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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

## SWAMI VIVEKANANDA IN OAKLAND, CALIFORNIA

(From the ‘Oakland Enquirer’)

March 8, 1900

### KEEP OUT OF HEAVEN

*This the Object of the Hindoo's Search  
The Swami on the Laws  
of Life and Death*

*Only by Escaping from Life Can One  
Escape from Slavery to Freedom.*

“How to get rid of this birth and death—not how to go to heaven, but how one can stop going to heaven—this is the object of the search of the Hindoo.”

The foregoing was one of the startling statements of the Swami Vivekananda made in the course of his explanation of the doctrine of reincarnation which forms so conspicuous a part of the religion of the people who live in the land of Juggernaut. He told how the life of man, in the view of the Hindoo, is bound in the endless chain of the law of cause and effect, how freedom can never be found in this world, and how the mind of the Hindoo people turns

forever to the thought of how man can rid himself of the burden and torment of existence.

“This sounds harsh to Western people,” said the Swami; “to the people of the Anglo-Saxon race it is particularly repellent; but it is the truth, and it must be told.”

The subject of the Swami's lecture last evening was “The Laws of Life and Death,” and he began with the fundamental conceptions of the Hindu cosmology. Law is everywhere. Nothing stands isolated—everything is a part of the never-ending procession of cause and effect. If there are higher beings than man, they also must obey the laws. Life can only spring from life, thought from thought, matter from matter. A universe cannot be created out of nothing. It has existed forever. If human beings came into the world fresh from the hands of nature, they would come without impressions; but we do not come that way, which shows

that we are not created afresh. If human souls are created out of nothing, what is to prevent them from going back into nothing? If we are to live all the time in the future, we must have lived all the time in the past.

In the belief of the Hindoo the soul is neither mind nor body. What is it which remains stable—which can say I am I? Not the body, for it is always changing, and not the mind, which changes even more rapidly than the body—which never has the same thoughts for even a few minutes. There must be an identity which does not change—something which is to man what the banks are to the river—the banks which do not change and without whose immobility we would not be conscious of the constantly flowing stream. Behind the body, behind even the mind, there must be something, viz. : the soul, which unifies man. Mind is merely the fine instrument through which the soul—the master—acts on the body. In India we say a man gives up his body, while you say a man gives up his ghost. The Hindoos believe that a man is a soul and has a body, while Western people believe he is a body and possesses a soul.

Death overtakes everything which is complex. The soul is a single element—not composed of anything else—and therefore it cannot die. By its very nature the soul must be immortal. Body, mind, soul turn upon the wheel of law—none can escape. No more can we transcend the law than can the stars, than can the sun—it is all a universe of law. The law of Karma is that every action must be followed sooner or later by an effect. The Egyptian seed which was taken from the hand of a mummy after 5000 years and sprang to life when planted is the type of the never-ending influence of

human acts. Action can never die without producing action. Now if our acts can only produce their appropriate effects on this plane of existence, it follows that we must all come back to round out the circle of causes and effects. This is the doctrine of reincarnation. We are the slaves of law, the slaves of conduct, the slaves of thirst, the slaves of desire, the slaves of a thousand things. Only by escaping from life can we escape from slavery to freedom. God is the only one who is free. God and freedom are one and the same.

This evening the Swami, whose audience last night was large and attentive, will lecture on “The Reality and the Shadow”.

Friday, March 9, 1900

### REALITY AND SHADOW

*The Swami's Second Address on  
Vedantist Philosophy*

*He Says That There Is Reality  
Only in The Soul of Man*

“The Reality and The Shadow” was the subject of the second lecture by the Hindoo Philosopher Vivekananda at Wendte Hall last evening. The auditorium was well filled despite the unpropitious evening. The Swami spoke in part as follows :

“The soul of man is ever striving after certainty, to find something that does not change. It is never satisfied. Wealth, the gratification of ambition or of appetite are all changeable. Once these are attained man is not content. Religion is the science which teaches us whence to satisfy this longing after the unchangeable. Behind all the local colours and deviations religions teach the same thing—that there is reality only in the soul of man.”

"The philosophy of Vedantism teaches that there are two worlds, the external or sensory, and the internal or subjective—the thought world.

"It posits three fundamental concepts—time, space and causation. From these is constituted Mâyâ, the essential groundwork of human thought, not the product of thought. This same conclusion was arrived at a later date by the great German philosopher, Kant.

"My reality, that of nature, and of God is the same, the difference is in form of manifestation. The differentiation is caused by Mâyâ. As the contour of the shore may shape the ocean into bay, strait or inlet; but when this shaping force or Mâyâ is removed the separate form disappears, the differentiation ceases, all is ocean again."

The Swami then spoke of the roots of the theory of evolution to be found in the Vedantist philosophy.

"All modern religions start with the idea," continued the speaker, "that man was once pure, he fell, and will become pure again. I don't see where they get this idea. The seat of knowledge is the soul, external circumstance simply stimulates the soul; knowledge is the power of the soul. Century after century it has been manufacturing bodies. The various forms of incarna-

tion are merely successive chapters in the story of the life of the soul. We are constantly building our bodies. The whole universe is in a state of flux, of expansion and contraction, of change. Vedantism holds that the soul never changes in essence, but it is modified by Mâyâ. Nature is God limited by Mind. The evolution of nature is the modification of the soul. The soul in essence is the same in all forms of being. Its expression is modified by the body. This unity of soul, this common substance of humanity, is the basis of ethics and morality. In this sense all are one, and to hurt one's brother is to hurt one's self.

"Love is simply an expression of this infinite unity. Upon what dualistic system can you explain love? One of the European philosophers says that kissing is a survival of cannibalism, a kind of expression of 'how good you taste'. I don't believe it.

"What is it we all seek: freedom. All the effort and struggle of life is for freedom. It is the march universal of races, of worlds and of systems.

"If we are bound, who bound us? No power can bind the infinite but itself."

After the discourse an opportunity was afforded for asking questions of the speaker, who devoted half an hour to answering them.

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## THE EDUCATION THAT INDIA NEEDS TODAY

BY THE EDITOR

### I

It has been said that education is the watchword of the twentieth century. The cry for education is everywhere, and all nations have more or less taken up the cause in right earnest for the

removal of illiteracy and for the spread of knowledge in their own countries. The theories of education and their methods of application have been varied and numerous in the educational movements of the day. The

aim of education is, as they say, to equip a man for life, to fit a man to deal with the affairs of life efficiently. The equipment, the efficiency, or the preparation for life has been understood by ninety per cent of people as putting one on the way of making a living in life. Again, the making of a living in life involves a selfish view of one's own aggrandizement in place of a wider outlook which ought to be the aim of true education. According to this view, the individual is shaped and moulded to fit him into some business by means of which he may acquire money, position, and power in life. Therefore, when the question of educating a person is under consideration, the man-making factor is overlooked; in most cases undue attention is paid to how much money, position, and power could be made out of this human being. The motive of such education is baneful in its effect upon the individual and society. It is pitifully blind and is no safeguard even against worldly failure in life, not to speak of against the slippery path along which a man has to pass in his journey towards Truth. It is one thing for a person to get education and to somehow manage to earn his livelihood; but it is another thing far more important for him to see how that education can serve as a real preparation for life. Education is not worth its sacred name, if a man cannot receive any training in values. The greatest defect in the modern system of education is that it has made a confusion of values so much so that the average educated man is apt to make serious mistakes in judgment at vital points in life. Dr. J. H. Snowden observes. "To see the dust under our feet and have no upward look and star-fretted dome, to see this little world and no other, is the greatest mistake of judgment the human soul can make.

Education is a sad failure and it were better that we were never ushered into its light if it does not enable us to see and choose those eternal values that will, in Plato's phrase, 'develop in the body and in the soul all the beauty and all the perfection of which they are capable.' "

Modern education imparts most the information that a man may require in his future field of work, it gives men and women opportunities for the scientific cultivation of bodily and intellectual qualities. But it has not enabled them to achieve moral and spiritual qualities which are so essential for an all-round development of the human personality. This is the reason why we find in most cases a lamentable depression of mind in the life of a modern man or woman who has attained an intellectual education without a moral and spiritual training. The most vital problems in human life have been overlooked in the present system of education.

About a month ago, a Bengali gentleman while referring to Indian students in a letter published in the *Amrita Bazar Patrika* insisted upon a student movement being started by the Calcutta University, "a movement that is expected to be unique in conception and execution, in the history of the country, faced with a corroding depression not so much economic, as mental and spiritual. Loss of ideal and consequent dejection of spirit and distraction of mind, have made a permanent abode in the country. The atmosphere is too close and suffocating." A sincere well-wisher of India cannot help being grieved at the conditions that modern education with all its bright surface has brought about among the educated men and women of India. The present condition reminds one of the Hellenic age when the Sophists had no philosophy

of life and taught their pupils how to acquire the efficiency that would make for power and prosperity in life. The Sophists were skilful in legal warfare and taught the art to those who paid them and who wanted to learn it to have an effecting influence in the courts. They possessed the skill in the war of words that they could refute any proposition whether true or false, and this was the height to which they taught their pupils to attain by means of laborious and unsystematic instructions. Socrates appeared on the scene and preached the value of self-knowledge, not only through words but through deeds. He insisted upon the acquisition of knowledge and goodness as the highest efficiency in life. He instructed people to prefer wisdom and develop personality and character. His whole life was a protest against wrong ways of thinking and living. Then Plato declared that nothing must be admitted into education which did not conduce to the promotion of virtue. The aim of higher education was, according to him, "the conversion of the soul from study of the sensible world to contemplation of real existence".

India in her hoary past tried to combine learning and knowledge, secular and religious education in order that men and women might be fully equipped and prepared for the trials, tribulations, and efficient living in life. Cannot modern India turn over the pages of her ancient history to obtain practical solutions as to the problem of education?

## II

The fundamental principle of ancient Indian education was based upon the recognition of the spiritual nature of man. Although discipline was held to be of greater importance than mere learning, it by no means neglected the

secular aspect of life. Education consisted in bringing about an all-round development of the human capacity by controlling the body, by cultivating the understanding, and by leading the soul from ignorance to knowledge. Students had to work in the house and fields, cook their food, collect alms, and take care of domestic animals. They had to observe the ways of cleanliness, purity, good manners and morals, and perform daily worship. They had to conform to hygienic rules not only for their personal health, but also for creating a healthy atmosphere in the country. They had to follow certain social laws for the welfare of the society. They learnt how to release the growing tensions in youth by diverting their energy into physical and intellectual activities, into spiritual exercises and personal service to their teachers. They were taught how to withdraw attention from the objects of sense and thus to have control over their mind.

It is a mistake to suppose that the teachers of ancient India imparted the knowledge of the *Vedas* alone and neglected other branches of learning. They taught sociology, politics, economics, mathematics, science, and so forth. It is again a mistake to think that they gave only theoretical knowledge without having any regard to practical education. Those who had aptitudes for fighting in war, agriculture and trade, and arts and crafts received their training in these branches of learning. In modern times also, these are all given to students but only with the difference that in ancient times the relation between teachers and students was spiritual whereas now it is more or less commercial. The effect of the teaching in any branch of learning was something that tended towards the promotion of virtue in the pupil apart from his knowledge in any special

branch of learning. It was for the teacher to instruct him, to maintain him in his own house, and to treat him as a son.

Intellectual culture and secular education were regarded as useless, if they did not lead to a corresponding development of personality and character. They laid stress upon character which ought to rule society, because it is said in the *Mahābhārata*: "Those families that are possessed of members, wealth, and kine, are not regarded as respectable, if they be wanting in good manners and conduct, while families wanting in wealth, but distinguished by manners and good conduct are regarded as such and win great reputation."; "Whether of low or high birth, he who doth not transgress the rules of polite behaviour, who hath an eye on virtue, who is endowed with humility and modesty, is superior to a hundred persons of high birth."; "Neither friends nor wealth, nor high birth, nor scriptural learning, nor Mantras, nor energy, can succeed in rescuing one from sorrow in the next world. It is only by conduct that one can attain to felicity there."; "One who has got a true knowledge of the contents of books is greater than one who remembers them, and one who acts according to that knowledge is greater than one who has merely gained a knowledge of their contents."

Thus we find that education in ancient India was man-making in the truest sense of the term and in every way was a real preparation for life. The spiritual ideal of education was made supreme and the secular aspect was made subordinate to it. Such a scheme of education could meet the demands of universal good and social necessity. In his book entitled *Ancient Indian Education* Rev. F. E. Keay observes: "If education is described as a preparation for life, or for complete living, we

may say that the ancient Indian educators would fully have accepted the doctrine. But it would have included preparation not only for this life, but also for a future existence. The harmonizing of these two purposes in due proportions has always been a difficult task for educators. If it could be perfectly accomplished, many of the problems of education would be solved. But in practice there has always been oscillation. Thus in the Middle Ages in Europe stress was laid upon preparation for the world to come, while modern European systems often tend unduly to ignore this side of education. India has had the same problem to face, and has had similar difficulties in meeting it. The Young Brāhman was being prepared by the education he received for his practical duties in life as a priest and teacher of others, but the need of preparing himself for the life after death was also included in the teaching he received. The same may be said of the Young Kshatriyas and Vaisyas who were required not only to fit themselves for their practical work in life, but also to study the Vedas, and give heed to the teaching of religion."

The idea of the four stages or *Āsramas* in life was conceived by the seers of ancient India not to despise the practical duties of life. The students who were not fit to renounce the world completely passed to the state of a householder, then they became forest hermits and after that, wandering ascetics. So, people were taught to travel towards Truth through a gradual process of evolution, save in exceptional cases.

The position of the teacher in ancient India was a very responsible as teaching was a most sacred vocation with him. Referring to the behaviour of the teacher towards his pupils, Manu says: "Created beings must be instructed in

what concerns their welfare without giving them pain, and sweet and gentle speech must be used by a teacher who desires to abide by the sacred law. He, forsooth, whose speech and thoughts are pure and ever perfectly guarded, gains the whole reward which is conferred by the Vedânta. Let him not, even though in pain, speak words cutting others to the quick; let him not injure others in thought and deed; let him not utter speeches which make others afraid of him, since that will prevent him from gaining heaven." Âpastamba says that not only was the teacher to love his pupils as his own sons, but he was to give them full attention in the teaching of arts and sciences, and to withhold no part of them from his pupils. The distance and mutual indifference that we find between modern teachers and their pupils are the bitterest fruits of the modern system of education, and it must be said that unless the relation between them becomes more close, sympathetic, and elevating, the real aim of education will remain unrealized. So far as education in modern India is concerned, it may be said that the authorities of schools and colleges of today should not delay in reviving the grand, old ideal of relationship between the teacher and the taught.

It is interesting to recollect the instructions of the Indian teachers of old after the conclusion of their pupils' studies. The teachers used to say: "Say what is true! Do thy duty! Do not neglect the study of the *Vedas*! After having brought to thy teacher his proper reward, do not cut off the line of children! Do not swerve from the truth! Do not swerve from Dharma! Do not neglect what is useful! Do not deviate from prosperity! Do not stray away from the study and teaching of the *Vedas*!"

It would be wrong to suppose that in

ancient India, people did not stress the proper performance of social duties. Emphasis was laid on the right execution of one's social functions, through which alone one could progress in spirituality and ultimately attain union with the Supreme. The secret of it was taught in performing duties without the least regard for direct or indirect results and in worshipping the Supreme with one's own duty. Thus a philosophy of life and its practical application was also a great point in the ancient system of education in India. The result of it was that pupils could get the solution of practical problems in life even in the period of their studentship—a thing so essential and so wanting in the modern system of education.

### III

Today we hear people say often that moral and religious training are extra-academic, and that religion has been the bane of India. To them we may point out that mere book-learning without moral and religious education has produced men and women who are good for nothing in any sphere of life, be it domestic, national, or social. If this system of education continues for another fifty years, it is to be feared that manhood of the nation will be completely destroyed.

Seeing the negative character and the soul-killing method of modern education, Swami Vivekananda suggested to his countrymen to combine Western science with Vedânta, to revive the man-making elements of ancient education. To the Indians especially, he sounded a clarion call for the cultivation of *Sraddhâ* or faith in one's own self. He deplored the condition of modern students in India and said: "The education that our boys receive is very negative. The school-boy learns

nothing, but has everything of his own broken down—want of Sraddhâ is the result. The Sraddhâ which is the keynote of the *Vedas* and the *Vedânta*—the Sraddhâ which emboldened Nachiketas to face Yama and question him, through which Sraddhâ this world moves—the annihilation of that Sraddhâ! ‘अज्ञानाद्दधानश्च संशयात्मा विनश्यति।’— ‘The ignorant, the man devoid of Sraddhâ, the doubting self runs to ruin.’ Therefore are we so near destruction. The remedy now is, the spread of education, first of all, Self-knowledge. I do not mean thereby, matted hair, staff, Kamandalu and mountain caves which the word suggests. What do I mean then? Cannot the knowledge by which is attained even freedom from the bondage of worldly existence, bring ordinary material prosperity? Certainly it can.” This Sraddhâ should be the corner-stone in the edifice of future education for India and in it the future generations will find the crown of all noble virtues and the spring of all glorious deeds. This will solve the problem of education which was raised by Herbert Spencer in the nineteenth century and which young men and women of India raise today: “How to live?—that is the essential question for us. Not how to live in the mere material sense only, but in the widest

sense. The general problem which comprehends every social problem is—the right ruling of conduct in all directions under all circumstances. In what way to treat the body; in what way to treat the mind; in what way to manage our affairs; in what way to bring up a family; in what way to behave as a citizen; in what way to utilise those sources of happiness which nature supplies—how to use all our faculties to the greatest advantage of ourselves and others—how to live completely?” The message of Sraddhâ as inculcated in the *Upanishads* and in the *Gîtâ* will not only awaken the dormant faculties in the individual, but also regenerate modern India. The *Bible*, the *Quran*, the Buddhist and other scriptures in the world speak of Sraddhâ, only in different ways, and it is for the authorities and leaders of different communities to preach it in the modern schools and colleges of India and provide for the inclusion of the principle in the scheme of modern education. Bodily fitness, intellectual equipment, and mental qualities are not to be overlooked, but they should follow in the natural and fruitful way in the footsteps of Sraddhâ. Without going into doctrinal controversies and religious bigotry, adequate provision can be made for such a spiritual training by educators of modern India for the uplift of the Indian nation.

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## THE HISTORICAL BACKGROUND OF INDIAN TOLERANCE

BY PROF. DR. STANISLAW SCHAYER

One of the most precious acquisitions of modern civilization is Tolerance in matters of religious creeds and cults. It is, however, by no means an expression of some new religious attitude, but on

the contrary, a result of an advancing process of secularization of that domain of life which till now had been governed by purely religious standards. In other words, the states and societies of



Western Europe "tolerate" side by side, different beliefs and churches, different theologies and rituals, not because they consider them to be equally true, but because they are thought to be harmless, or even useful elements for the preservation of the existent social, political and economic order. If our statesmen of today, even for a moment, thought that the well-being of the state depended on fervently practised religious rites, prescribed by any particular church, they would have certainly committed all atheists and heretics to prison. What I want to emphasize by this, is that the Western tolerance is tantamount to *indifferentism*, hence, a negation rather than a sublimation of religious feelings.

In India it is a different thing. "I am proud," says Swami Vivekananda, "to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration, but we accept all religions as true. . . . To the Hindu, then, the whole world of religions is a travelling, a coming up, of different men and women, through various conditions and circumstances, to the same goal. Every religion is only an evolving God out of the material man, and the same God is the inspirer of all of them."<sup>1</sup> As we shall see, the universalism of the orthodox Brahminism, however, is not without limitations. Nevertheless the fact remains that India is the country of nearly absolute toleration, which is literally a religious one and constitutes in itself, contrary to the Western indifferentism, a purely religious phenomenon. It is undoubtedly a matter of faith and is grounded, as rightly alluded to by

Vivekananda, upon the conviction that in all religions, from the most primitive idolatry to the most sublime mysticism, the same Truth, the same Divinity and the same Absolute is expressed.

This conception goes back as early as the *Rig-Veda*. Its corollary was the doctrine of the symbolical nature of all cults and myths; behind all avatâras of the Vaishnavite synthesis is hidden the same transcendental divinity, and the same divine activity is hidden behind all Saktis of Siva. Hence the most developed polytheism and poly-demonism on the one hand, and the most radical monism and pantheism on the other, could easily be reconciled. For a simple Hindu for instance, each image of a god is the god himself, and the Siva in the temple of X and the Siva in the temple of Y. are two different personalities. But the official theology does not accept this belief, just as the Catholic Church does not approve of the popular faith in a variety of local Madonnas. For the philosophical Brahminism the plastic representation of a god is only a symbolical support for the mystic Upâsanâ, the sole object of which is the supra-sensuous and abstract Reality. In the light of such an interpretation, idolatry becomes a means of meditative technique, and the idol a requisite<sup>2</sup> for cultivating the most intimate religious feelings.

Now the question arises as to how to understand the relation between the symbol and the symbolized object. In the old-Vedic times, when Brahminical theology made use exclusively of magical categories, this relation was identical with a mysterious equivalence. Although the symbol was not adequately

<sup>2</sup> There is also another theory: according to Ramanuja images (*arcâ*) is one of the five different modes in which the one Absolute is existent.

<sup>1</sup> Chicago Addresses, pp. I and 16.

expressive of the symbolized reality, yet nevertheless, the former was conceived of as being actually bound with the latter in some hidden manner. In later Indian schools the problem of the adequate representation of Being by means of symbolic signs—words or images—was the subject of serious contentions. The rationalistic systems gave an affirmative solution, but the Vedânta and the Mahâyâna, precisely the two systems which were the basis of Indian universalism, answered in the negative: Brahman as well as the Dharmakâya are, in their pure form, inexpressible and inaccessible. Consequently there is no fundamental difference between primitive mythology and abstract scholasticism, between the adoration of the Supreme Eka-Sad in a stone idol and that in a metaphysical hypostasis.

This mystical *docta ignorantia*, however, is neither the unique nor even the principal aspect of Indian tolerance, which is essentially, by no means a philosophical but a purely sociological phenomenon, and can only be understood by an analysis of the social, economic and political background of Indian religious life. Without attempting an exhaustive and more systematic treatment of the problem, we shall draw the attention of the reader to some important issues.

To begin with, there is a close and intimate interdependence between the Indian tolerance and the Indian conception of priesthood as reflected in the sociological structure of the Brâhmana caste. The Sanskrit term Brâhmana (masc., accent on the first syllable) means literally "(an individual) endowed with the force of Brahman (neut., accent on the last syllable)." The etymology is not definitely settled, but the meaning is obvious; it is an Indo-Aryan version of the idea of an all-pervading magical fluid, well-known to ethnolo-

gists as the "mana" of Melanesians, the "orenda" of Irquoises, the "wakonda" of Sioux etc. The Indian Brahman is contained mainly in rituals, holy psalms and spellings, but it is also a cosmic force influencing the course of nature, governing the fate of man and even overwhelming the will of Devas. It thus becomes easy to understand the reason on which is founded the holiness and the might of Brahmins: the possession of Brahman makes them tabooed supermen, charged with magical forces, while their ritualistic profession becomes an omnipotent technique with an illimitable and infallible efficacy.

Brahman though abiding in Brahmins, is also in the universe. It could be concluded therefore, that it is possible for everybody, if he possesses the sufficient magical powers, to acquire Brahman and thus become himself a Brahmin. Indeed, the Vedic mythology has it that King Visvâmitra after many thousand years of tapas, attained finally the quality of a Brahmanic Rishi. But this is an exception. The rule is that Brahman is an inherited force transmitted from generation to generation, through the seed of the father. Consequently the Indian priesthood is contrary to the Christian idea, not a sacrament acquired by consecration, but it is something biologically bound up with blood and birth, a *sui generis* sacred nobility possessed only by a certain class of Indian society. This racial conception of priesthood involves many important consequences. There arises, in the first place, the dilemma: when one is born a Brahmin, what is the use of the long period of Brahmacharya, of apprenticeship and the preparatory studies? The answer to this question can be only one: every scion of a Brahmanical family is endowed from birth with the holy power of Brahman, but nevertheless, he can apply this

power for definite goals of his own and those of his Yajamânas, only when he has mastered the complicated science of ritualistic techniques, exactly as a singer though gifted with a voice has to train and cultivate it. Hence birth as a Brahmin gives only the potential qualification of priesthood, whereas its realization remains a matter of individual development. The interdependence of these two elements, viz., the inherited and acquired qualifications, was estimated differently in the course of the history of Brahminism. In the interests of Brahmins, the emphasis was laid on birth, whereas the sectarian and non-conformist currents underlined the importance of individual merits. It is obvious that in this "bipolarity" was hidden a dangerously vulnerable point of Brahminism. The injunction that every Brahmin should study the Vedas and perform the rites, could be respected in ancient times, when the Indo-Aryan society formed a relatively isolated and not a large group among the native population. But when Aryan culture became diffused through immense areas of Hindustan, the secularization and professional differentiation of the priest-caste, were inevitable. Already in the early Buddhist epoch there existed not only Brahmins par excellence, actually following their sacerdotal vocation, but also "titulary" Brahmins living on various more or less "pure" professions, such as agriculture and cattle-rearing, commerce and large-scale business, (such as, financing of caravans), political professions, (such as employments at the king's court and in the administration of the states), etc. Needless to say that a priest-class, so heterogeneous in social and economic matters, could hardly be the advocate of any definite creed or cult. Both orthodoxy and intolerance always presuppose the existence of a

well-organized clergy and church, and these two factors are missing in the history of Indian religions.

Now we come to the second topic which is the political aspect of Brahminism. Its significance to the problem of toleration can be easily understood if we take into account the fact that even the most militant clergy could not gain much without leaning on state-authority. In other words, intolerance can become an element regulating and controlling the life of society only under such circumstances as when the power of the state has rightly or wrongly identified orthodoxy with the *raison d'état*.

In the majority of Eastern civilizations this identification is given a *priori*: the king is a king-priest and as a rule, an embodiment of divinity patronizing over the state, so that the religious cult is by itself a public and state one. A series of principal traits characterize this type of religions. The king-priest as the representative of Heaven, is personally responsible for the well-being of his subjects, the orderly functioning of social institutions and that of Nature. As an individual charged with magical holiness, he ably performs his duty of an intermediary between gods and men. The priests who really execute the rites are merely his plenipotentiaries, and so on.<sup>3</sup>

If we return to India and look for Indian parallels to the ideas spoken above, our attention will doubtless be directed towards the conception of Chakravartin. In the Buddhist version, the Chakravartin is only a doublet of the Tathâgata. Both possess the same

<sup>3</sup> A typical instance is supplied by Ancient Egypt. Amon-Re is not the god of the Egyptian people, but the god of Pharaoh, his son. The change of dynasty is identical with the change of state-religion. The god of Ptolemean Egypt is Serapis.

bodily marks and the same symbol of solar wheel, the emblem of Buddhist Dharma and of Paramount royal sovereignty. The reign of Asoka can be considered as an historical attempt to realize this unity. Indeed, the great protector of Buddhistic Sangha, without being formally its head, played a rôle which greatly exceeded the normal activities of an Upâsaka. He was, as we are told, the inspirer of the third Council at Pataliputra and the organizer of Buddhist missions; in his Bhabra-Edict he recommends seven topics for study by monks etc. It is to be expected that if the power of the Mauryas lasted longer, a compromise between the utopianism of Asoka's Dharma and realism of politics would certainly have been arrived at in some way or other. If it were so, the rise of an Indian type of theocratical Imperialism would not have been impossible. But actually the evolution did not take that direction. The empire of Chandragupta, under the immediate successors of Asoka, was broken up. In its western part were settled Graeco-Bactrian and Central-Asiatic dynasties; in the east a Brahminical reaction took place.

In this connection one wonders why it was that the theory of Unity of State and Religion was not successful in India alone, whereas it was not only confined to the countries of its classic development, but had overrun the Roman Empire and had survived in Europe until the Modern Age? The answer is not far to seek. As the edicts of Asoka were an imitation of old-Persian inscriptions by means of which the Kings of Kings transmitted to posterity their glorious deeds, so the mythology connected by the Chakravartin-Tathâgata is not of Indian origin, but a foreign, probably Iranian, import. It found no acceptance in India because it was not

only alien to but also directly contradicted the most ancient and deep-rooted Indo-Aryan tradition, for which priestly sanctity and royal majesty were two totally different qualities, allowing of no combination of the two in the same person. Eighteen centuries after Asoka an attempt to create a State-Religion was made by Akbar the Great. But his Din Ilahi did not survive its founder who was of alien descent and whose decree on Royal Infallibility was evidently inspired by non-Indian, Mahomedan traditions.

The genuine Hindu conception of the inter-relation between priesthood and kingship, can be understood by an analysis of the game of chess. This game, doubtlessly originating in India, is no other than a scheme of a war between two Chaturangas. The presence of the queen by the side of the king in the field of battle, is hardly understandable without substituting the Indian correspondent, Purohita the Priest-Minister, for the queen. We come across this personage as assistant of the king, already in the hymns of the *Rig-Veda*, and we are informed of his function by the same old-Vedic sources. The worth of a Purohita depends on the greater or less "charge" of "Brahman", given to the service of his Royal patron. The Brahman of the Purohita "protects" the king and his enterprises in times of peace as well as in times of war. When the enemies are the Dasyus, the matter is quite simple. The god Indra invigorated by the force of Brahman destroys the black varna and accords victory to the Aryans. But when the contest is between Aryans and Aryans, the situation becomes rather complicated. Indra is forced to choose between two parties who are both his devotees and claim his succour simultaneously. Pulled in two opposite directions by the magical fluid

of incantations sent by the two rival Purohitas, he goes over to that party whose Purohita possesses the stronger Brahman. Judging from the above, who can deny that the most potent factor in the king's army is the priest alone?

During the course of history this hyper-magical conception underwent a considerable moderation, and some of its features were effaced, so that in the historical times the Purohita became rather a private counsellor and spiritual guide of the king than a magical incantator. Nevertheless, for a better understanding of Indian conditions, it is advisable to start from the primitive state with its exaggerated magics. We see then that in Aryan India the differentiation of priestly and kingly qualities has a very old tradition. The sacred power deciding the prosperity of the kingdom was entirely concentrated in the persons of professional and hereditary virtuosos, bound only by a free contract with their patrons, and always ready to offer their services to another. There existed, no doubt, faithful Purohitas, but the fact remains that the relation between them and their royal sires was the same as that between an employee and his employer, the latter exploiting the talents of the former. It was to the interest of the Purohitas that the kings "should be very numerous", and the same applied to the Brahmin-Mantrins and other States-Dignitaries as well as Brahmin priests without a permanent employment at the court, and living on occasional Dakshinâs. Unlike other clergies e.g. in Sassanidan Persia, the Indian Brahmins were never advocates of an imperial ideology. They were not interested in the creation and maintenance of an all-India empire. The political milieu within which they lived and thrived, was in India atomized into a great number of kingdoms and

principates, comparable to Italy in the epoch of Renaissance.

It is now easy to understand in what sense and how far it is right to say that Brahminical India is a land where Religion is traditionally separated from the State. If on the one hand the political ambitions of Brahmins were limited to securing economic and social privileges, then on the other hand the politics of kings were always very far from any anti-Brahminism. It does not prove, however, that there was a political superiority of Brahmins to kings. The conditions described in Buddhist records, inform us rather to the contrary, and as far as Vedic theories about the earthly divinity of Brahmins are concerned, they obviously characterize priestly claims and do not reflect the existing state of affairs. The act of anointment (*Ābhisheka*) wanted evidently the assistance of a priest, but that was not an investiture of secular powers by ecclesiastics, but only a ritual performed for the benefit of a royal client by a specialist and for a fixed fee. Besides, it was not this act by means of which one got the quality of a king; for the Indian kingship was not a sacrament, but either an hereditary potency exactly like the Brahman, or a personal one tested and legalized only by the effective success in the struggle for supremacy. As a result, if we sum up the long course of Indian history, we are struck by the harmonious co-operation and solidarity between kings and Brahmins notwithstanding some accidental deviations from this fundamental principle of old Indian policy.

In the foregoing remarks are implicitly contained all facts for understanding why Indian Brahmins in spite of their political influence, fortified economic position and high moral authority, have never played the rôle of warders of any orthodoxy. The answer

is found in that the Brahmins as professionals strove only for the acquisition and preservation of a possibly absolute monopoly of religious matters. Possessing this monopoly in actuality, Brahminism could, to some extent, control Indian religions; it is to be clearly understood, however, that it was not the Brahmins but their clients who decided the contents and the character of Indian cults.

The old-Vedic ritual was, in the first place, meant for knights and kings, and evidently this economically privileged class alone was able to pay fantastic fees for complicated and pompous sacrifices. No wonder, the Canon of the Trayî-Vidyâ bears clearly marks of a high-society religion. But in the course of centuries, side by side with the expansion of Aryo-Vedic culture, the ethnical structure of the warrior class was changed. So for instance, the Râjâs of Eastern India in the Buddhist epoch, were mostly merely Aryanized and not Aryan clans (Austro-Asiatic?), having nothing in common with the loyal families of Vedic times. The first centuries of the Christian era brought further radical changes. The ancient highly educated Kshatriyas, competent to discuss metaphysical problems with Brahmins, were replaced by Râjputs, illiterate scions of Western and Central-Asiatic invaders. In these circumstances, the Aryan character of Râjâs became a pure fiction. The goddess Srî, the Indian *Fortuna Regia*, has never had any racial prejudices.

Side by side with the changes in the ethnical structure of the ruling class, there was another process, no less important, of extension of Brahminism to include a wider area of popular masses, non-Aryan (Dravidian) in most cases. These popular elements manifested themselves as early as the Vedic epoch and the entire further development can

be considered not only as Brahminization of non-Aryan cults and myths, but also as a constant process of influencing of Brahminism by the ancient pre-Aryan substratum. Almost all the peculiar features of the later Brahminism (Hinduism) are to be found in this. If, as we have stated above, the tendency of Brahmins were to preserve the monopoly of all religious rites independently of all transformations resulting from the expansion of the Aryo-Vedic civilization, then we can easily imagine the minimum price of this monopoly: approval and assimilation of all cults existing in India.

We must remember that India has always been a land of the greatest contrasts, and that there co-existed from the earliest times, nearly all possible types of religions, from the most primitive to the most sublime ones, from fetishism to mysticism, from atheistical magics to the most impassioned theism. And this welter of religions was really successfully assimilated in the Vedic tradition by Brahmins, assigning to the early ritualism the place of one element among many in this synthesis wherein every Hindu could find the satisfaction of his personal needs and aspirations. Without forming themselves into a church, nor possessing a hierarchy, in spite of the many sects, local differences etc., the Brahmins were able, in the course of many centuries, to hold the control of souls with a perfection unknown in other clerical and theocratic societies.

And so also is the theology of Brahminism, not one definite system, but a system of systems, a *Samgraha* of all possible Darsanas and Siddhântas. There is surely no need to ascribe too much importance to theologies and dogmas in relation to a real religious life. As far as Catholicism is concerned, it is commonly known that not only the

laity, but also a considerable part of the clergy have very little interest in such questions. Nevertheless, it is quite unimaginable that the co-existence of theism and atheism in the frame of the same religion could be tolerated in Europe. The Brahminical schools are mostly theistic or pantheistic, but the *Mīmāṃsā*, which continues the Vedic tradition, is blankly atheistic. It does not deny the existence of Devas, objects of ritual techniques, but it denies the existence of the One, Supreme and Omnipotent Isvara, the creator of the universe and the Lord of human destinies. Lastly, there is hardly such a theological view as could, in the opinion of Brahmins, compromise its adherents.

Strictly speaking, there is only one shibboleth of Brahminical orthodoxy: the faith in the revelatory character of the *Vedas*. Practically it has never signified a *sacrificium intellectus*, because the "symbolic interpretation" allows of a reading into the Holy Texts what one's soul desires. All depends on the clever deciphering of the codes despatched by the Rishis at the dawn of human history, and anyone mastering this craft can easily find in the Mantras the whole Advaitism, and in the Advaitism even Einstein and Rutherford. So it is at first sight difficult to understand why Brahminism attached so great an importance to this formal recognition of the *Vedas* on the one hand, and on the other why Buddhism so obstinately denied it. One has the impression that Brahminism gained and Buddhism lost too little for the contest to be worth their while. Nevertheless, the discussion about the *Āpauruṣheyatva* of the *Vedas* occupies a great length of Brahminical as well as Buddhist apologetical treatises, and evidently it had a deeper significance and importance to both sides.

The question where this significance

and this importance are to be sought, can be answered, I think, in the following way: The decisive moment for the Brahminical position was the consciousness of the historical connection with the old-Vedic religion. In later times, there remained only a little of this oldest tradition. But this does not alter the fact of an extremely strong feeling of organic unity of all phases of the Brahminical synthesis. Brahminism had been growing in the course of centuries, and the unity of tradition was the only link that bound together the most heterogeneous elements. The *Vedas* were the starting point of this evolution; he who eliminated them, destroyed consequently the whole structure erected on this foundation.

So, side by side with this tolerance as an essential characteristic of Brahminism, should be mentioned its *traditionalism*, conserving all that "was once upon a time", providing that this past was a part of the frame-work of the Aryo-Indian history. It is clear that this historicism painfully delimited the universalism of Brahminism as a religious system. Its benefits are accorded only to the Hindus and the entry into the Hindu society was possible through the portals of Indian history alone. He who is outside these portals can hope to be reborn in one of the Hindu castes, and in this sense, in Brahminism eternally damned souls are unknown. But in reality, a non-Hindu has hardly any chance of salvation. There is no doubt that for the most classical schools, *Mukti* is a matter of birth and race.<sup>4</sup>

<sup>4</sup> This is at any rate, the opinion of Sankara. Ramānuja is more democratic; he distinguishes between *Bhakti* and *Prapatti*. The right *Bhakti* is accessible only by the twice-horn. Contrarily, *Prapatti* is open to all creatures not excluding the Sudras. The doctrine that souls have to pass through a series of lower religions before they are ripe for the highest one, is met with in the *Saiva-Siddhānta*.

All dreams about Brahminism being a world religion are consequently alien to it. Just as its geographical horizon was limited to the Jambudvīpa, so also its religious universalism was restricted to all religions of Indian origin. The first step towards true universalism in Ancient India was taken by Buddhism and not by Brahminism.

In conclusion, we may return to the belief that the same Highest Truth and the same Divinity is expressed by many different cults and religions. Are there any analogous instances in the Western civilization? Prof. Max Weber in his *Religionssoziologische Aussaetze* has cited the case of the Roman religion in the Imperial epoch, when side by side with Latin and Greek gods, Isis, Serapis, Cybele, Attis and the Syrian Baals were adored. This similarity, however, is rather superficial. All those cults never formed one consistent system but a chaos of concurrent fragments; they were of foreign origin and did not form parts of the same indigenous tradition; and lastly they were symptoms of decadence and decomposition and not of the strength and vitality of Roman religion. Nor is there a parallel in the theory of the 18th century rationalists, according

to which, by purging the existing dogmatics and confessionalistic theologies of all superstitions, deformations and misconceptions, a common kernel of "natural religion" could be unhusked. Need we explain that this "natural religion" was not at all a religion but a very poor and diluted metaphysical scheme? And that the true essence of religious phenomena has been sought for even in these purged away "de-formations", in cults and rituals, in myths, in beliefs in saints and devils, in miracles etc. ? It should be reiterated here that Brahminism never treated cults and myths, even in their most primitive forms, as superstitions of no value. Sankara, one of the most philosophical brains of India was at the same time an ardent Saivite and worshipper of the Mother Goddess, and this combination, curious though it may be, is rather the rule than the exception in Hinduism.

The Indian ideology of tolerance is without precedence in the Western world. We can add that in spite of attempts made by theologians, it has no chance of being assimilated anywhere in Europe. European religiosity is always intolerant, European tolerance is always irreligious.

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## THE SACRIFICE OF GOD

BY DR. MAHENDRANATH SIRCAR, M.A., PH.D.

There are times in the world's history when the direct intervention of the Divine in human affairs is necessary. The worn-out civilization requires reinforcement of new life and vision that humanity may rejuvenate itself and go on moulding its final destiny making it fit for a more dignified expression. The world-forces are moving today with such a rapidity that intervention of the Divine has become imperative in order

that civilization can be saved from a sure collapse.

The want of Christ is the real want of life today—Christ, the messenger of Peace and Love. We should now evaluate properly the values of forces that are moulding our destiny. Today almost all the forces, vital and mental are vigorously active in life, and all human skill and ingenuity in Science and Philosophy are shown at their best.



But still the civilization is trembling in the balance. New political schemes and social devices are in the field to make up for the imperfect social orders of the past—but still happiness and peace are to be seen nowhere, and everybody experiences bitterness in life.

European civilization with all its constructions stands today in the melting-pot. And since Europe is leading the civilization today its worries have brought in worries for the whole humanity. Europe has failed miserably in giving a lead to civilization and it is high time that Asia should think seriously of her programme in life and take her inspiration from the lost page in her history. Asia has given to the world her great religions. It has given the message of the cosmic humanity. Europe has never been able to outgrow her national aspirations, and even if it has established Empires in all corners of the globe it has not been able to inspire any of the dependent countries with unswerving faith in her ideals for, excepting material prosperity and welfare, she has not given any idea recently which can inspire human heart in cosmic sympathies and love. Europe with all her culture cannot forsake materialistic prosperity and aggrandizement. That has been the curse of European civilization.

Europe claims to be Christian in outlook but behind the grand priestly organization in fellowship with the state Europe has not shown much appreciation of the life and teaching of the Divine Harbinger of Peace and Love—Christ. Today in world-civilization the need of Christ has been a real need. Divine love can only give today the saving and cementing force. The world has grown so much intellectual today that the heart has been dried up and with it the divine love and force have been dismissed from life. The divine

touch has become necessary today more than science and metaphysics. Science may give distant glimpses into the architect of the universe, Metaphysics a calm rational understanding of the scheme of knowledge and the scheme of the Eternal plan of things. But when confusion reigns in the very basic foundation of being what can save is not speculative knowledge but that divine understanding and vision which can see the dignity of human existence and its direct connection with the divine life. The understanding of the human life as enthralled in the divine love and ultimately divine in nature is what today is wanted. Science cannot give this direct appeal nor metaphysics can give the direct vision. We cannot find out the Light that never fails in the heart of our being to find the correct inspiration. The flame that constantly burns within us is sometimes removed from our gaze because of the grossness of our being but in world's history there have been teachers whose example and influence can never be lost and in difficult times the world can do no better than receive inspiration from them. The world-situation reminds us today of the Prince of Love. And we can do no better than think of Him and his sacrifices for the uplift of humanity.

Christ's message of life eternal in his resurrection has deep significance. It gives the promise of life. It gives the defeat of death and the victory of life.

The eternal emergence of life gives us faith and hope and bears us through the difficulties with calm composure of being. The resurrection of Christ symbolizes the continuity of life through all changes and vicissitudes. The message of Immortality has been given by philosophers on theoretical grounds. But Christ has demonstrated it in experience and through his own example taught

the principle of the Eternal Re-emergence of life. Christ is the prophet of creative life. Life is ever fresh, ever green, death and sufferings are shibboleths. But this eternity of life, its freshness, and vigour, its beauties and dignities, can be felt only when we can have our Christ-like attitude in us, when we are really in touch with the great divine formative principle through all beings and things.

But if Christ is a prophet of creative life he is also a prophet of Love. Life and Love go together. Life gives Love and Love gives Life. Christ stands between man and God. His is the divine love that lifts up and elevates. He is the Godward force that directs humanity to its final goal of existence and lifts it up from inertia for Christ is that which saves and redeems. This human picture of Christ is touching. The transcendental love of God could be hardly understood without such a divine personality of Christ. God is an eternal mystery to man. His knowledge and power may be visible through creation but His nature as a source of the world is only evidenced through the boundless ocean of Love of a Buddha or a Christ. God as Love is incarnated in flesh.

But from this we should not subscribe to the doctrine that Christ is the only son of God and none else can enjoy that dignified privilege. Evolution in man has not come to a still—there is a constant urge in man to realize his potential dignities for the man has never been separated from God, and his full consummation lies in being fully conscious of his divine nature. Christ is the forerunner of this Truth and He is an incarnation in the sense that he felt his conscious unity with Godhead. When one feels like Christ one can say also with Christ, "I am the life. I am the Light." This eternal privilege is given to all men

but when that privilege is fully understood and consciously realized man becomes God. He begins to exhibit a superior personality, divine powers and wisdom and can speak with a categorical definiteness about the existence of God and His direct intervention in human affairs.

Love is a great force of cohesion in existence. In the physical universe it is manifested in the form of attraction, and in animal creation it appears as a force of protection and creation. But the divine love cannot be exhibited unless evolution proceeds further in man and woman to show the sacrificing nature of God for the protection, elevation, and uplift of humanity. This redeeming love of God can only be focussed in souls that are spiritually sensitive. And such souls naturally scatter divine radiance and influence thus promising to man his great possibilities as a son of God. The Sonship of God in the case of Christ is not only a matter of intellectual understanding but a conviction born of feeling and direct knowledge. Christ could speak in a positively affirmative way because he had the conviction born of knowledge. Incarnation has a spiritual value because in such souls we can get divine touches and effulgences which are not in any other way possible. Incarnation indicates the direction of human evolution. It shows that man with his proper aspiration can realize the direct touch with God and be finally the medium of expression of the divine life on earth.

Whatever interpretation may be put upon the doctrine of incarnation, whether it is the ascent of the human soul or the descent of the holy spirit in man, the truth cannot be lost upon us that it indicates a high order and a finer evolution of existence. The doctrine of incarnation is common with all

religions; and the Tantricism will interpret such a phenomenon as the awakening in man of the finer psychic and supramental possibilities hidden in us. The Vaishnavas and the Tantrics conceive the descent of the divine power in man from the finer spheres of existence through our psychic bodies. The divine power is potential in us but unless the psychic in man will be active we cannot be put in direct connection with the Divine. When the psychic is truly active and fruitfully effective, man realizes his higher nature in Divinity and exhibits extraordinary powers and intelligence.

This perhaps will explain the secret of the personality of Christ. Christ had an inspiring and over-powering personality—a personality that used to captivate and command. None could deny him not alone because of his love but sometimes because of his masterful nature. It is but natural that this personality is a true index of the divine nature of man.

The greatness of his personality has been the object of criticism. Few could understand its grandeur. Many see in the overpowering personality of Christ a defect and a weakness and compares him unfavourably with Socrates. The appeal of Socrates was to the reason of man. He used to give understanding and therefore his language was the language of philosophy diving deep into the secrets of thought. But Christ used to inspire by life. He used to change human hearts and remove inertia and darkness of ages by his very presence and touch. He carried with him a divine aroma of life and established an intense atmosphere of high spirituality and love. He illumined understanding by opening the divine insight, by moving the finer chords of life. Christ was the prophet of life and the final knowledge comes through opening in life. Christ

had a humility like Socrates but the humility used to carry with it also a divine dignity, for in him was unified the blessed harmony of the human and the divine. His conviction of the great touch of God was not merely an intellectual conviction but it was a conviction of life. His faith proceeds from the illumined vision of life oriented, supported, rejuvenated in spirit. Men of understanding do not always possess this power of spirit. Christ's personality was highly strung in spirit and he could therefore speak directly of the Kingdom of God, the Divine mercy, the eternal resurrection of life with a majestic form and appeal. Even the best human understanding is not of much avail in this sphere of intuition and faith. The greatest mind stumbles in this height of existence, for what is a matter of inference and indirect envisagement to them was a matter of direct vision to Christ. The greatest problem of human life is the search after God. Philosophers from Plato downwards have given us theories, illumined understandings, but none of them could carry conviction to the soul and strengthen the heart, for in the matter of spiritual conviction something more than rational understanding is needed and the love of God most certainly does never proceed from a logical setting. The fervour in religion proceeds from the direct appeal it has to the human heart, for after all men can never be satisfied with nothing less than a God that inspires life, gives Light, and removes darkness.

Herein lies the Truth of Grace and Mercy as great factors in the dynamics of spiritual life. Christ gives to humanity the law of Grace, and Grace emerges from the anxious solicitude of God for the redemption of man. Christ promises the heavenly life of man and that apparently becomes possible

through the divine attraction and uplift through Grace more surely and un-faillingly than by any other method. He promises the eternal hope for man in bewildering darkness and conflicts of life. Grace fills us in faith and hope.

And this was demonstrated by him on the Cross. When all human friendship failed him, when no divine protection was visible in the enshrouding mystery towards the close of his life—he was kept up by the Faith and in an unmistakable voice gave the lasting proof of his firm conviction in the existence of God and in the Supremacy of His will. The last days of his life proved his greatness and his dynamic identification with the Divine as nothing else could do. The vivid consciousness of the Divine together with the power that *faith* brought in could uphold him through the worst trials that could befall a man. His embrace of the Cross proves that he died not in vain. And without entering defence he surrendered to the inevitable with a clear faith that death could not kill him. The spirit of Christ is the spirit of immortality, and he could face death so easily because he had the conviction of eternal life. God fulfils His mission on earth often through trying circumstances in the life of the Son of God. Christ passed through the worst sufferings and miseries with a smiling face, thus indicating the victory of spirit over the stings of flesh. In his life is written clearly the triumph of spirit throughout. His life is thus the divine record of the message of hope and eternal life. Man suffers most from sufferings and death, and the life of Christ is a great reminder that they are not the last events in the sojourn of life.

In Christ there were three movements of spirit manifested in the aspiration for the Divine, a union with Him and a divine expression through him. The

aspiration indicates his true seeking—a seeking which would enable him even to forego the comforts of the protection of his mother. Christ was conscious from the beginning of his life of the Godward movement of his soul and of the great mission for which he was sent here. This consciousness really marks out his genius—a consciousness which was intensified at times by deep concentration and meditation (e.g. in the garden of Gethsemene). This could establish the complete union with the Divine as it does in every man seeking a fellowship with God. This union at times grows so intense that he could hardly feel any distance between him and his beloved. “I and my Father are one.” Here Christ gives the utterance testifying to his finest spiritual consummation. Christ’s life indicates dynamical spiritual personality through three stages of seeking and aspiring, of merging his personality in union, and final conviction of the identity of the Divine and the human. But this identity in Christ is the realization of the dynamical identification, and his spirit, therefore, manifests God not only in transcendence, but more actively in His immanence. The life of Christ is not the life that brushes away all problems of life by declaring it an illusion and is not the life that is satisfied with the realization of the divine silence or calm but it is a life that participates actively in the problem of concrete existence and offers solution to it by the law of Faith and Hope as God is not distant. He is here actively helping men.

Christ is the active spirit which is at work to bring down the Kingdom of Heaven on earth. To Him there is no distance between the two—only the human heart is to make its preparation for seeing and receiving it. Christ stands here as the great connecting link between the Kingdom of God and earth.

To establish a Kingdom of Heaven on earth requires a fitness of the heart. Heart is the organ through which one can understand the spiritual relationship between man and man, and between man and God. "Blessed are those that are pure in heart for they shall see God." Christ did not urge upon fine intellectual flowering as the necessary qualification for receiving the light of God in life. He makes the divine life easy and accessible to everybody, for heart is the organ through which Divinity reveals Itself to man. This saying of Christ is today negatively demonstrated. The supremacy of intellect is visible everywhere. But the human heart is shrinking and the result is that humanity with all its scientific inventions has not made the life the better for it.

To install God in life the heart should be open not only unto God, but it should open unto humanity. We should feel God not only in our upward ascent. We should seek Him here on earth through everything mortal. The love of God cannot be well established unless the love of man is deeply felt by us. Christ therefore urges upon us to love our neighbour as ourselves. The law of love makes our being elastic and responsive to the finer currents of the soul. It makes us feel the vibrating life and the radiant love through every heart and the victory of love is not attained unless we love man in God and God in man. The sermon on the Mount gives us the clear conditions for the divine heritage and the divine life upon earth; and Christ's genius reveals this law of love in everything as the ultimate cementing and integrating bond. Love rules in heaven. Christ wants it to rule on earth. And unless the dignity of love and its divine nature are fully apprehended and well-established in life the transformation of earth into heaven is a dream.

The law of love has its counterpart and corollary—"Resist not evil."

The law of resistance is a human law. It conquers, but it cannot transform. Love conquers as well as transforms. The affairs in life are regulated by the law of resistance. Evil is suppressed but it is not completely rooted out. Christ had the divine vision that resistance could only drive the devil more into our being but love completely conquers it and transforms it by its power and influence, for love is at work with sin and ignorance, and the tension will go on so long as love has not been completely victorious in its earthly expression. The seeming victory of the obstructive forces makes one doubtful about the final victory of love, but this doubt is also born of ignorance. Love is the actuality of life and without love earthly life is also impossible. Love has already established itself in human life and shows its tenacity and firmness but what is now wanted is the divinization of love or the understanding that love in its essence is divine, and the more this understanding becomes clear to us, the more security is established within us. And the resistance of evil will be a dream with the complete victory and establishment of love on earth. Freedom can be wrought not through opposition as offering resistance but by opening out the channel of expression of the divine love.

What is needed today in human civilization is this divine love. Scientists and philosophers speak of the principle of cohesion running through the world from its crudest expression in the life of atom to its finest expression in the life of human society. But the dividing factors are still at work to form various classes. But the higher evolution in man should thresh out the universal integrating bond of the divine love and give us

the foretaste of divine life. The emergence of love will automatically help the emergence of the society of spirits bringing peace unto earth. The tension and the resistance that are ordinarily felt in life and which seem to give the salt into it are associated with our egoistic clingings, but with the ushering in of divine love we shall move with greater freedom, with a finer elasticity of our being. Resistance and tension belong to the gross side of our nature and the more the self is free from them, the better. It can then realize the spontaneous movement of spirit without the least

resistance. It will then be free from egoism but its movement and activity will then be joyful expression of its being. The earthly consciousness will then be replaced by divine consciousness, the fullness of which we cannot now envisage for the law of higher evolution in man is not completely established in us. But it can sprout up by the inspiration of Christ. Christ gives us the model for the emergence of humanity into the Kingdom of Spirit. Christ lives for the ideal. His death makes that promise clear. The sacrifice of God is necessary to save humanity today.

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## LOCKE'S IDEAS OF VOCATIONAL EDUCATION

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John Locke lived during the last three quarters of the seventeenth century, from 1632 to 1704. He possessed a versatile genius and for many years was active in the stormy political life of his day. He is best known, however, as a philosopher. He wrote on various subjects including politics, philosophy, and education. Changes in the political situation of England unfavourable to Locke forced him to go in exile to Holland in 1683. After the revolution of 1688 he returned to England and soon was back in political life. The seventeenth century was a period of reaction against the theory of divine right of kings. Locke threw himself openly into the reactionary movement and advocated the divine right of the people. Although a great champion of the divine right of the people, Locke still adhered to the monarchical form of government. He believed in a limited monarchy. According to his philosophy the king derived his power from the consent of the people and the power of each suc-

ceeding king depended on the consent of his people. This was known as the contract theory. In his development of this theory Locke gave little place to individualism. The individual was made subordinate to the state. Consequently Locke's educational theory also set forth the welfare of the state as the main objective of education.

In addition to his reaction against monarchical government of the absolute type Locke lent his pen in protest against the formalized humanistic education which characterized the seventeenth century. He advocated educating all the people, whether of the nobility or of the poorer classes to be good citizens. In order to accomplish this he recommended that education should not consist of a useless mass of facts but should rather include such matters as would have a direct bearing upon the life one was to live in society. Hence Locke has been classed by the writers of the history of education as a social realist.

Because of his conviction that education should be directly related to the position one was to hold in society Locke's theory of education embodied different immediate objectives, means and methods of training for the upper classes and the labouring classes. The gentleman was to receive a broad general education consisting of training in the vernacular, French, Latin, the natural sciences, manual arts, and in the rudiments of the professions in order that they might assume leadership in the state. The members of the labouring class were to receive training in the trades and industries in order that they might become self-supporting citizens of the state and self-respecting members of society. Locke did not deal with the education of the middle class. He confined his attention to the extreme classes in society, the rich and the poor.

With this brief statement of Locke's attitude toward the general educational situation we may now turn to a consideration of the place of vocational education in Locke's educational philosophy.

The main source from which the data concerning Locke's views with respect to vocational education have been collected is his essay entitled "Some thoughts Concerning the Education of a Gentleman" published in 1693. Originally this essay was a series of letters written in Holland while Locke was in exile and addressed to his friend Edward Clarke concerning the education of his children. At the request of another friend William Molyneur, these letters were assembled and published in essay form. The essay on "Conduct of the Understanding" written in 1697 and published in 1706 also contains some observations on education which have been consulted. These essays are to be found in John William Adamson's edi-

tion of "The Educational Writings of John Locke". Another source used is Locke's memorandum regarding Poor Law reform and the establishment of working schools. This memorandum is not available in its original and complete form but lengthy extracts therefrom are cited in volume two of "The Life of John Locke" by H. R. Fox Bourne.

The basic principles of Locke's educational philosophy bear striking resemblance to those of Rabelais.<sup>1</sup> Both Rabelais and Locke advocated the Renaissance ideal of education as a means of training both the mind and body, an ideal which was lost sight of in the formalized education of the later Renaissance. Concerning this ideal Locke wrote, "A sound mind in a sound body is a short but full description of a happy state in the world."<sup>2</sup> However, although agreeing in this basic principle the two educators differed with respect to the means by which this ideal was to be realized. With Rabelais manual arts found little place in the physical training of a gentleman. He advocated manual arts only to supplement the encyclopædic knowledge of the gentleman. Locke, on the other hand, advocated manual arts not so much for the sake of culture or encyclopædic knowledge as to train the body. Both agreed that knowledge should come through sense perception but Rabelais advocated recourse to ancient writers to supplement the knowledge gained through the senses. Locke would have none of this. Rabelais aimed to give a gentleman an acquaintance with all the trades but mastery of none. Locke purposed to give gentle-

<sup>1</sup> See the writer's article on "Rabelais an exponent of modernism in educational philosophy". *Prabuddha Bharata*, January, 1935.

<sup>2</sup> John William Adamson, *The Educational writings of John Locke*, p. 25.

men a good general knowledge of two or three trades and specific training in one. Although these and other points of difference between Locke and Rabelais might be noted, on the whole Locke agreed with Rabelais in criticizing the formalized education of the later Renaissance and in advocating training gentlemen in the manual arts and professions as a preparation for positions of leadership in the state.

Locke's whole theory of vocational education is based upon his doctrine of a sound mind in a sound body. He attempted through his ideal curriculum of literary studies, natural sciences, manual arts, and professional courses to establish a proper balance between mind and body. During the later, formalized Renaissance of the sixteenth and seventeenth centuries the schools and colleges of Europe were the theatres for rehearsing young gentlemen in humanistic studies. The scholars were trained to frame polished sentences in Latin and in Greek and to imitate the purest classical style. All the activities of these later schools were directed towards mental exercise and very little was done for the physical development of the pupils. It was as a protest against the inhuman practices of these schools that Locke advocated education in the manual arts as a means of training the body. It is to be borne in mind, however, that Locke always advocated linguistic, scientific, and professional study as the main part of the education of a gentleman. Manual arts were only supplementary subjects for the purpose of recreating and refreshing the mind and to develop bodily health and vigour. "A gentleman's more serious employment I look on to be study; and when that demands relaxation and refreshment, it should be in some exercise of

the body, which unbends the thought and confirms the health and strength."<sup>3</sup>

We must also bear in mind that the value of developing skill in the manual arts themselves was not lost sight of by Locke and that he advocated using them for this purpose as well as for physical discipline. "Thus skill not only in languages and learned sciences, but in painting, turning, gardening, tempering and working in iron, and all other useful arts is worth the having."<sup>4</sup>

Locke advocated the time immediately following a study of the major subjects as being the most suitable period for learning the manual arts. At such times the mind would be fatigued from serious study and would need the refreshment which this change of employment would afford. He suggested that at these times the young gentlemen should learn the various occupations by actual participation on the farm or in the workshop. Thus by a sort of apprenticeship they would master the various arts and occupations in everyday use. This work should be bound to bring pleasure and happiness to the learner and enable him to use profitably time which otherwise might be wasted in idleness or debauchery. "To the arts above mentioned may be added perfuming, varnishing, graving, and several sorts of working in iron, brass, and silver; and if, as it happens to most young gentlemen, that a considerable part of his time be spent in a great town, he may learn to cut, polish, and set precious stones, or employ himself in grinding and polishing optical glasses. Amongst the great variety there is of ingenious manual arts, 'twill be impossible that no one will be found to please and delight him, . . . And

<sup>3</sup> John William Adamson, *The Educational Writings of John Locke*, p. 170.

<sup>4</sup> John William Adamson, *The Educational Writings of John Locke*, p. 169.



since he cannot be always employed in reading, study, and conversation, there will be many an hour, besides what his exercises will take up which if not spent this way, will be spent worse."<sup>5</sup>

In addition to training in manual arts the programme of vocational education for gentlemen included professional courses in civil law, law, merchants' accounts, and short hand. These studies were regarded as of sufficient value and importance to be reckoned as an integral part of the regular educational programme of a gentleman. They were to be pursued for economic as well as for social and cultural purposes. The following paragraphs will indicate the importance which Locke attached to each of these subjects.

Knowledge of civil law was considered especially valuable to a young gentleman as it would enable him to fill an important position in the state and to command the respect and esteem of his fellowmen in the world. Therefore he should study thoroughly the origin and foundations of society, and the rights and duties of man in society. He should become equally proficient in international law in order to understand properly international relations. For a mastery of this field he should study the various ancient writers on international law such as Grotius, and Puffendorf. "When he has pretty well digested Tully's offices (and add to it "Puffendorf, de officio hominis et civis"), it may be reasonable to set him upon "Grotius de jure belli et pacis", or, which perhaps is the better of the two, "Puffendorf de jure naturali et gentium," wherein he will be instructed in the natural rights of man, and the original foundations of society, and the duties resulting from thence. This general part of civil law and history,

<sup>5</sup> *Ibid.*, p. 173.

are studies which a gentleman should not barely touch at, but constantly dwell upon and never have done with. A virtuous and well-behaved young man, that is well versed in the general part of the civil law (which concerns not the chicane of private cases, but the affairs and intercourse of civilized nations in general, grounded upon principles of reason), understands Latin well, and can write a good hand, one may turn loose into the world, with great assurance that he will find employment and esteem everywhere."<sup>6</sup>

Law was regarded by Locke as a very important field of study for a young gentleman ambitious to hold any position in England, from justice of the peace to minister of the state. Law would be invaluable in assisting one to ascertain right and wrong. With a view to the mastery of law one should study both the ancient and modern writers on the English constitution and Government.<sup>7</sup>

Locke advocated that gentlemen should become proficient in the operation of merchants' accounts in order that they might be able the more wisely to manage their expenditures and to keep their property from becoming ruined.<sup>8</sup>

Shorthand was likewise looked upon as a necessary accomplishment for a gentleman. A knowledge of this would prove a great personal convenience, especially in the matter of confidential writings.<sup>9</sup>

Our discussion thus far has revealed that Locke's theory of vocational education for gentlemen had a dual aspect. He recommended training in manual arts to relax the mind and strengthen

<sup>6</sup> John William Adamson, *The Educational Writings of John Locke*, pp. 151-152.

<sup>7</sup> *Ibid.*, p. 152.

<sup>8</sup> *Ibid.*, pp. 173-174.

<sup>9</sup> *Ibid.*, p. 124.

the body, and training in various professional courses for personal gain and the better discharge of one's civic duties. We must now give some consideration to Locke's theory of vocational education for members of the poorer classes.

Locke advocated giving the working people a thorough training in trade and religion. He deemed it sufficient for them to know their trade and to be religiously devout and submissive. Thus they would prove to be good citizens of the commonwealth. Here we see social aristocracy as an important determinant in occupational selections. The great multitudes of poor people were to be kept forever on a low social level and given enough trade training to enable them to earn their bread and butter, and enough religious training for their moral well-being.

"For a man to understand fully the business of his particular calling in the commonwealth, and of religion, which is his calling as he is a man in the world, is usually enough to take up his whole time."<sup>10</sup>

Paupers and beggars were considered wards of the state. It was the duty of the state to eliminate pauperism and vagrancy by giving to paupers and beggars trade and technical education in working schools. Everyone must be made a self-respecting and self-supporting citizen in the commonwealth. And to be a good citizen one must receive proper training in trade, industry, and religion. This training was to be given under state supervision and the state had the right to compel attendance at working schools on the part of pauper children. All such children between three and fourteen years of age were to be compelled to attend such schools. "The most effec-

tual remedy for this that we are able to conceive, and which, we therefore humbly propose, is, that in the fore-mentioned new law to be enacted, it be further provided that working schools be set up in every parish, to which the children of all such as demand relief of the parish, above three and under fourteen years of age, whilst they live at home with their parents, and are not otherwise employed for their livelihood by the allowance of the overseers of the poor, shall be obliged to come."<sup>11</sup> These working schools were to be trade schools giving instruction in the various trades such as spinning, knitting, or woolen manufacture. The working school was also to adjust its curriculum to the particular needs of the local districts. After the completion of vocational training, pauper children were to be placed on jobs by the local guardians of the poor as apprentices either to a handicrafts man, or to a gentleman, yeoman, farmer or to a master of the Kingship."<sup>12</sup> Thus Locke's theory of vocational education for the poor people regarded pauperism and vagrancy as a curse to society which must be wiped out by imparting a compulsory trade training to all paupers by means of local working schools.

In conclusion one may say that in his theory of education Locke advocated vocational training for the two extreme classes in society, the leisured class and the poverty-stricken class. For the wealthy a twofold vocational training was recommended consisting of (1) training in the manual arts through actual participation and for the purpose of relaxing the mind, building up physical and mental vigour, and the acquisition of mental manual skill; and (2)

<sup>11</sup> H. R. Fox Bourne, *The Life of John Locke*, Vol. II, p. 383.

<sup>12</sup> H. R. Fox Bourne, *The Life of John Locke*, Vol. II, pp. 385-386, 390.

<sup>10</sup> John William Adamson, *The Educational Writings of John Locke*, p. 215.

training in various professional courses to be carried on as a part of the general education of the gentleman for the purpose of equipping him the better to discharge his public and private duties. And in all his suggestions Locke constantly kept in mind the maintaining of a proper balance between mind and body. For poor people Locke recommended training in the trades and religion. He asserted it to be the duty of the state to provide such training as would be calculated to remove vagrancy and pauperism from society and to make each person a self-respecting and self-supporting citizen. He further asserted it to be the right of the state to compel the attendance of paupers at working schools in order that these ends might be achieved.

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## ILLUSION-MAKER

BY EVE VERMONDE

I am the monolith of the absolute,  
 The subjugation of the primal fear,—  
 Fulfillment imperceptible;  
 I am the marvel of embodiment,  
 The pith of all consciousness,  
 The lotus flower of unity between the visible and intangible;  
 I am the mother-milk of fruition  
 And the ultimate *uncreate*, darkly garlanded;  
 The metabolism of renewal and liberation—  
 Complacent, contemplative—  
 The atoning avowal beyond  
 Shadowy lintels of oblivion:  
 I am the vibrant, invisible alchemy of spirit,—  
 White inertia of peace,  
 A truce with Nothingness.

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# THE EXPANSION OF SPIRITUALITY AS A FACT OF INDUSTRIAL CIVILIZATION

BY PROF BENOY KUMAR SARKAR

## MAN THE WORLD-CONQUEROR

Born in Burma or Bermuda, Britain or Bengal, human beings have the same problem everywhere. And the problem, in so far as it is human, has remained virtually identical all through the ages. Man as an individual or in groups has had but one function, and that is to transform the gifts of the world into which he is born, namely, Nature and society, into the instruments of human and social welfare. It is not Nature, region or geography that in the last analysis determines man's destiny. It is the human will, man's energy, that re-creates the topography and natural forces, humanizes the earth and spiritualizes the geography. Then, again, it is not the group, the clan, the nation or the society that ultimately forces the individual to submit to the social *milieu*, the group *mores*, the tradition, and the *status quo*. It is the individual personality that compels the *mores* to change and the *milieu* to break, that subverts the *status quo* and re-forms the tradition.<sup>1</sup>

Both anthropologically and psychologically it has been the factual nature of man to function as a "transformer" and re-creator. The ideal of man, historically and inductively considered, is not peace but restlessness. The Hindu

<sup>1</sup> B. K. Sarkar: *The Science of History and the Hope of Mankind* (London, 1912), *The Folk-Element in Hindu Culture* (London, 1917) and *The Futurism of Young Asia* (Berlin, 1922).

*Aitareya Brâhmana* (VII, 15) caught the right view of progress and culture when it taught in so many words that *nânâ-srântâya srirasti* (prosperity is not for the person that is not tired with movements and wanderings). The correct attitude to life and the universe is equally well portrayed in the frank declaration of the man of the *Atharva Veda* (XII, i, 54) to Earth as follows :

"Aham asmi sahamâna  
Uttaro nâma bhûmiyâm  
Abhîsâdasmi visvâsâd  
Âsâm âsâm visasahi."

(Mighty am I, Superior by name, upon the Earth, conquering am I, all-conquering, completely conquering every region).

In modern times the Siegfrieds of Hebbel's dramas and Wagner's operas in the *Nibelung* cycle have but demonstrated the old Hindu *Weltanschauung* (world-view). The great intellectual gymnast of the nineteenth century, Robert Browning, was again echoing the same sentiment when he pointed out that "thus we half-men struggle."

## RELIGION ETERNAL AS AN EXPRESSION OF SPIRITUALITY

Of all the instruments created by man in order to minister to the needs of individual and group life neither the most nor the least effective is the instrument conventionally known as religion. It is the creations by man that count, and religion is but one of the thousand

and one expressions of his creative power.<sup>2</sup>

Creative man or man as a creator is spiritual by nature and as a matter of course. Creativeness and spirituality are convertible terms. Non-spiritual man is a contradiction in terms because non-creative man has not been known to exist. The world has been witnessing the emergence and expansion of spirituality ever since the first man exercised his creative *shakti* or might, i.e., sought to establish his sway over the forces in Nature and human society.

The world today has got used to the concept that inventions are as old as mankind, and that therefore technocracy and economic life are coeval with the human race. We have now to take another step forward in the conception of man's conquests over the universe,—by admitting that all these technical and economic creations are at bottom spiritual. Palæolithic man was spiritual in so far as he was creative. The spiritual urge, the craving for creation, the will to conquer, is eternal in human history and fundamental in the human *psyche*,—the very bed-rock of personality.

Some twenty thousand years ago the Aurignacian forefathers of the human race constructed flints of all shapes and sizes as well as arrowheads of all sorts. They knew how to "manufacture" also ivory bracelets out of the mammoth's tusk and necklaces with perforated wolves' teeth. In an inventory of the values created by man the sociologist cannot afford to note exclusively these and allied items of objective utility. The cultural ap-

praiser will have also to observe that drawings and paintings,—i.e. somewhat "idealistic" goods,—belonged likewise to the achievements of Aurignacian "civilization." Another "great power" of the Stone Age, the Azilians, produced experts in the painting of stones. The primitive painters and sculptors of mankind are to be credited with the faculty of seeing the "light that never was on sea or land" and trying to exhibit the "life beyond."<sup>3</sup> They are the progenitors of the makers of gods and goddesses among the Pharaohs, Assyro-Babylonians, Mycenæans and Mohenjo Daro "Hindus". To the extent that religion implies the creation of unseen agencies and the bodying forth of mystical forces by imagination it is hardly possible to conceive a non-religious or "pre-religious" *stratum* of human evolution,—Lévy-Bruhl's assertions in *La Mythologie Primitive* notwithstanding. In other words, as a form or expression of spirituality, religion, even in its idealistic aspects, is, like technocracy and economy, one of the most primitive creations of mankind.

The devotion, mysticism and "religious" reverence as evident in the African masks have been appropriately sung of by the American painter, Max Weber. One of his poems in *Primitives* (Poems and Wood-cuts) reads as follows :

"Mask Bampense Kasai,  
 Crudely shaped and moulded art  
 thou,  
 In weighty varied solid frightful form,  
 Through thy virility, brutality and  
 blackness,  
 I gain insight subtle and refined.  
 Then 'tis true, Kasai, that the sculp-  
 tor in thy making,

<sup>2</sup> This position is fundamentally opposed to that of the monistic religious interpretations of life and culture as popularized by Fustel de Coulanges (*La Cité Antique*), Max Weber (*Religionssociologie*), and others; cf. P. Sorokin: *Contemporary Sociological Theories* (New York, 1928), pp. 662-696.

<sup>3</sup> Quennell: *Everyday Life in the Old Stone Age* (London), Marshall: *Mohenjo Daro and the Indus Civilisation* (London, 1931).

Was not the jungle savage,  
 But high spirited and living soul.  
 In carving thy features, Bampense  
 Kasai,  
 In the crudest geometric form,  
 Thy savage maker makes an art,  
 At once untrifling, big and powerful.  
 Surely not ignorance but fear and  
 love and spirit high  
 Made him make you, Bampense  
 Kasai."

The "primitives" of the past as the undeveloped or "backwards" of today undoubtedly deserve such homages to their "high spirited and living soul."

#### MODERN RELIGIONS

"Forms" of technique as well as of economy have often changed initiating "industrial revolution" upon "industrial revolution," but man's creativeness, i.e., spirituality has kept on its more or less even tenor. Exactly in the same manner has religion changed its forms with the races, the regions and the epochs. Religion has come and religion has gone, but spirituality or man's rôle as creator of values has gone on for ever in this field as in the others.

It should therefore be possible to assert that the spirituality of man has been growing from more to more along with the advances in human creativeness. The expansion of spirituality is a most perceptible human or social fact of modern culture, "materialistic," industrialized, and capitalistic as it is usually known to be. Mankind today is perhaps more spiritual than it ever was.

It is not only the tools, implements, machines and super-machines that belong to the range of man's creations during the last few generations of technocracy and capitalism. But as during the Palæolithic and following epochs modern man has created other

values as well. The gods, goddesses or God, the hymns, prayers, rituals, sermons, dissertations and lectures etc. created by modern religions in the East and the West are not less numerous and varied than in the past. And they point to at least as great, if not greater critical and rational as well as moral, humane and democratic attitudes of man *vis-à-vis* the fellow-men. The religious lore of modern mankind is born of a more soul-searching and profound spirituality than that of the previous generations.

#### THE NEW SPIRITUALITY IN SOCIAL INSURANCE AND POVERTY CONTROL

The expansion of man's spiritual consciousness in the social sphere,—which may indeed be characterized as the sphere of ethical attitudes and activities,—is one of the most signal achievements of the "industrial" civilization of today. To take only one instance, that of the "social insurance" of Bismarck and Lloyd George, comprising as it does the branches of insurance against sickness, maternity, accident, old age, invalidity, widowhood, orphanhood, and unemployment. The system of what may be called "neo-capitalism" and "neo-socialism" as embodied in state-controlled and partly state-financed social insurance is the characteristic of what for certain purposes ought properly to be described as the "second industrial revolution." The "first industrial revolution," which, for England, may be taken to be the phenomenon of 1785-1830 and, for France and Germany, of 1830-75, was the embodiment of orthodox or classical capitalism which used to treat labour according to the "iron law of wages." It evoked also orthodox or Marxian socialism in which capital was looked at from the viewpoint of class-struggle. In the *milieu* of social insurance as

prevalent in the world since the eighties of the last century the workingman is not antagonistic to capital but seeks to utilize it in his own interest. Nor does the employer feel antagonistic but renders himself somewhat amenable to the aspirations of labour. A platform of mutual give-and-take has been reared and the interests of the "two poles" have obtained the chance of getting harmonized in the joint interests of the community, the ideal of national solidarity.

The dignity of man was never preached more eloquently than by the medieval Bengali poet, Chandidâsa (c. 1850), who sang: *Sabâr upare mânus srestha, tâhâr upare nâi* (Superior to all is man, beyond or above him is nothing). The humanism and fraternity such as were thus developed in and through Vaishnavism are superb.

The tradition of Buddhist Asia knows that "the Bodhisattva gives up the best excellent good to the beings who are suffering from hunger and gives security to those beings who fear. He is full of zeal for the complete healing of the sick and bears the burden of those who are weary and exhausted." The Jains of India are nurtured in the doctrine of four gifts (*âhâr-âbhaya-bhaisajya-sâstradâna*), namely, those of food, courage, medicine, and learning.

Nevertheless, it will be admitted that those ideals of social equality and personal charity or philanthropy, which are found embodied in "Hindu," Confucian, Christian, Moslem and other institutions, have assumed tremendously effective shapes in the modern methods of poverty-control and social service as represented, for instance, by the welfare activities of trade unions and other bodies as well as by social insurance. The normal measures of poor relief in England and the extraordinary *Winterhilfe* (winter relief) of

Nazi Germany have been serving to revolutionize the world's conception of charity, fraternity, fellowship and social "solidarism."<sup>4</sup> The new spirituality is not less grand than the old, whatever it may have been.

#### SPIRITUAL ADVANCES THROUGH "UNKNOWN" RACES AND CLASSES.

The emergence of new races and classes into prominence as creators of social values points likewise to the advances in spirituality and expansion of ethical sense as consummated by modern mankind. The recognition of the worth of the racial and social inferiors of yesterday is itself a mark of the contemporary expansion of social creativeness and spiritual reconstructions. The progress of man in "*conscience collective*," to use an expression of Durkheim, is an outstanding social fact in inter-group, inter-tribal, and inter-racial intercourse.

Comparative sociography forces upon our attention the operation of the most diverse creative forces such as are embodied in the experiences of the men and women of every region. Every people is thousand-handed, so to say, in its constructive and spiritualizing agencies.

In almost every district of North and West Bengal, for instance, the Santals have come to stay as agriculturists and are gradually becoming Bengalicized in language and social manners. Some Bengali-Santal blood-fusion is also in evidence. The contributions of the Santal, Garo and other "tribal" elements to the arts and crafts as well as the economic and religious structure of Eastern India deserve special attention. Another central fact of Hindu social morphology is the existence of

<sup>4</sup> B. K. Sarkar: "Winter Relief in Germany" and "Unemployment Insurance in England" (*Calcutta Review*, May, 1935 and 1936).

several million men and women belonging to the so-called "depressed" communities. Although depressed, they represent, be it noted at once, like the "tribes" none the less some of the most powerful forces that have contributed to the making of Indian culture. Further, the contributions of the "illiterates" to spirituality cannot by any means be ignored. Illiteracy does not necessarily mean ignorance, absence of brains, poverty in professional skill, proneness to criminality, or want of moral and society-building qualities. As long as the tribes, the depressed and the illiterates are employed in some agriculture, cottage industry, mine, factory, railway, fishing, boat-plying and what not they are getting themselves "educated" intellectually and technically in the very process of work. And in the daily interests of their tribal, neighbourhood or occupational life they are factually developing solid spiritual, social, civic and political virtues. The intellectual and moral discipline acquired by the illiterates on account of actual participation in life's work cannot be treated as of inferior grade in comparison with what the literates pick up in the elementary, secondary or collegiate institutions. Sociologically, it should be considered unscientific anywhere on earth to wait for universal literacy before thinking of endowing the illiterates, depressed and tribes with social and political privileges. It should rather be a first postulate to treat the masses as "educated" in every sense *minus* literacy as well as "creative" or spiritual in all spheres from cultivation and handicrafts to music and dance, engineering and commerce, heroes, gods and saints.

Many of the good or desirable biological "stocks" and "strains" remained unsuspected in the submerged and inconspicuous races and classes of the

world. The humanitarian, philanthropic, social reform and etatistic activities of the nineteenth and twentieth centuries have enabled some of these "unknowns" to display their mettle and "fitness" in Eur-America. The evocation of "eugenic" forces by "social" means and methods is continuing its work still and constitutes a remarkable testimony to the evolution of spirituality in modern times. The rise of new nationalities in Eastern and Central Europe as well as the birth of a regenerated Russia under Soviet auspices are some of the processes through which the depressed, repressed and inferior of yesterday have been proving themselves to be the culture-bearers, spiritualizers and world-remakers of today.<sup>5</sup> The same process has been going on in India since the Mohenjo Daro times; and at the present moment as in the past the culture-creating strains such as have remained hidden or unobserved in the biological make-up of India's alleged lower classes, inferior castes and worthless communities are being provided with fresh opportunities for the assertion of spirituality by social, legal and political methods.

#### NEW ERAS OF SPIRITUALITY

From the Mohenjo Daro epochs (c. 3500 B.C.) down to the beginnings of the nineteenth century it was the rôle of the Bengali people mainly but to assimilate the creations of the non-Bengali races and peoples of India. The instances of the Bengali people as having left substantial marks of their own creations on the culture of Northern, Western and Southern India as well as of "Greater India," i.e., in areas

<sup>5</sup> T. G. Masaryk: *The Making of a State* (London 1927), K. Capek: *President Masaryk Tells His Story* (London 1934); *La Philosophie Tchecoslovaque Contemporaine* (Prague 1935).



uninhabited by the Bengalis during six thousand years down to Rammohun Roy (1772-1833) were very few and modest.

In the nineteenth century, then, the Bengalis were one of the youngest races of India in the domain of world-spirituality. The Ramakrishna-Vivekananda (1836-1902) movement represents a very significant landmark in human civilization, inasmuch as it started the Bengali people virtually for the first time on to what may be regarded as a career of *charaiveti* (march on) and world-conquests. A Bengali period of creative endeavours, spirituality and culture-history was thus seen to be in the making. It is in the *Swadeshi* movement of 1905 that the new creative and spiritual forces engendered by the Bengali people got recognized as a power among the powers in the world of culture. An interesting chronological coincidence,—but which points to the same sociological agencies as the birth of Young Bengal—is the simultaneous recognition of Japan as a world-power in the political and military fields. Present-day Bengal, like modern Japan, furnishes us with the sociological data bearing on new epochs or the beginnings of fresh eras in human creativeness and spirituality.

The beginnings of new epochs such as can be seen in the Japan and Bengal of “our own times” are but paralleled by such phenomena in the socio-cultural conditions of the German people during the period (1744-1885), say, from Herder to Humboldt.<sup>6</sup> It was then that for the first time German culture, still relatively “young” and “unknown” as it was, commenced its career of “world-conquests.”

<sup>6</sup> E. Spranger: “Das Wesen der deutschen Universität” (*Das akademische Deutschland*, Berlin 1930) and “Wilhelm von Humboldt” (*Research and Progress*, Berlin, July 1935).

#### THE POOR AND THE TRADITIONLESS AS CREATORS

New epochs of spirituality have very often been started by “races” or “classes” which from the platform of the dominant races or classes, i.e., the *élites* of the age, were declared in so many words to be “inferior,” *pariah*, semi-civilized, “dysgenic,” “unfit,” incompetent or *Sádra*. It is in such beginnings of new epochs in world-culture among the alleged “inferior” races or classes of the day that we find objectively and historically disproved the chauvinistic contention of Lapouge in his paper on *La Race chez les populations mélangées* presented at the Second International Congress of Eugenics (New York 1921). In his judgment *les blancs* (the whites) and *les riches* (the rich) were pronounced to be identical with *les éléments intellectuellement supérieurs* (the intellectually superior elements) and their work with *la civilisation elle-même* (civilization itself).

It is time for the students of spirituality, religion and social service to get emancipated from the unthinking proneness to establishing such equations between cacogenic (or dysgenic) factors and the “untried” (or “unhistorical”) races on the one hand and the poorer and “lower” classes on the other. The scare propagated by Lapouge, Leonard Darwin and other eugenists to the effect that the age of the rise of the “races” that are known to be “inferior” and of the poorer “classes” is tantamount to the epoch of *la barbarie des contemporains du mammoth* (the barbarism of the contemporaries of the mammoth) or that “the nation as a whole is slowly and steadily deteriorating as regards its average inborn qualities” ought to have no place in positive or speculative science. For, neither the poor nor the

young (the traditionless, the "unknown") can be postulated to be dysgenic *en masse*. Eugenic "fitnesses" or good, *i.e.*, desirable stocks and strains are "widely distributed" among the diverse races and classes. The possibilities of progress in creativeness and spirituality may then be taken to be assured for mankind.

Our Krishna proclaimed in the *Gitâ*: "Forsake all other duties, seek refuge in me alone." Christ preached: "I am the way, the life, the truth." Mohammed taught the Arabs: "Verily, all believers are brethren." The religion or spirituality contained in these *dicta* is powerful with mankind still. But in the modern world there are groups, classes, races, and nations even among Hindus, Christians, and Moslems to whom such "monism" or faith in certain individuals or particular tenets is not necessary to awaken the spiritual sense or foster ethical life. Duty, truth, brotherhood and equality have been making conquests among the most heterogeneous races and classes such as happen to be indifferent to Krishna, Christ or Mohammed. The area of the moral and religious world today is much more extensive than formerly, embracing as it does untold millions among the poor and the traditionless who have been exhibiting the results of their creative and spiritual *shakti*.

#### LIFE'S BATTLE NOT FINALLY WON

There should not be any difficulty to maintain with Herder<sup>7</sup> his thesis in *Ideen zur Philosophie der Geschichte der Menschheit* to the effect that the stream of civilization indicates the progress and development of mankind, an eternal striving, a series of continuous

<sup>7</sup> R. R. Ergang: *Herder and the Foundations of German Nationalism* (New York 1931).

strivings. It is to be understood in terms of *Gang Gottes über die Nationen*, *i.e.*, the march of God through all nations. "In spite of all apparent disorders the world is heading towards progress, and man will not rest until he has made the Earth his own. At the present moment, however, all the up-to-date achievements of the human spirit are nothing but the means to the more profound establishment and wider expansion of the humanity and culture of our generation."

The alarm-signals of Dean Inge (*Idea of Progress*) and others are not to be ignored, however. We must not be blind to the great social reality that class-prejudice and race-prejudice continue still to be fundamental to almost every religious and ethical system. Political domination,—the government of one people by another,—is not yet a thing of the past. The advance of democracy has failed to check the overtures of despotism. *Mâtsya-nyâya* (the logic of the fish) obtains today as yesterday in international affairs. The world cannot afford to forget as yet the bitter complaint of Dante against political disunion and corruption which found expression in the following lines of his *Divine Comedy*:

"Ah, slavish Italy! thou inn of grief!  
Vessel without a pilot in loud storm!  
Lady no longer of fair provinces,  
But brothel-house impure! \* \* \* \*  
While now thy living ones  
In thee abide not without war; and  
one  
Malicious gnaws another; aye, of  
those  
Whom the same wall and the same  
moat contains.  
Seek, wretched one! around thy sea-  
coasts wide,

Then homeward to thy bosom turn,  
and mark  
If any part of thee sweet peace  
enjoy."

Dante's censure would be valid even today and for a much larger number of men and women than in the thirteenth and fourteenth centuries. And those who are looking forward to a veritable international peace and national solidarity would be justified in complaining that the "Greyhound," *Veltro*, Deliverer or *Yugâvatâra*, eagerly awaited by Dante in order that the "beast" might be "destroyed with sharp pain" is yet to come.

Finally, poverty's rôle in human life and societal evolution is as powerful as ever. Unemployment and "under-employment" on nationwide scale have grown into the normal feature of world-economy. The masses of dark clouds cannot all be dissipated because of the silver linings, few and far between, in the standard of living.

The progress in creativeness and spirituality is real and often statistically measurable. But the other side of the shield,—the limits of this progress for every race, region and epoch,—must by no means be overlooked. Life's battle has not been finally won. It continues to be serious. The solution of the problem is far off. It is the privilege of man always to have a struggle ahead.

#### THE ETERNAL PRAYER AND COSMIC STRUGGLE

As long as the "earthly paradise" cannot be taken to have been established it behoves us all, optimists especially, to be modest. With the authors of the *Brihadâraṇyaka Upanîsad* (I, iii, 28) the student of modern spirituality can then still offer the following prayer :

"*Asato mâ sadgamaya  
Tamaso mâ jyotirgamaya  
Mrityormâ mritam gamaya.*"

(Lead me from unreality to reality,  
Lead me from darkness to light,

Lead me from death to immortality.)  
Here, indeed, we have the eternal prayer for every race and every region. This is the only correct prayerful attitude for struggling, creative, half-victorious, half-vanquished, spiritual man.

For, spirituality, like everything else that is human, is relative and admits of degrees. At every epoch, nay, at every moment of our life-history we need more reality, more light, more immortality. It is not in the destiny of man ever to be able to say: "The last word of human welfare, spirituality, creativeness and progress has been said, and I can afford to sit tight on my achievements."

No. Following Confucius, the great teacher of China's millions, we should rather attempt always to "be a new man each day, from day to day be a new man, every day be a new man" (*The Great Learning*).<sup>8</sup> Let us recall the maxim, *nânâsrântâya srîrasti* of the *Aitareya Brâhmana* (VII, 15).

Equally dynamic and interested in the immediate present is the Buddhist *Majjhima Nikâya*. And today as ever in the past it should be worth while for us to act up to the following truth pronounced by Sâkyâ the Buddha in regard to the life's attitudes of *Bhaddekarotta* (Devoted to the good) :

<sup>8</sup> In Ku Hung-ming's translation the book is called *Higher Education* (Shanghai 1915) ; cf. B. K. Sarkar: *Chinese Religion Through Hindu Eyes* (Shanghai 1916), p. xii. The religions of China and India have been entirely misinterpreted by Max Weber in *Gesammelte Aufsätze zur Religionssoziologie* (Tuebingen 1922-23), Vols. I and II.

“*Atītam nānvāgameyya  
nappatikamkhe anāgatam  
yad atītam pahinantam  
appattancha anāgatam.  
Ajjeva kichcham ātappam  
Ko janna maranam suve?  
Na hi no samgaran tena  
Mahāsenena machchunā.*”

(Don't pursue the past,  
Long not for the future,  
The past is dead,  
Not yet realized is the future,  
Exertions are then to be made today;  
Who knows death may come  
tomorrow?  
Not possible any pact with Death  
and his army)

It is when equipped with the hard-headed realism and objective methodology of Confucian and Buddhist energists that the optimist of today can look back to the past and acquire the moral right to proclaim with Walt Whitman his bold inductive generalization regarding the trend of man's spiritual evolution to the effect that

“Roaming in thought over the universe  
I saw the little that is Good steadily hastening towards immortality,  
And the vast all that is called Evil  
I saw hastening to merge itself and become lost and dead.”

To the consummation of this noble world-view be harnessed the constructive futurism of all men and women,—of the present Convention of Religions at Rangoon as of the International Congresses on religion, science, philosophy, arts, technology, rationalization, politics, business etc. that mark the spiritual life of the modern world in the East and the West.

Industrial civilization has justified itself not only by developing the tech-

nique and the material power but by promoting the ethical and social sense as well. The “life beyond” and idealism have been served no less magnificently than the life in the now and the here. Objective records about the past do not reveal to us more glorious evidences of mankind's factual spirituality in ancient or medieval times. In other words, spirituality has maintained itself in both its wings, positive and mystical, and has been widened; nay, because of the perpetual conflicts it has been intensified and deepened through the ages. We may then accept the following spiritual *credo* of another poet<sup>9</sup> while commencing our next chapter in the cosmic struggle for more physical health and vigour, more material happiness, more democracy and social equality, more freedom, and more all-round creativeness or spirituality :

“And as I watch the struggling souls  
Creating hopes and fears that the  
world heeds not,  
How am I startled to discover  
That each one of the race bears the  
divine spark  
That urges to Paracelsus's and  
Sordello's tasks,  
That every man and woman revolts  
with Promethean rage  
Against repression, injustice and im-  
poverishment of the heart!  
Then as deeper into life's process  
I search,  
In agreeable surprise I am happy to  
find  
That nothing but the stream of  
infinite fire  
Could have pushed mankind on so  
far,  
And I conclude  
That all of us have been leading  
another life beyond!”

<sup>9</sup> Ida Stieler: *Edelweiss and Alprose* (New York 1920).

# ATMABODHA

BY SWAMI SIDDHATMANANDA

वपुस्तुषादिभिः कोशैर्युक्तं युक्त्यवघाततः ।

आत्मानमान्तरं शुद्धं विविच्यात्तन्दुलं यथा ॥ १६ ॥

यथा As तुषादिभिः कोशैर्युक्तम् covered with husk etc. तन्दुलं rice ( अवघाततः by means of threshing विविच्यते is separated तथा so ) वपुस्तादिभिः कोशैर्युक्तं covered with the (five) sheaths शुद्धं pure आन्तरं innermost आत्मानं the Âtman युक्ति अवघाततः विविच्यात् should be discriminated by repeated reasoning.

16. By repeated reasoning the pure, innermost Âtman should be discriminated from the five sheaths in which it is, as it were, encased, even as rice is separated from its husk by means of threshing.

*Discriminated etc.—Comp. Vivekachudâmani, Verses 151-153 and Katha Upanishad 2-8-17.*

सदा सर्वगतोऽप्यात्मा न सर्वत्रावभासते ।

बुद्धावेवावभासेत स्वच्छेषु प्रतिबिम्बवत् ॥ १७ ॥

आत्मा The Âtman सदा eternally सर्वगतः all-pervading अपि although सर्वत्र everywhere न not अवभासते is manifested बुद्धौ in the intellect एव only अवभासेत is manifested स्वच्छेषु प्रतिबिम्बवत् even as an object is reflected only in bright surfaces.

17. The Âtman is not manifested everywhere although it is eternally all-pervading. It shines only in the intellect, even as an object is reflected only in bright surfaces.

देहेन्द्रियमनोबुद्धिप्रकृतिभ्यो विलक्षणम् ।

तद्वृत्तिसाक्षिणं विद्यादात्मानं राजवत्सदा ॥ १८ ॥

आत्मानं The Âtman देहेन्द्रियमनोबुद्धिप्रकृतिभ्यः विलक्षणम् ( as ) different from the body, senses, mind, the intellect, and Prakriti तद्वृत्तिसाक्षिणं ( as ) the witness of their functions सदा always विद्यात् should be known राजवत् like a King.

18. The Âtman should always be known as different from the body, senses, mind, intellect and Prakriti and as the witness of their functions, even as the King is different from his ministers and is a witness of their actions.

व्यापृतेष्विन्द्रियेष्व्वात्मा व्यापारीवाविवेकिना ।

दृश्यतेऽन्नेषु धावत्सु धावन्निव यथा शशी ॥ १९ ॥

यथा As अन्नेषु धावत्सु when the clouds move शशी moon धावन्निव दृश्यते appears as moving ( तथा so ) इन्द्रियेषु व्यापृतेषु the senses being engaged in ( their objects ) अविवेकिना by the ignorant आत्मा the Âtman व्यापारी actor इव as ( दृश्यते is seen ).

19. As the Moon appears to be moving when the clouds pass over it, so by the ignorant the Âtman is seen as the agent of actions when the sense-organs only are engaged (in their objects).

आत्मचैतन्यमाश्रित्य देहेन्द्रियमनोधियः ।

स्वक्रियार्थेषु वर्तन्ते सूर्यालोकं यथा जनाः ॥ २० ॥

यथा जनाः सूर्यालोकम् ( आश्रित्य स्वक्रियार्थेषु वर्तन्ते ) As people perform their work with the help of sunlight ( तथा so ) देहेन्द्रियमनोधियः the body, sense-organs, the mind and the intellect आत्मचैतन्यमाश्रित्य being illumined by the consciousness of the Self स्वक्रियार्थेषु वर्तन्ते perform their respective functions.

20. As people perform their work with the help of sunlight, so the body, sense-organs, the mind and the intellect perform their respective functions, being illumined by the consciousness of the Self.

देहेन्द्रियगुणान् कर्माण्यमले सच्चिदात्मनि ।

अध्यास्यतेऽविवेकेन गगने नीलतादिवत् ॥ २१ ॥

गगने नीलतादिवत् As blueness etc. ( are attributed ) to the sky अमले pure सच्चिदात्मनि in the Âtman which is existence and knowledge देहेन्द्रियगुणान् कर्माण्य the characteristics and activities of the body and the sense-organs अविवेकेन through ignorance अध्यास्यते are superimposed.

21. As blueness etc. are attributed to the sky so the characteristics and actions of the body and the sense-organs are, through ignorance, superimposed on the Âtman which is existence and intelligence.

अज्ञानान्मानसोपाधेः कर्तृत्वादीनि चात्मनि ।

कल्प्यन्तेऽम्बुगते चन्द्रे चलनादि यथाभ्रसः ॥ २२ ॥

यथा As अम्बुगते चन्द्रे in the moon reflected in water अश्रसः चलनादि the motion etc. of the water ( कल्प्यन्ते are falsely imagined ) ( तथा so ) अज्ञानान् through ignorance मानसोपाधेः of the limiting adjunct, the mind कर्तृत्वादीनि the attributes of doer etc. च expletive चात्मनि in the Âtman ( कल्प्यन्ते imagined ).

22. As the motion etc. of the water are imagined in the moon which is reflected in it, so, due to ignorance, the qualities like agency, etc. of the limiting adjunct, the mind, are imagined in the Âtman.

## NOTES AND COMMENTS

### IN THIS NUMBER

In *The Education that India Needs Today* we appeal to the educators of our country for the necessity of promoting moral and religious training in schools and colleges without going into doctrinal controversies and religious bigotry. . . . Prof. Dr. Stanislaw Schayer is a renowned Orientalist and professor

of Sanskrit in the University of Warsaw. In *The Historical Background of Indian Tolerance* he points out how the spirit of tolerance in India differs from the Western tolerance which is rather a negation than a sublimation of religious feelings. Dr. Mahendranath Sircar shows how *The Sacrifice of God* is necessary to save mankind and how

Christ gives us the model for the emergence of humanity into the Kingdom of God. . . . Dr. Debendra Chandra Dasgupta in his *Locke's Ideas of Vocational Education* shows how Locke's educational theory sets forth the welfare of the state as the main objective of vocational education. . . . *The Expansion of Spirituality as a Fact of Industrial Civilization* formed the presidential speech delivered by Prof. Benoy Kumar Sarkar at the Religious Conference organized in Rangoon, in connection with Sri Ramakrishna birth centenary.

### THE CRY FOR A COMMON CREED

The cry for a common religion has not died down. The existence of communal feeling and its unseemly exhibitions have recently fluttered the dove-cotes of some religious peace-makers in India. Distressed at the sight of the bitter feuds among the several communities some have felt and expressed that a common religion over and above the particular religions prevalent would have substituted peace and friendship among the men of diverse faiths in place of strife and hatred. And what is more, it would have brought India much nearer to her national goal by this time. Accordingly men were found to plead for it in earnest. The idea is an old one. Attempts have been made in the past towards founding a common universal church. They did not bring all men under the banner of a particular faith. They could only add some more new sects to the already numerous ones. Mere oldness or repeated failures in the past do not detract from the worth of a basically sound idea. But the idea of a uniform creed is too utopian to come true. It expresses good intentions but bad knowledge as it ignores some hard realities of human life.

To Hinduism which has always had the broadest outlook on religion, the notion of a common clear-cut faith for all is repellent. It takes a synthetic view recognizing the varying needs of men and the necessity for a variety of paths broad-based upon a few fundamental and universal truths. Its conception of the chosen Ideal (Ishta Devatâ) goes even further and allows each man to have his own religion. That is what ought to be. In this sense Hinduism, deprived of its social content, does not consider any religion even Judaism, Islam, Christianity, Taoism or Zoroastrianism outside its pale. The idea of a common basis is already there as an accomplished fact. Again the prescription of a standardized faith as a cure for communal ills reveals a faulty diagnosis of the malady. If for centuries past India could live in comparative peace with its numberless sects, why is it not possible today? Compared to all the religious persecution and holy blood-bath abroad India was almost a heaven on earth. It was certainly a haven for the persecuted in religion. But does a common religion do away with conflicts? Most of the statesmen and politicians of the West do not seem to bother themselves much about religion. But what religious fanatic has been able to outdo some of them in inhuman persecution. The cry for a common religion is like the cry for a totalitarian state.

Pugnacity is ingrained in human nature. Men fight not so much for religion as in spite of it. The jingo in man has been made to combat in the past as well as in the present for sordid objects in the name of religion. Historians who are straightening out the tangled skein of the causes and conditions of holy wars and expeditions in

the past are discovering how vulgar economic and political motives masqueraded under the form of faith. Persons who see through pretences realize that most of the present tension among the communities has been worked up by base motives. The fight between the Sanatanists and the Untouchables is at bottom a social struggle,—a fight between *eorls* and *ceorls*. It only embalms the fighter's conscience to call it religious. Real religion welcomes necessary differences though it condemns all privileges. Yet religion has everywhere been employed to bolster them up. Cheap eclecticism cannot bring heaven on earth. If we are to take a lesson from the past we should rather turn to Asoka who taught his subjects to practise charity and benevolence towards all, to see goodness everywhere, to banish jealousy and ill-will and who stressed the essence of religion. If man must needs fight by nature, let him fight his own pettiness and imperfections.

#### WHAT IS PREJUDICE?

Is prejudice an instinct, a conditioning, or a purpose? Mr. Clarence R. Skinner briefly examines the question in an issue of *Unity*. On a broad examination of the subject of prejudice, he says, the hypothesis of its instinctive character melts away. Not only are instincts a great many in number, but they are neither consistent in time nor universal through space. An adult of twenty-five quits his pet aversions which he had as a boy of ten, and a man of seventy-five rarely sticks to his biases at forty. Again attitudes vary from Orient to Occident, from North to South. Prejudices are complex in nature. In a few instances there might be some primal urge interwoven with certain forms of our impulses. But it is oversimplification

of matters to refer them to it alone. Is it then the result of a conditioning in our childhood, as psychologists are wont to affirm? There is hardly any doubt that a good deal of our peculiar notions and attitudes are influenced by the social mind of the environment into which we are born and where our early career is cast. Such conditioning is going on at the present day in a number of countries in the world. Though a good deal of our prejudices can thus be shown a product of the conditioning, it will be taking a superficial view to explain them all in that way. On the contrary the majority of them seem to be purposive, that is to say, are consciously employed to rouse up the mass mind with a view to securing a definite end. For example the feeling against the 'niggers' in the U.S.A. and the Jew-baiting in modern Germany are largely weapons in a competitive struggle. Political parties and candidates work up popular fury against their opponents by referring to matters extraneous to the point at issue but likely to prejudice the voters' opinions. It is often said that ignorance breeds prejudices. But it is not so. An ignorant mind may be utilized by a person. But ignorance itself does not create a prejudice. It rather seems that the more harmful prejudices in our nature are purposive.

There is a good deal of truth in the above. But perhaps we can take a step further. Purpose would no doubt account for a large number of our aversions. But purpose need not always be conscious. Many of them are rooted in our unconscious, where they are closely related to our instincts. We have an instinctive fear for the unknown, an instinctive abhorrence for all differences which seem to disturb our growth or even peril our existence. They naturally set our instinctive



defence-mechanism working, which liberates the hostile and fighting forces. Conscious purpose shrewdly wakes up these fears to serve its ends. Even conditioning which may at first appear to be an independent source of biases is itself a manifestation of the prejudice that lurks in the sub-conscious of the social mind. Such prejudices issue out of the narrow view of the self with which an average man is born into this world. As only education can drive away superstition, so only moral and religious instruction on the real nature of our being and becoming can rid us of those unintelligent prejudices which are fostered by a cramping selfishness and which harden the hearts of the more favoured against their less favoured brethren.

#### SAD STUFF

The doughty Rajput Knight has for the present fought shy of the storms of a rather unkind politics and entered into the comparatively safer arena of intellectual tournament to fight Hindu religion and culture *à outrance*. For the past few months the doctor has been pouring down vitriolic denunciations upon Hindu culture in a number of Indian periodicals. We appreciate his bitterness against the many ills which beset Hindu Society of today and his impatience at the slowness with which it is casting away its outworn garments. The writings reveal a yearning for a better state of things. And when that is said it is all that can be praised. For all through his disjointed writings he betrays an appalling ignorance of history in general and of Hinduism in particular. Else he could distinguish between appearances and realities and would have paused before branding the talk about Hindu spirituality as a mere empty phrase. He finds the Indians on the same spiritual

level with the Gold Coast barbarians. According to him Hinduism is stagnant and immobile. Its outlook has always been other-worldly and it has always lacked positivistic tendencies. In short the very name of Hinduism is anathema to him. He stands for a Simon Pure materialism—which by the way is being denounced everywhere by the best minds of the world. Religion has no rational basis for him. He imagines that all religious truths have been torpedoed beyond repair by the new knowledge. In an article contributed to the March number of *Twentieth Century* he has discovered that a new renaissance has dawned upon post-War Europe. He draws a rosy picture of it at the end and sings a siren's voice in calling the young India to the enjoyment of its benefits. But before we reproduce the picture for our readers and examine its correspondence to reality we want to cite a few of the exquisite bits with which he has been regaling his readers for sometime past. In one of his articles he has made a lot of discoveries. In the birth of Christianity, in the Great Chinese Wall and the Hindenburg line he has discerned parallels of Gandhi's passive-resistance. One wonders why he omitted the walled cities of the ancient and medieval times. The really similar phenomenon of the Plebian resistance in the early days of the Roman republic, however, wholly escapes him. Christ, according to him, was a political leader who hid himself under a spiritual garb and sought to liberate his people from the Roman thralldom. Though simple and unsophisticated fishermen were at first deluded as to the real nature of Christ's mission 1900 years ago, they later understood better. But it is a pity to find one so deluded in the twentieth century. As a matter of fact the man who gave the first form to historic.

Christianity exhorted all Christians to eschew politics studiously. Again Christ being a political leader founded a religion "which destroyed autocracy wherever it found it". As examples he could have referred to Czarist Russia and Christian Abyssinia—not to mention the fact that it was employed as a tool of autocracy everywhere. We still hear that the Renaissance began from 1453 and also that it was partly a crusade against autocracy in state and the divine right of the rulers which was then the current political theory. Well, what about post-Reformation and post-Renaissant Tudor, Bourbon and Medici despotisms? And as for the divine right theory it became most pronounced in England during the Stuart period and in France during the reign of the later Louis', particularly Louis XIV—both long after Renaissance. Sometimes it appears that the Aryan settlers "followed the safer course of peaceful penetration". At others we are not sure if "the Dasyus were driven out of their homes without a struggle". Often we alight upon such remarkable findings as that "the Vedas came to be composed near Ambala" about 1500 B.C. and again as that "Brahmanism celebrated its own triumph by the performance of the horse-sacrifice (Ashwamedha)" after the death of Harsha and after a long period of unbroken Buddhist supremacy. Presumably there were no horse-sacrifices in the long interval. Furthermore one learns that "Buddhism . . . was originally started as a mere mode of life". And in March, 1936 "Nadir Shah is still hastening slowly in" the direction of reform in Afghanistan. Similar quotations might be piled up. But we refrain. They show as the learned doctor has remarked elsewhere "to what little advantage history both ancient and modern, is learnt in the

schools . . ." These not only neatly impale the doctor on his own satirical pen but also give a foretaste of the profoundness of the generalizations which follow.

In the present article on "The Renaissance of India" after a twelve-page rambling in the wilderness of some stale and trite facts of history he suddenly crops up on page 13 to administer a few lines of homilies to young India how to keep afloat the sinking national ship by jettisoning religion and ends shortly after by pointing out the blessings brought on post-War Europe by what he calls the neo-renaissance started by the Great War. He declares eloquently ". . . how the Great War acted as the new Messiah of a new order of human freedom, and how this order outlawed all religion as a social evil, and how it created a new mentality cleared of old beliefs which had no vestige of truth and reason to justify them, and how it had the talismanic effect upon the body politic which shook itself free, became strong and able to pull its own weight, and how in fact modern nations have emerged out of darkness of antiquity . . ." and so on. One wonders through what spectacles the writer sees facts. Can anybody but one with a perverted vision acclaim with delight the sight of the post-War Europe? Is he ignorant of the dark realities which threaten all the best which human civilization has laboriously built up through the untold centuries of history? Hinduism has a place for materialism, but it never worships it above all. The so-called progress can never shake her faith in the greatness of her ideal. Men whom fortune has placed in high positions owe a greater responsibility to society than the commoner citizens. They should think twice before they let escape such sad stuff which is easily gulped

down by the unwary readers and the ever-watchful enemies of truth, freedom, and reason.

### HIGHER EDUCATION IN INDIA

In his last Convocation address Mr. Shyama Prasad Mukherji has tried with the help of facts and figures to break up the myth that the Indian students are having an overdose of higher university education. He has also shown the hollowness of the complaint which tries to rest all the blame for the unemployment of the educated upon a short-sighted policy of quick and disproportionate expansion of university education. The whittling down of the not very wide opportunities for higher education appeals to some as a rough and ready method for curing unemployment. But how does it really improve matters to swell the ranks of the uneducated unemployed in lessening the numbers of the educated unemployed. It bespeaks neither the goodness of heart nor the keenness of intellect to drive the malady from one part of the body politic to another which is less articulate. Obviously the remedy lies elsewhere. In many cases the recourse to University education is only a means to ward off as far as possible the evil spectre of unemployment. Again had their been

avenues of employment, other than clerical jobs, in sight the rush for higher education would have fallen off by itself. Without referring to the many well-known suggestions for relieving the distress we should like to refer to one fruitful idea which has so far attracted little attention. Though the prejudice against manual labour has largely diminished it still lingers among most of our polished graduates who feed upon an unhealthy romantic literature and dream roscate dreams of the future in their college days. When they leave the portals of the university behind they are usually loath to begin humbly in life by accepting bottom posts in business concerns etc. A study training in manual labour along with the cultivation of a more real and healthy outlook on life will do away with the aversion. Such training can be provided with little extra cost. The compulsory labour programme for the students in modern Germany is an example to profit by. It is by such provisions of character-building that the present system of education, which is uninspired by any great ideal can in some measure be linked up with the best traditions of the past to which the Vice-Chancellor has referred in another portion of his speech.

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## REVIEWS AND NOTICES

**EMINENT AMERICANS WHOM INDIA SHOULD KNOW.** By Jabez T. Sunderland. *Published by R. Chatterjee, Calcutta. 283 pp. Price Rs. 3.*

The Reverend Mr. Sunderland, a retired Unitarian minister in America, has become well known in India for his interest in Indian freedom and culture. In this volume he writes of America but still has his eye on the situation east of Suez. The selection of people described in this little book makes

no claim to include all the eminent Americans or even the most eminent. If long sub-titles were in vogue, the book might well be called: *Eminent Americans*, chosen because they were political or social reformers, liberal in religion, and in most cases, Unitarians.

Of course, Abraham Lincoln must be included in such a group for he stands out as one of America's greatest leaders in the cause of freedom. Then comes Ralph Waldo Emerson, the great essayist who remarked at

the time of the suppression of the Indian Mutiny that the English seemed to read only the Old Testament, never glancing at the New. Emerson is one of the most quotable of authors, as this short biography shows. With Emerson he has ranked James Russell Lowell, Henry Wadsworth Longfellow, Oliver Wendell Holmes, and John Greenleaf Whittier as great authors deserving attention not only for their writings, but also for their liberal political views and their leaning toward Unitarianism.

The political writers who are chosen as eminent are Thomas Paine, William Lloyd Garrison, and Horace Greeley. Paine was the English pamphleteer who kept up the spirits of the American people during their war for independence. Garrison was undoubtedly a fanatic, but his fanaticism whipped up the sentiments of the American people until slavery was abolished. Horace Greeley could scarcely be called as great as the other two, although he did wield a considerable influence as a New York editor in the time of Rev. Sunderland's youth.

Among women he has chosen to write about Mrs. Lucy Stone and her daughter Alice Stone Blackwell, and Julia Ward Howe. Mrs. Stone was a well-known worker for women's rights; her daughter has given her life to social causes in America, has done much to aid Russian refugees, persecuted Armenians, and has written many articles in behalf of Indian self-government. One of the most glowing sections of the book is the story of the life of Julia Ward Howe, a truly religious woman who gave her life to social reforms in America.

The two clergymen represented are William Ellery Channing, the founder of Unitarianism; and Charles F. Dole a Unitarian minister who is little known in America but greatly admired by the author.

The final biography is of Charles W. Eliot, a former president of Harvard University and an ardent Unitarian.

The people chosen as eminent are representative more of the author's point of view than of America, for most of them are from New England and were eminent Unitarians. The author wanted to talk to India about social reforms, political freedom, and Unitarianism and uses the biographies to do it. The biographies are really little sermons in simple style vitalized by the author's sincere admiration, telling of the inspiring lives of eminent Americans whom, in the

opinion of Rev. Sunderland, India could emulate with profit.

**THE CHALLENGE OF THE ETERNAL RELIGION.** By E. De Meulder, S. J. Light of the East Series No. 16. *Published by "Light of the East" Office, 30, Park Street, Calcutta. 410 pp. Price Re. 1-4.*

The eternal religion is Roman Catholicism, and the challenge is given by Father De Meulder of the Society of Jesus. The author describes the book as an attempt to find "the formula that will express our oneness."

There are six attitudes toward the world: Materialism, Scepticism, Absolute Exclusivism, Subjectivism, Relativism, and Catholicism. After dismissing all but the last, the author gives an able exposition of the chief beliefs of the Church of Rome. A religion should be judged by its goal and the means of attaining that goal; we are asked to judge Catholicism by its ideal, not its history, and to see that it is unique in essence, not in degree. The question is: "What is the religion where I will be able to give God the greatest possible glory?" In comparing religions, "Catholics do not admit that one religion is as good as another, but do admit that most religions are good." Then by the use of the Aristotelian logic in which the Jesuits are so skilled, he shows that religion is the whole of man, Christianity is the whole of religion, and Catholicism is the whole of Christianity. Q. E. D. All of which leaves a puzzled reader with the feeling that he has combined Catholicism with Absolute Exclusivism.

In defence of the scholastic philosophy, the author claims that Plato and Aristotle have built a philosophy "the main rational framework of which will always remain the only possible receptacle of a supernatural religion." In its relation to Indian philosophy he says that "Catholicism is the only logical outcome of Hindu thought" for there is no important doctrine of Vedânta not found in the philosophy of Saint Thomas Aquinas. The different systems of Vedânta will be united in the organic whole of Thomism.

In the above, the author has not only involved himself in self-contradiction but has also shown his innocence of Vedânta and its great exponents. If Plato and Aristotle have built up the only receptacle of a supernatural religion, then the Vedânta can have no place in it in its entirety, nor in Thomism. Again, if the Vedânta systems are mutually con-

tradictory, no Aristotelian logic can unite them in a higher synthesis. From outside, Vedânta is a hotch-potch. But a deep student always knows that great philosophers and saints like Madhavâchârya, Vijnân Bhikshu, and Madhusudan Sarasvati have found harmony in them. Catholicism has never accommodated the highest flights of the Advaita Vedânta, and Catholic saints like Saint Teresa of Avila have recoiled from giving expression to the extreme views of truth which their intuitions have revealed for fear of antagonizing the dogma. And well might a Vedântist retort with far greater force that every faith is contained in Vedânta without, however, acknowledging the suzerainty of a particular set of dogmas.

On the social side the author points out the advantages of an international religion, the catholic desire for the emancipation of women, and the interest of their Church in educational and social reforms—all of which is no speciality of the Catholic faith.

The Jesuit Fathers have won a deserved acclaim for their scholarship, and Father De Meulder is no exception. Especially careful was his treatment of the historicity of Jesus and of the myths of Buddhist or Egyptian training in Jesus' youth. Sometimes the logic of the argument seems to require unstated dogmatic premises which remind one of the small boy's syllogism:

Some dogs have tails.

My dog has a tail.

Therefore my dog is Some Dog.

It is a logic which convinces after belief, rather than before.

Apologists for a religion usually wish to keep the discussion on the basis of their ideals and then often compare their own ideals to the practices of others. This was especially notable in the author's treatment of non-Catholic Christian sects and in spite of his evident care also crept into some of his remarks about India. The book was written primarily to set forth the Roman Catholic policy in India, it has been declared orthodox by the Bishop, and therefore those who wish to understand Catholicism will find it a dependable as well as an able exposition by a devoutly religious man.

**THE HISTORY OF THE BRAHMO SAMAJ (1830-1878 A.D.).** By G. S. Leonard. *Reprinted and republished by Kshitindra Nath Tagore. Pp. 343. Price Rs. 2-4 only.*

This little work relates the history of the Brâhmo movement from its inception to

1878, the date of the well-known Cooch Behar marriage which occasioned a further split in the already divided young Church. Written by an Englishman Mr. G. S. Leonard who was for sometime the Assistant Secretary of the Asiatic Society of Bengal, it has the apparent merit of narrating facts from a neutral standpoint. It was first published in 1879. Being neither very critical nor scholarly and in no sense exhaustive it has so far attracted little attention. In view of the fact, however, that most of the extant books on the subject having been written by men who themselves took part in the disputes and controversies of the movement differ in their account the publisher has reprinted the book with the object of presenting before the public an account of the movement from the pen of a sympathetic and impartial observer.

The author groups the events of the movement round the three personalities of the Raja, the Maharshi and Keshab Chandra Sen in three separate chapters. The last chapter is devoted to an exposition of the Brâhmo faith and its possible future repercussions on the Hindu Society. After a few introductory remarks the author gives a short account of the ancestry, education and career of Rammohun and briefly traces the influences which finally led him to found a new church on the basis of the teachings of the Upanishads. The second chapter recounts the activities of the new church when it was mainly under the guidance of Devendra Nath Tagore. The third brings us into controversial matters. The account is short and is not as much detailed as one would expect. The author has tried to be fair to all. But one cannot get away from the feeling after he has come to the end that perhaps he has not always been able to take an altogether judicial view. Contemporaneous observation, if it lends vividness to impressions, too often fails to afford a true perspective. While there is no mistaking his admiration for Brâhmoism, he betrays a want of depth and insight in his observations on Hinduism. Perhaps that is readily understandable in an alien who wrote about 60 years ago when Hinduism stood badly in need of a true interpretation. He has neither been an acute critic in seeing in Brâhmoism "the highest developed form of Hinduism" nor a true prophet in predicting "mighty changes in the social fabric and religious opinion of the Hindus through Brahmoism".

**CONCENTRATION AND MEDITATION.**  
*Compiled and published by the Buddhist Lodge, London, 37, South Eaton Place, Westminster, S.W.1., pp. 343.*

The growing appreciation of Yoga and the gradual spread of its ideas show that the art of mind development is attracting more and more attention especially among the people of the West. The present compilation by the Buddhist Lodge in London is humbly called a manual of mind development though more properly it might have been designated a Buddhist manual for self-realization. It aims to interpret the principles of concentration and meditation, the latter being explained in terms of the famous Delphic motto "know thyself", and lays down hints and directions for their practice. It is manifestly written mainly from the standpoint of Buddhism which lays so much stress on the need of mental culture, although it is not true to say as it has been said in the introduction that no great philosophy or religion has emphasized the necessity for mind development as much as Buddhism has done. The Yoga system of Patanjali is not only one of the first to formulate a course of mental discipline but also is concerned solely with it.

Concentration is explained as "the preliminary exercises in one-pointedness of thought" and as "the narrowing of the field of attention in a manner and for a time determined by the will" (pp. 19, 34). The necessity and the utility of concentration along with the proper time and places for practising it occupy a few pages. Several directions and exercises for concentration as well as their results are set out in some detail. The exercises include such subjects for holding the mind upon as colour, physical objects, counting of breathing etc. Meditation which is treated next is differentiated from concentration by the fact that it "produces a state of consciousness in which the spiritual point of view is alone of importance". Meditation is stated to be of two kinds, higher and lower. The difference is sought to be conveyed by means of an analogy which is not very clear. The purpose, result, character, difficulties, methods and objects of the different kinds of meditation are given. Some observations on the necessity for character-building and on the means to achieve it as well as some remarks on the laws of health are sandwiched between the chapters on lower and higher meditations, though it is not easy

to understand why they have been placed where they are. A certain amount of effort at character-building is a necessary preliminary towards all mental development though the weeding out of all selfish motives may not be necessary to achieve some success in the beginning. The indispensability of character-building to self-realization is emphasized. Here again as in many other places character-building is envisaged under some Buddhist mottos. Under higher meditation come the Buddhist Jhâna, Zen, and a dissertation on perfect, motiveless act to be pursued by men who aim at the higher flights of meditation. Contemplation comes last. It is explained as the union with Reality. Some hints on group-meditation are given in one appendix, the other lists a number of subjects for meditation. The presentation is rational, and though Buddhist terms abound it aims to be non-sectarian and tries to satisfy all tastes. The first part will be of practical help to many, while the value of the latter portion is mainly descriptive. We would, however, like to point out one popular misconception about Yoga, which has cropped up in the book more than once. Yoga does not mean 'union' but only effort as has been pointed out by competent scholars, native as well as Western.

#### SANSKRIT

**THE MAHÂBHÂRATA—CONDENSED IN THE POETS' OWN WORDS.** By Pandit A. M. Srinivasachariar. Translated by Dr. V. Raghavan, M.A., Ph.D. *Published by G. A. Natesan & Co., Madras, pp. 495. Price Re. 1-4.*

This is an abridged edition of the great Indian saga Mahâbhârata condensed in the words of the poet himself and a companion volume to the Râmâyana recently brought out by Messrs. Natesan & Co. The main thread of the story is preserved, enriched here and there by the incorporation of portions from some of the notable passages and discourses. A simple and faithful English translation accompanies the text which is given in Nagri. Remembering the arduous nature of the task of shortening a work which runs into over 90,000 verses it can be said that the work has been ably done. It will be useful to those readers who have little time and less inclination to go through the bulky original.

## BENGALI

**SRI RAMKRISHNER SMRITI KATHĀ.**  
*Collected and published by Swami Nirlepānanda, 1, Mukherji Lane, Baghbazar, Calcutta, pp. 30. Price As. 5.*

This booklet contains a few reminiscences of Ramakrishna Paramahansa related to the

compiler by Lakshmi Devi and Jogindra Mohini Biswas, both better known as Lakshi Didi and Joginma respectively to the devotees of Ramakrishna. Written in a pleasantly conversational style they throw new and interesting side-lights on the life of Ramakrishna. We are sure, the admirers of Ramakrishna will welcome it with delight.

## NEWS AND REPORTS

## THE RAMKRISHNA MISSION

## ANNUAL GENERAL MEETING

## PROGRESS OF WORK IN 1935

The 27th Annual General Meeting of the Ramkrishna Mission was held on Good Friday evening at the premises of the Belur Math, the Headquarters of the Mission, with Srimat Swami Suddhananda in the chair. A large number of monastic and lay members were present. The minutes of the previous meeting were read and passed. The report for 1935 was then read by the Secretary. The following extracts from it clearly indicate the progress of the work in all the departments in the various centres of the Mission.

## CENTRES

The total number of centres including those in N. and S. America, England, and Europe, Burma, Ceylon and Strait Settlements, was 102 at the end of 1935. The number of centres of the Mission in India, exclusive of the Ramakrishna Math and its branches, was 42. A new educational centre in the Coimbatore District was added in the year.

## ACTIVITIES

The Mission conducted both Temporary and Permanent Work. Temporary Relief Work was done in times of distress caused by floods, famine, fire, tornado or epidemics during the year in Bankura, Hooghly and Burdwan Districts, as well as in Abdalpur, Dhalla, Manbhumi and Tamuk. The total expenditure for the works was more than Rs. 16,000, the most important of them being the Damodar Flood Relief.

The Permanent Work was of three kinds as usual, viz., Philanthropic, Educational and Missionary. Each of the centres conducted one or more of these.

## PHILANTHROPIC

The Philanthropic Activities include three types of work, viz., (1) Indoor Hospital Work, (2) Outdoor Dispensary Work and (3) Regular and Occasional Service of various kinds. Thirty-two out of the centres in India conducted one or more of these types of work.

In all there are 7 Indoor Hospitals including the Child Welfare Centre with its attached Maternity Hospital at Bhowanipore, Calcutta, which does both pre-natal and post-natal work along with its other activities and also trains midwives. There are 31 Outdoor Dispensaries including a Tuberculosis Dispensary at Delhi. The centres doing philanthropic work are flung in different parts of India, and many of them are situated in Benares, Hardwar, Brindaban, Allahabad and other places of pilgrimage, as well as in cosmopolitan cities such as Rangoon, Bombay, Cawnpore and Lucknow. The Sevashram at Benares is the largest philanthropic institution of the Mission, and the Hospital at Rangoon holds the highest record in outdoor and indoor work. The latter treated nearly 2 lakhs of patients in 1935.

Philanthropic work is done also by such rural centres of the Mission as Bhubaneswar in Orissa, Jayarambati in Bankura, Sargachi in Murshidabad and Sonargaon in Dacca.

The Indoor Hospitals of the Mission treated more than 6,800 cases in 1935 as against 6,500 in 1934, and the Outdoor Dispensaries treated over 9,00,000 in 1935 as against nearly 8,30,000 in 1934. The number of new cases and the number of repeated ones were in the proportion of 10: 17.

## EDUCATIONAL

The Educational Work of the Mission falls mainly into two divisions, viz., (1) Boys' Schools, Girls' Schools, Mixed Schools, the classes ranging from the Matriculation

standard down to the Primary, and (2) Students' Homes and Orphanages.

Mass education for adults and juveniles through day and night schools forms a feature.

Out of the 42 centres in India 29 conducted some type of educational work or other. In all there were 15 Students' Homes, 3 Orphanages, 3 Residential High Schools, 4 High Schools, 2 M. E. Schools, 83 Primary Schools, 7 Night Schools and 3 Industrial Schools.

Some of these institutions are situated in or near the University centre of Calcutta, Madras and Bombay, and in the towns of Jamshedpur, Deoghar and Barisal. Physical, cultural, moral and religious training was imparted to the inmates or pupils.

Rural Educational Work was done as usual by some of the centres such as Sarisha near Diamond Harbour, Contai in Midnapore, Habiganj and Sylhet in Assam. The Centre at Sarisha has nearly 500 boys and girls in its schools, and spends over Rs. 12,000 every year.

The Industrial Schools taught one or more of the arts, crafts and industries which may be grouped under the following heads: (1) Mechanical and Automobile Engineering, (2) Spinning, weaving, dyeing, calico-printing and tailoring, (3) Cane-work, and (4) Shoe-making. In the Industrial School at Madras, the Mechanical and Automobile Engineering Course covers a period of 5 years, and a certificate issued by the Mission is recognized by the Government. The centre at Habiganj conducts two Shoe Factories to provide better training-ground for the cobbler boys of the locality, and runs two Co-operative Credit Societies for the benefit of the cobblers.

The Students' Homes at Madras and Calcutta, the Vidyapith at Deoghar, the Sister Nivedita School at Calcutta and the centre at Sarisha are a few of the most prominent educational institutions of the Mission. The educational centre at Madras is the largest. It had 925 pupils in 1935. It spends over Rs. 40,000 annually for its work.

In the 70 educational institutions of the Mission in India there were over 8,900 students in 1935 as against 8,050 in 1934.

In Ceylon there are 12 schools conducted by the Mission, with over 2,200 boys and girls, and in Singapore 2 schools with over 200 students.

In all there were over 6,800 students in all

the centres, and of these more than 4,800 were boys and 1,500 girls.

#### EXPENDITURE

The disbursements of the Mission in India may be roughly computed to be over 2 lakhs for philanthropic works, and over 3 lakhs for educational activities, the total approximate expenditure being over 5½ lakhs for its Permanent Work.

#### LIBRARIES AND READING ROOMS

There were 60 Libraries and as many Reading Rooms, each centre having one or more. The Mission Society at Rangoon did excellent work and had a daily average attendance of nearly 100 in its Reading Room. The Students' Home at Madras had more than 17,000 volumes in its Library.

#### MISSIONARY

The monastic members of the Mission went on propaganda tours in India and abroad. The teachings of the Vedanta as interpreted by Sri Ramakrishna and Swami Vivekananda were disseminated chiefly through the English monthlies—*Prabuddha Bharata* (Myavati), *Vedanta Kesari* (Madras) and *The Message of the East* (Boston) and the *Udbodhan* in Bengali and the *Ramakrishna Vijayam* in Tamil, as well as through the publications of the Ramakrishna-Vivekananda Literature and similar works. Classes were held and lectures and sometimes radio-talks were given at or near the various centres, associations, Universities and other bodies. A member of the Order formed the nucleus of a Vedanta centre in Switzerland, and another started a centre in London, during the year under review.

There are colonies for the Harijans and other backward classes in some centres those at Trichur (Cochin State) and Shella in Khassia Hills being two of the important ones. At these colonies the monks of the Mission have been conducting for over a dozen years past educational and other work for the uplift of these neglected communities.

#### THE IDEAL OF SERVICE

The Meeting came to a close with an exhortation of the Chairman to the audience to continue to practise the ideal of service to humanity, irrespective of caste, creed or colour. Further progress of the work will depend upon more persons practis-



ing the glorious ideal for which the Mission stands and more money. Swami Vivekananda who founded the Mission in 1897 sounded the clarion call for Tyaga and Seva (self-dedication and service), and it is to be hoped that the young men of India will respond to it in ever-increasing measure.

### SRI RAMAKRISHNA CENTENARY THESIS AND ESSAY COMPETITION

The public are hereby informed that, under the auspices of the Centenary Committee, thesis and essay competitions will be held all over India, Burma and Ceylon in connection with the birth-centenary of Sri Ramakrishna, on the lines indicated below. We earnestly hope that all, irrespective of caste, creed or nationality, will take part in these healthy literary competitions and thereby pay their tribute of love to the sacred memory of Sri Ramakrishna whose life stands before the world as a wonderful synthesis of all creeds and faiths:—

#### I. THESIS COMPETITION

It is open to men and women of India, Burma, and Ceylon. The competitors should possess the minimum academic qualification corresponding to M.A., M.Sc., etc., of Indian Universities. The thesis should be written in English on "The philosophy of Sri Ramakrishna and its bearing on world-culture" and be complete in about 20,000 (twenty thousand) words.

First prize: Rs. 200/- (Rupees two hundred) only in cash.

Second prize: Rs. 150/- (Rupees one hundred and fifty) only in cash.

#### II. ESSAY COMPETITION

(a) Among College students: It is open to college students (both boys and girls) of all grades, belonging to educational institutions of India, Burma, and Ceylon (Government, Private or otherwise). The Essay should be written in English on "Sri Ramakrishna's contribution to the social and religious life of India" and should not exceed 4,000 (four thousand) words.

For boy-students:—

First prize: Rs. 30/- (Rupees thirty) only.

Second prize: Rs. 25/- (Rupees twenty-five) only.

For girl-students:—

First prize: Rs. 30/- (Rupees thirty) only.

Second prize: Rs. 25/- (Rupees twenty-five) only.

Each prize shall comprise a copy of "The Cultural Heritage of India" (the Ramakrishna Centenary Volume in two parts of about 2,000 pages of double crown octavo), one medallion and cash.

(b) Among school students: It is open to all boys and girls of matriculation or corresponding classes in educational institutions of India, Burma, and Ceylon (Government, private or otherwise). The essay should be written in their own mother tongues on "Sri Ramakrishna and his teachings" in about 2,000 (two thousand) words. The competitors of this group are invited to write their essays in any of the following languages:—

(1) Assamese, (2) Bengali, (3) Oriya, (4) Hindi, (5) Punjabi, (6) Sindhi, (7) Gujrati, (8) Marathi, (9) Tamil, (10) Telegu, (11) Malayalam, (12) Kanarase, (13) Burmese, (14) Sinhalese, (15) Urdu.

There will be 60 prizes in all for school boys and girls. In each language-group two prizes will be awarded to the best two essayists among the boys and two to the best two among the girls.

For boys:—

First prize: Rs. 15/- (Rupees fifteen) only.

Second prize: Rs. 10/- (Rupees ten) only.

For girls:—

First prize: Rs. 15/- (Rupees fifteen) only.

Second prize: Rs. 10/- (Rupees ten) only.

Each prize shall consist of valuable books and a medallion.

N. B.—The thesis should be submitted in type or in legible handwriting to the undersigned on or before the 31st August, 1936. The Essays should be written neatly and clearly on only one side of the paper and not on both sides, and should reach the undersigned on or before the 31st July, 1936. The Essay competitors should produce a certificate from the Heads of the institutions to which they belong, to the effect that they are *bonafide* students of their respective schools and colleges. The results of these competitions will be announced in November, 1936, and the prizes will be

awarded at a general meeting to be held in February, 1987, when the centenary celebrations will be brought to a close.

The names and addresses of the competitors should be clearly written.

Sd. SWAMI SAMBUDDHANANDA,  
Asst. Secretary,

Sri Ramakrishna Centenary Committee,  
Albert Hall,  
15, College Square, Calcutta.

### SRI RAMAKRISHNA BIRTH CENTENARY CELEBRATIONS

WASHINGTON, D. C.

The Vedanta Society of Washington, D. C. celebrated the centenary of the birth of Sri Ramakrishna in its own humble way and it was a great success.

There were special services at the Society's Chapel for three consecutive days, beginning 8th March last. Visiting Swamis lectured on the life and teachings of Sri Ramakrishna. Besides there were illustrated talks on the art and culture of India. The lectures were very well attended and everyone listened with great interest.

The local newspapers co-operated in giving good publicity to the celebration. The *Washington Post*, a prominent daily, published two articles on the centenary of the birth of Sri Ramakrishna and his life and teachings. The first article which was published on Sunday, March 1st, was contributed by Mr. Pierre de Remer, a friend of the Society. The second article which appeared in the magazine section of the Sunday number of March 8th was written by the Church Editor of the paper. It was illustrated by a picture of Sri Ramakrishna and covered half a page, giving a short narrative of the Master's life and his mission. *The Daily News* also gave a write up and published the programme of the celebration.

The programme started with a Radio Talk given by Swami Vividishananda over the station W. O. L. on Saturday evening, March 7th, his subject being, "The Centenary of the Birth of Sri Ramakrishna—The Great Mystic of Modern India."

#### AFRICA

Indians staying in different states of Africa and also foreign friends and admirers celebrated the inauguration of the Sri Ramakrishna Centenary in a fitting manner.

Indian owned newspapers, both weekly

and daily, in Kenya, Tanganyika, Zanzibar and Mombassa splashed the President's message of peace and good-will and also Swami Vivekananda's appreciation of Sri Ramakrishna, with bold double and treble column headlines.

In Mombassa, even the European owned newspapers devoted two to three columns to the report of local celebrations and the happenings in Calcutta and Belur Math.

Papers in Dar-es-Salaam also have published the above messages.

*The Kenya Mail* of Mombassa which is a bi-lingual daily paper of the Indian community residing there has reported both local and Indian celebrations in its front page with a streamer line.

Mr. P. D. Master whose enthusiasm for the cause of the Centenary can hardly be equalled by any with the help of some local friends, is trying to establish an institution on the line of the Ramkrishna Mission, at Mombassa during the centenary year with a view to propagating the teachings of the Master.

Mr. C. V. Patel who is a member of the Central Celebrations Committee organized a beautiful celebration at Johannesburg.

Indian community residing in Natal and Rhodesia also celebrated the Centenary.

#### BENARES

The Conference of Religions which was held at Benares from 1st March to 5th March last in pursuance of the general scheme of celebration of the Sri Ramakrishna Centenary was a great success. All religions and sects were represented at it and all of its five sittings were largely attended by men of light and leading from the various parts of the country. Prominent among those who took an active part in the conference and thereby contributed to its success were Pandit Madan Mohan Malaviya, Mahamahopadhyaya Pandit Pramatha Nath Tarkabhusan, Principal A. B. Dhruva, S. J. Shiva Prasad Gupta, and the heads of the six prominent monastic orders of India who are generally known by the name of Mandaliswaras, namely, Swami Swarupananda, Swami Bhagavatananda Giri, Swami Jayendra Puriji, Swami Nrishingha Giri, Swami Krishnanda Giri and Swami Mahadevananda Giri.

Principal Dhruva presided over the first day's sitting. In his presidential address he observed: "Sri Ramakrishna's life was mainly a life of realization while that of

Vivekananda was a life of interpretation. Of the two glorious institutions on both sides of the Bhâgirathi, Dakshineswar is the place of spiritual realization of Sri Ramakrishna and Belur Math is the place of interpretation of the great Swami Vivekananda. The harmonious combination of realization and interpretation in life alone can make all happy and prosperous."

Mandaliswar Swami Jayendra Puriji presided at the second day's sitting while Mandaliswar Swami Narasingha Giri was elected chairman on the third day. The fourth day's proceedings were conducted under the chairmanship of Mandaliswar Swami Bhagavatananda Giriji, while on the fifth day Mandaliswar Swami Krishnanda Giriji was at the helm of the conference.

Mandaliswar Swami Jayendra Puriji said that God was the only Guru. It was God who manifested Himself as Guru in Sri Ramakrishna. Since the days of Sri Sankarâchâryya, India was not blessed with a better Guru than Sri Ramakrishna.

Mandaliswar Swami Narasingha Giri in his presidential address dwelt mainly on the conclusions of the Advaita philosophy and proved conclusively that Sri Ramakrishna realized those truths in his life.

Mandaliswar Swami Bhagavatananda Giriji, Kāvya-Sânkhya-Yoga-Nyâya-Vedânta Tirtha, Vedânta-Vâgish, Mimâmsâ-Bhusan, Vedaratna said that Sri Ramakrishna who was the living embodiment of the principles of the *Vedas*, had a far wider scope for doing good to the people of the world representing as he did in his own person Sri Rama of Tretâ and Sri Krishna of Dwâpara Yuga. Service to suffering humanity without any distinction is no doubt one of the best means to realizing the truth of the Vedic saying—*Sarvam Khalvidam Brahma*. He did not understand how people can worship God in the unconscious, unless they can worship Him in the conscious. Sri Ramakrishna's teachings contained the essence of politics, economics, sociology, and above all Sanatan Dharma and whatever else was necessary for human happiness and prosperity.

Mandaliswar Krishnananda Giriji observed that there could be no doubt that Rama and Krishna incarnated together in the person of Ramakrishna. He was a true Paramahansa (a great swan) and like a 'Hansa' he separated truth from untruth and then gave human shape to this discrimination in the person of Vivekananda.

In the latter Ânanda (bliss) naturally followed from his Viveka (discrimination).

Among the speakers who deserve special mention were Mr. M. A. Khair, representing Islam; Rev. D. Sasauashri, representing Buddhism; Rev. N. K. Mukherji, representing Christianity; Hariram Singhji of the Nirmala Akhara, representing Sikhism; Sj. Mahendra Kumarji, representing Jainism; Srimat Tapaswiji, representing the Dadu sect; Rao Bahadur Baijanath Pande, representing Theosophical Society; representing Hinduism, Pandit Pramatha Nath Tarkabhusan; Pandit Malaviya; Dr. S. Maitra, representing Brahmoism; Prof. J. S. Jainik and Swami Sarvananda, Swami Sambuddhananda, Swami Satyananda and Brahmachari Chinmay Chaitanya of Ramakrishna Order besides the chairman of the different days.

#### NEW DELHI

A convention of Religions in connection with the Sri Ramakrishna Centenary was held at New Delhi from 20th to 22nd March last. The venue of the convention was the Ramkrishna Mission Ashrama at Ibbetson Road and Panchkuin Road crossing. The spacious pandal erected for the purpose was fully packed, every day, with a cosmopolitan gathering who gave a patient hearing to the advocates of different religions that were represented at the convention.

Dr. Bhagawan Das who presided at the first day's sitting thanked the promoters of this convention for giving an opportunity for the fraternization of various faiths. He observed that religion bound together all human hearts to God. By exhaustive quotations from the Vedas, the Quoran and the Bible, he analysed many common factors in them and said that the ways of Knowledge, Devotion and Work were the three essential features of all existing faiths. Other speakers of the day included Rev. H. Jenkins, Wesleyan Chaplain of New Delhi, representing Christianity; Babu Jai Bhagwan Jain, B.A., LL.B., Advocate, representing Jainism; Sardar Mangal Singh, M.L.A., representing Sikhism and Pandit Vishnu Mitra representing Arya Samaj.

The second day's session was held under the presidency of Mr. M. S. Aney who in his closing remarks observed that Swami Vivekananda expounded in his silver voice the Hindu conception of religion to the Western world at the Parliament of Religions held at Chicago. Concluding he appealed to the missionaries of all faiths to explain to

the public the rational side of their rituals as a clear understanding of the ritualistic ideals would make people liberal enough to respect each other's religious feelings. Others who spoke on that day were Dr. Jal Dastur Cursetji Pavry, M.A., Ph.D., the distinguished Parsee orientalist and author, speaking on Zoroastrianism; Swami Karunananda speaking on Jainism; Dr. Radha Kumud Mukherjee of the Lucknow University speaking on the life and teachings of the Lord Buddha, Swami Sharvananda, President of the Local Ramkrishna Mission Ashram speaking on Hinduism and Mr. S. Satyamurti speaking on the harmony of all religions.

On the third day Sir David Devadoss, ex-Judge, Madras High Court, presided at the session. In his presidential address Sir David observed that the cardinal principle that Sri Ramakrishna tried to inculcate was the glory of service. God could not be won by any system of ritual but through love and service. He hoped that the activities of the Ramkrishna Mission might expand so that it might continue to render useful social service irrespective of caste and creed.

The Honourable Raja Ghaznafar Khan who spoke on Islam, congratulated the Centenary Committee on its affording an opportunity to religious speakers of all thoughts to represent their respective faiths from one platform. Prominent among others who spoke were the Hon'ble Pandit Prakash Narain Sapru, Swami Sharvananda, and Pandit Lakshmi Kanta Maitra, M.L.A.

#### NAGPUR

A convention of Religions was held at Nagpur in connection with the Sri Ramakrishna Centenary from 1st to 3rd March last. His Holiness Jagadguru Sri Sankarâchâryya of Karvir Peeth (Dr. Kurtakoti, M.A., Ph.D.) presided over the session. Prof. G. R. Malkani, M.A., of Indian Institute of Philosophy, Amalner, spoke on Hinduism, while Buddhism was represented by Prof. N. K. Bhagwat, M.A., Fellow, Bombay University. Others who spoke at the convention were Prof. Hiralal Jain, M.A., LL.B., Amraoti, representing Jainism; Prof. Teja Singh, M.A., Khalsa College, Amritsar and Prof. Dilip Singh Viridi, M.A., City College, Nagpur, representing Sikhism; Mr. L. A. Hydri, Muslim Missionary, Madrasat-ul-waizin, Lucknow, representing Islam; Rev. T. W. Gardiner, M.A., O.B.E., Nagpur, representing Christianity;

Mr. F. J. Ginwala, Solicitor, Bombay, representing Zoroastrianism; Mr. W. L. Chiplanker, pleader, Akola, representing Theosophy and Mr. Kumudbandhu Sen, Puri, representing Vaishnavism of Sri Chaitanya. Swami Bhaskareswarananda, President of the local Sri Ramakrishna Ashrama also gave an address on Sri Ramakrishna and Universal Religion.

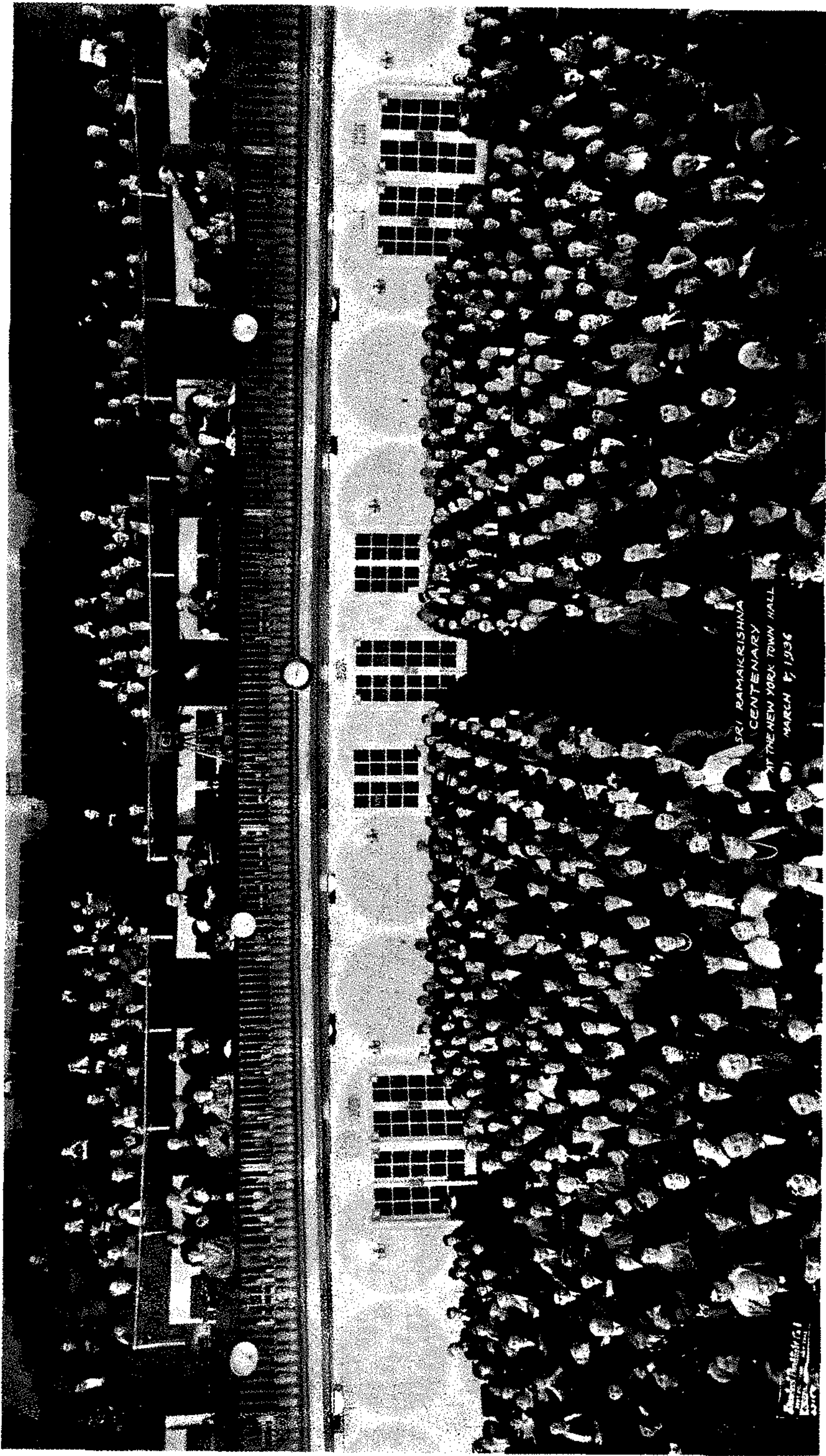
#### LONDON

A distinguished gathering met at 51 Lancaster Gate on the 25th of February last at the headquarters of the Sri Ramakrishna-Vivekananda Vedânta Society in London. Mr. Henry S. L. Polak presided over the first Centenary functions of Sri Ramakrishna held in London. The proceedings opened with the playing of one of Beethoven's sonatas on the piano by a disciple of Swamiji, Miss Joyce Villiers, A. R. C. M., an accomplished artist. Mr. Polak, in a few chosen words, explained the ideals on which Sri Ramakrishna took his stand and which were in the main, the harmony of all religious creeds in the world. Dr. Miss Mary Clark, who had been on a visit to India, spoke about the teaching of Sri Ramakrishna laying stress on its universal character reconciling the spiritual as well as the rational needs of humanity. She was followed by Swami Avyaktananda, the Minister-in-Charge, who explained in some detail the point of harmony in Sri Ramakrishna's life in the light of the teachings of the ancient prophets.

#### NEW YORK

As part of the world-wide observance of the hundredth anniversary of the birth of Sri Ramakrishna, the prophet of the harmony of religions, a celebration was held in the New York Town Hall on the 8th of March last under the auspices of the Ramakrishna Vivekananda center.

Among the speakers were Dr. Frederick Robinson, President of the College of the City of New York, Rev. Samuel Goldenson, Rabbi of the Temple of Emanuel, Rev. Wendel Phillips, Rector of Trinity Church, New Rochelle, Dr. Ananda Coomerswamy, Curator of the Boston Museum, Indian Section, Dhan Gopal Mukherjee, Hindu Lecturer and Author, and Swami Nikhilananda, leader of the Ramkrishna Vivekananda center.



Sri Ramakrishna Centenary at the New York Town Hall, March 8, 1936.