

In a way, I would hesitate to raise the note of fear, to imply that God was unable to attain His purposes in His universe, but as a corollary thought I would point out that the peace of the human race may be greatly delayed, with consequent unhappiness to generations yet unborn, unless as spiritual leaders in a world compacted by modern means of communication, we do not find some way of making articulate our spiritual aspirations both in our own lives and in the lives of all mankind.

Science is teaching us the vast implications of the uniformity of nature, of the universal application of law in the physical realm. Religion must likewise point out the universality of the application of the ethical law, and its dependence upon our realization of the will of God.

This conception of universal religion does not imply in any sense a super-ecclesiastical organization, but that spiritual fellowship of understanding souls transcending our narrow loyalties and having a leavening influence upon the life of the world. We espouse no

mass of concessions, no denial of basic principles of our own particular heritage of faith, but a patient reaching up for a higher spiritual altitude through a recognition of our agreements and an understanding of respect for our differences.

We recognize the difficulties. Even with a maximum of good-will there will be almost an impenetrable jungle of theological views and practices through which paths must be blazed. If such Christian gatherings as were held at Lausanne in 1927, and at Stockholm in 1925 found it so difficult to come to any clear agreement and in each instance they appointed continuation committees to carry on intensive study, then such a formation of a universal religion cannot be secured in a moment. It will be for years an ideal, something to look toward, but with patience I am confident that a technique can be developed. Through a continuation group the threads may be gathered and the pattern shaped.

The effort would be infinitely worthwhile. If Christianity in its attitude toward missions has been able to advance to even such an outpost position as represented in the report, "Re-thinking Missions," are we not justified in believing that other world faiths are moving with equal speed at least toward enlightenment and understanding.

All this demands an unchanging faith in the right motives of all men. No matter how many set-backs such a movement sustains, there must be those who will carry on through the years until the ultimate victory is attained.

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# UNITY

BY W. STEDE

There is only one primary unity : that of individual self-consciousness, by which is indicated the unity of the individual as a form of life.

Any conception of unity is gained by intuition : unity itself is invisible, it is not seen, it can only be felt. Visibly it appears in manifoldness of expression. Thus even my own unity rests on a higher sense of identity, gained introspectively through awareness of activity and through direct feeling of life.

If individual unity is an intuitive invisible reality, this is still more so with a wider reality where the same form (as expression of inner unity) indicates a higher, a group-uniformity, of which each individual is a unit.

Nor does intuition stop there : even groups of different and apparently dissimilar forms are combined and united into a larger unity which we call a universe, because they exhibit the same activities or symptoms of life suggestive of an identical centre of that activity.

This higher combination (synthesis) of various manifestations of life into one is a fundamental axiom of thought. And the larger, deeper, more self-aware our thoughts become, the more real and definite will become our axiom of unity, and no diversity whatever will prevent us from postulating our unity with it.

There is not only the identity of the form principle in forms which as forms we see side-by-side in space, but there is also the unity of each form principle within itself in the successive stage-after-stage procession of time in that

which is constant change of time. Here too we "insight," we judge with a higher sense than the purely physical senses of sight, touch, etc. The inner sense of memory convinces us of the unity and uniformity of individual experience.

Plainly speaking it is one's life-interest which gives unity to oneself. This is a concrete expression of a deeper instinct (aspiration), and lies in the unconscious sphere. Similarly it is a common interest (based on necessity of various degrees) which gives the community a centre of gravity, or an ideal which binds its members into a group.

It is clear that an ideal is invisible, it is not of the physical plane. We are justified in regarding it as equivalent to the law of the individual or of the group. It has the force of law ; people live, work and die for their ideals. They are unexplainable forces. An ideal cannot be got at with questions like : "Why is it?" or "How should it be?" It is self-sufficient and self-evident. Just by that it proves its transcendental character. Ideals are governed by higher powers than man's ordinary calculations ; they do not belong to the sphere of utilitarian aspects with the standard : "Does it pay?" or "What can I get out of it?"

The real unity therefore is the invisible centre within. There is no unity without that which holds it together, its centre of forces, the sustaining cause, its controlling mind. It is true that unity can appear only in diversity, manifoldness, but at the centre it is one. The more we realize the centre in ourselves and in others,

the greater will be our realization of unity in the universe, but at the same time the firmer shall we stand in that centre which is the centre of truth, transcending any duality which the separating mind has created.

And in this respect the reasoning mind lags considerably behind intuition. As long as anything still seems to us discrepant, still shows a break or separation, and we are not reconciled by a centre of harmony, then this is evidence, intuitional evidence, that our judgment must be at fault and that we have to correct it by striving for greater wisdom in the establishment of that unity which we do not see, but which we feel ought to be there since we miss it.

Since this sense of harmony is higher than the ordinary senses of diverse function, it does not belong to the sphere of logical proof. It rests on activity which is prompted by immediate impulse and "yearning thought," which in its purified form is the sense of life as a whole. We may call it "Will" if with that we understand it as inspiration, as spontaneous expression of the Divine in man. It is the will which upholds the unity of the universe and which finds expression in us human children of the Divine in the joy to live. It is not the will to live, which is almost its opposite since it implies forcefulness and assertion of self.

And as joy is the deepest form of life, unity is effected whenever enthusiasm grips man. For enthusiasm is but a stronger form of joy, it is the welling up of the feeling of immediate unity with oneself, with the world, with Life, out of the centre of our relation to all that is apparently outside, out of the focus where all the instinctive ties are interlinked and bind man to man, man to other forms of life, man to God.

This centre is the heart. It is the seat of spontaneous action, the manifestation of one deep controlling feeling which holds us bound by elemental force.

Now all would be well if this enthusiasm could last. As long as it is there the harmony is guaranteed, and it is no doubt the strongest power of unity. But, unfortunately, it is of the heart and belongs to the emotions, and this is, so we argue, a danger zone; it is, says the mind, a source of upheaval and unhappiness. Thus the mind, the slayer of the Real, asserts itself with its cold reason and silences the voice of enthusiasm. In doing so it produces a disturbance of unity by asserting separateness and the right of "self." The mind always works out distinctions, and where distinctions arise there follows exclusiveness and seclusion. It says: "Everything is by itself, different from everything else." But intuition, based on sympathetic feeling, says "Nothing exists by itself, everything is in its essence like every other thing, all things are One."

Wherever pure reason is at work there cannot be enthusiasm. The heart is warm, the head is cold. We speak of impartial and indifferent reason. We figure "Justice" with eyes bandaged, with a sword, and with the scales of only two alternatives: that is reason, blind, cutting, one-sided. Mind is a formal, mechanistic principle, it is more or less a machine, and machines have no heart, cannot be credited with enthusiasm. The Invisible One, the centre of the universe, however, is "framed into an idea by the heart" as the *Katha* says. It is sympathy, it is love with open eyes, which has forgiveness and understanding in its balance of countless alternatives.



# CAPITALISM ON TRIAL

BY DR. TARAKNATH DAS, M.A., Ph.D.

There is no question about the fact that the present-day economic system is on trial. World-wide depression, and consequent lowering of the standard of living has affected the masses very seriously. There is sufficient reason to think that the mass of workers and farmers are not only discontented but the fire of revolutionary unrest is smouldering. Leaders of the present-day social order, especially the capitalists and industrialists, have very grave responsibilities on their shoulders. However, thorough investigations regarding practices of industrial and financial leaders in the United States and Canada show that these capitalists, who are often most anxious to check all movements towards socialism or communism, even during the period of depression, have placed their unbridled greed for profit above their sense of duty towards the people.

According to the recent reports of the United Senate Committee which investigated the practices of American bankers and the Stock Exchange leaders, it has been established that even members of various important American banks gambled with the shares of their own companies and made millions at the expense of the share-holders. Bankers and bond-houses, instead of protecting American investors, floated such bonds as were unsafe; but they did so because they made profit, getting high percentage of commission. The present Government under President Roosevelt has taken vigorous measures for the control of Stock Exchanges, protection of depositors in banks and American investors in general.

No one should think that it is the capitalist leaders in the United States who are on trial. On the contrary, we find that morally dishonest practices are rife among industrial and financial leaders in other lands such as Japan, Germany, France and various British dominions. In this connection, we wish to draw the attention of the Indian public of the sensational charges against Canadian bankers and industrialists by Hon. Mr. Stevens, Minister of Trade and Commerce in the Dominion Cabinet. According to the report published in the *New York Times* of August 5, 1934, Mr. Stevens has published a pamphlet containing the results of an investigating commission regarding the business condition in Canada. This pamphlet was printed by Mr. Stevens for private circulation to rouse public opinion without creating unnecessary discontent among the masses. Lest there be any misunderstanding I prefer to quote the following from the *New York Times* :—

*Ottawa, August 4.*—A charge that “unscrupulous financiers and business men had exploited Canada’s consuming public, starved her producers, sweated her workmen, ‘gouged’ her pulp and paper and other industries and had left the country faced with a choice of reform, dictatorship or revolution,” was made to-day in a pamphlet issued by Harry Stevens, Minister of Trade and Commerce in the Dominion Cabinet.

Mr. Stevens’s statement mentioned personal friends and business associates of his party chief, Premier Bennett, and many other leaders of the Conservative Party, and declared that, no matter what happened, he would not rest until conditions were remedied.



His statement is regarded here as possibly the opening gun of a "New Deal" in Canada and as perhaps leading to a Cabinet shake-up.

The circumstances of its issue seem to have been dramatic. A speech urging reform of Canadian business methods, delivered by Mr. Stevens in Toronto last January, excited such comment that Premier Bennett decided to favour an inquiry.

Revelations of sweating, business racketeering and other unethical practices made during this investigation seemed to uphold the stand Mr. Stevens had taken and the investigating body was continued as a royal commission. The revelations were ultimately reflected in Cabinet disagreements.

#### BENNETT CONFISCATES COPIES

Mr. Stevens's statement was printed in his own department. He issued some copies to a selected mailing list and departed westward on a holiday trip with 2,000 other copies. Its frankness brought upon the Cabinet threats of libel suits from concerns and persons it criticized.

Some thousands of copies still remaining in the Department of Trade and Commerce were confiscated by Mr. Bennett, who was represented today as seeking to reach Mr. Stevens by telephone. Ottawa observers believe the result of any conversation between them can be only Mr. Stevens's resignation.

"There are those," Mr. Stevens wrote in commenting on the Parliamentary inquiry, "who hold the view it would be better to keep this thing in the dark."

"I would not remain in that position any longer. Real conservatism in my mind does not consist of being allied with or dictated to by large financial influences."

The Minister wrote of "outrageous" and "scandalous" prices paid to Western beef producers by a Canadian packing concern while it was having the most "prosperous four years of its existence."

He declared that 40,000 employees of the needle trade are getting from \$4 to \$9 a week.

"I did not think it possible in Canada, but I found it was lamentably true," he said.

Charging an "incomprehensible disregard for ethics that has characterized some of the leaders of finance and industry in this country," Mr. Stevens said that the

Canadian "combines act" has been evaded by concerns pooling their resources into a "merger." Hence, he declared, 120 mergers had been completed in two years.

Of the Canadian pulp and paper trade, the Minister said that "something like \$30,000,000 has been gouged out of that industry."

Financiers, he wrote, had taken a healthy prosperous industry, which, if left alone, could have survived the depression without difficulty, brought about mergers which left the public holding the bag, loaded the industry down with debt and put \$30,000,000 into the pockets of the promoters.

"In the needle, boot and shoe and furniture trades," Mr. Stevens wrote, "men and women are living on a basis that is a disgrace to Canada."

"I will never rest until something is done to remedy it. I do not care what happens. No economic or political system can survive that will tolerate things like that except in one of two ways."

"Either you must have a dictator to impose these conditions with an iron hand, or you are going to have an uprising that will destroy the system."

"There is the third alternative—reform. The Conservative party must base its policies on the well-being of the farmer first and of the large body of industrial workers in the second place."

"The real health of the nation depends upon the success of those two groups."

In this connection, we should carefully note three things. (1) Unscrupulous practice of making large profit at the cost of the welfare of the people is undermining the capitalistic system in all countries. There must be a house-cleaning by the leaders of the capitalistic society or they will be primarily responsible for possible violent revolutionary changes in the present-day social order. (2) Indian capitalists are not free from the same charges as are levelled against Canadian bankers and industrialists. In fact, when one examines the practices of Indian industrial leaders towards workers, he feels ashamed to find that Indian



capitalists are anxious to develop Indian industries and are seeking co-operation of Indian nationalists, even radicals, so that they will be able to serve their own interests more than the welfare of the people in general. They should know that unless they change their policy they would become sure victims of an enforced change which radicals of India are advocating. (3) The indictment against the capitalist leaders of Canada can be used against the British capitalist leaders who are most insistent of adopting such measures as will insure control over Indian finance and industry by them. They charge Indians as incapable of protecting genuine interests of the Indian people which is absolutely untrue.

Lastly, Indian capitalist nationalists should remember that in spite of all

talk about their interest in "developing Indian industries," "economic planning" and other measures which must be of some service to the betterment of the people, they will fail utterly and ultimately, unless in their programme they place the welfare of the people first and their profit afterwards. In India the capitalist system or the institution of private property is not yet in immediate danger; but there are danger-signals ahead. Some Indian capitalists are bound to advocate "Fascist methods" in India; however they must not be too sure of averting a calamity by advocating a regime of dictatorship which will protect capitalism. Capitalism is on trial and there is no doubt about it. There must be radical changes, if it is to be saved from a violent destruction.

## THE BRAHMA-SUTRAS

BY SWAMI VIRESWARANANDA

### INTRODUCTION

#### I

The whole of Sankara's philosophy may be summed up as follows : ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ।—The Brahman of the Upanishads is the only Reality, and everything else—this world of manifoldness—is unreal, is a mere appearance; the individual soul (*Jiva*) is identical with Brahman, the One without a second, which the scriptures define as Existence-Knowledge-Bliss Absolute. "Brahman is Existence, Knowledge, Infinity" (Taitt. Up. 2-1-1); "Brahman is Knowledge, Bliss" (Brih. Up. 3-9-28). This identity of the *Jiva* and Brahman is clearly stated by the scriptures in texts like "Thou art That, O Sveta-ketu" (Chh. Up. 6-8-7), "I am Brah-

man" (Brih. Up. 1-4-10), and "Let men worship the Self alone" (Brih. Up. 1-4-7).

The question then naturally arises : If Truth is one, whence arises this many which we experience through the senses? Truth cannot contradict experience. So Sankara had to explain this apparent contradiction between Truth and our everyday experience. He says that this plurality is an illusion (*Mâyâ*). It has no reality, for it disappears when the knowledge of the true nature of Brahman is realized. It is just like seeing a snake in a rope in the dark. This wrong perception is brought about by ignorance (*Avidyâ*), which is beginningless. It is this ignorance which is the cause of all this duality, the Brahman being mistaken



for the world. On account of this ignorance the individual soul identifies itself with its adjuncts (*Upâdhis*) viz. the body, senses, etc., which are only superimposed on it. This identification makes the soul think that it is the doer, enjoyer, etc.—though the truth is that it is none of these—and thereby it comes under the sway of birth, death, happiness, misery, etc., in short, becomes bound down to this world (*Samsâra*).

When Sankara says that the world is false, he does not mean that it is absolutely nothing, but that our experience is liable to be stultified by means of knowledge of things as they are. The world has a relative existence; it is true for the time being, but disappears when true knowledge dawns. It is not real for all times, in other words, it is not real from the absolute standpoint. *Mâyâ* or ignorance is not a real entity. We can neither say that it exists nor that it does not exist. It is a mystery which is beyond our understanding; it is unspeakable (*Anirvachaniya*). As *Mâyâ* is not real, it cannot be related to Brahman, the Reality, in any way whatsoever; for any relation between truth and falsehood is impossible. The relation is only apparent, and therefore Brahman is in no way affected by this illusion which is superimposed upon It, even as the rope is not affected by the snake that is assumed to exist in it.

Therefore the only way to liberation from this worldly existence (*Samsâra*) is to get rid of this wrong notion through the real knowledge of Brahman. Just as in the case of the rope and the snake, it is the knowledge of the rope *alone* that removes the illusion of the snake and nothing else, so also it is the knowledge of Brahman alone that brings about the cessation of this relative existence (*Samsâra*). "A man who

knows It alone truly, passes beyond death; there is no other path to go by" (Svet. Up. 3, 8); "He comes not to death who sees that One." Pilgrimages, austerities, worship and charity—these by themselves, without Knowledge, cannot help us to attain Liberation. Their utility lies only in purifying our mind (*Chittasuddhi*), cleansing it of all worldliness and thus making it fit to comprehend the Truth. When Brahman is realized this phenomenal world disappears automatically, without any further effort on the part of the individual. Knowledge of Brahman being thus the only way to Liberation, an inquiry into Brahman through the study of the Brahma-Sutras is absolutely necessary.

Sankara's explanation of the world as an illusion has given his philosophy the name of *Mâyâvâda* or *Anirvachaniya Khyâtivâda*. It is also known as *Vivartavâda*, the doctrine of the apparent modification of Brahman into this phenomenal world, as opposed to *Parinâma-vâda* or the doctrine of the actual modification of Brahman into this phenomenal world, as held by some other schools of Vedânta like the *Visishtâdvaitavâda* of Ramanuja.

Sankara anticipated that this method of explaining the phenomenal world would raise a protest from the various other schools of his time. So at the beginning of his commentary on the Brahma-Sutras, he writes a masterly introduction, which is well known as the *Adhyâsa Bhâshya* or the section dealing with superimposition, wherein he establishes superimposition as a statement of fact and not a mere hypothesis. He starts with the objections that can possibly be raised against his theory of superimposition and then refutes them. He says: It is well known that the subject and the object, which have for their spheres or contents the notions of



'I' and 'Thou' respectively, and which are opposed to each other as darkness and light, cannot be identified. Hence their attributes also cannot be identified. Consequently the superimposition of the object and its attributes on the subject, whose essence is pure intelligence, and *vice versa*, ought to be a logical impossibility.

If the world phenomena are a case of superimposition, like the snake in the rope, then which is superimposed on which? Is the world superimposed on Brahman, or is it the reverse? In the latter case, the world, which is the substratum, like the rope in the example, would be a reality. If it is the other way—the world on Brahman—it is not possible, for Brahman is not an object which can be perceived by the senses like the rope. A thing becomes an object when it is limited by time space and causation. Since Brahman is unlimited, It is beyond these and so cannot be an object of perception; as such It cannot be the substratum of a superimposition. Brahman is also the inner Self of everyone and therefore can never be separate and in front of a person like a rope, when alone the world can be superimposed on It.

Neither can Brahman be both subject and object of the thinking process, for one and the same being cannot both be the agent and the object of its activity at the same time. An object is that on which is concentrated the activity of the agent, and hence it must be different from the agent. If, again, Brahman is manifested by some other knowledge and thus becomes an object, It ceases to be self-luminous and becomes limited, and this the scriptures do not accept. Further, in all cases of superimposition there is an antecedent real knowledge of the object which is superimposed, as of the snake in the example. So to superimpose the world

on Brahman a *real knowledge* of the world is necessary, and this would make the world a reality, with the result that the cessation of the world phenomena would be an impossibility and Liberation would be impossible. Thus in whatever way we may try to establish the theory of superimposition, we are not able to do so.

Yet, says Sankara, it is natural (a self-evident fact) on the part of man, because of ignorance, not to distinguish between the two entities (the subject and the object), which are quite contradictory, and to superimpose the one on the other, and its attributes as well, and thus mixing up the real and the unreal to use such phrases as "That is I", or "This is mine." The Self again is not altogether a non-object, for it is the object of the notion of the Ego. The Self does not entirely elude our grasp. Though the inner Self is not an object and is also without parts, yet owing to ignorance, which is unspeakable and without a beginning, attributes like mind, body, senses, etc., which are products of ignorance, are superimposed on the Self, and it behaves as if it were an agent, enjoyer, possessed of parts, and many—although in truth it is none of these—and thus becomes an object. The real Self can never be an object of knowledge. Self-consciousness is possible only with respect to a Self already qualified by these adjuncts (*Upâdhis*). This sounds like an argument in a circle; for to establish superimposition we have to accept the Self to be an object, and the Self can be an object only through the superimposition of adjuncts (*Upâdhis*); it is actually not so. It is a case like the seed and the tree. The seed gives rise to the tree, which again produces the seed, the cause of the future tree, and so on. So in this series of illusions without a beginning, the Self, which is the substratum of the

present superimposition, is an object on account of a past superimposition, and that one had for its substratum the Self, which had become an object of a still earlier superimposition, and so on *ad infinitum*. The pure Self without the limiting adjuncts is never the substratum of a superimposition. It is the difference in the limiting adjuncts, as shown above, that makes it possible for the Self to be at the same time an agent and the object of action.

Superimposition, again, is due to ignorance and hence it is not necessary that the knowledge of the object superimposed must be a real knowledge. It is enough if we have a knowledge; it need not necessarily be real; it can itself be another illusory knowledge. That the Self exists is proved by the intuitive knowledge we have of it. This is well known and but for it nothing would have been cognized in this world. "He shining, everything else shines." We know things in and through it; no consciousness or experience is possible independently of it. Everyone is conscious of his own Self, for no one thinks, "I am not." But even if the Self were altogether a non-object, still it could be the substratum of a superimposition, just as *Akāsha* (sky), which is not visible to the senses, becomes a substratum for superimpositions by the ignorant, who impute blueness, spherical shape, etc., to it in such expressions as, "The sky is blue," and "It is

(To be continued)

spherical." Thus superimposition is an established fact.

But then direct perception, which is the best of all proofs—since it is the basis of all other means of knowledge like inference—affirms this world of manifoldness. How can the scriptures that deny it carry conviction as against direct experience? They cannot. Hence scriptural texts that deny the many and uphold unity will have to be interpreted in a manner so as not to contradict our experience. This view cannot stand. For the scriptures (*Srutis*) are impersonal, eternal, self-luminous, and so on. Their validity is direct and self-evident and therefore infallible. They constitute by themselves an independent source of knowledge. Hence they too are to be accepted as authoritative. The fact is that each evidence of knowledge has its own sphere wherein it is absolutely authoritative. Perception has its supreme validity in knowledge through the senses. There a hundred texts cannot prevail against it. The scriptures (*Srutis*) on the other hand have their absolute authority in a province where perception cannot be of any avail. Their province is transcendental knowledge, which cannot be attained in any other way. Here revelation, which does not depend on other sources of knowledge, is the final authority, and not perception or even reason. The scriptures do not deny the empirical validity of perception; they deny only its absolute or transcendental validity.

## NOTES AND COMMENTS

### IN THIS NUMBER

*Reminiscences of Swami Vivekananda* contain extracts from the unpublished papers of the Sister Nivedita. They have a special value of their own, since

they were written by her to the Western disciples of the Swami at the very time and place of the occurrence of these events, to keep them in touch with their Master. . . . *Arise, Awake* is from the



pen of Swami Suddhananda, a disciple of Swami Vivekananda and Ex-Secretary of the Ramakrishna Math and Mission. It gives in a nutshell the message of his great Master to modern India and the world. . . Dr. Debendra Chandra Dasgupta is a new contributor to *Prabuddha Bharata*. *An Exponent of Modernism in Educational Philosophy* forms a part of his thesis submitted to the University of California for the degree of Doctor of Education in the year 1932. It is highly interesting to read the educational theories of so great a thinker as Francois Rabelais who flourished in the sixteenth century, and whose views retain their freshness and vigour even to-day. . . *The Quest for a Universal Religion* is a thought-provoking article by the Rev. Frederic A. Wilmot whose catholic outlook and sincere quest permeate all his reflections. . . *A University in the Making* is the description of the Ramakrishna Mission Vidyapith at Deoghar by Mr. Birendra Lal Pakrashi who recently visited it. . . . Dr. Dharendra N. Roy is our old contributor. In *Our Individuality* he answers a Western critic who charges Indians with lack of individuality. . . . *Unity* is from Mr. W. Stede whose articles are always deep and critical. Although it is a short article, it lays open the secret of Unity in its highest form. . . . Dr. Taraknath Das shows how the present economic system is on trial. . . . Swami Vireswarananda in his Introduction to the *Brahmasutras* gives the keynote of the Advaita philosophy in a simple and intelligible way. We hope to publish this year the English translation of select Sutras with notes by him.

#### MACHINE'S CHALLENGE TO MAN

Man made the machine for his own comforts and to increase his power.

The mechanic so long kept it quite subservient to his will. But the present age is faced with the most dangerous menace of the machine to man. It is gradually usurping man's legitimate position as its maker and controller. The servant is trying to oust his master for his undue attention to him. The machine which was invented by man to give rest to his tired muscles and nerves has now become a positive strain on both of them. Far from removing man's miseries, it is daily adding to his poverty and slavery at an appallingly high speed. What is more deplorable is that it is giving terrible blows from day to day to the emotional life of mankind as a whole. It is trying to enslave man into an organised mechanism. So dreadful is the influence exerted by the machine over the very nature of a human being! The menace is vivid in every department of modern society. Every organization is working like a machine. Each man moves and talks more like a mechanism than a living and intelligent being. In social circles where we expect more freedom, more sympathy and more elasticity, so-called civilized men seem to be nothing better than moving bundles of rigid etiquettes and fashions of today. In commerce and politics, the transaction of business is probably the most mechanical part of human affairs. Even students and professors are found to behave towards one another in conformity with hard and fast rules. Are the days approaching steadily when husbands and wives, brothers and sisters, and parents and children will convert the sweet and natural homes into so many workshops of mechanical manners and etiquettes?

Man should not sacrifice his spirit at the altar of matter. He should not subordinate the demands of the spirit to the material needs of life. Nor



should he be swayed by the ever-increasing power of the machine, without an eye to the common good of society.

**“WHEREWITH SHALL IT BE  
SALTED?”**

Education which is in vogue in India is more dangerous than illiteracy, if we look at it from the national point of view. It keeps us not only ignorant of our culture and national goal, but giving a distorted and wholly wrong idea of them, teaches us to hate them and admire another culture and civilization which have not been adequately tested by time and are already showing signs of disruption to seeing eyes.

An extreme case of the bad effect of such denationalizing education is found in the attempt of the extremist reformers to denounce the ideal of Sita-Rama. At first the denunciation was limited to men, but of late it has also infected the womenfolk of our country. When we see our ladies denouncing this ideal from the platform and through the press, we rub our eyes to be sure of their veracity. They are ashamed of what they think to be the timid submission of Sita to the tyranny of Rama. Some go so far as to prefer to Rama a modern prince who abdicated his position for the sake of his wife. Highly pathological cases are these. But to the women of other countries they carry a wholly wrong idea of the ideals and aspirations of our representative womanhood, which cannot give vent to its feelings in a foreign language understandable in what are known to be advanced countries. This is really deplorable.

To us Sita and Rama represent the highest ideal of a house-holder's life—an ideal that brings down divine peace and blessing to human society and makes it enviable even to the

gods. Duty and devotion, valour and sweetness are incarnate in them—not that the one represents the one set of qualities and the other the other set. Each is endowed with the fullest manifestation of all these—fields of action being different, they differ in expressions. We see Rama in Sita and Sita in Rama. What courage is that which defies a Ravana in his own den; what sense of duty is that which utters not a single harsh word but implicitly obeys, fully understanding the import and worth of the action which blasts the whole life!—we are speaking of the attitude of Sita when banished to the hermitage of Valmiki. What love, what devotion is that which found its expression in the whole personality of Rama when cruel fate snatched away his very soul, Sita, from him! One is to go to Valmiki and not to the provincial vernacular poets to learn what they really were. Rama banished Sita—he did it himself with the full knowledge of its consequences, neither rashly nor hard-heartedly, but coolly and wringing out the very blood of his heart. He, the king, did it for the good of his subjects; but mark, he could not attend to his royal duties for three days, and for the rest of his life he knew no joy but had to show himself joyous and fully attentive to his duties. And still he is charged with hard-heartedness—a word which never escaped the lips of Sita, the personification of sweetness and devotion, with regard to her husband. And it is for this rare quality of hers that she is assailed by her modern daughters, far removed from her.

Sita and Rama had not the good fortune to enjoy things of the world—they were not happy as we understand by the word. They were not meant for trivialities. Great souls have always had to pay heavy tolls for their greatness. But they hold aloft the moral



standard of peace and blessing round which thousands gather to share and to be blessed. Lives are not to be judged by the amount of personal happiness enjoyed but by that subtle influence which makes others happy, which takes humanity to a higher level. It is on the sacrifice of the personal happiness of individuals that the good of society is based.

Which of the two do our modern women want? The divine love of Sita-Rama which *happened* to suffer separation or the one that is seen in a thousand divorce cases and in modern unhappy homes? The love that suffers worldly miseries so that children may grow up in a quiet, moral home atmosphere, or the one which for a few years' enjoyment of worldly things snatches away children from the love of either mother or father and places them in a home which takes care of them more as an unwelcome duty than as a spontaneous act of love? If they prefer the former they will have to reverse their attitude towards society. Demands for rights, sentimental outcries for false freedom will never fetch them a happy home. Happiness lies in love and devotion, and love never demands, devotion never extorts. They reign supreme in the heart which becomes the master quite unawares. This holds good not only for women but for men as well. But we speak of women because they are the true custodians of our national culture, because they are the mothers of future India—and their place in India is unique, higher than heaven and fatherland. They are the salt of the land and if they lose their flavour, wherewith shall it be salted?

## A STATESMAN'S VIEWS ON RELIGION

It is very common to-day that when a religious man speaks something about religion, people seem to pay no heed to him. But when a big lawyer, merchant or statesman utters anything on matters of God and religion, they swallow it at once, although they themselves hardly follow their own instructions. Such utterances, however, have a double effect on society. People who have already some faith in religion find joy and encouragement in them; and those who disbelieve in the same but follow in the footsteps of men looming large before the world, try to think a little seriously over their utterances on the subject.

Mr. Henry A. Wallace has recently written a book on statesmanship and religion. He is well known in America as Secretary Wallace. "I am not discussing human ethics" says he, "but the attitude toward those immaterial, intangible, unknowable forces which, by faith, we believe make for righteousness and which we customarily call God. It seems to me that the time is almost here when we can say that from the hard-headed material point of view the Sermon on the Mount is practical, provided our hearts are permeated with the doctrine of Jesus and our minds are capable of formulating social machines corresponding in their precision with our mechanical machines." According to him, neither Socialism nor Communism can meet the realities of human nature. He denounces either of them as repellent, because of their "emotional dryness" and "dogmatic thinness."



## REVIEWS AND NOTICES

**MOTHER AMERICA.** By Dr. Sudhindra Bose, Ph.D. *Published by M. S. Bhatt, Raopura, Baroda, India. 304 pp. Price Rs. 5, Sh. 8/6, \$2.*

The book is not a rejoinder to the production of Miss Mayo. In it we find the observations made by a sympathetic friend and critic who has stayed long in America and among the Americans. The author has travelled widely and gained personal knowledge of the conditions of the people in America. He has studied the history of the nation, its problems and ideals as a genuine scholar ought to do. Dr. Arthur L. Weatherly writes a very illuminating Introduction to the book. He pays a glowing tribute to Dr. Bose as one who knows America better than many educated people born there.

The book contains thirty-six chapters with a good number of illustrations. It is highly interesting to read how a nation of only 150 years has made such remarkable progress in almost all the departments of life. The United States is inhabited by vastly more races than India. Out of 8,424 distinct languages and dialects in all the world, Asia has 937, Africa has 276, while America has 1,624. There are in the United States 1,404 periodicals in foreign languages with a combined circulation of almost 11,000,000. There are several hundred rival religious creeds, and innumerable quarrelsome controversies of firebrand theologians. Still, the Americans could find their way to an all-round development. The progress of American Negroes is no less an interesting chapter of the book. Dr. Bose has given very useful hints here and there which might be profitable to our countrymen in promoting the cause of India's progress. He has written the book in a very simple and attractive style. We congratulate him on his success and recommend the book to all who want to have not only an impetus but many practical hints for building India up as a nation.

**MANU.** By Kewal Motwani, A.M., Ph.D. *Messrs. Ganesh & Co., Madras. xxvii+261 pp. Price Rs. 3.*

Dr. Motwani deserves warm congratulations of the Hindu world for his very able exposition of the social theory of Manu. The plan

of the book is as admirable as the exposition itself is lucid and convincing. He has really entered into the spirit of that most ancient law-giver of humanity. His interpretation of the four Varnas in terms of modern sociology ; his defence of the Varna and Ashrama Dharmas, and of the altruistic and divine nature of the Hindu marriage ; his probing deep into the significance of Vanaprastha and Sannyasa as well as of Brahmacharya ; his finding out that the Hindu society is based more on the principle of duty than on that of right, and that its aim is the development of perfect personalities where individualism and collectivism merge into universalism through a scientifically graded social system of "checks and balances" based on sound applied psychology ; his true explanation of the apparently hard lot of the Sudras in the Hindu society and of the compulsory poverty of the Brahman class, and many other complexities of the society—all these have been made possible only because he felt the throb of the nation in his own heart. The book displays no deep scholarship or originality, as the author has himself said. Its real worth lies in its beautiful presentation which will readily appeal itself to the modern mind. The appendix is very valuable in that it gives us a rough idea of India's hoary past and her contact with and influence on the West through many centuries. Although he has allowed here in the appendix great Western scholars to speak for themselves about this rather delicate topic, yet, we are afraid, there is at least one point where Indian savants themselves, not to speak of the Western orientalis, differ with sufficiently grave reasons ; to talk of the Mohan-jo-Daro and Harappa civilizations as Aryan is at present rather premature.

**SRI AUROBINDO AND THE FUTURE OF MANKIND.** By Adhar Chandra Das, M.A. *Published by the University of Calcutta. 130 pp.*

This little book deserves a careful reading inasmuch as it proposes to appreciate and criticize Sri Aurobindo's philosophy, which, so far as we are aware, has not yet been attempted by any. Sri Aurobindo has written much, every page of which is characterized by a rare profundity of thought. Such a profuse and profound writer, however,



refuses to be so summarily dismissed as has been done in this little book. A much bigger volume with a wider range and more subtle analysis of his philosophy is required, before anyone is in a position to pass judgment on him.

The worth of the book under review however lies in the author's bold and pronounced opinion on some of the fundamental points of Aurobindo's philosophy, specially when the admiring author has to differ from the saint-philosopher. For example, the author cavils at Aurobindo's distinction between reason and intuition, his depreciation of the former and extolling of the latter; and pertinently asks, "If they (i.e. the Rishis of the Upanishads) compare their experiences and reject one and accept the other, by what means are the rejection and acceptance effected?" Similarly pronounced is his criticism of what he thinks to be Aurobindo's pan-psychism. The author also finds it "difficult to follow the drift of Aurobindo when he insists on the wholesale uplift of the human race." He says, "The ideal Aurobindo adumbrates is in a sense ethereal and abstract"—a charge which Aurobindo levels against another system of philosophy.

There is no doubt much truth in the author's criticism of Sri Aurobindo, but unfortunately it suffers from the fault of inadequacy. His readers can but go half way with him, remaining unconvinced to the last. One thing to note in Aurobindo's philosophy is its internal consistency. One cannot accept Aurobindo in part. One must either accept him *in toto* or reject him altogether; and if one is to controvert him, one must side with Sankara—Sankara truly understood and not as understood by Aurobindo. Our author's position however has been made unsafe by the covert rejection of Sankara and a half-hearted support of Aurobindo.

But this does not minimize the real worth of the book. We have here at least a bold, though inadequate, attempt at impartially understanding a philosophy which has well-nigh been accepted by a great circle of intellectuals or at least has not yet been openly criticized by any. The book may evoke further criticism which will throw much light on this unique philosophy.

**WHAT ARE SAINTS?** By C. C. Martindale, S.J. *Messrs. Sheed and Ward, London.* Pp. 157. Price 1/- net.

The book is a compilation of the author's fifteen broadcast talks on the holy lives of

some Christian saints mostly Roman Catholic. The author has ably shown his competency to speak on such a subject both by the judicious selection of the lives representing various types of saintliness (if we are permitted to use such a phrase) and by his terse and charmingly vivid expressions of the inner and outer workings of these great souls, as well as by his passing, but nevertheless true and pointed, criticism and exposition of the wrong tastes and standards of the modern man.

One thing however has detracted much from the intrinsic value of the book. It is the narrow, should we say, fanatical, outlook of the author displayed in the "Summing up" and its unnamed prelude. Very few persons will believe in such a narrow view that there can never be saints in any other religion but Christianity, or Catholic Christianity as the author seems to imply.

**BLESSED MARY OF SAINT EUPHRASIA PELLETIER.** By a Religious of the Congregation. *Burns Oates & Washbourne Ltd., London.* 419 pp. Price 15s. net.

The book is a very good pen-sketch of the "first Superior-General of the Congregation of our Lady of Charity of the Good Shepherd of Angers." Hers is really a wonderful life in which we find a perfect harmony of the inwardness, peace and holiness of the saint and the tremendous activity for which the West is famous. But her activity is of quite a different order where the trace of the individual ego has been completely effaced. She breathes purity and energy; and the dignified sweetness of her character inspires love and admiration and commands willing obedience from her co-workers. She is a born leader and, one might say, a born saint too, for how else can we account for her doings in relation to St. Philberts' Care and her reply to her mistress that she would be a religious? The writer, writing with the warmth and fervour of a devotee, has done full justice to the life. The book is as instructive as it is enjoyable.

**SIX POEMS OF SRI AUROBINDO.** [With translations in Bengali.] *Published by Messrs Rameshwar & Co., Chandernagore, Bengal.*

This brochure contains some of the latest poems of Sri Aurobindo with Bengali translations by his followers and admirers. The originals are deep, beautiful and entrancing. 'Shiva', 'The Life Heavens', and 'Jivau-



mukta'—each has a peculiar charm and beauty of its own. What a deep chord of the heart does the Earth's appeal in "The Life Heavens" touch and how true! The sublime height of the superconscious and the greatness of the petty fleeting things of the earth have been expressed in a language unsurpassed in its directness and simplicity. To us Aurobindo shines best when he is free from superabundance of imageries; and as such 'The Life Heavens', 'Jivanmukta', 'Revelation' and the like have a greater appeal than, for example, 'The Bird of Fire'; though, it must be admitted, the latter has a beauty of quite a different kind.

As regards the translations Nolinikanto's seems to be the best. The attempt to translate such poems as 'The Bird of Fire' in poetic prose, as has been done here, is not only prudent but a necessity, if the translator wishes to hide himself in order to better reveal the beauty and grandeur of the original. To read 'The Life Heavens' and its translation side by side is however an infliction on the readers. Never before has the beauty of such a unique poem been marred by such an unhappy translation. The translations of 'Trance', 'Jivanmukta' and 'In Horis Æternum' however have attained a high measure of success; and the translators deserve congratulation on all hands.

#### BENGALI

**BADTIR PATHE BANGALI.** By Prof. Benoy Kumar Sarkar. Messrs. B. Sinha & Co. 212/1, Cornwallis Street, Calcutta. lvii+567+9 pp. Price Rs. 3-8.

This rather big volume from the pen of Prof. Sarkar makes a somewhat detailed survey of the many-sided activities of Bengal and draws a hopeful picture of its future. Save one or two articles in which the author has transcended his strictly economic limits, all the others deal with the economic progress of Bengal. With a laborious and precise marshalling of facts and figures drawn from all the important progressive countries of the world, he has, we think, wonderfully succeeded in convincing his readers about the truth of his statements. And what is a matter of no mean surprise is that we find him nowhere advocating the cult of despair or indulging in cheap denunciations. He has not allowed the patriot in him to override the truth-seeker. But his truth-seeking has always revealed to him and his readers enough reasons to be proud of his country's achievements and hopeful of its further progress.

What he means to say is that India is

seen lagging behind in the march of progress because she began it late, that her rate of progress in many matters in spite of weighty adverse circumstances is really encouraging, and that with the exception of five or six first-class political powers, other independent nations do not compare favourably with her. He strongly advocates the rapid industrialization of the country and wishes to see some 25,000 students (over and above the present 8,200) in Bengal alone taking to engineering, technology and trade and commerce. He is no preacher of that cheap socialism which drives a wedge between the zemindars and ryots, the capital and labour, and tries to do away with the former. We find him nowhere an advocate of revolution, but always of evolution, cautiously and wisely showing the next higher or forward step. A true son of the culture of the land, he has imbibed what is best of the West and with the wisdom and patience of the East he wishes to guide and serve his country to evolve and evolve rapidly.

The introduction bearing the life-sketch of the author from the pen of Prof. Banerwar Das, B.S. Ch. E. of the College of Engineering and Technology, Jadavpur, has enhanced the worth of the book. But why have the publishers forgotten to fulfil their promise of adding the list of illustrations?

**SRI SRI MAHAPURUSHJIR KATHA.** Published by The Udbodhan Office, 1, Mukherji Lane, Baghbazar, Calcutta. viii+179 pp. Price Re. 1.

This book is a compilation of some of the spiritual talks of Swami Shivananda, the late President of the Ramakrishna Math and Mission, prefaced by a short life-sketch of the saint. These talks were not originally meant for publication but were treasured by one or other of his disciples for their own personal use. But after the demise of the Guru, the disciples thought it advisable to publish those portions which seemed to them of universal application. This is how the book has come into being. Those who want to live religion will, no doubt, find enough practical hints to lead them on towards the goal. And those who had occasions to meet him in life and hear him speak will find an additional charm in this book.

#### HINDI

**KALYAN SHAKTI-ANK.** The Gita Press, Gorakhpur. 704 pp.

This is the special issue of the famous Hindi monthly. It is, as its name implies, devoted



exclusively to acquainting its readers with the cult of Shakti or rather the place of Shakti in almost all cults. It has done something more; through a number of well-written articles it holds before its readers the ideal of seeing the play of the Divine Mother in our women, in society, in politics and in other spheres of our activity—an ideal which has unfortunately been forgotten but which needs a speedy revival, if the country is to live and to progress. Through its unusually large number of articles, all worthy of its fame, this issue shows the Goddess from all angles of vision from the most ancient to

the modern. It contains as many as 204 articles, 33 poems, and 210 illustrations. Of these articles some 50 are first-class ones, scholarly and interesting and written in a style easily understandable by mediocre intellects.

The success of the *Kalyan* is due to the fact that it meets its readers half-way stooping down to the level of the average minds and at the same time lifting them up by administering easily digestible doses of scholarship, catholicity of outlook and modernism. We wish our contemporary all success.

## NEWS AND REPORTS

### BIRTHDAY OF SWAMI VIVEKANANDA

The birthday of Swami Vivekananda falls this year on Sunday, the 27th January.

### SWAMI ASHOKANANDA BACK TO INDIA

Swami Ashokananda, head of the Vedanta Society of San Francisco, California, U. S. A., arrived on Monday, the 24th December. Our readers will remember him as Editor of *Prabuddha Bharata* during 1926—1930. The Swami went to America in 1981 and after three years of hard work in the cause of Vedanta he has come back to his motherland for a short stay to recoup his health. We bid him a hearty welcome.

### SRI RAMAKRISHNA CENTENARY CELEBRATION

#### PUBLIC MEETING AT THE BELUR MATH

A meeting of the devotees and admirers of Sri Ramakrishna Paramahansa Deva was held on Sunday, the 25th November, at 3-30 p.m. at the premises of the Belur Math, to consider what steps should be taken to celebrate the approaching centenary of the great Teacher. Sir Devaprosad Sarvadhikary presided on the occasion, and amongst those present were Mr. H. D. Bose, Rai Saheb Hrishikesh Mukherjee, Prof. Joy Gopal Bannerjee, Prof. Benoy Kumar Sarkar and Mrs. Ida Sarkar, Dr. Mahendranath Sarkar, Sjt. Bejoy Krishna Bose, Dr. Suniti Kumar Chatterjee, Dr. Jyotish Chandra Gupta, Sjt. Rajendra Nath Vedantabhusan, Sjt. Bhupendra Kumar Bose, Mr. H. P. Bhounik, Prof. P. R. Sen and others.

It was resolved that the centenary be celebrated in India and abroad, extending over a period of one year beginning with the

birthday of Sri Ramakrishna in February, 1936, and ending with his birthday in 1937. Among the chief features of the programme in broad outline which was adopted at the meeting (subject to such additions and alterations as may be decided upon from time to time) may be mentioned: (1) organising the centenary celebrations in different centres of the Ramakrishna Math and Mission in India and abroad, and in as many towns and villages as possible through the said centres; (2) issuing a message of universal love and good-will by the President of the Ramakrishna Math and Mission on the occasion of the opening of the celebrations and arranging for its publication in the different languages of the East and West and broadcasting; (3) publication of a centenary memorial volume as well as a centenary pictorial volume consisting of pictures of Sri Ramakrishna and his disciples and of the important centres of the Math and the Mission; (4) making specially designed memorial medals; (5) holding (a) a convention of the Sannyasins and Brahmacharins of the Ramakrishna Order at the Belur Math, (b) a convention of the Sannyasins of the Ramakrishna Order, lay members and associates of the Mission, and friends and admirers, at the Belur Math, (c) a conference of the Hindu, Buddhist and Jain monks preferably at Benares, (d) a convention of different religions at Belur or Calcutta and (e) a conference of women devotees and admirers at Calcutta; (6) arrangement for special lectures in India and abroad through the Universities, Associations, Societies and other similar institutions; (7) starting a training centre to equip the monks of the Ramakrishna Order for the various activities



of the Math and Mission ; (8) holding an Exhibition of Arts and Industries, called the Indian Culture Exhibition, of which the Religious Section of arts, images, sculpture, pictures, etc., will form a special feature ; (9) organizing pilgrimages to Kamarpukur, the birthplace of Sri Ramakrishna, to Jyarambati, the birthplace of the Holy Mother, and to Dakshineswar, the place of Sadhana of Sri Ramakrishna ; (10) erecting a suitable centenary memorial at Kamarpukur and taking steps to make the place easily accessible ; (11) organizing essay and thesis competitions with prizes etc., etc. The centenary celebration will conclude with the opening of the new Temple of Sri Ramakrishna in February, 1937, at the Belur Math.

A General Committee consisting of the monks of the Ramakrishna Order, the members and associates of the Mission and the lay friends and admirers has been formed to take steps to organize the celebrations in India and abroad, working through various committees and sub-committees.

The office-bearers appointed are:—President: Swami Akhandananda (President of the Ramakrishna Math and Mission) ; Vice-Presidents: The Hon'ble Mr. Justice M. N. Mukherjee, Sir Devaprasad Sarvadhikary, Swami Abhedananda, Swami Vijnanananda, Mr. A. F. Rahman (Vice-Chancellor of the Dacca University), Swami Bodhananda (America), Swami Yatiswarananda (Germany), Mr. H. D. Bose and others to be added ; Secretaries: Swami Suddhananda, and Sjt. Bejoy Krishna Bose ; Asst. Secretaries: Swami Madhavananda, Swami Gangeshananda, Swami Sambuddhananda and Rai Saheb Hrishikesh Mukherjee ; Treasurer: Mr. J. C. Das.

A Working Committee has also been formed with the Hon'ble Mr. Justice M. N. Mukherjee as President and a large number of monks and friends as members.

A meeting of the Working Committee was held on Sunday, the 16th December, with the Hon'ble Mr. Justice M. N. Mukherjee in the chair. Mr. Bijoy Krishna Bose was elected Secretary and Rai Saheb Hrishikesh Mukherjee and Swami Sambuddhananda were elected Asst. Secretaries of the Working Committee. Various Sub-Committees like the Finance Sub-Committee, the Publication Sub-Committee, the Provincial Celebration Sub-Committee, the Foreign Celebration Sub-Committee, etc., etc., were formed with a Chairman and Secretary for each of them.

An Executive Committee of the Working Committee was also formed with the following personnel: The President of the Working Committee, the Hon'ble Mr. Justice M. N. Mukherjee, one of the Vice-Presidents, the Hon'ble Mr. Justice S. N. Guha, the Secretary, and the Asst. Secretaries of the Working Committee, the Treasurer, the Secretaries of the various Sub-Committees and nine others.

### RAMAKRISHNA MATH CHARITABLE DISPENSARY, MADRAS

#### REPORT FOR 1933

In the city of Madras, beside the Math proper, which keeps up the tradition of Sannyasa and spiritual life, the Ramkrishna Mission has been putting into practice its great ideal of service by maintaining a Students' Home and by organizing temporary relief activities in places affected by flood, fire, cyclone, earthquake, etc.

It has been running also an outdoor dispensary ever since the last quarter of 1925. The utility of the dispensary is best proved by the fact that the number of patients has come up from about 5,000 in 1926 to 66,921 in 1933. With the sum of Rs. 16,000 donated by Dr. T. Ramachandran, of Trichinopoly, supplemented by the Dispensary Building Fund, a building with a small compound has been bought. The repairs finished, the dispensary will be shifted to the more spacious premises.

The needs of the dispensary are: (1) up-to-date modern appliances and other necessary outfits, and (2) a general fund for the maintenance of the dispensary and its workers. Though it gets some medicines free of cost, still it has to buy a good deal of drugs, bandages, etc., for daily use. To meet the cost of these as well as to defray the expenses for maintaining three workers and to meet the salary of a paid clerk, the allowance given to the doctor, etc., a sum of at least Rs. 250/- every month is required. Moreover, the need of the services of more honorary workers, including qualified medical men and women, is increasingly felt.

The dispensary's receipts in the General Maintenance Fund were Rs. 5,591-0-9 and disbursements, Rs. 5,497-6-6 ; receipts in the Building Fund were Rs. 23,344-7-1 and disbursements, Rs. 22,066-5-0.

All contributions will be thankfully received and acknowledged by the President,



Sri Ramakrishna Math and Mission, Mylapore, Madras.

### RAMAKRISHNA MATH, NATTARAM-PALLI, N. ARCOT

#### REPORT FOR 1933

This institution was affiliated to the Ramakrishna Math in 1920. The following are the works undertaken by it:

1. It conducts a free night school for adults in which Harijan students are freely admitted.
2. There is a library containing about 1,000 volumes suited to the taste of villagers. There are at present two Reading Rooms, one in the Math and the other at a distance of three miles from it.
3. The principles of sanitation are explained in the villages. Right and scientific methods of manure-keeping are taught to the people. Instructions are also given to rear cows on right lines.
4. An association, called the Ramakrishna Math Rural Uplift Association, has been started and a band of youthful workers have been enrolled as members, who are given necessary training.
5. Religious instructions through gramophones, magic lantern shows and Bhajans are given to the people.
6. When cholera broke out in near-by villages, 130 persons were inoculated and medicines were freely distributed.
7. Birthday anniversaries of Sri Ramakrishna, Swami Vivekananda and the Holy Mother are annually celebrated by the devotees of the village.

**The needs of the Ashrama:** The proceeds of the lands belonging to the Ashrama are just sufficient to maintain it for six months. So, permanent funds sufficient to maintain it for the remaining six months of the year are necessary. Moreover, funds for repairs and extension of the Math, for the improvement of the Night School and for the preparation of slides relating to sanitation, health and temperance are required.

### THE REPORT OF THE THONDAR SANGAM, MADRAS

#### THE THIRD ANNUAL REPORT

The two objects of the Sangam are: (i) to gather and train physically, intellectually and spiritually a band of workers, whose ideal shall be to serve others; and (ii) to work among the poor to relieve their poverty, sickness and ignorance. Any person willing to join the Sangam has to contribute at least

one hour's labour of love per week. A business meeting of the Sangam is regularly held every month where work done is reviewed and work to be done is decided.

The Sangam conducts three Night Schools. The one at Ramakrishnapuram has three divisions, for young children, youths and adults. The children are given tuition 6 days a week. They are generally too poor to go to any day school; but owing to the efforts of the Sangam workers, many children are now attending regular day schools. The total number of children in this night school is 69 this year as against 58 of the last year. The youths are given tuition for 5 days a week. They are taught the three R's, their strength being 12. Adults have no regular study classes. Their education is mainly through story-telling, news-giving and the reading of the Bharatam. The Punthottam Cheri Night School and the Pallakumaniam Cheri Night School are Harijan centres, their numerical strengths being 18 and 31 respectively. The Sangam gladly announces that these girls and boys are now admitted into many day schools. Deserving students of all the three schools are supplied with necessary text-books, note-books, slates, etc., and in some cases with school fees (for attending day schools). Various schools have admitted a number of these students either without any fees or with half-fees. The anniversaries of the three schools, Vinayaka Chaturthi, Saraswati Puja, Mariyamman Festival and the birthdays of Sri Ramakrishna and Swami Vivekananda and other saints are duly celebrated in all the three places. Bhajans are conducted one day a week in the three places.

The Sangam arranges for instructive lantern lectures. Slides on Prahlada, Dhruva, the Adi-Dravida saints and South Indian Temples, as well as on Personal Hygiene, Water-supply, Housing and Ventilation and on different diseases were exhibited at many places including the above three. A small health exhibition was arranged in Ramakrishnapuram and Pallakumaniam Cheri with 60 water-colour pictures. To encourage thrift, economy and the saving habit, a Co-operative Savings Bank was started at Ramakrishnapuram in 1931, and it has been working successfully ever since. Panchayats have been formed in the last mentioned place and Pallakumaniam Cheri who look after the general welfare of the residents, the sanitation, the settlement of internal disputes, etc.



At the request of the Guild of Service the Sangam undertook to do the *Hospital Library Service*. The members visited the two main Hospitals of the city and distributed books, magazines, pictures, etc., to those patients who could read, and read to those who could not read. Moreover they provided musical entertainments to the patients.

The Sangam enrolled volunteers and did service to the devotees during the Kapaliswar Temple Festival, the Car Festival day and the Arupathumuvar day. The help of the members was also called for during the Tamil Lover's Conference. There is a *Study Circle* attached to the Sangam, its object being to imbue the members with true culture and to equip them with sufficient knowledge to carry on their work. The Sangam helped the Ramakrishna Mission in its cyclone relief work in the Shiyali Taluk in January, 1934.

The appreciative public is requested to help the Sangam with sufficient money to continue and expand its useful work. Any contribution, however small, will be thankfully received and acknowledged by: Swami Rudrananda, Sri Ramakrishna Math, Mylapur, Madras.

#### THE REPORT OF THE RAMAKRISHNA MISSION (CEYLON BRANCH)

FOR THE YEAR ENDING JUNE 30TH, 1934

The Colombo Ashrama, the Headquarters of the Ramakrishna Mission in Ceylon, carried on its activities of spiritual ministration by conducting regular Pujas and by holding classes on religious subjects. Facilities for individual religious study, discussion and spiritual instruction were offered to one and all who visited the Ashrama. At the Ashrama the Swamis conducted weekly discourses on the Bhagavad-Gita. A series of 11 lectures on the Six Systems of Indian Philosophy were delivered by Swami Asangananda. Two other religious classes have been started recently and discourses are being given in Tamil by Swami Kedareswarananda. The *Library*, which consists of standard books on religious and cultural subjects, and the *Reading Room* were utilized by a large number of readers. The Ashrama also maintains a small *book-stall* for the sale of Mission publications and pictures. Over and above the lectures mentioned above, the Swamis of the Mission delivered several lectures in and around Colombo under the auspices of very many associations. They also went on tours to Kandy, Matara, Jaffna,

Anuradhapura, Trincomalie, Ratnapura and other places at the invitation of friends and admirers and spoke on cultural and religious topics. The Ashrama Day, the Birthday anniversaries of Ramakrishna and Vivekananda, the Gurupoojas of the Saivite Saints, the Wesak Day were observed with due solemnity. The Birthday anniversaries were also observed in other centres of the Mission.

#### EDUCATIONAL ACTIVITIES

The Mission manages 12 schools and an orphanage. According to the School Census taken in March, 1934, the total number of pupils attending these 12 schools was 2,234 and the total number of teachers was 74. During the year considerable improvement was effected in the teaching staff of the schools; one trained graduate and three other graduate teachers were appointed to the English schools, and six additional trained teachers were appointed to the Tamil schools. The increase in numbers as well as the raising of the standard in some of the schools necessitated the provision of new buildings. A Laboratory Building was completed for the Trincomalie English School. The curriculum of studies follows the new scheme put forward by the Department of Education, in addition to which the schools provide for religious instruction to Hindu pupils.

The Rural Scheme, an all-round course of training, has been introduced into the Trincomalie Tamil School. The Inspecting Officer stationed in Trincomalie and some of the Staff Officers of the Education Department are extremely keen on developing this scheme.

The Ramakrishna Mission Orphanage (or Home, as it is now called) is attached to the Shivananda Vidyalaya, Kalladi-Uppodai, Batticaloa. It provides food, clothing and education for 38 orphan children. This institution, started in Jaffna in June, 1926, and shifted to Batticaloa in November, 1929, is slowly developing into a centre of very useful work.

#### NEEDS OF THE MISSION

Its needs are (i) A plot of land on which to erect permanent buildings for the Ashrama and the Headquarters of the Mission, (ii) Funds for the maintenance of the Ashrama, and (iii) Funds for Educational work.

Contributions, however small, will be thankfully received and acknowledged by:—The Secretary, Sri Ramakrishna Ashrama, Wellawatte, Colombo.