Prabuddha Bharata

OR AWAKENED INDIA

* * *

"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

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

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TO

PRABUDDHA BHARATA

VOL. XLII

Editor: SWAMI MAITHILYANANDA

PRABUDDHA BHARATA

VOL. XLII — *JANUARY, 1937* — No. 1

"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

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

UNPUBLISHED LETTERS OF SISTER NIVEDITA

CALCUTTA,
May 2nd, 1898.

Dear Mrs. H.

All round gongs are beating and bells are ringing, for it is the time of evening worship. I go up to my roof and lie there quietly to watch the stars come out, and when I come down I shall talk to you again., I call it the Hour of Peace, one seems to settle all one's difficulties there, but to-night I have been called down, so I shall wait till bedtime now. The idea of this worship is that "Candlelight" has just begun, and when the servants bring up the lights, the ladies in the Zenana prostrate before a sacred picture of an image, and then it is the use of Sarada Devi's household, which is really a convent to go to meditation. For an hour or two before, you will see some of the ladies counting their rosaries quietly, while the Mother sits chatting with anyone who is there. But I was going to say that I do not attempt these things now, I have so much writing on hand besides school work, and details rising out of sanitation, that life is as short as it ever was in England.

About leading meditations, Swamiji used to chant the name of God and sonorous Sanskrit texts till we were in the mood to hold our minds down. I can imagine that sometimes a flash of talk too, might take one into the mood. But it always seems to me a pity to plan for these things. Do they come when they are wanted? I don't know. The Church has in "The Christian Year" a beautiful device for getting this without any arrogance of personality. If we are met together to worship the Christ of the Eucharist or Gethsemony, one s voice and thought must naturally become subdued and great.

Yours,

MARGARET.

MONASTICISM IN THE MODERN WORLD

By The Editor

I

To a vast majority of modern men the institution of monasticism presents a long series of perplexities and contradictions. Some condemn the whole system, declaring that the sum of its evils far outweighs the benefits it has conferred upon mankind. Others maintain that while it was not uniformly a blessing to the world, it was not an unmitigated evil. "The variety of judgments", observes Alfred Wesley Wishart, "respecting the nature and effects of monasticism is partly due to the diversity in the facts of its history. Monasticism was the friend and the foe of true religion. It was the inspiration of virtue and the encouragement of vice. It was the patron of industry and the promoter of idleness. It was a pioneer in education and the teacher of superstition. It was the disburser of alms and a many-handed robber. It was the friend of human liberty and the abettor of tyranny. It was the champion of the common people and the defender of class privileges. It was, in short, every thing that man was and is, so varied were its operations, so complex was its influence, so comprehensive was its life."

Whatever be the estimate of the monastic institution as a whole, it has survived thousands of years and so long as human nature remains the same it will stay in the world. Before we dwell upon the institution regarding its ideals suited to the modern times and needs, we draw the attention of our readers to a short but interesting article on the subject, published in the last October issue of *Harper's Monthly Magazine*, in which the writer Mr. Edgar J. Goodspeed observes: "History repeats itself. Take Monasticism. In the third century men began to despair of the ancient world. It was so bad it was hopeless. Nothing could be done with it or about it. They forsook it. So began Monasticism. At first high-strung, high-minded individuals went out into the desert and, finding a suitable cave, set up house-keeping for the rest of their lives. In the fourth century more and more of them did it, and sociable persons, like Pachomius and Anthony, grouped these solitary anchorites into communities in which their economic security assured, they could devote themselves to piety and the cultivation of their characters.

"Some of the very best people in the ancient world did this: honest, able, sincere, devout, intelligent. They renounced the world and devoted themselves to the service of God, as they understood it.

"The world meantime went on its evil way from bad to worse. With the best people withdrawn from it by Monasticism, the worst people of course, had it all their own way. The collapse of civilization came on faster than ever, and presently Europe slipped into the Dark Ages. It would be too much to say that Monasticism brought on the Dark Ages, but the usual view that it preserved the seeds of civilization through them, is only a part of the truth. The escape into Monasticism undoubtedly did much to pave the way for the Dark Ages by withdrawing from active participation in affairs the men

most interested in improving them and best fitted to correct them.

"That Monasticism eventually did much in the West to help matters, we readily agree, but this was probably insignificant in comparison with what the movement really cost in what it subtracted from the toal transitive life of its day. This is a balance that is too seldom struck."

The writer then goes on describing what he calls the forms of monasticism that still flourish in the modern world. Firstly, there are people who are not celibates, nor do they take refuge in deserts and solitudes. Despairing of the city with its wickedness and injustice, its hordes and gangs, its police and politics, its taxers and taxes, these people repair to the suburbs of the city with their wives and children. They set up an exclusive little community in which they can freely breathe and get rid of the sinister influences of the city. With all his sympathy for these people the writer deplores the method because it strips the city of its best citizens and turns it over to more corruption and exploitation than ever. Mr. Goodspeed observes here: "It would be much better for the city if they would stay in it and join with the enlightened minority in solving its problems. As it is, the finer the suburbs, the worse for the city. All the evils of Monasticism in its essence are here."

Secondly, the writer refers to a form of Monasticism which is rampant today and which is, in his opinion, much more dangerous and insidious—is political. This is what he terms the political creed of a large part of the intelligentsia, of many scholars and preachers, of engineers, writers, technologists, professional men—mostly salaried people. These people despair of the historic parties in politics because of their base leaders and corrupt practices, and this is why they withdraw from them and cast votes of protest. They say that nothing effective can be done to remedy matters, so they would simply express themselves in protest. To these political recluses Mr. Goodspeed says: "But if the best people among us withdraw from participation in public life, it simply means that governments will grow more and more rotten. 'Ye are the salt of the earth', is the sufficient answer. That was the thing Monasticism forgot. For the place for salt is on the meat, not on the shelf. On the shelf, it means more Dark Ages."

Thirdly, the writer passes on to the form of Monasticism which is in the national field and is detached from world affairs. This is, according to him, the prevailing creed of those who despair of modern political leaders as so many scheming old Machiavellis. These people seek no World Court, no League of Nations, but would simply work out the economic destiny of their own free country, while living in happy detachment from the rest of the World. Mr. Goodspeed makes here the following observation: "This is the prevailing political creed and it is Monasticism. It simply says once more that the world is too bad for us to live in, and as we cannot possibly hope to save it, the only thing for us to do is to leave it, to walk out on it, and look after ourselves. Monasticism soon learned how to insure its own economic security. High walls made each convent a fortress; sometimes old forts were made over into convents. (Anthony's first hermitage was an abandoned fort.) Gardens, flocks, and funds were developed, and the whole life was made comfortable and tranquil. The bad old was forgotten."

Thus it is evident from above that the main contention of Mr. Goodspeed is that the spirit of Monasticism withdraws the best people in various spheres of

society from taking part in the affairs of the World. It is to be seen how the progress of mankind has been retarded by such non-participation on the part of some people who are imbued with the monastic impulse and who choose their province of activities in the domain of the spirit.

II

Before we examine the charges stated above, let us peep into the past history of the monastic institution. It will help us in comparing notes and in discussing the problem how the institution should set up its ideal with reference to the modern conditions.

India was the birth-place of the institution and it was here also that the system had its vigorous growth and development through ages and attained the pinnacle of glory by producing a galaxy of monks who beyond any doubt added to the progress of the human society as a whole. The Vedic Rishis sanctioned the life of a monk to those who were best fitted for it and who chose it after the ordinary course of training at the teacher's house was over. While doing so, they did not in any way look upon the life of a householder as an inferior one. At the same time they prescribed strict rules of conduct for both the orders of life so that society may derive benefit from them in their own spheres without any spirit of mutual hatred and absolute detachment. A Vedic Rishi while living in an atmosphere far above worldly cares used to pray and act during the performance of sacrificial ceremonies. The following text of prayer from a Vedic Rishi in the *Sukla-Yajurveda* will convince one how there was in those days a spirit of perfect collaboration between the people of the world and those of the secluded cloister: "O Brahman, Thou God of gods, may the Brâhmins of our land be all endowed with the fire of the Knowledge divine; may the kings be all heroes skilled in warfare, and may they remain untouched by any meanness; may the cows be all full of milk, the bulls be strong and healthy enough to carry heavy loads, and the horses be all strong and swift; may our women be all endowed with womanly grace and beauty and be prepared to look after the household well; may our children be all victorious; may our youths be self-controlled and well-cultured; may the Yajamâna have a heroic son born to him; may sufficient rain fall to all lands and houses; may the medicinal herbs of the land be fully developed and efficacious; may all our people be endowed with sufficient ability to gain the objects of their longing and may they be fit to preserve and make right use of what they have already acquired." The Rishis who used to pray thus for the different members of society had no axes of their own to grind and were inspired with ideas of reform in religion, philosophy, and rules for all the strata of society whenever occasions demanded. It was these people who lived in solitude and in their monastic cells to carry on contemplation and meditation without any disturbance, to hold aloft the standard of high morality, unworldliness, and unselfishness. They had twofold objects in view, namely, the emancipation of their own selves and the well-being of the world. Their counsels were eagerly sought by all classes of society in cases of emergency and these people were always ready to serve society in all possible ways. This is why they became indispensable factors in society and while remaining directly aloof from the social organism they practically led the van of progress of mankind.

It is true that the Vedic ideal of monasticism gradually tended towards

various forms of philosophy and practice, and we find in its long history some monks laying more stress on asceticism which deepened a sense of disgust with the worldly affairs and intercourse with the people of the world in general. Later on in the rise of Buddhism, although the path was chosen by Buddha in the golden mean between asceticism and luxury, the general trend of Monasticism leaned more towards the ethical development of men and a compassionate attitude towards all beings, without active participation in the affairs of the world. The monastic institution no doubt became very popular and more organized than ever, but we do not find that bond of collaboration between the householders and the monks of the time as it existed in the Vedic period. The religion at that time became so much associated with the monks only that it could be termed the religion of monks. In this connection, Swami Vivekananda said, "Every movement triumphs by dint of some unusual characteristic, and when it falls, that point of pride becomes its chief element of weakness. The Lord Buddha—greatest of men—was a marvellous organiser, and carried the world by this means. But his religion was the religion of a monastic order. It had, therefore, the evil effect of making the very robe of the monk honoured. He also introduced for the first time the community-life of religious houses, and thereby necessarily made women inferior to men, since the great abbesses could take no important step without the advice of certain abbots. It ensured its immediate object, the solidarity of the faith, you see, only its far-reaching effects are to be deplored." In the Vedic period, we find that monasticism made no distinction between men and women, religion was not limited to monks only but pervaded the whole fabric of society.

Then if we turn towards Christianity we find that the practice of asceticism asserted itself at an early date in Christian life. Men and women followed all the monastic rules of conduct and used to do works of charity. But the rise of new and reformed orders drifted towards other directions which can be best expressed in the words of the author of the celebrated book, *Monks and Monasteries*:

"... the Christian monk has greatly changed since he first appeared in the deserts of Nitria in Egypt. He has come from his den in the mountains to take his seat in parliaments, and find his home in palaces. He is no longer filthy in appearance, but elegant in dress and courtly in manner. He has exchanged his rags for jewels and silks. He is no longer the recluse of the lonely cliffs, chatting with the animals and gazing at the stars. He is a man of the world, with schemes of conquest filling his brain and a love of dominion ruling his heart. He is no longer a ditch-digger and a ploughman, but the proud master of councils or the cultured professor of the university. He still swears to the three vows of celibacy, poverty and obedience, but they do not mean the same thing to him that they did to the more ignorant, less cultured, but more genuinely frank monk of the desert. Yes, he has all but completely lost sight of his ancient monastic ideal. He professes the poverty of Christ, but he cannot follow even so simple a man as his Saint Francis.

"It is a long way from Jerome to Ignatius, but the end of the journey is nigh. Loyola is the last type of monastic life, or changing the figure, the last great leader in the conquered monastic army. The good within the system will survive, its truest exponents will still fire the courage and win the sympathy

of the devout, but best of all, man will recover from its poison."

This description is on no account applicable to Christianity alone but, more or less, to all monastic institutions in the modern world. The re-assuring hope, expressed in the concluding para of the above-mentioned remarks, is not peculiar to Christianity alone but true to all institutions inspired by lofty ideals and founded by illustrious men.

III

Man's experiences in the past, recorded in history, are sufficient to tell us that the institution of monasticism does not deserve a contemptuous treatment, nor can it claim all praise and no blame. The institution has survived thousands of years and has played no mean part in moulding the destiny of mankind with its innumerable services and great attainments in raising the culture of man, his wisdom, and his moral as well as spiritual standard.

The modern world is passing through a chaos partly on occount of having lost the great ideals that the monastic institution once stood for. It is high time for us to judge how the institution can be adapted to modern conditions so that it may be useful not only to individuals for their own salvation but for the good of mankind as a whole.

The illustrious monk, Swami Vivekananda gave some valuable counsels for the guidance of monks in the present-day world. Some of his teachings may be summarized as follows : (1) "In the case of the Sannyâsin, the end is the liberation of the Self and doing good to humanity—**आत्मनः मोक्षार्थं जगद्धिताय च।** and of the way to attain it, the renunciation of *Kâma-Kânchana* is the most important. Remember, renunciation consists in the total absence of all selfish motives, and not in mere abstinence from external contact, such as avoiding to touch one's money kept with another but at the same time enjoying all its benefits. Would that be renunciation? For accomplishing the two above-mentioned ends, the begging excursion would be a great help to a Sannyâsin at a time when the householders strictly obeyed the injunctions of Manu and other law-givers, by setting apart every day a portion of their meal for ascetic guests. Now-a-days, things have changed considerably, especially as in Bengal, where no *Mâdhukari* system (the system of begging one's food piecemeal from several houses, as not to tax the householder, as a bee gathers honey from different flowers) prevails. Here it would be mere waste of energy to try to live on *Mâdhukari* and you would profit nothing by it. The injunction of Bhikshâ (begging) is a means to serve the two ends, which will not be served by that way now. It does not therefore go against the principle of renunciation under such circumstances, if a Sannyâsin provides for mere necessaries of life and devotes all his energy to the accomplishment of his ends for which he took Sannyâsa. Attaching too much importance ignorantly to the means brings confusion. The end should never be lost sight of."

(2) "He (the Sannyâsin) makes complete renunciation (Sannyâsa) of all worldly position, property and name, and wanders forth into the world to live a life of self-sacrifice, and to persistently seek spiritual knowledge, striving to excel in love and compassion, and to acquire lasting insight. Gaining these pearls of wisdom by years of meditation, discipline and inquiry, he in his turn becomes a teacher, and hands on to disciples, lay or professed, who may seek them from him, all that he can of wisdom and beneficence."

(3) "A Sannyâsin cannot belong to

any religion, for his is a life of independent thought which draws from all religions; his is a life of realization, not merely of theory or belief, much less of dogma."

(4) "Worldly people love life. The Sannyâsin is to love death. Are we to commit suicide then? Far from it. For suicides are not lovers of death, as it is often seen that when a man trying to commit suicide fails, he never attempts it for a second time. What is the love of death then? We must die, that is certain; let us die then for a good cause. Let all our actions—eating, drinking, and everything that we do—tend towards the sacrifice of our self."

These quotations are not at all exhaustive to cover the great programme of what the Swami chalked out for the revival of the monastic institution suited to the needs and requirements of the modern age. These are in a nutshell given to show the spirit of monasticism so that individuals and society may be benefited.

SPIRITUAL TALKS OF SWAMI BRAHMANANDA

AT THE ALAMBAZAR MATH

23RD JULY, 1897.

Talking about Master, Maharaj remarked: It would have been excellent if Master's sayings, especially those about his devotional practices, spiritual unfoldment and realizations could be recorded exactly and correctly, that is to say, immediately after hearing them from him. When he talked about Jnâna (the path of Knowledge) he would speak nothing besides Jnâna. Again if he were to start discoursing on Bhakti, he dwelt on Bhakti alone and nothing else. He has repeatedly hammered it into our heads that worldly wisdom is too trifling and vain. One must exert oneself to acquire spiritual knowledge, devotion, and love alone."

Question: What kinds of Samâdhi did Master use to fall into?

Answer: He fell into different kinds of Samâdhi at different times. Sometimes his whole body became rigid like a piece of wood. He would come down to normalcy very easily from this state.

At other times, however, when he got immersed in deeper Samâdhi, he used, on returning from them, to take a deep breath after gasping for a time like a drowned man. Then slowly he would regain the consciousness of the outer world. Even for a while after he had composed himself he would talk as if he were drunk; and not all of it was intelligible. On those occasions he would often form petty desires and say, "I shall take *Sukta*[1]," "I shall smoke tobacco" and the like. At times again he would pass his hand downwards from the face.

Maharaj next raised a question himself and asked:

"What do you take to be the reason for Master's speedy spiritual progress even without any particular help from outside? Apart from a little inborn tendency there is nothing remarkable to be found. Is it not a miracle? There are many other wonders still. A monk presented him with a metal icon of Ramalâlâ (infant Rama). He used to take that icon daily to the Ganges for a bath when it would swim in the river. He has told this himself. How will you differentiate between dead matter and consciousness in such a case?

[1] A kind of bitter vegetable soup.

"He said that at first he felt no strong desire to renounce the world; but such a storm came upon him that everything of his got upset."

Question: Did he possess any occult Yogic powers?

Answer: Really, I never came across powers like *Animâ* (the power to assume minute forms) etc., but he had a very clear insight into human character. I have witnessed a number of similar other strange things.

Question: Do forms like Kâli, Krishna, and others really exist?

Answer: Yes, they do.

At the Belur Math

27th May, 1899

Maharaj: When you speak relate the teachings of Paramahamsadeva as far as possible, for the true import of the scriptures is easily grasped through his sayings.

Paramahamsadeva used greatly to forbid double-facedness. He had great affection for the simple-hearted. He used to say: "I hate flattery. I love him who calls on God sincerely." He would also say that all the impurities of the mind are removed by calling on God with a sincere heart.

Many used to relate to Master that they were experiencing varieties of spiritual states and moods. A certain boy who had heard all these importuned Master to grant him such feelings. Thereupon he replied: "See, one gets to that stage after regular practices of meditation and prayer. You will have everything gradually." A day or two after the incident the boy saw Master going towards the temple of the Mother Bhavatârini in the evening and followed him. Master went straight into the shrine. The boy too came near the shrine, but not feeling himself bold enough to enter it sat in the vestibule and began to meditate. A short while after he suddenly noticed a brilliant light like that of a million suns issuing out of the shrine and racing towards him. The boy took fright at it and ran away to Master's room. A little later Master returned from the shrine and finding the boy in his room asked: "What! Did you sit for meditation in the evening?" The boy replied in the affirmative and related to him one after another everything that had happened from his vision of the light at the time of meditation to his flight in terror. Listening to all this Master said: "And yet you complain, 'I see nothing, what's the use of meditating?' And why do you fly away when you see anything?"

Usually Master never slept for more than an hour or so at night. He used to pass the night sometimes in Samâdhi, sometimes in singing Lord's name and sometimes in taking the name of Hari (God). Often I found him immersed in Samâdhi for an hour or for an hour and a half. In spite of his efforts to relate the experiences of that state he could not do so. After coming down from the state of Samâdhi he would say: "See, I wish I shall tell you a lot in that state, but my power of speech gets lost at that time." He used to mutter many things after Samâdhi. It looked as though he were talking with someone. I heard that he used to pass most of his time in Samâdhi formerly.

He used to say: "One must have intense yearning for realizing God." He related that story of Jesus Christ now and then. Once an old man asked Jesus how God could be realized. Instead of answering the question Jesus took the old man to a near by pond and held him down under water. A little while after when the old man began to be restive in agony, Jesus pulled him out and asked: "How did you feel under water?" "I felt as if I was going

to die of suffocation", replied the old man. "You will realize God," said Jesus, when you feel like that for Him."

At first Swamiji used to indulge in a lot of dry discussions. He was then a devotee of formless God. He even used to tell Master : "These visions of yours are all hallucinations." He would rebuke some if the latter went to prostrate himself before gods and goddesses in temples. Many used to be annoyed with him for that. But Master never had the slightest irritation. He would say: "One cannot find a vessel like Naren in these days." Afterwards when Master showed Swamiji forms of gods and goddesses, the latter began to believe in them. Since then he used to say: "If only one has devotion for God, no matter, with or without forms, one will have everything."

EDUCATION AS A HELP TO LIFE*

By Dr. Maria Montessori, M.A. (Rome), D. Litt. (Durham).

Education ought not to be merely a programme of work to which the child must adapt himself. It ought to be a help to development starting at birth and accompanying man through the four great epochs of his life during each of which special qualities and faculties are being developed.

The First Epoch: Construction of the physio-psychic individuality.

The first epoch is that of the child's constructing his personality by actively acquiring independence in the material and psychological activities of life in his own environment.

The Second Epoch : Construction of the social individuality.

The second epoch is that of puberty in which the child becomes interested in social life and a special programme has been made to provide for the characteristic needs of this stage of life.

The Third Epoch : Construction of the moral individuality.

The third epoch is a period of study more resembling that of university life which is followed by a special preparation for the maturation of a moral attitude to guide the activities during the rest of life.

The Fourth Epoch : "The active Personality".

The fourth epoch is the life of adult man in activity to exploit the natural and cultural resources of his environment towards a mere enlightened and general welfare.

Owing to the limitation of time, special attention will be given to the first epoch (from 0—12 years of age). A more detailed description of the features of this epoch follows, showing how, and which elements of culture the child acquires. These include also those parts which were considered "dry" or "difficult", but which the child has shown to study with great enthusiasm and success, when offered at the proper time and in a special manner.

FIRST EPOCH

Construction of the Physio-Psychic Individuality

During this epoch which may be divided into four periods, life shows

* Under the auspices of the International Montessori Association Dr. Montessori will hold in London from January 25th to June 16th, 1937 the 22nd International Training Course in which she will deal with the four plans of education as conceived by her throughout the span of human life.

strong tendencies towards independence and free activity. Seconding the child's needs, he reveals to us the *Laws of Psychic Growth.*

First Period (0—2 years of age) BIRTH AND INCARNATION.

With birth the child becomes an independent organism and functions for himself; but, being born inert, he has actively to acquire all movements—from the powerful ones of locomotion to the fine ones of speech. Being new to the world he must *orientate* himself among the mass of sensations. So slowly and laboriously he acquires *consciousness* and the *means of expression.*

The need of ORDER related to the need of REPEATING THE SAME MOVEMENT, are the main expressions of his stage.

Second period (2—4 years of age) SENSORIAL EDUCATION—REFINEMENT OF MOVEMENT.

Sensorial apparatus is given to the child to help him to put an order into and to classify the maze of sensorial impressions. In his environment are placed numerous "motives of activity", such as apparatus built with an apparent external aim, but with an indirect one also (buttoning—lacing—exercises of practical life) which give the child the opportunity to suffice more and more to his external needs, and so acquire greater external independence from the adult, and more refined co-ordination of movement. The rebellion on the part of the child whenever the adult tries to help him, the deviations into "badness", "whining", etc. show how necessary is activity and independence at this period, for the acquisition of the inner equilibrium in the human psychic construction.

Laws governing the child's activity, which become very clear at this period :

INDIVIDUAL WORK

REPETITION OF THE EXERCISE

SENSITIVE PERIODS

the latter being provisions (by inspiring violent attraction towards certain actions) taken by nature to ensure perfect acquisition of faculties.

Also at this period CONFLICTS between the child and the adult become more open. Children impelled by nature in one direction, and prevented from following it by an adult who does not understand the necessity of certain repeated actions—that to his way of thinking are aimless—develop DEFENCES. These take various forms; the most knowing being those that go under the name of TANTRUMS.

The continued thwarting of the childrens's inner aims develop in them DEVIATIONS FROM NORMALITY and the thwarting being general—these deviations—in their different forms—are common to all children who show FALSE CHARACTERS which had up to the present been considered as the true characters of man of this age.

Placing the children in an adapted environment, giving them the means to fulfill their inner aims in free activity, NORMALIZATION is achieved and the children reveal which are THE TRUE CHARACTERS OF CHILDHOOD.

Third period (4—6 years of age) THE LEARNING OF THE THREE R's.

Besides those due to the fact that the children's laws of psychic development are not taken into consideration, the difficulties usually met in the general run of schools as to the learning of the three R's. are due to the fact that each item is, in reality, formed of *complex elements,* the acquisition of which belongs to sensitive periods occurring in different ages.

ANALYSIS of the complexities and embodiment of each item in sensorial apparatus.

Indirect preparation of the completed knowledge by presenting these at the respective sensitive periods.
The sudden spontaneous synthesis, such as that of the "EXPLOSION" into writing,—six months before reading.

WRITING AS ANALYSIS, READING AS SYNTHESIS OF THOUGHT.

The first TEN DIGITS. The mechanism —in its *static* and *dynamic* form of the DECIMAL SYSTEM. The passage. The passages. The active sensomotoric incorporation of sum-tables. Addition and Multiplication, Subtraction and Division in the clarity of their NATURAL DIFFERENCES.

LAWS OF WORK: REVEALED AT THIS PERIOD: Understanding and knowledge, not FINAL AIM but STARTING POINT of spontaneous individual work.
The Training of the mind through ACTIVITY.
The seeking after MAXIMUM EFFORT.
RISE into ABSTRACTION as a natural consequence of material activity.

Fourth period (7—12 years of age) RAPID AND ENTHUSIASTIC ABSORPTION OF CULTURE.

The child while still active in his own individual construction becomes more absorbed in exercises of a mental order. The capture and *isolation* of the items of culture in an apparatus which supplies the child's activities with KEYS to new and wonderful worlds.
The growth and development of interest.
Algebra as explanation and expression of Arithmetic.
The *Geometrical* formula for extraction of square roots, etc.
The revelation through the use of the apparatus for medians and diagonals of the theorem of Pythagoras; spontaneous discovery that the same is true not only for squares but for all regular figures.
Psycho-grammar. The family groups of the *parts of speech.*
The Verb as the voice of a storyteller.
Comparative study of style.
Cosmic forces as guardians of the equilibrium of life. Their revelation is *Geology* and *Biology*. *Geography* as the present stage of geology.
Development of civilization in relation to geographical facilities (protection by mountains, seas and rivers as ways of communication). Progress around basic discoveries. Power and possessions as factors in shaping *History*.
Science. The isolation of physical laws. Basic apparatus for their demonstration and combinations.
Chemical reactions and laboratory exercises. The combination of chemical and physical forces ruling the earth.
Life as a cosmic force. The unity of design in LIFE'S processes and the infinite *variety* of the forms of life. The "work" of natural elements and of all the expressions of life for the maintenance of *cosmic equilibrium* and for the achievement of evolution.

PROGRESS OF THE AMERICAN WOMAN

BY DR. SUDHINDRA BOSE. M.A., PH.D.

American women are said to be more ambitious, more progressive, and more competent than those of Europe; or more courageous, more self-reliant, more independent, and less submissive, if you prefer another set of adjectives. Women in America have now all the rights and opportunities life can give.

While women in modern India have made considerable progress in recent years, a study of the position of women in the United States cannot but be of interest at this time.

It is significant that it was only yesterday that women in this country won a voice in the making of the laws under which they live, and the opportunity to choose their occupations as freely as men. Today women physicians, artists, artisans, lawyers, judges, legislators, Presidents of Colleges and Universities, and even Governors of States (Provinces) are accepted as integral parts of the American population, rather than as freaks or isolated geniuses. Women, within the last few decades, have widened their horizons amazingly. The range of their interests is as great as that of men, the chief difference now being only one of emphasis.

The women of the United States need not, however, feel too "upish" toward their less favoured sisters in India. Consider, for instance, the position of woman in this country only a hundred years ago. Everywhere she found herself discriminated against and circumscribed, whether she laboured at home or attempted to earn a living "in the world". A married woman could not own property or make contracts and therefore could not enter business legally. A working woman could not collect her own wages. Her wages and even her children belonged solely to her husband. The Common Law stated that women were mentally inferior and physically helpless.

The first law securing the property rights of married women in America was passed in the State of New York only in 1848. Men had rights, it seems; but women had only duties, and apparently no one raised a protest. How very different it is today when American men choose to live in and love the service of their women!

The American women of the early nineteenth century were all for domestic life. They surrendered to men all occupations outside the home, and confined themselves to marriage and the bearing and rearing of children. Wifehood and motherhood were the only careers approved of for women. The husband was the dictator of the family —a position frequently exercised harshly by domineering men.

Women were, as a class, disfranchised and their part in the church was limited to passive acceptance of rites and creeds. The "weaker sex" plays a wholly secondary rôle in the *Bible*. St. Paul, the man who put Christ over to the masses, said: "Wives submit yourselves unto your husbands as unto the Lord." He continued austerely: "Let your women keep silence in the churches; for it is not permitted them to speak." St. Paul was beyond any doubt a man who believed that woman's place was in the home—if even there. The Cannon Law held women as subspecies of the human race, directly responsible for the fall of man. It translated into practice and precept of legislation the spirit of St. Paul: "The head of every man is Christ, and the head of the woman is the man." According to early Church Fathers man was a human being made for the highest and noblest purposes; woman was a "weaker vessel" made to serve only man. "Above all it seems right that we turn away from the sight of women," said the Church Fathers confirming St. Paul, "for it is sin not only to touch, but to look; and he who is rightly trained must specially avoid them." Woman was nothing more than temptation. She was a "frivolous, dress-loving lust-inspiring creature". The best plan was to shut

her up. St. Chrysostom echoed this righteous sentiment when he added: "What is woman but an enemy to friendship, an unavoidable punishment, a necessary evil, a natural temptation, a wicked work of nature covered with shining varnish?" Even Martin Luther wrote in the sixteenth century: "Let women bear children till they die of it ; that is what they are for." Man was not created for woman, but woman for man.

In the United States, a century ago meekness and submissiveness on the part of the wife were required. It was for woman, not for man, to make the sacrifice. Meekly forgiving, she must accept cheerfully and gracefully a double standard in sex conduct. The husband was privileged to deprive a wife of her liberty, and even to administer chastisement if he thought she needed it. When placed against such a dark past, the achievements of modern American women appear all the more remarkable.

During the first part of the nineteenth century, some of the leaders of the woman's movement declared that the one reason for woman's inferior position was her lack of education, or her education merely as an object of flattery, a social ornament rather than as a rational human being preparing for useful life. That was rather a new doctrine. Consequently the beginning of female education in the United States was slow and timid; the first steps were taken with great caution. The defenders of the old order said the educational opportunities of boys must in no way be jeopardized by the education of girls. Woman's slender intellect must not be over-taxed. She should not be taught things the knowledge of which would cause any lady to blush. The battle between the sexes which started over the question of "Schools for Shes" coutinued grimly over the questions: "Shall girls study geography?" "Shall they study physiology?" Until well into the nineteenth century, few women could boast more than rudiments of education. Less than a hundred years ago the first American girl took her examination in geometry, with the prophets of gloom declaring that the effect upon the nation would be disquieting and disastrous. In 1833 Oberlin College was opened to boys and girls on equal terms—the first college in the world to admit women after the universities of Europe were closed to them by the church.

As the number of girls asking to be admitted increased, more college doors were opened to them. At present most of the State universities are co-educational. But there are also several privately endowed women's colleges of note such as Mt. Holyoke, Vassar, Wellesley, Smith, Bryn Mawr, Barnard, and Radcliffe.

But it may be asked how the women have met the test of college education. Has it proved too difficult for their less robust physical equipment or their weaker minds as so many feared? Miss Grace Abbott, Professor at the University of Chicago and a distinguished social worker, remarks that the prophets of disaster were wrong: "College has helped to bring a new standard of health for women. And long hours of intellectual work are no more fatiguing to the girl than to her brother—seemingly less so—but he has felt freer to complain than she who has been regarded as more or less on trial in intellectual pursuits, down even to the present day."

Shall women work outside the home? Any one who still clings to the old maxim that woman's place is in the home should read the recent bulletin from the United States Women's

Bureau. This government bulletin reveals that women in increasing numbers are being called on to support their families.

Out of 30,000 families investigated, for instance, 27 per cent. were supported entirely by the wages of their women members. Of 17,000 unmarried women studied, one in five was supporting a family unaided. An enormous proportion of city families is depending wholly or in part on the money earned by wives and daughters. In certain industries which employ women, 65 per cent. of the women workers are married.

Why do women work? Most women are working because they have to. When a family is faced with starvation, its potential bread-winners, male or female, must bestir themselves to earn money as best they can. Many a family, in which the bread-winner has lost his job, has been saved from starvation by the fact that the bread-winner's wife has gone to work. Moreover, American women refuse to become a parasitical class. It is the dissatisfaction and unwillingness to accept the rôle of parasitic women that has resulted in free opportunity for women to engage in all forms of labour—professional, educational, and industrial.

In education and the professions, American women have been limited only by their own preferences and by the preferences of their employers or clients. In 1930 there were about a million and a half professional women in the United States, only 50,000 less than the number of professional men. Of these women, three-fifths were teachers and one-fifth nurses.

The gifted women have not experienced much difficulty in finding their place in various professions. They constitute, however, a relatively small group. A much larger number of women is to be found in the field of industry. In 1930 one-fourth of all the women in the United States over 16 years of age was wage-earners—some 10,000,000 in all. Of these 28 per cent. were married.

A number of social and economic changes have contributed to the increasing presence of women in industry. Machinery and electricity and smaller families have released surplus labour hitherto needed in the home. Then, too, an increase in the standard of living has made necessary or desirable the addition of the wages of wives and daughters to the family budget. And mass production has created thousands of clerical and sales jobs for women.

In the United States, where the Founding Fathers taught that self-government rather than good government was the ideal, women had no political rights. After long and painful delay, it dawned on the American masculine leaders that vote for woman was in itself of great importance as well as useful in effecting other reforms in which they were interested.

So it came about that women achieved their enfranchisement in 1920—seventy-two years after the organized woman suffrage movement had begun in the United States and after twenty-six other countries had given their women the vote. Of course man did not hand the franchise over to the women as a free-will offering. He yielded under pressure after she had picketed and battled and screamed. Anyway, common sense of the dominating sex finally triumphed over prejudice and superstition.

Since the winning of suffrage, American women have gained political recognition and political power. Thousands of women are elected each year to local offices. These local elections are of the greatest importance,

because it is the nearest government which most influences the daily lives of the citizens. Women have now a hand in deciding the public policies with reference to education, labour, and social welfare. It is these issues which have especially interested women as relating to the welfare of children and home life.

Women have also made gains in federal government. Heading the list of distinguished women office-holders are Miss Frances Perkins, Secretary of Labor in President Roosevelt's Cabinet; Mrs. Ruth Bryan Owen, a full-fledged Minister Plenipotentiary at the court of Denmark; and Mrs. Nellie Taylor Ross, the first woman Director of the United States Mint.

The present Congress boasts of nine feminine members. Of these, one is a member of the Senate—"the most august deliberative body in the world." It is the most significant recognition that American womanhood is now in the fullness of political privilege and responsibility, not merely to vote but to govern, not merely to have voice in the selection of office but to hold office of the highest character.

Seventy years ago there was only one woman on the federal payroll. In 1919 Civil Service examinations were opened equally to men and women, though the method of appointment made it possible to appoint men over the heads of women. In 1932 President Hoover ordered that sex preferences were not to be specified on Civil Service examination lists and that appointments be given to the highest on the list. In 1933 there were over 81,500 women in Civil Service positions in the executive department of the federal government. Most of these are in fiscal or custodial positions, but many are serving in professional capacities such as chiefs and assistant chiefs of Department Divisions, supervisors of special department activities, librarians, statisticians, naturalization officers, business and medical specialists, and legal assistants.

The old order is no longer the divine order: women can no longer be locked up within the four walls of their homes. Women have cast off the mask of extreme femininity of delicate helplessness, and evolved into women more worthy of adoration not because of any material gains they make, but because they are showing courage, judgment, and respected independence.

The United States now has its first woman Cabinet member, its first woman Ambassador, and its first feminine Director of the Mint. These positions are rewards for what women in general, and those women in particular, have already accomplished.

The interest of American women in politics has not been confined to gains for their own sex, but has been for civic betterment and for measures of general welfare. Mrs. Carrie Chapman Catt, the veteran suffrage leader and now active in the cause of world peace, has written the following summary of the direct results of the enfranchisement of women in the United States:

1. The vote has been used in all States to secure the removal of discriminations against women under the law, to prevent the passing of other proposed discriminations and to improve the legislation which concerns women and children.

2. Women vote in numbers surprisingly approaching that of men voters.

3. The testimony is general that the presence of women at the polls in the capacity of voters and election officials has quite altered the character of election day, making it a peaceful and dignified function.

4. The service of women in high positions to which they have been

appointed by the Federal, State and local governments, or elected as members of legislatures, national, state, county and local officials, has been satisfactorily intelligent and in accord with the public good.

5. Civilization has always been lop-sided, being strong where men's ambitions are keenest and lamentably weak where women's interests are strong. A careful investigation of the results of woman suffrage reveals the fact that women voters are most active and most effective in efforts to adjust this abnormal development of civilization.

A pioneer of the woman's rights said not long ago that there never were but two reasons for opposing woman suffrage: "the superiority-of-the-male complex and the inferiority-of-the-female complex". Happily these complexes are about liquidated. Women are now—almost on equal terms with men—in the trades and professions, everywhere in the world of work. They have shown their capacity as students in the sciences, their acumen as rulers and legislators. They are close on the heels of man in the arts and literature. "Like man, woman's sphere is in the whole universe of matter and mind, to do whatever she can, and thus prove the intentions of the Creator."

RAMAKRISHNA-VIVEKANANDA AND THE RELIGION OF PROGRESS

By Professor Benoy Kumar Sarkar

New Sindh and Belur Math

It is very significant that New Sindh should come into existence at a time when the social atmosphere of the Sindhi people is pervaded by the ideals of the Ramakrishna-Vivekananda Movement. The *liaison* between Ramakrishna-Vivekananda and Young Sindh is fraught with momentous consequences for the economic and cultural developments of India.

New Sindh, at any rate, is thereby making its start in the *milieu* of optimism. For, Hinduism has acquired a fresh lease of life under the auspices of the Ramakrishna-Vivekananda socio-spiritual *Gestalt* or complex of cultural forms and relations. It is this refreshed Hinduism, the renaissance of the Hindu spirit as represented by the Swamis of the new complex that bids fair to spur the Sindhi people on to new flights of optimism and creative endeavours in science and engineering, industry and commerce, arts and philosophies.

In the domain of material and moral values for which India and the world are likely to remain thankful to the Sindhi men and women these idealistic culture-contacts of theirs with the messengers from Belur Math (near Calcutta) on the banks of the Ganges will have to be appraised tomorrow and day after tomorrow as of no less worth than the contributions of the Sukkur Barrage, the expansion of cotton and wheat farming, the harbour-technocracy and port-capitalism of Karachi, and the constitution of Sindh into an independent administrative unit. The soul of Sindh is going to be enriched by the new creative spirit of Ramakrishna which is well calculated to fulfil the messages of positivism from the old *Granth Saheb*, *Japji* and *Rahitnama* of Guru Nanak and his veterans as well

as the mystical folk-songs of the Sufi saints.

Ramakrishana the Prophet of the Young and New

In regard to the gospel of Ramakrishna, the chief interest today lies in ascertaining as to whether in this epoch of technocracy, industrialism, exact sciences and machine-mindedness, his teachings are likely to be useful to the men and women of India and the world.

There is no doubt that Ramakrishna's spiritual experiences combined with the self-control, self-sacrifice, and social service activities of the Swamis of the Ramakrishna-Vivekananda Movement constitute the living religion of India in the twentieth century. Besides, Ramakrishna is being honoured by the most diverse races of mankind and in the highest intellectual centres in Asia, Europe, Africa, and America.

And yet, be it observed, Ramakrishna cannot be identified with the movement for any particular Hindu gods, rituals, religions, scriptures or institutions. Ramakrishna did not promulgate a religion. Ramakrishna was not the exponent of any ethical code or system of morals either. No set of commandments and duties or virtues and voices can be discovered in Ramakrishna's *Kathamrita*, the nectar of his words. It would be difficult also to discover in Ramakrishna's teachings any advocacy or propaganda in regard to caste-reforms, race-uplift and other social questions. And as for the question of constitutional progress, nationality, provincial autonomy, federation or the like, Ramakrishna had no message whatsoever.

Where then lie Ramakrishna's claims to recognition by the East and the West as a world-teacher, as an *Avatar*? They are to be found in some very elemental characteristics.

Ramakrishna functioned as the guide and the friend to all and sundry in regard to the most fundamental questions of daily life. He spoke to the individual man and woman of flesh and blood and tried to evoke in their personalities just those human qualities which enable persons to flourish in the world. In the East as well as the West, human beings,—the richest and the poorest, the expert and the layman, the businessman, the scholar, the lawyer, the peasant and the workingman,—all are subject to diffidence in the concerns of the day to day round of duties. Ramakrishna's teachings enable the meanest of human beings as well as the mightiest to combat diffidence and acquire self-confidence in the pursuit of life. Cowardice is another vice which attacks human nature under certain conditions both in the East and the West. In the atmosphere of Ramakrishna men and women, no matter what be the race, profession or earnings, learn to pick up courage and advance boldly in their walks of life.

Ramakrishna has delivered the gospel of strength with which a human being can overpower the thousand and one frailties of worldly existence. That is why Ramakrishna has been accepted as a Teacher by the merchants, industrialists, lawyers, medical men, scholars, as well as by other persons belonging to the most varied economic professions. Ramakrishna has, therefore, been a prophet for every corner of the globe; and as long as there is human nature with its tendencies to diffidence, cowardice, and weakness his teachings are destined to be the energizer of human souls. He is thus in a social sense a prophet of the young and the new individuals, groups as well as races. Every body and every community that is trying to start on a new concern, business or other enterprise, cultural

or social, is likely to find in Ramakrishna the most appropriate guide, philosopher, friend. His messages of self-confidence, courage and power are just adapted to the requirements of those individuals or groups which have no past and no history, which are indeed submerged and repressed,—in order that they may commence their careers of world-conquest.

It is, again the householders, the men and women who have to live on earthly earth and make their homes prosperous, healthy and dignified, for whom Ramakrishna spoke his words of nectar. In his sociology or metaphysics of values *Jiva* (man)=*Shiva* (God). The formulation of this equation by Ramakrishna enables us to establish an identity between service to man and service to or worship of God. We are again and again rendered conscious that he was not constructing a "kingdom that is not of this world". This is the most marked characteristic in the sayings of Ramakrishna. He was a positivist, a teacher of the worldly duties in the most emphatic sense. On the other hand Ramakrishna's perpetual emphasis on the spirit and the soul is epoch-making. He has taught mankind that with this instrument men and women can demolish the discouraging conditions of the surrounding world and transform them in the interest of the expansion of life. And we are enabled to feel all the time that Ramakrishna's idealism and transcendentalism were of the highest order. The freedom of personality is a concept by which Ramakrishna has succeeded in electrifying the mentality of the middle classes, the higher classes and the lower classes of the human society.

Altogether as embodying the synthesis of the positive and the idealistic, Ramakrishna has furnished the young and the new with the tremendous psychology of world-conquest, of supremacy over the bonds of nature, of emancipation from the fetters of society. And it is on the strength of this synthesis that an India of economic energism and cultural creativeness—an India of material prosperity and idealistic social service,—has been absorbing the interest of constructive thinkers and statesmen of Young India.

The Ramakrishna Empire

At the present moment it is possible to say that mankind has something like a Ramakrishna Empire. It is the new Hindu empire of the twentieth century furnished as it is with colonies of Hindu culture and spirituality in Asia, Europe, Africa and the two Americas. The ideals that inspire these colonies of the Greater India of today are none other than those of humanity and brotherhood. The *Leitmotif* of this spiritual empire is to be seen in *yata mat tata path* (as many faiths, so many paths), freedom of conscience and inter-racial concord. A world-wide republic of religion and morality is in this manner coming into existence.

The Ramakrishna Empire has been seeking to establish under modern conditions the traditional Hindu *Pax Sarvabhaumica* (peace of the world-state or universal kingdom).[1] And this is being rendered possible not with material possessions and the ways and means such as are accessible to persons favourably placed in the diplomatic perspectives but by methods natural to those who have renounced the world and do not possess bank accounts. It is the poor, the penniless and the self-sacrificing band of Swamis, men whose sole capital is the name of Ramakrishna and

[1] See the present author's *Political Institutions and Theories of the Hindus* (Leipzig 1922), pp. 222-226 (*pax sarva-bhaumica*) and *Futurism of Young Asia* (Berlin 1922), pp. 253-262 (International India.)

sole captainship the example of Vivekananda, that are responsible for the platform of equality, harmony and mutual appreciation between the nations, that is being established in this world-wide *chakravarti-kshetra* (territory of the universal sovereign). The work of this "Spiritual General Staff," as the Swamis of the Ramakrishna Mission may be called, in the world's inter-racial relations, is of the most substantial importance.

"Greater India" in Western Asia

The manner in which Hinduism and Hindu culture have collaborated with the rest of mankind for the progress of the world is to be read in the songs, stories, folk-tales, architecture, sculpture, painting, mathematics, medicine and metaphysics of all Asia from Tokyo to Cairo and from Siberia to Madagascar on the East African coast and the Indonesian Islands in South-East Asia.

The *charaiveti* (march on) of Hindu culture was not confined to those Asian regions which accepted the Indian faiths as their own. Moslem Asia also was considerably Hinduized in culture. While sojourning in Sindh it is impossible not to recall that during the period from Emperor Harsa (*c* 640) to the jurist Hemadri (*c* 1300) Greater India —as thus flourishing in the Saracen Empire in Western Asia.

The *Pañchatantra* was translated first into Persian. From Persian it was rendered into Arabic as *Kalila and Dimna*. The medical work of Charaka likewise passed through Persian version into Arabic. Practically all the other Arabic versions of Hindu texts were made direct from the original.[2]

The astronomical (mathematical) works of Brahmagupta, namely the *Brahmasiddhanta* (called *Sindhind* in Arabic) and the *Khanda-khadvaka* (*Arkand*) were translated into Arabic by Alfazari and Yakub Ibn Tarik during the reign of Mansur (753—774). It was from Sindh that Hindu astronomical tables were carried to Western Asia by a Moslem deputation sent by this Caliph.

Under Harun Alrashid (786—808) the ministers, belonging as they did to the Barmak family, were Buddhists converted to Islam. It was under their auspices that Hindu scholars were invited to Bagdad and Sanskrit works on medicine, pharmacology, toxicology, philosophy, astrology, and other subjects were translated into Arabic.

At this time the son of Dhanya or Dhanin was the director of the hospital at Bagdad. A Hindu physician named Kanta was practising there. Atri's work on drinkables was introduced to the people, Vedavyasa's work on wisdom or philosophy, allied perhaps to Badarayana's Vedanta philosophy, was likewise to be found among the Sanskrit texts, known in the Saracen capital. This may have had some part in the formation of Arabian Sufism. A *Jataka* by Satyavarman perhaps belonged also to the Indian literature imported into the Saracen Empire under Harun. Vyaghra's book on the signs of swords and a work on astrology attributed to Snghl, a name which it is difficult to decipher, are likewise mentioned. The Buddhist story adapted in Christian literature under the title of *Joasaph and Barlaam*, as well as some of the fables of Buddhaghosha relating to the cunning of women were also rendered available in Arabic during this period.

Treatises on snakes (*Sarpavidya*), *Vishavidya* (treatises on poison), and works on auguring, talismans, veterinary art, sex-lore, logic, ethics, politics, war and general philosophy are known

[2] E. C. Sachau: *Alberuni's India* (London 1910) Vol. I. pp. xxvii-xl.

to have been translated by the Saracens. The Moslem authors wrote also commentaries, adaptations and summaries etc. of the Hindu books.

At home in Khiva Alberuni (979-1048) was in a position to study the *Brahmasiddhanta*, the *Khandakhadvaka*, the *Charaka Samhita* and the *Panchatantra* in Arabic versions. An Arabic translation of Vittesvara's *Karanasara* could likewise be used by him. There were in existence also certain Arabic treatises on astronomy and chronology in which the knowledge of Hindu mathematics was implied.

While in India (1017-30?) he wrote his work on India in which in addition to his special subjects, astronomy and mathematics, philosophy, literature, general culture etc. are introduced. The sub-title of the book is "An accurate description of all categories of Hindu thought, as well those which are admissible as those which must be rejected".

Two works of Varahamihira were translated into Arabic by Alberuni. The one was the *Brihatsamhita* and the other the *Laghujataka*. A Sanskrit treatise on loathsome diseases owes its Arabic rendering to him. Among philosophical works he is responsible for the translation of Kapila's *Samkhya* and Patanjali's treatise on *Yoga* as well as of the *Gita*. Translations from the *Visnudharmottara Purana*, *Vishnu Purana*, *Matsya Purana*, *Vayu-Purana* and the *Aditya-Purana* are to be found in Alberuni's work on India.

Among other Hindu books that went to the making of Alberuni's India may be mentioned (1) Haribhata's dictionary, (2) a treatise on the medicine of elephants, (3) the *Mahabharata*, (4) the *Ramayana*, (5) Manu's *Dharmasastra* and last but not least, (6) the *Gita*.

Previous to the composition of the work on India Alberuni had translated two Sanskrit books into Arabic, as he says in the preface (Vol. I, p. 8). One deals with the *origins* and a description of all created beings and is called *Samkhya*, the other with the emancipation of the soul from the fetters of the body and is called *Patanjali*.

Hindu-Moslem Unity through Alberuni and Abul Fazl

Alberuni was convinced that "misrepresentation" (Vol. I. p. 5) was "much in fashion among those who undertake the task of giving an account of religious and philosophical systems from which they slightly differ or to which they are entirely opposed". While examining the manner in which he classifies the "misreporters" and liars about other nations we are easily reminded of another great Moslem scholar, Abul Fazl,[3] who nearly six centuries later analyzed the causes of intolerance and prejudices of races against one another. It is interesting that two of the greatest intellectuals of the Moslem world were inspired by the selfsame ideal, namely, the love of truth as well as the desire to rescue the Moslem conception about Hindu culture from hearsay and second-hand information. Not less significant is the fact that in attempting to be "objective" narrators of a "simple historic record of facts" both have exhibited their pro-Hindu leanings. Hindu-Moslem unity constituted the social philosophy of these two great Moslem scholars of the Middle Ages.

In regard to Hindu religion and philosophy Alberuni makes it a point to distiguish between the educated and the uneducated classes. This distinction is with him eternal. In the case of the Arabs and the Greeks also he

[3] See the present author's "Ain-i-Akbari as a Semi-Hindu and Semi-Moslem Arthasastra" (*Calcutta Review*, September 1935).

observes that the ideas of men and women differ according as they are cultivated or not.

"It is well known", says he, "that the popular mind leans towards the sensible world and has an aversion to the world of abstract thought which is only understood by highly educated people, of whom in every time and every place there are only few." He is therefore not surprised that among the Hindus "idols are erected only for uneducated low-class people of little understanding and that the Hindu never made an idol of any supernatural being, much less of God. (Vol. I. p. 122). In the sixteenth century (1598) Abul Fazl also took the same liberal view about Hindu images.

Alberuni describes the "educated people" among the Hindus as calling God *Ishvara*, i.e., self-sufficing, beneficial, who gives without receiving. They consider the unity of God as absolute" (Vol. I. p. 31). Then passing from the ideas of the educated people among the Hindus to those of the common-people," he observes "that they present a great variety and that "some of them are simply abominable".

But Alberuni is faithful to the Koranic gospel of "speaking the truth even if it were against yourselves" (*Sura*, 4, 134). It is therefore quite in keeping with his love of truth to admit at once that "similar errors also occur in other religions. Nay, even in Islam we must decidedly disapprove, e.g. of the anthropomorphic doctrines, the teachings of the Jabriyya sect, the prohibition of the discussion of religious topics and such like." A more profound basis of Hindu-Moslem unity it is impossible to conceive.

The Hindu culture that was assimilated by Alberuni was presented by him to his readers in the perspective of Greek thought. It is very noteworthy that the manner in which we moderns try to institute parallels or identities between the Hindu and the Hellenic ideologies can be traced back to this Afghan Moslem scientist and philosopher of the eleventh century. In his work on India the Moslems found Plato, Proclus, Aristotle, Grammaticus, Alexander of Aphrodosias, Apollonius of Tyana, Porphyry, Ammonius, Aratus, Galenus, Ptolemy and Pseudo-Kallisthenes rubbing shoulders with the authors of the *Samkhya, Yoga* and *Gita* and other systems (Vol. I. pp. xlii, xxlii). Nor is this all. His comparative method served to bring in the Hindu ideas into the *milieu* of Zoroastrian, Christian, Jewish, Manichaean, and Sufi sources.

Arabic culture was in those days the connecting link between Asia and Europe. Alberuni was thus functioning in Moslem Asia and beyond, indeed, in the entire Christian world in much the same manner as his great chinese predecessors of the seventh century, Yuang Chwang and Itsing, in China and Japan, so far as the propagation of Hindu culture is concerned. This Moslem mathematician of Khiva is an important landmark in the establishment of "Greater India" and a remarkable personification of Hindu-Moslem unity. His services to the *charaiveti*, i.e., the dynamic march of Hindu culture are immense. Not the least paradoxical feature in this evolution consists in the fact that while his masters of the Ghazni House were laying the foundations of a Moslem *raj* in India his scientific and philosophical researches in Hindu culture were contributing to the Hinduization of the entire Moslem world and, through the Moslems, of the culture of Europe in exactly the same friendly spirit as had been shown by the Barmak ministry

and others during the days "of good Harun Alrashid."

It is the humanism of Alberuni and Abul Fazl that requires to be cultivated by the people *en masse* in Sindh as in other parts of India during the age of Ramakrishna-Vivekananda. No contribution from Belur Math to Sindh at the present moment can be more valuable than the appreciative spirit of Alberuni and Abul Fazl.

Hinduism as Gospel of Power and Progress

Hinduism has ever been the religion of *charaiveti* (march on) and *digvijaya* (world-conquest), of dynamism and progress, as proclaimed in the *Aitareya Brahmana* (VII, 15, VIII, i, 39). In Hinduism is to be found the cult of power, activity and manhood. The *Purusha* (Man) of the *Atharva Veda* (XII, i, 54) declares his ambitions to the Earth as follows :

Aham asmi sahamana
Uttaro nama bhumyam
Abhishadasmi vishwashad
Asham asham vishasahi.

"Mighty am I, Superior by name, upon the earth, conquering am I, all-conquering, completely conquering every region."

The deification of man was promoted by the mighty Rishis of Vedic India. The *Upanishads*, the Buddhist *Dhammapada*, the *Vedanta* and the *Gita* have likewise taught men and women to be conscious of their *parakrama* (might) and their *viriya* (strength) and of their privilege to transform and recreate the world. It is nothing but strength, energy, courage, and hope as well as the advances of civilization fostered by these qualities that the *Puranas* and the *Tantras* have proclaimed to the dwellers of rural cottages and forest homes. It is through these media that the facts of world-progress as engendered by *Yugantaras* (transformations of epochs or revolutions) have become integral factors of Hindu-folk-consciousness.

The *Saktiyoga* (energism) and progress-cult of the Hindus were not extinguished in any age of Indian civilization. During the nineteenth century, again, the Indian people was taught by Ramakrishna to spurn humility, worm-like weakness and despair.[4] And the *Upanishads* were mobilized by Vivekananda to propagate the "strength enough to invigorate the whole world."[5]

Ramakrishna-Vivekananda as a New Category

The evolution of Hinduism, Hindu arts and Hindu sciences through the ages has always carried along with it the elevation and progress of the most varied tribes, races and nations. Today the progress of mankind is being consummated with remarkable strenuousness and tenacity by the Ramakrishna-Vivekananda movement, and this deserves by all means to be emphasized. The categories of Ramakrishna might have become things of the past with his passing away in 1886 had there been no Vivekananda to take them up and make them current coin for the East and the West. Humanly speaking, again, in 1902 with Vivekananda's death the world might have heard no more either of himself or of his master. Both might have been drowned, further, in the epoch-making "ideas of 1905". But Vivekananda's colleagues and followers have succeeded in accomplishing a miracle, as it were,

[4] *The Teachings of Sri Ramakrishna* (Calcutta, 1934), No. 518.

[5] *The Complete Works of Swami Vivekananda*, Vol. III (Calcutta, 1932), pp. 223-224, 237-238. See the present author's *Might of Man in the Social Philosophy of Ramakrishna and Vivekananda* (Madras, 1936).

by assuring immortality to their Prophet and their Leader.

Many of them were born of the "ideas of 1905" or reborn with those ideas; and all of them knew how to utilize those ideas in order to build up the Order left by their Great Exemplar, Vivekananda. They have grown to be the architects of the third stage, so to say, of the Ramakrishna philosophy of life and the universe. It is indeed questionable if Ramakrishna or Vivekananda could become the power that they are today without the sincerity and doggedness of their successors and torch-bearers. Some of them specialize in *jnana* (intellectualism), others in *karma* (activism), while all are inspired by the common cult of *bhakti* or devotion to the great ideals of self-sacrifice and social service.

At this phase the Swamis may be described as the result of Ramakrishna multiplied by Vivekananda. This joint product is to be called Ramakrishna-Vivekananda. What Ramakrishna had dreamt of in regard to the prospects of his message is not known to us. So far as Vivekananda's dreams are concerned, he would perhaps have felt today, had he lived up till now, that they have been realized to a great extent. Thanks to the activities of Ramakrishna-Vivekananda, Vivekananda is today one of the great world-forces in the East and the West. Ramakrishna has also become almost a household divinity in Bengal and even parts of India within fifty years of his passing away. It is but meet to recall that Sakya the Buddha's influence did not assume these proportions in such a short period.

Not the least mentionable fact about the character, intelligence and organizing ability of the Ramakrishna-Vivekananda Order is the item that the first birth-centenary of Ramakrishna (1936) has called forth the widest support and co-operation from the intellectuals, academicians and social workers in the most diverse regions of the world. For instance, Burma, Ceylon, Straits Settlements, China, Japan, England, France, Germany, Italy, Poland, Czechoslovakia, East and South Africa, South America, U.S.A., and Australia have cared to join in the Centenary celebration and contributed to its character as an international spiritual event of the year.

The Ramakrishna-Vivekananda Order is, besides, equipped with a *Weltanschauung* or world-view which is eminently calculated to render it durable and capable of expansion. In connection with the Centenary, and indeed as its last item the Order is organizing a Parliament of Religions to be held at Calcutta in March, 1937. The Order has asked the participators to note that no direct or indirect reference to India or Indian religions and philosophical systems, ancient, medieval or modern, is obligatory. The Parliament is to address itself to every faith and every system of moral and spiritual tenets, old and new; and participators are at liberty to expound their own views and ideals in a scientific and philosophical manner, without any spirit of intolerance. The Order attaches great importance to rendering the Parliament as universal in its content or topical make-up and as world-wide in race as possible. And this would be but a realization, as the Order understands it, of Ramakrishna's teachings to the effect *yata mata tata path* (Every faith is a path to God).

It is in this world-view of Ramakrishna-Vivekananda that we find embodied for the twentieth century the millenium-old tenets of *Sanatana-dharma* (eternal or universal religion), as Hinduism is popularly known. The Rama-

krishna-Vivekananda Order is thereby carrying forward the *Aitareya-Brahmana* (VII, 15) cult of *charaiveti* (march on) or world-conquest among "fresh fields and pastures new" of humanity. It is in keeping with the same *Weltanschauung*, again, that the Ramakrishna Institute of Culture is being organized by the Order.

This Institute will have for its object the carrying out and realization of the teachings of Ramakrishna through the study and promotion of the creative achievements and spiritual experiences of the diverse races, castes, classes and communities of mankind on a scientific, comparative and cosmopolitan basis. On the one hand, the proposed Institute will seek to furnish platforms and centres of intellectual and moral cooperation as well as social solidarity on terms of equality and mutual respect between the representatives of the East and the West. And on the other hand, the philosophies, religions, moralities, arts and crafts, sciences, literatures, industries, economic developments, measures for the control of poverty, health and educational organizations, economic developments etc. of the four quarters of the globe will form the theme of appreciative and rational discussion under the auspices of this Institute. Through these processes of broad, international and world-embracing approach to the problems and requirements of human life, the Institute will attempt to supply the cultural and spiritual foundations of a new personality among the men and women of the world, thereby equipping them as proper and adequate instruments for the establishment of wolrd-peace, genuine internationalism and really humane culture on earth.

In the *milieu* of such achievements, ideas and projects we feel that Vivekananda was not the last word of *Ramakrishna Kathamrita* (The Nectar of Ramakrishna's Sayings). Vivekananda's colleagues and followers have succeeded in carrying both Ramakrishna and Vivekananda forward to their farthest logical consequences. They are already in sight of new domains and they are preparing the soil for fresh adventures in world-conquest, spirituality and human welfare. Ramakrishna-Vivekananda (1936) is not to be understood in terms of Ramakrishna (1836-86) and Vivekananda (1863-1902) alone.

Ramakrishna-Vivekananda does not merely copy, translate or paraphrase Ramakrishna or Vivekananda. It is not to be confounded wholesale with either the Prophet or the Leader. It is to be appraised as a new and distinct product of creative India, inspired naturally as it is by both the Prophet and the Leader.

The Ramakrishna-Vivekananda amalgam is endowed with a virility and creativeness all its own. Like all its precursors from the days of Mohenjo-Daro on, it is not content with the achievements of today and yesterday but is ever prayerful for tomorrow with a view to the acquisition of more *sat* (truth), more *jyoti* (light) and more *amrita* (immortality) for itself, for India and for mankind. The creativeness of creative India as well as the progress of the nations are then assured for the future, because among other things of the intellectual and social activities of the members of this "Indian Spiritual Service", as constituted by the five hundred Swamis of the Ramkrishna Mission.

The Realistic Philosophy of Human Progress

It is but in keeping with the religion of human progress in which the spirituality of the Ramakrishna-Vivekananda Movement is embodied that in

Sindh as in other territories of the Indian sub-continent we should commence cultivating a more realistic social philosophy than heretofore.

Used as we in India are to the difficulties arising from racial diversities, we are very often misled to believe that the boundaries of the so-called nations in Europe are as a rule conterminous with the boundaries of languages or of ethnic stocks. The socio-political anthropology of Europe tells quite another tale.[6]

Each one of the so-called nation-states of Europe is polyglot and multi-racial. Even France is not uniform in race. Here in a population of 40,750,000, there are 1,700,000 Germans, 1,000,000 Celts, 600,000 Italians, 250,000 Spaniards and 600,000 others. Take a small country, namely, Belgium. Here four millions of Flemish people have to live with three millions and two hundred thousand Walloons, one hundred thousand Germans and four hundred thousand others.

The diversity of languages and races is manifest also in the newly created states of Central Europe. Among twenty-seven million inhabitants of Poland only 52.7 per cent. is accounted for by the Polish element. The rest is distributed as follows: 21 per cent Ukrainians, 11 per cent. Jews, 7.3 per cent. White Russians, 7 per cent. German and 1 per cent. others. In Czechoslovakia, again, the Czechs themselves account for only 44.4 per cent. and the Slovaks for 14.8 per cent. Among the rest the Germans constitute 27.4 per cent., and the Magyars nearly 6 per cent. of the total population. Minorities, large or small, are indeed the eternal facts of state-making ancient, mediaeval, and modern.

Indian philosophers of progress should be bold and clever enough to grasp the significance of these anthropological statistics in the "nationalities" of Europe. It is practically impossible to manufacture states according to the cheap "Lationalistic" slogan: "another language, another nation", or "another race, another state". Sindh, Orissa or Assam, nay Bengal, Madras or Bombay as a unit is bound to take in several non-homogeneous linguistic and ethnic stocks. The co-existence of minorities must not be regarded as a hindrance to the functioning of each of these peoples as independent unit, as a power among the powers of the world. No Indian region ought to be judged by a standard of nationality higher than or different from that to which the peoples of Europe are used.

In regard to religion also the realistic philosophy of progress has need to disabuse itself of false notions regarding nationality. We must not forget the elementary fact that not even the smallest "nation" in Europe is a uni-religious state. In a country like Hungary, for instance, where Roman Catholicism commands 68 per cent. of the population 21.8 per cent. is claimed by the Protestants, 6.2 per cent. by the Evangelists, 2.1 per cent. by the Orthodox Greek Church, 6.2 per cent. by the non-Christian Jews and 1 per cent. by others. It should be noted that in Europe as elsewhere, the religious, denominational or confessional diversities imply tremendous social, political, and party complications. The anti-Jewish movements among the Christians have served but to emphasize the eternal prejudices and conflicts prevailing normally in the social economy of Eur-America. Religious unity is not the *sine qua non* and precondition of political independence. All these religious diversities have not rendered the

[6] W. Woytinsky: *Die Welt in Zahlen* (Berlin), Vol. I, (1927), pp. 41-42.

people of Hungary unfit in modern Eur-American psychology, to establish an independent state of its own, and yet Hungary has a population of some eight millions only. The constructive futurists and progress-philosophers of India should be wise enough to repel the fallacy about the need of religious unity or uniformity.

Societal Overhauling

Diversity of faiths and races is to be accepted as a first postulate in all large-sized social groups. But the Ramakrishna-Vivekananda Movement calls upon the Hindus to be serious enough in the matter of practising the teachings of Ramakrishna by opening their souls to the principles of Islam and other faiths. The Hindus ought by all means to cultivate the study of Moslem ideals and institutions and to recognize that at bottom Islam is not less Hindu in spirit than Hinduism itself.

On account of the Ramakrishna-Vivekananda Movement's activities the world has not failed to catch the core of Ramakrishna's profoundly democratic teachings to the effect that "every faith is a path to God". The traditional millennium-old liberalism of Hindu religion has thereby obtained a tremendous impetus during the last generation. Throughout the length and breadth of India we are called upon by this Movement to translate the theoretical and psychological liberalism of the Hindu faith into action in the social institutions and practices of daily life. A totalitarian overhauling of the Hindu societal organization,[7] first, in regard to the alleged inferior castes and races, and secondly, in regard to the Moslems, is in urgent demand in order to keep pace with the epoch-making intellectual, cultural and spiritual triumphs of Ramakrishna-Vivekananda as embodiment of the religion of progress.

It is only while attempting this root-and-branch social revolution that the Hindus can have the moral right today to pray the soul-enfranchizing prayer of the *Brihadaranyaka-Upanishad* (I, iii, 28), namely,

asato ma sadgamaya
tamaso ma jyotirgamaya
mrityorma amritam gamaya

(From unreality lead me to reality,
From darkness lead me to light,
From death lead me to immortality).

[7] See the present author's *Sociology of Population* (Calcutta, 1936), pp. 101-111 (Eugenic Forces among the Rising Races and Classes), and "Hindu Dharmer Dig-vijaya O Ramakrishna-Samrajva" The World-conquest of Hinduism and the Ramakrishna Empire) in *Udbodhana* Calcutta, July and August, 1936).

FAITH

By A. L. Begg

As the fish in the sea
So live I in Thee
Ocean of Power and Love—
As the star in the sky
Lonely am I
Yet Thou art below and above.

As the bird in the air
Swiftly flies here and there
Yet ever returns to his nest
So I run to and fro
To gather or sow
Yet ever in Thee am at rest.

The flower in the sun
Its ecstasy won
Falls back to its life in the sod—
And I, when my soul
Has reached its far goal
Shall be consciously one with my God!

A SPANISH THEORY OF SOCIAL SERVICE THROUGH VOCATIONAL EDUCATION

By Dr. Debendra Chandra Dasgupta, M.A., Ed.D. (California)

Juan Luis Vives, renowned Spanish scholar and educator lived from 1492 to 1540. He was one of the most outstanding humanists of his day, and together with Budaeus and Erasmus constituted the triumvirate of letters of the period. Of these three men Vives was undoubtedly the most systematic and thorough-going educator. He marks the transition in educational theory from mediævalism to the Renaissance.

The details of Vives' early life are not well-known. From 1509 to 1512 he was a student at Paris and with his teacher Amignet's staunchly supported the traditional scholasticism. In 1519 he became professor of the humanities at Louvain. It was about this time that he broke away from the old scholasticism and the parisian influence and became a thorough-going humanist. He advocated the inductive method of inquiry in place of scholastic deduction, and adopted the new materials of knowledge supplied by the Renaissance movement. As an advocate of the inductive method he was a forerunner of Francis Bacon.

In 1522 Vives published a commentary on Augustine's De Civitate Dei dedicating the work to Henry VIII of England. Sometime in the same or the following year he went to England where for a time he enjoyed royal favour and received support from the English court. From 1523 to 1528 Vives spent his time between England and Bruges. He lectured on philosophy in the University of Oxford. Here he also received the degree of Doctor of Laws. He incurred the royal displeasure on account of his support of Catherine of Aragon when Henry VIII sought to divorce her. As a consequence he was deprived of his pension and confined to his house for a period. Upon his release he left England and took up his residence at Bruges where for the next three years, 1528-1531, he lived in extreme poverty. At Bruges he continued his work as an author and finally died here in 1540. A long list of works directed against the prevailing scholasticism issued from his pen. Including among these were many educational treatises. The two works which most fully set forth his theory of vocational education

are De Tradendis Disciplinis and De Subventione Pauperum. The former has been ably translated by Foster Watson under the title 'On Education and the latter by Margaret M. Sherwood under the title' Concerning the Relief of the Poor.' The material for the present chapter was taken from these translations.

During the period of Vives' life, Europe was still in the midst of mediæval social and political conditions, and these are naturally reflected in his writings and theories. In his educational philosophy, for example, Vives adheres to the prevailing conception of the supremacy of institutions. The rights and needs of institutions, political and social institutions alike, are recognized as taking precedence over the rights and needs of the individual. In the theory of Vives all education, whether of the rich or of the poor, was to be directed towards the preservation of the existing social and political institutions. The interests of the individual were made subservient to the interests of the state. This fact appears especially clear in Vives' theories dealing with vocational education which are discussed in this paper.

The student of Vives' theories regarding vocational education is impressed with the fact that they are both a continuation of and an improvement upon the theories of Rabelais. Vives, like Rabelais, regarded vocational education as a means of mental training and general culture. However, he did not stop with this. He further regarded vocational education as a means of conserving the "self" and society. That is, vocational education was considered to have value not only for disciplinary and cultural purposes but also for social regeneration. In the latter respect Vives anticipated by three centuries one of the fundamental doctrines of the great Swiss educational reformer, Pestalozzi.

Vives bears a further similarity to Rabelais in adhering to the Renaissance ideal of education as training for culture and citizenship, and in seeking to realize this ideal through the attainment of encyclopaedic knowledge. He would have students with the requisite ability pursue a wide range of studies in the liberal arts, natural sciences and professions, in addition they were to become familiar with the arts and inventions of men pertaining to food, clothing and shelter. This was to be accomplished by consulting the ancient authors dealing with such subjects as husbandry, herbs, living animals, architecture and navigation. Knowledge of these arts would be found useful in all stations of human life, both for private citizens and for those serving in public office. A second means of securing knowledge of the various arts pertaining to human life was by personal visits to workshops and interviews and conferences with the masterworkmen. The masterworkmen themselves were to consult such books as pertained to the work in which the visitors were interested and would freely discuss the various trades with the visitors. From these conferences both the visitors and the master-workm n would be benefitted and their store of knowledge concerning the trades a:.d industries greatly increased. These conferences would also serve as a means of recreation to the minds of scholars wearied by much serious study. They would be valuable for pleasure as well as for profit. "By this time a man, of age, ability, learning, has become riper in knowledge and experience of things. He should now begin to consider more closely human life and to take an interest in the arts and inventions of men; for example, in those arts which pertain to eating, clothing, dwelling. In these

subjects he will be assisted by writers on husbandry. Then he should pass on to these subjects which treat of the nature and strength of herbs, and of living animals. Then let him turn to those writers who have treated of architecture, for example, Vitruvius and Leo Albertus. Next let him consider those arts which belong to travel and conveyance, in which subject the horse, the mule, the ox and all kinds of animals that drew vehicles are to be considered. Next, navigation is to be studied, for that art deals with conveyance. He will study all these subjects; wherefore and how they were invented, pursued, developed, preserved, and how they can be applied to our use and profit. . . . . Thus, there is no need of the school to teach these subjects, but there is need that the pupil should cultivate a keenness for hearing and knowing about these matters. He should not be ashamed to enter into shops and factories, and to ask questions from craftsmen, and get to know about the details of their work. Formerly, learned men disdained to inquire into those things which it is of such great import to life to know and remember, and many matters were despised and so were left almost unknown to them. This ignorance grew in succeeding centuries up to the present, and in a long succession of years nothing was disclosed concerning the morals and the art of life. . . . . I could wish that certain learned men would delight in that custom, as to which I was lately told, of a certain Charles Virulus of Louvain, a man not as learned as he was good, but that was neither for the lack of ability or diligence, but merely of opportunity and time. He was the head of the Lilian gymnasium at Louvain. And because he had many boys entrusted to his care, men of different callings in life came to see their sons or their relatives in his school. As it was necessary that the visitors should talk with him, and even, according to the custom of that district, dine with him, he made a point of inquiring, some hours before the time fixed for dining, in what topics any coming guest was best versed. One was perhaps a sailor, another a soldier, another a farmer, another a smith, another a shoe-maker, another a baker. In the meantime before their arrival, he would read and meditate upon his visitor's particular kind of work. Then he would come to the table prepared to delight his guest by conversing on matters familiar to him, and he would induce him to talk on his own affairs, and give him information about the most minute and secret mysteries of his art. He would thus hear in the briefest time details which he himself could scarcely have gleaned from the study of many years. . . . . How much wealth of human wisdom is brought to mankind by those who commit to writing what they have gathered on the subjects of each art from the most experienced therein! This will be a pleasant change and recreation of the mind from their studies for the more advanced students, and a relief from the cares of set work; for it is a most honourable occupation and one clearly worthy of a good citizen. By such observation in every walk of life, practical wisdom is increased to an almost incredible degree."[1]

The preceding paragraphs have noted the substantial agreement between Vives and Rabelais regarding the general purpose and character of education and the means by which a knowledge of the arts of human life is to be obtained. Vives, however, advanced beyond Rabelais when he emphasized the value of vocational education as a means of regenerating the individual and society.

[1] *Juan Luis Vives*, De Tradendis Disciplinis, tr. by Foster Watson, pp. 208-210.

Another advance made by Vives was the inclusion of all classes of society in his programme of vocational education. When writing of the cultural and aesthetic aim of vocational education he seems to have been thinking of the leisured and privileged classes. He was clearly conscious that advanced humanistic studies required not only high abilities but freedom from economic embarrassment. "Learning," he said, "requires freedom and leisure."[2] For the laboring classes he advocated trade and industrial training as a means of improving their condition. He was shocked at the sufferings of the poor people in Bruges and other communities and was convinced that the safety of the state depended upon the education of the working classes in morals and in the trades and industries. Each individual was a unit in society and the safety of society and of the government depended upon the well-being of the individual units. Moreover, individuals could become good and self-respecting citizens only as they were given a vocational education suited to their abilities and interests. This education was to be given not only to persons commonly regarded as belonging to the working classes but to the paupers and vagabonds, the infirm and the aged, the blind and the insane. These, too, were to learn a trade, each according to his own ability, in order that every individual might become a self-respecting citizen able to earn his own bread and butter. Thus Vives regarded vocational education as a means by which individuals might be made better citizens. Through the making of better citizens society would be regenerated and the welfare of the state assured. This ideal he expressed as follows: "There will be just so many citizens made more virtuous, more law-abiding, more useful to the country, and they will all hold that state dearer in which, or by means of which, they are maintained. Nor will they participate in revolutions or seditions, when so many women have been rescued from shame, so many girls from danger, so many old women from evil-doing. Boys and girls will be taught letters, religion, temperance, self-support, things which form the basis of a good and honest and pious life. Finally all of them will regain judgment, sensibility, piety. They will live among men like citizens, disciplined, observant of human laws; they will keep their hands pure from acts of violence; they will serve God truly and honestly; they will be men; they will be what they are called, Christians. What else is this, I ask, then to have restored many thousands of men to themselves and to have won them for Christ."[3]

As a corollary to his proposal that every individual be vocationally trained according to his capacity Vives further proposed that the state provide work for each person suitable to his capacity and training. He held that it was the duty of the state to provide jobs for everybody both for the purpose of moral and social regeneration and the safety of the state. In order that the state might discharge this responsibility wisely the senators were to investigate the condition of the poor people, register their names, and see that work was provided for them. "Let those who suffer poverty at home be registered, both they and their children, by two senators for each parish; their needs ascertained, in what manner they have lived hitherto, and by what ill chance they have fallen to poverty." Such work could

[2] *Juan Luis Vives*, De Tradendis Disciplinis, tr. by Foster Watson, p. 5.

[3] *Juan Luis Vives*, De Subventione Pauperum, tr. by Margaret M. Sherwood, pp. 45-46.

be provided by assigning a certain number of those who were unable to secure work by themselves to each artisan. When the individuals so assigned had in turn become skilled they were to open workshops and manufacture articles of daily necessity, such as, pictures, statues, tapestries, sewers, ditches, buildings, and the things which the hospitals need. Even hospital inmates and the blind were to be made earning members of society for Vives believed that many physically handicapped persons could with proper training become assets instead of liabilities to society. The blind, for example, were to be permitted to select vocations according to their ability. Those who could benefit by study were to be encouraged in their studies. If any had musical talent he was to be allowed to sing. Many other useful activities, such as, turning wheels, working in tread-mills, treading the wine-press, blowing the bellows in smithies etc., were open to the blind. For the aged and infirm light work was to be provided. This would keep them from becoming a burden to society and a prey to evil thoughts. Cases of insanity, when not congenital, were to be given remedial treatment. Persons so cured were to be trained and put to work. "Nor would I allow the blind either to sit idle or to wander around in idleness. There are a great many things at which they may employ themselves. Some are suited to letters; let them study, for in some of them we see an aptitude for learning by no means to be despised. Others are suited to the art of music; let them sing, pluck the lute, blow the flute. Let others turn wheels and work the tread-mills; tread the wine-presses; blow the bellows in the smithies. We know the blind can make little boxes and chests, fruit baskets, and cages. Let the blind women spin and wind yarn. Let them not be willing to sit idle and seek to avoid work; it is easy enough to find employment for them. . . . . The infirm and old, too, should have light tasks furnished to them, suited to their age and strength. No one is so feeble that he completely lacks strength for doing anything. So it will be brought about that the thoughts and evil affections of the mind which arise in the idle will be kept away from those who are employed and busy with work."[4]

The emphasis which Vives placed upon trade and industrial education for the laboring classes as a safeguard to the stability of government and the good order of society marked a distinct contribution to the theory of vocational education. Many Renaissance scholars advocated culture and citizenship as the goal of all education and included a study of the trades and industries and professions in their curricula for its cultural value. Vives was in harmony with this ideal. However, in advocating trade and industrial education for the poorer classes with a view to the moral regeneration of society and its members he introduced a new conception and made a far-reaching contribution to educational thought.

The treatment of Vives' educational theories so far presented indicates that in general he favoured higher and cultural education for the aristocratic and leisured classes and trade and industrial education for the labouring classes. The former included the liberal arts and professional studies, such as, law, medicine and theology, and were to be given in the Academy. The latter embracing trade training for distinctly economic and social improvement was to be given on the job through the apprenticeship system. It should be noted at this point

[4] *Juan Luis Vives.* De Subventione Pauperum, tr. by Margaret M. Sherwood, pp. 17-18.

that Vives realized that among the working classes might be found individuals capable of pursuing the higher studies. These persons he would encourage to continue their education and take up the more advanced studies. "Furthermore," he wrote, "Let any of the boys who are especially apt at letters be kept in school, to be teachers of the others, and later on candidates for the priesthood."[5]

As a prerequisite to vocational education Vives advocated a general elementary education. This was required of both sexes but there was to be not coeducation. Separate schools were to be maintained for boys and girls. The poor and orphaned, as well as the more favourably situated, were to be provided with the advantages of an elementary education. "For abandoned children there should be hospital where they may be reared. . . . . Thereafter let them be transferred to a public school, where they may learn letters and morals. . . . . In like manner would I speak of a school for girls, in which they may be taught the first rudiments of letters, and if one of them is apt at letters and inclined thereto, let her be permitted to advance somewhat farther, provided everything has in view the development of her character. Let the girls be taught correct doctrine and piety; and in addition, to spin, sew, weave, embroider, to cook skilfully, and to manage a house; . . . . . Furthermore, let any of the boys who are especially apt as teachers be kept in school, to be teachers of others, and later on candidates for the priesthood. Let the rest learn the trades to which their inclination shall direct them."[6]

In summarizing Vives' theory of vocational education we may say that he conformed to the prevailing Renaissance ideal of education for the sake of culture and citizenship, and that in common with certain other scholars of the times he regarded vocational education as a means to this end. An understanding of the trades and professions was a necessary part of that encyclopaedic knowledge which every cultured gentleman was expected to possess. This understanding was to be secured through personal observation of trade and industrial processes and by reference to ancient authorities. Vives also set up an economic and social objective for vocational education. He advocated training the laboring classes and the poorer people in various trades in order that they might become better, more efficient and self-supporting members of society. This he would accomplish by the apprenticeship method. Through vocational education he would make secure the individual and the state. He anticipated the modern psychological principles of individual differences and of gradual mental growth, and provided for training each person according to his particular interests and abilities. Moreover, he declared it to be the duty of the state to provide work for each person suited to his capacity and training. In short, it may be said that Vives regarded vocational education as the key to the salvation of the human race and the preservation of the state.

[5] *Juan Luis Vives*, De Subventione Pauperum, tr. by Margaret M. Sherwood, p. 22.

[6] *Juan Luis Vives*, De Subventione Pauperum, tr. by Margaret M. Sherwood, pp. 21-22.

INDIA'S MESSAGE IN STONE

By Rev. Bhikkhu Nyanapriya

Among the great wonders of the world, the marvellous works of nature and man, have been listed the world-famous temples carved out of the living rock of Ajanta (Buddhist) and Ellora (Hindu, Jain, and Buddhist) in the north of the Nizam's territory in Hyderabad State.

The Indian-Buddhist genius who excavated the mountains and hewed out rock cathedrals and Viharas rests here to the end of time detained and pinned down to its deeds. Certainly and unquestionably they signify and proclaim far more than monastic self-salvation and monkish, learned textual interpretation, more than sterile, lifeless, scholastic wisdom and dogmatic orthodoxy. The overwhelming monuments, marvellous in their conception, daring in their execution and astonishing in their perfection, seem to stand in symbolic relation to the high, snow-capped Himavat, in their immensity, sublimity, majesty and secret, deeper still, as far as human imagination can fathom. They have excited the unstinted wonder and admiration of travellers and students who have never tired of singing their praises.

"It is impossible that the human mind could have constructed and human hands could have carried out this temple, it must be the work of the Gods", ejaculated a young lady undergraduate from Sweden standing full of overpowering admiration and amazement before the temple of Kailas at Ellora. Truly a transcription of India's Message in Stone, of the lofty vision of the ancient Rishis. "That's what our traditions say", replied her Indian companion, "they go further and assert that it was raised by the Divine Architect, in a single night but left half-finished as the day dawned." Both laughed, but understood each other. How significant and characteristic is it! The modern, sober, and cool, sceptic scholar of the European north and the faithful, religious Hindu-worshipper of the hot south react in an almost identical manner before this amazing achievement of Indian art. Both re-echo the superhuman nature of exertion and accomplishment embodied in that splendid creation. It is epic in its whole magnitude and sublimity. There is nothing like it in all India—the land of mighty monuments—or elsewhere; it forms a fitting classical background for the plastic arts of India, as grand, as deep and as profound as her *Vedas*, *Upanishads* and *Tripitakas* forming the classical background for the mind and soul of Hindustan.

A fine road from the village of Faradapur skirts through low-lying, undulated hills, amidst rich vegetation of maize and corn and blooming shrubs of Parichatak. The river Beghora there has furrowed the deep ravine into a horseshoe curve in front of the caves and made them look a magnificent natural amphitheatre of gigantic proportion. The very entrance to the defile is exceedingly picturesque and romantic. At a distance you hear the dabbling noise of waterfalls, and near by the purling waters of the river Beghora and tiny cascades make melodious music over rubble and flints. Birds of tropically opalescent plumage, emerald parrots, pigeons and wagtails

flit and fly, curve and cut elegant figures all round us. Little animals of all kinds beneath our feet quickly run about in all directions. There is an awe-inspiring solemnity, a solitary serenity and supernal quietness everywhere, silence reigns supreme! Everyone feels the ancient mystery of the sacred caves and fanes at their very entry. These also have been the favourite places of Lord Buddha and His genuine followers.

How incomparable are the poetic pictures and delineations of nature in the Dhammapada and elsewhere, how true to life and intimately close and related to nature is the stirring poetry, 'the sound of heart' of the "Songs of the Monks and Nuns"! In the mornings they watched the sun rise as a great Tathâgata Light and in the silence of the night the solemn voice of the Time seemed to speak the Eternal Message. Here they perceived in the midst of the inexhaustible profusion and charming beauty of the Indian jungle a mysterious tune and harmony in unison with the highest aspirations of man and an all-embracing community with all animate life, nay, even with the very dust beneath their feet and with the great forces of nature, resting under the surface of the breathing life. The soul is longing to break the cramping limits of personality and to soar to the sublime heights of Nirvâna. All are brothers and sisters for all life is essentially one. In truth, no "Heresy of Separateness" divides and sunders the beings when emancipated from the care and corroding desires, and the last shred of illusion is removed. But here now the marvellous work of art of the sculptor and architect makes one dumbfounded and oblivious of the whole natural beauty of the surroundings.

The first view, the gorgeous vision of these rock-hewn temples overpowers you for a time, and you stand still in meditative condition of mind before those mighty masterworks of the classical Indian idealism. A stupendous achievement of the Vedic genius for living religion and creative culture!

These temples (Chaityas) and monasteries, sculptures and fresco-paintings are the patient work and materialized personal experience of devoted and cultured Buddhist mendicants forgetful of themselves, covering a period of 800 years. The humble artists and artisans unconscious of their own greatness, without any thought of self-glorification, did not even know, themselves, that they were 'artists'. And no petty strife could have arisen between them, otherwise there would have been an end of their noble art. You will not find their names in any history. It is hard to believe that these creations were really wrought by human hands right out of the living rock of the mountain-side. Buddha's living dynamic spirit within them was not yet sicklied o'er with the pale cast of a sterile lifeless system of bookish monasticism and abstract self-salvation which smothered the Universal Dharma with its own unimaginative pedantry. These very inward Buddhists were untiringly busy with their labour of love for many generations, with no dynamite or machinery to help them blast and animate the rock, with only their deep devotion to Gautama Buddha, their beloved Master, the most energetic person imaginable to spur them on. Inspired and enlightened through the boundless Light in their inmost infinite nature, like Pygmalion's statue come alive, they breathed spirit and life into the stone and achieved the seemingly impossible; they made their figures and creations articulate with the Message of Peace and Freedom with which the Master's voice had filled the air. Their sublime art is a most effective sermon

in stones and homily in colours, it comprehends what words and conceptions can never make clear and accessible, so that all formed material appears something that is no longer material but rather the incarnation of a sublime idea liberated from the thraldom of form. The idea of stuff is entirely obliterated, it is a spiritual inspiration.

True art which is not only as aesthetic work of form and formalism is inseparably connected with the full-bloom of a country's life. Rising above the personal self it strives to express the nnderlying beauty which is ever round us, and to make its presence felt to minds less sensitive. If the art declines, then the whole country degenerates. Just as it is said in the legend that from every foot-print of the 7 first steps of the Blessed One sprouted forth a lotus, so at this time flourished the productions of most eminent Buddhist art. The height of Buddhist influence in any country has always marked the apotheosis of its art. Most of the caves contain such striking masterpieces of accomplished art of sculpture that they represent perhaps the most precious art-gallery in the world. Modern art-critics from Europe, America, Japan, affirm that the old inpsired monks and artists painted and drew in the modern manner with an elegance and precision that are very admirable. The similarity of these paintings to those of such modern artists as Gauguin and Matisse has often been commented on. "The frescos of Ajanta can be placed of equal birth by the side of the greatest works of art and European mural-paintings of Giotto and Signorelli" (Diez, The Art of India 1926). The reliefs in ever-new living pictures and allegories of extraordinary variety give expression to the force of the earth and the rock, to the complete knowledge of man abont the greatness of his destiny, to the full artistic mastery of every outward shape and imaginative power, within the frame which is due to it.

"Buddha's enthronement in cave XVII is the noblest and finest representative statue of His glory comparable to the upper half of Raphael's Disputa" (Diez). The Perfect One, unlike the vigorous Michaelangelo Moses to which it has been compared, gazes into infinity and radiates eternal peace, it is the very embodiment of Rest and Purity. Another great sculpture at Ajanta is that of Buddha with His begging bowl receiving a gift of some mud from two children who have been making mudpies. The Compassionate One does not spurn the humble gift but appreciates the spirit of the boy who gave it. The story goes that this child later became King Ashoka, the ruler of the great, Indian, world-embracing empire and that his companion became Ashoka's minister. One of the finest sculptures of the Enlightened One ever found as well as the largest is 29 feel long. "It is indescribable how great and genuine are the cave-pictures, how admirable in its simplicity and religious fervour." (Diez).

These works teach the virtue of art finished in humility, unsmirched by strivings after tempestuous novelty. The specifically religious element is not obtrusive, not opposed to the society, not in the least 'monkish'. These noble and enlightened Bhikkhus perceived the life no more dualistic, incompatible and as contrasted with the spiritual. Bodhi or Prajñâ and Nirvâna are to be sought in the midst of Samsâra, that is to say, it is not something apart from the material world. That is the error of dnalism. Amidst the finite itself, never in false, worldshnnning asceticism and offensive cyni-

cism making all pleasant things unpleasant, and *vice versa*, the perfect Oneness of the Whole, of the totality of all things, is realized and the highest Goal and Bliss is achieved. Thus Samsâra in Nirvâna to the selfless and pure man while it is Samsâra to the vindictive, passionate man. The last sense of life, its acme is attained by the eager aspirant after the spiritual perfection when in our practice of mental concentration our heavenly eye is suddenly opened and we gain enlightenment. Then the inward and outward life harmoniously blend and unite.

All this, especially in our days, has to be considered, quite in the sense of the Divine Master who really was not at all a world-weary ascetic or pessimist opposed to life, like a stoic as the Pali-suttas and inscribed palm-leaves being but an unfit, intellectual attempt to express the Inexpressible, have incorrectly drawn the picture of The Perfect Master. Many a learned Puritan novice and zealous Buddhist tyro in Europe and Ceylon on a sudden is seized with fright on becoming aware that woman and her 'Eternal Feminine' is the glory of Ajanta art and form their chief decorative motif though Buddha was the inspirer of their art. Woman to these ideal artists, truly was just as little as to their Great Master—as little as to the great Nazarene from Palestine —a doom and enticing snare. Ideal ascetics full of the Divine Light (Bodhi) deeply hidden within as these artists were, they saw everywhere in the whole realm of nature and also in the noble womanhood and its beauty the one infinite, universal Buddha-nature or Immanent Divinity, the one all-inclusive Wholeness and true Oneness of 'to be' and 'not to be'. It is the one Supreme Truth and Ultimate Reality which India has expounded in the dim past of her history, which never altogether can be spoken—but is ever manifest on all sides round us even in the last bright mote. Here the undying beauty of body and mind are one Mâyâ and Samsâra—only merely symbol and breath—fine veil of the Ultimate Reality, of 'be-ness' rather than of 'be-ing'; for solely "Nirvâna (Âtman or Brahman) is" (Nagaseno), the uncreated and unconditioned, where is nothing. Hence this "worship of woman" at Ajanta a stumbling-block or scandal to all false asceticism without distinction of religion; it has not yet opened the eye of Prajñâ (Vidyâ or Bodhi) with which it can penetrate into the truth of things.

"In the smile of the East is wisdom for the smile of the lips awakens the smile of the soul". This is entirely the happy smile and silvery laugh of these honoured and immortalized women of Ajanta.

"In individual figures and their emotions is such a refinment and animation from smile of the half-closed, elongated eyes till up to the last tender moving of the tapering fingers that in the western art only Leonardo can be compaired with it" (Fischer, The Art of India, China, Japan, 1928). Animals and fiowers and tendrils of lotus have received as much loving attention from these Great Masters who were also eminently interpretative geniuses as either gods or men or flying fairies (Âpsaras); naturally gods are only symbolizations of divine ideas and veritable cosmic truths. The artistic columns and ornate capitals too in all these Chaityas and cathedrals are carved and chiselled so exquisitely and delicately in design that they look more like fine woodwork than stone.

And yet for all that are movements and outlines of extraordinary multiplicity and grace, in spite of their liveliness, moderate and calm,—up to

a certain degree they are saddled with rest. The expression of the face modified in joy, devotion, serene resignation, and many other humours, nevertheless when all is said, remains upheld by one feeling of life: despite of all living participation and sympathy it is at bottom really not touched by the occurrences of life and the moving grace of their transitoriness; rather it is as it were absorbed in itself. It is impossible to represent and to realize more perfectly the eternal truth "Not from the world but in the world". Here truly man rules over nature, not the world and its passing beauty over the man. Action without attachment is the core of Indian philosophy and art. "Joy is the song of the Universe" is often said in the happy East. This is right, here the blessed rhythm and pulse of Eternity swing through the life and change all into a translucent symbol of "the Uncreated, Unborn". In extending the horizon of self to all cosmic relations, in bursting the bond of the narrow frame of the human body and mind the radiant spirit of "our Inner Light" (Buddhist Meditation in the Southern School, by G. C. Lounsbrey, Paris) creates a new, more beautiful world of higher accords and harmonies where life is liberated from the tyranny of form.

Even the method of lightening the shrines was ingenious. The light was introduced through one great opening in the centre of the facade which threw a brilliant light on the altar while the spectator himself stood in the shade, and the roof and aisles faded into comparative gloom. It was the most artistic mode of lighting a building of this class that has ever been invented, certainly superior to anything achieved by the Romans or the Middle Ages.

For thirteen long centuries no one knew of all this magnificence and glory in stone. Only at the beginning of the last century and then quite by accident was discovered this matchless 'Sleeping Beauty' of India covered, nay, even nearly choked up with luxuriant growth and rank profusion of tropical life. They were not art-lovers looking for treasures but some British troops from Madras who just happened to camp near Ajanta. Prowling about they noticed bright colours glaring through bushes, between and behind rock-boulders. They tried to enter the caves but could not go beyond the strong overhanging thicket which had sprung up as a sort of protecting wall and had fortunately prevented the caves from being damaged beyond repair.

The silent, contemplative creators of Ajanta unsmirched by any ambition and empty vainglory, never dreamed what the work of their own illuminated minds would mean for future generations. The new temple in College Square, Calcutta, has recently adorned its walls with frescoes copied from the Ajanta paintings, and the most modern school of art in India, the Bengal School, realizes that the magic charm of the Ajanta works is perfect of its kind and unsurpassed in beauty even by the paintings of the twentieth century. The enormously rich Nizam of Hyderabad has also photographed the carvings, and the paintings and frescoes reproduced in their original colours. Plates have been made and published at the Nizam's expense by the Oxford University Press. If a cataclysm of nature should destroy the mountain there will thus be preserved for future generations careful copies of the exquisite work of the old Buddhist artists.

And thus the students of art, religion, philosophy, and history meet in this "International Public Park for all Mankind" on a common ground and

seek inspiration from its glorious past. It has become a great centre of pilgrimage, and thousands visit it annually from every quarter of the globe. While Greek images erected for mere enjoyment are graceful and Egyptian ones natural, to which the Western artist is accustomed, it is only Indian art which can claim to be contemplative and spiritual. Form is mind made manifest, the symbol of an indwelling vision of perfection. Indeed, the blessed message of India, the home of a long line of Buddhas, past and yet to come, has been impressively translated in stone and seems to proclaim that in the pursuit of Truth and Beauty transcending the limited conceptions of (merely physical) beauty and ugliness and revealing the 'Delusion of the Pairs', there is no Hindu, Buddhist or Jaina. All forms whether mental or physical are of Samsâra where it is in the very nature of things to disagree. The Many are really One, the One which has no second, if the fundamental Unity is perceived.

Then the Divine Beloved is to the lover in everything that surrounds us. She lives and moves in the open skies, in the green fields, in the song and flight of birds, in the laughter of children, in the agony of the oppressed, in the dark cell of a prison, as well in the quiet hermitage and in these glorious abodes of mute Gods.

Great and divine art can only be an inevitable fruit of an abundant, dynamic religious and cultural life. The Indian art aims at superhuman perfection of character and equanimity, it is expressive suggestion and not imitation, not a mere mirror to the senses. All great art rises above the personal petty self and aims at an intimation of the universe conceived as a manifestation of one great universal *law or Norm* (Dharma), not as an empirical phenomenon but as nouménon within our inner consciousness. There is One, seen through the senses, it is phenomenal but it is really the noumenal of perfect and entire Divinity all the time. The man who sees the rope does not see the snake, it is either the rope or the snake but never the two.

In comparison with it, the ideal of the Western artist—Hellenic art is to please—is essentially finite, even superficial and in the end unsatisfactory; it desires to combine skilfully visible (phenomenal) perfections by a process of intellectual selection. Judged by this standard one can classify "Greek, Roman, Renaissance, and modern European art as materialistic (pagan)" (A. K. Coomaraswamy).

There is a monasticism at its worst, a lifeless, destructive system of time-honoured petrifactions, essentially analytic and negative, and to this extent it is materialistic and in fact, nihilistic, its Prajña and spirituality lies veiled in learned ignorance. Life and art are not static but dynamic, life is 'in wholeness', while analysis and disintegration though necessary for practical life, however utterly misleading by itself, is the sterile method of materialism by which the past Nineteenth Century scientist tried to understand moving life and things. All intellectualism and relational knowledge is strictly limited by space and time. This our surface-consciousness and brain-knowledge give us only an externally exact view of things and hovers about the Ultimate Reality, the Essence of Mind which is intrinsically pure; for it is evolved by life to deal with material things and cannot take hold of life. The natural consequence of such an unspiritual and false Buddhism separated from its Great Indian Sister is the degeneration and enervation, a slow petrifaction of the spiritual, artistic and

cultural life of a noble society and nation. Nowadays when instances of this kind are patent, we need not elucidate the point further here. A tree is known by its fruits, by the impressive types of character and nation it is able to produce to prove its genuineness.

And for all that it must be said, no nation of modern times has a greater cultural heritage than India, and Ceylon, the glorious native land of all the Buddhas. But "*Noblesse oblige*"! The soul of this great motherland of many races and cultures is still alive in her temple-buildings, that is the art which dates not from time but from Eternity!

Let us then adorn ourselves with the highest flower of Dharma—ethereal as a soul! Anyone can avail himself of it for the refreshment and unfoldment of the greatness of his own spirit, by the earnest practice of spiritual striving and direct, intuitive concentration in its highest form. By virtue of the experience and training of this supra-intellectual faculty the Founder is indeed the Buddha, the most perfect artist of life. See into your own true nature—"Thou art Buddha"—and enlightenment will begin to dawn and lift up on the wings of spirit to realms of beatitude, of life more abundant yes in this very world. This is the mighty Message of the wonderful, spiritual dynamism and precious heritage of India, an impetus to every living being to turn its dormant potentialities into a glorious actuality. It is only the vigorous culture of today and tomorrow that will make India's age-old "Message in Stone" send again its clarion ring challenging the modern, not to accept but "to see",—to see and to investigate full of hope and cheer.

SIVA MAHIMNAH STOTRAM

OR

THE HYMN ON THE GREATNESS OF SIVA

By Swami Pavitrananda

Siva Mahimnah Stotram or the Hymn on the Greatness of Siva is considered by many to be the best of all the hymns found in Sanskrit literature. Sri Ramakrishna once went into Samâdhi, while repeating it. It is grand in conception, sublime in diction, and uplifting in its influence. Some of the verses may fail to appeal to the modern people, but their cumulative effect on the mind of the readers is none the less. The very recital of this beatiful hymn raises one to a higher plane of existence. There are many persons who repeat it daily though not fully understanding it, yet they derive immense benefit. It goes without saying that persons who recite it after knowing its meaning will have more spiritual advantage. For the benefit of those English-knowing people who have no deep knowledge of Sanskrit, we give the following translation.

Nobody knows definitely who is the author of this book. There is a legendary story that one Pushpadanta composed it to please Siva, whose wrath he incurred by treading on the flowers which were left after worshipping the Great Deity. The Verse No. 37 supports this legend. It might be that some devotee of Siva wrote this hymn under this pseudonym. This is quite in

agreement with the Indian spirit which makes a man shrink from the idea of seeing his name blazoned before the public. Whoever may be the author, doubtless he is immortalized in this hymn and will receive silent homage from the devotees of the Lord for all time to come.

महिम्नः पारन्ते परमविदुषो यद्यसदृशी
स्तुतिर्ब्रह्मादीनामपि तदवसन्नास्त्वयि गिरः ।
अथावाच्यः सर्वः स्वमतिपरिणामावधि गृणन्
ममाप्येष स्तोत्रे हर निरपवादः परिकरः ॥ १ ॥

हर O Siva **ते** of Thee **महिम्नः** of greatness **परं** great **पारं** limit **अविदुषः** of one who does not know **स्तुतिः** praise **असदृशी** unfit, **तत्** then **ब्रह्मादीनामपि** even of Brahmâ and others **गिरः** praises **त्वयि** with regard to Thee **अवसन्नाः** unfit. **अथ** And if **स्वमतिपरिणामावधि** according to one's intellectual capacity **गृणन्** praising **सर्वः** all **जनः** people **अवाच्यः** unblamable **भवति** becomes (**तदा** then) **स्तोत्रे** in composing hymn **ममापि** even my **एषः** this **परिकरः** attempt **निरपवादः** free from blemish.

1. If Thy praise of one who is ignorant of the extent of Thy greatness be unbecoming, then[1] the praises of even Brahmâ and others are unfit for Thee. And if[2] all remain unblamable by praising Thee according to their intellectual powers, then even this attempt on my part to compose a hymn is free from any blemish.

[1] *Then the praises etc.*—For even Brahmâ and others do not fully know the greatness of Siva.

[2] *If all remain etc.*—God forgives all imperfections in men, if they are sincere in their devotion.

अतीतः पन्थानं तव च महिमा वाङ्मनसयो-
रतद्व्यावृत्त्या यं चकितमभिधत्ते श्रुतिरपि ।
स कस्य स्तोतव्यः कतिविधगुणः कस्य विषयः
पदे त्वर्वाचीने पतति न मनः कस्य न वचः ॥ २ ॥

च because **तव** Thy **महिमा** greatness **वाङ्मनसयोः** of speech and mind **पन्थानं** object **अतीतः** surpassing, (**अतः** therefore) **यं** which **श्रुतिः अपि** even the Veda **अतद्व्यावृत्त्या** by the method of 'Not this' **चकितम्** fearfully **अभिधत्ते** describes **सः** (**महिमा**) that greatness **कस्य** by whom **स्तोतव्यः** can be sung **कतिविधगुणः** contains how many qualities **कस्य** to whom **विषयः** object of perception **भवति** becomes ? **तु** but **अर्वाचीने पदे** in the form taken later **कस्य** whose **मनः** mind **वचः** speech **न पतति** does not turn.

2. Thy greatness is beyond the reach of mind and speech. Who[1] will (duly) praise That which even the Vedas describe

[1] *Who will etc.*—i.e. none can.

with[2] trepidation, by the method of 'Not[3] this, nor this'?—how[4] many qualities does That possess? and can[5] be perceived by whom? Yet in[6] the form taken later, whose[7] mind and speech do not turn?

[2] *With trepidation etc.*—because conscious of the impossibility of describing the Absolute.

[3] *Not this etc.*—One cannot say what the Absolute is like; one can say only what It is not.

[4] *How many etc.*—i.e. nobody can enumerate its qualities?

[5] *Can be . . . . whom?*—i.e. the Absolute can never be the object of perception.

[6] *In the form etc.*—i.e. when the Absolute took forms to favour the devotees.

[7] *Whose mind etc.*—i.e. the thought and speech of every devotee turn eagerly to the feet of God with forms.

मधुष्फीता वाचः परममृतं निर्मितवत-
स्तव ब्रह्मन् किं वागपि सुरगुरोर्विस्मयपदम् ।
मम त्वेतां वाणीं गुणकथनपुण्येन भवतः
पुनामीत्यर्थेऽस्मिन् पुरमथन बुद्धिर्व्यवसिता ॥ ३ ॥

ब्रह्मण् O Brahman **मधुष्फीता** sweet **परमम्** Supreme **अमृतं** veritable nectar **वाचः** the Vedas **निर्मितवतः** of the author **तव** to Thee **सुरगुरोः** of Brihaspati, the teacher of gods **अपि** even **वाक्** words of praise **किं** (interrogative) **विस्मयपदं** object of wonder? **पुरमथन** O Destroyer of Tripura **तु** but **भवतः** Thy **गुणकथनपुण्येन** through the merit from praising Thy glories **मम** my **एतां** this **वाणीं** speech **पुनामि** shall purify **इति** this motive **अस्मिन् अर्थे** in composing this hymn **मम** my **बुद्धिः** mind **व्यवसिता** engaged.

3. O Brahman! Does the praise of even Brihaspati cause any wonderment in Thee who art the author of nectar-like sweet Vedas? O Destroyer of Tripura, the[1] thought that by praising Thy glories I shall purify my speech has prompted me to undertake this work.

[1] *The thought etc.*—The reason is given why he has undertaken the work, though the hymns of even Brihaspati, the teacher of gods, are insignificant to the Lord.

तवैश्वर्यं यत्तज्जगदुदयरक्षाप्रलयकृत्
त्रयीवस्तु व्यस्तं तिसृषु गुणभिन्नासु तनुषु ।
अभव्यानामस्मिन् वरद रमणीयामरमणीं
विहन्तुं व्याक्रोशीं विदधत इहैके जड़धियः ॥ ४ ॥

वरद O the Giver of boons **त्रयीवस्तु** described by the three Vedas **जगदुदयरक्षा-प्रलयकृत** the creator, preserver and destroyer of the world **गुणभिन्नासु** according to different qualities **तिसृषु तनुषु** in three bodies **व्यस्तं** divided **तव** Thy **यत्** which **ऐश्वर्यं** Divinity **तत्** that **विहन्तुं** to refute **एके** some **जड़धियः** thick-headed persons **अस्मिन्** in this matter **अभव्यानाम्** to the ignorant **रमणीयाम्** pleasing (**परमार्थतः** really) **अरमणीयाम्** hateful **व्याक्रोशीम्** opposition **विदधते** offer.

4. O Giver of boons, in refutation of Thy Divinity which is described by the three Vedas, which creates, preserves and

destroys the world and which is divided into three[1] bodies according to the different[2] qualities, some[3] thick-headed persons offer opposition which is pleasing to the ignorant but (in reality) hateful.[4]

[1] *Three bodies*—namely, Brahmâ, Vishnu, and Siva.

[2] *Different qualities*—namely Sattva, Rajas and Tamas.

[3] *Some*—referring to the Mimânsakas who maintain that God has no form, and is not the cause of the creation, preservation, and destruction of the world.

[4] *Hateful*—because their views go against the Vedas.

NOTES AND COMMENTS

IN THIS NUMBER

. . . In the Editorial we have discussed the spirit of *Monasticism in the Modern World* in the light of the monastic institutions in the past and their bearing on the modern needs and requirements of our life. . . . . *Spiritual Talks of Swami Brahmananda* contains, in this issue, some interesting facts about Sri Ramakrishna's spiritual moods. . . Dr. Maria Montessori gives us in *Education as a help to life* a synopsis of her plans of education, which are undoubtedly novel and based upon her long observations and experiences in the educational line. . . . *Progress of the American woman* by Dr. Sudhindra Bose draws a fine picture of a modern American woman's attainments and her potentialities. . . . *Ramakrishna-Vivekananda and the Religion of Progress* is the Presidential Address delivered by Prof. Benoy Kumar Sarkar at the Convention of Religions in connection with the celebration of the Ramakrishna Birth Centenary at Karachi, held in November last. . . . Dr. Debendra Chandra Dasgupta in *A Spanish Theory of Social Service* deals with the educational views of Juan Luis Vives, the famous educator of Spain. . . . Rev. Bhikkhu Nyanapriya is a new contributor. He was formerly Mr. J. Pistor, a German Catholic monk and has now embraced Buddhism. . . . We shall henceforth publish *Siva Mahimnah Stotram*, translated into English by Swami Pavitrananda.

PHILOSOPHY AND RELIGION

There is a widespread lament at present that philosophy has declined in popular interest and that it has lost touch with our life. Philosophy, it is said, has become encumbered with logical subtleties in the West, and in the East it has still to free itself from the swaddling clothes of religion. And in both it has sundered its tie with the aims and aspirations of the surrounding population. This is a very ill-formulated charge and betrays a lamentable lack of deep thinking. We shall not concern ourselves here with the intellectual and imaginative constructions of speculators on the meaning of life and existence. We shall try to see what is meant when it is demanded that philosophy should be free from religion and wedded to our everyday aspirations. We shall also make an attempt to find what force and reasonableness are there in this contention.

It has been a common idea among philosophers in the West, which has of

course found a ready echo among our imitative intellectuals, that when philosophy is married to religion it becomes prostituted into dogmatic theory, from which reason takes its flight for ever. This unhappy notion has been a legacy of churchianity. A detailed analysis of the charge is out of place here. But the general idea that is at the back of it seems to be that while the aim of philosophy is to offer a reasonable and true explanation of the world satisfying to our intellect, religion merely holds out the promise of the fulfilment of some of our emotional demands, and that our emotional gratifications are no guarantee of their reality and reasonableness. This is true, to a large extent, of a dogmatic and doctrine-bound religion. Our emotional nature may derive some satisfaction from the beliefs it proclaims and we may also pay habitual homage to it but our intellect recoils from it and our reason refuses to ratify its promises. Consequently there is a cleavage in our personality and there is conflict, disharmony, and mental affliction. Our personality is a complex thing; our heart yearns for love and sympathy, our intellect craves for enlightenment and our being longs for creative activity. Religion it is asserted, cannot satisfy them all. The faithful have to suffer from intellectual starvation.

How much force does the above contention hold? We have already hinted that this unfortunate deduction is the sequel to a formal and creed-bound Christianity. Real seekers after religion have not felt such part-starvation of their personalities. This has specially been the case in India, where for ages saints and philosophers have become interchangeable terms. The general presumption of such a contradiction between philosophy and religion rest upon two issues. It depends on what we mean by religion and also on an epistemological question. Religion is no mere saying ditto to a creed. Its essence consists in realization. It is not a search after God alone, it is still more a search after Truth and Knowledge. This brings us to the second issue, namely, whether there can be any means of right knowledge besides the commonly accepted ones. The average person is chary of granting that there are other channels of knowledge than the ordinary senses. Great men who have realized Truth have, however, declared that intellect is a feeble thing in the search for Truth. Real knowledge comes not through the senses but through intuition. While feeble reason knocks in vain at the gate of Reality, our intuition opens the door to the shrine of Truth. Our intellect only deceives by dissecting and cutting up Reality. This inner vision belongs to all, though it has to be made manifest through spiritual practices. Our intellectual craving for knowledge is but the reflex of a deeper urge of our spirit for self-realization. When our intution (not the intuition of Bergson or other Western philosophers) grasps Truth, all our doubts and difficulties stand resolved. The certitude of knowledge that our intution reveals is far superior to empirical knowledge. The demands of our triplex personality are fulfilled. Our doubts disappear, our heart overflows with love and our whole being gets transformed into an instrument of the Divine. Philosophy need not fight shy of such a religion which is the ultimate and inevitable goal of all its journeyings.

FREEDOM OF MAN

Since he has become self-conscious man has always felt a certain sense of freedom or self-determination as an agent. He still believes himself to be

so, notwithstanding all doubts and distrusts to the contrary. The structure of the retributive state rests on this conviction. What does this sense of freedom usually imply? It means that man as a valuer can choose between conflicting desires, follow some and inhibit others. He has conception of an end and shapes his actions to reach it. The scientific materialism of the last century threw a challenge to this feeling of self-importance and self-complacency. It denied spirit and spiritual causation and sought to bind the cosmos in an unbreakable iron chain of material cause and effect. A philosophy of materialistic monism, mechanistic in outlook, came in the wake of the discoveries of science. The world was conceived as a huge machine, say, an extremely complicated clock which was wound up at a certain moment and which began ticking its way through endless time in a pre-determined manner. You can just have an idea what it really means if you think that billions and billions of years ago it was unalterably fixed whether or not you would smoke a pipe at 2 o'clock in the afternoon tomorrow or cut the throat of your neighbour in the evening. However much you may desire to avoid them there is absolutely no escape.

In the present century the voices of science are discordant. While analytic and behaviouristic psychology tend increasingly to dispel what they take to be the illusion of human freedom, certain schools of biology, notably the school led by Driesch, picture an end in explanation of the phenomena of life, and physics seems to admit an element of spontaneity in the behaviour of the ultimate constituents of matter, thus breaking down the quondam inseparable barrier between brute matter and life. Many religious persons have betrayed their lack of self-confidence by jumping at the teleological or idealistic constructions of the universe offered by the scientific fashion of the moment without spending much effort in trying to realize what their metaphysical implications might really be. One invites ridicule by being hasty, and it is never a safe procedure to anchor one's deepest convictions on the shifting sands of hypothetical knowledge.

What really is this new freedom that is being blazoned as a gift from the Olympus of science? How does it square with the conception of real freedom taught by our greatest seers and adumbrated by our highest philosophies? This new freedom now being talked by science admits of spiritual causation of physical phenomena. It implies that we as spiritual beings can choose among our desires in order to pursue an end that we set before ourselves. Our higher mind has power to withstand the full of our physical, vital and lower mental beings. This, however, cannot be the highest conception of freedom, nor is it foreshadowed in the teachings of our greatest seers and philosophers. Doubtless this admission by science is an obvious fact and a decided improvement upon its former näive assumption, but it is halting. The problem is inextricably linked up with the still more ultimate ones. There can be no real freedom so long as there are alternative desires to sway your being or an end to guide your activity. These are limitations *ab extra*. As Bergson points out, teleology is but mechanism inverted. The real freedom comes when man is absolutely free from motives and ends, that is, when he has ceased to be a mere individualized being, an agent and a valuer. It is then that he realizes the flux of phenomena physical, vital and mental as the sport (Lilâ) of the Divine Will or Nature. His real freedom is to get identified with the Divine Will. To

this he has to rise step by step, and as he advances his conception of freedom enlarges. Man is, as it were, encased in a number of sheaths of his being. In the vital plane he just begins to rise superior to the mere physical chain of cause and effect; in his psychical plane he learns to control to a great extent his vital and physical pulls. This is only a preliminary step in his upward journey. He must transcend his lower psychical plane and go to a higher one. Transcending that too he comes to his own self, the spirit, which was so long falsely mixed up with the play of Nature. Man tastes real freedom in self-realization; what he feels like it as an ego-conscious individualized being and as a part of nature is just an illusion and no freedom at all.

RAMAKRISHNA AND VIVEKANANDA

Sometime back a correspondent drew our attention to an article in a certain paper where it was attempted to make out certain differences between Ramakrishna and Vivekananda on some important matters. It grieved our correspondent to think that there could be any difference between them. At first we rather preferred to take no notice of it, but as we suspected that it might have articulated an unvoiced misgiving lurking in many minds we thought it better to say a word or two in this connection. It is, of course, absurd to talk like that. The opinion need not be altogether new and is, to some extent, excusable in a person who sees things from a distance and from a particular angle. It is easy for our small mental horizons limited by trivialities to fail to comprehend the spirit of Ramakrishna, and it is not surprising that at first sight it may appear to many that Vivekananda departed a good deal from his master's teachings. We shall ask them to keep in mind especially the following.

First of all, let it be grasped that Ramakrishna was infinitely more than a mere sweeper of social abuses or a defender of hideous orthodoxy or the preacher of a particular ism. In a word, his life in which it has been said was consummated the history of Hindu Sâdhanâ spread over three millennia, was an unique demonstration of the truth and universalism of spirit which the modern age is searching after. He switched India's attention to her glorious legacy and special mission and gave her a measure of self-confidence with which to shape her future destiny. This gives the true perspective for an appraisal of his life and teachings. Secondly, it is a wrong approach to an understanding of his life through a particular set of books alone. Ramakrishna faced a motely crowd of listeners. But unlike a common teacher he did not harp on the same string always. He suited his teachings to the needs, tendencies and intelligences of his hearers. He happened to stress special view-points on special occasions. From this it is dangerous to fly to conclusions to our liking as some have done. His method was never to decry or declaim any one. He believed in helping one rise from a lower rung to a higher one. In an unparalleled degree he was a teacher of all. Thirdly and above all, it must be clearly realized that Ramakrishna endowed Vivekananda with full authority to interpret and spread his message. Nobody has a greater claim to speak for Ramakrishna than Vivekananda who possessed in an unusual manner the rare combination of a keen intellect, a great heart and profound spirituality. Swami Turiyananda, a brother disciple of Vivekananda, once told a monk that in order to understand Ramakrishna, he must first go through Vivekananda's works. When the monk asked the

reason for it the Swami replied that Vivekananda asked even them to approach the Master through him and that they later found how true it was. Swami Brahmananda whom Ramakrishna used to look upon as his spiritual son said: "Master was too great to be grasped by the intellect of ordinary man, Swamiji (Vivekananda) has preached him in a way which could be understood by the average man. . . . It is sheer madness to try to understand Master without studying his works." (Spiritual Talks of Brahmananda—in Bengali, p. 88). Vivekananda drew the inspiration of his Mission entirely from Ramakrishna. It is absurd to see foreign influence at work in him.

A NOBLE ACT

The Travancore Durbar has earned the good will of every lover of goodness and justice by throwing open all the state-controlled temples unreservedly for the use of the Harijans. It is all the more welcome as it comes from a part of India where untouchability has existed for long in its most savage form. It has already driven a large part of the population of that area into the arms of the Christian faith, and unless better sense dawns on the caste Hindus scarcely a few will remain to call themselves Hindus a few years hence. There are persons inclined to attach no great importance to the question of temple-entry. The opponents, of course, join their voices from different platforms. They scarcely realize what a great part the temples play in the everyday lives of millions of Hindus. They are an important and essential feature of Hinduism. Ah! if only scoffers could understand and picture to themselves how the temples have kept alive the flow of spirit among the masses, fostered the truly noble and human qualities in them and called forth most fascinating creations of imaginative art! Besides, where are those men who are without their temples? Every Hindu has a right to offer his love and devotion to his God in a temple, and anybody who restricts him from entering such a public place perpetrates a most heinous form of tyranny. We hope that this noble act of the Travancore Durbar will be followed by similar other measures which would do away with the least trace of untouchability in that State. The example, we further hope, will be quickly emulated in other parts of the country. Untouchability is a disease. Vivekananda called it a kind of lunacy. Persons who style themselves Sanâtanists and yet cling to the dead shells of the Hindu Society are the greatest traitors to Hinduism. They belie their name and misguide others. If ever Hinduism has to fear its doom from anybody, it is surely they.

REVIEWS AND NOTICES

BASES OF YOGA. SRI AUROBINDO. *Arya Publishing House, 63, College Street, Calcutta. Pp. 251. Price Rs. 3.*

In spite of the obvious influence and fascination it has exercised over a number of our intellectuals, the Yoga of Aurobindo has remained some sort of a mystery to the plain man. Not only are his most significant writings difficult of access, being confined to the pages of the now defunct *Arya*; but their often needlessly metaphysical character and abstruse terminology have presented a forbidding appearance to the general reader. One has slowly and patiently to acclamatize oneself in the atmosphere of Aurobindo's writings before any contact can be established between the author and the reader. The book under review, however, being a

compilation of extracts from letters written by Aurobindo to his disciples in answer to their queries, is one of his most easily understood works. To the uninitiated it will afford a clue to the understanding of Aurobindo's Yoga ; and though, as we are afraid, dark patches may endure to the end, the general trend and significance of it will be readily understood.

It is intended that the work will help and guide those "who aspire for the understanding and practice of Yoga". To many the word Yoga as used by Aurobindo has come to mean something unique. Aurobindo and his admirers are enamoured of the word ; to them the old word religion seems to smack of something narrow and incomplete. The reviewer claims only a modest acquaintance with Aurobindo, and he is far from having any assurance that he has understood him. He is aware of much that is alluringly novel in Aurobindo's interpretations of nature and his aspirations for the destiny of man, but he has discovered nothing startlingly new in his fundamental conceptions of what is called Yoga *par excellence* and in his ideas about Yogic realization, practice, and discipline. This is not exactly a proper place to enter into a discussion about the precise ontological position of Aurobindo. There are jagged ends and sharp corners in his writings, and he himself has not tried to round off a consistent and complete system. One thing, however, is quite clear. The genius of Aurobindo has been deeply influenced by both Eastern lore and Western learning. And apart from the fact that some of his intellectual and imaginative constructions and aspirations are strongly reminiscent of the philosophical speculations of Shaw, Morgan, Alexander, and Bergson in some of their aspects, no difficulty need be felt in affiliating the essential character of his teachings to one among the numerous isms in the rich spiritual and philosophical heritage of India.

Yoga, according to Aurobindo, means the transformation of the whole of our being in all its different encasements by opening it up to the influence of the Divine Force. Our attention has to be directed to what is called the psychic being in us and which, it is said, enjoys constant communion with the Divine. This Yoga, it is hinted, does not encourage the occasional escapes of our being from the insistent clamour of our lower nature in the superconscient regions through flights of Samâdhi, but rather aims at changing and transforming all the sheaths of our being including even the gross physical basis so that our whole nature becomes a fit instrument at the hand of the Divine. Boiled down it comes to mean, in Vivekananda's famous phrase, being and becoming. In this Yoga the greatest stress is laid on the descent of the Divine. To let the Divine work in us we have to take up an attitude of surrender. There are, of course, two ways of following this Yoga. One relies more on personal effort, while the other opens our being to the Divine influence. In both the cases, however, the Divine is working from behind. The difference is only one of emphasis for, without the intervention of the Divine not much can be gained. Certain preparations are necessary before the Divine can work. The aspirant has to be calm, patient, and of even mind. More important still, he has to possess faith to persist in his efforts and strength to surrender himself to the Divine. An attitude of devotion and prayer is an accompaniment of this Yoga.

There is a widespread idea that Yoga has somehow been made easy by Aurobindo who does not so much insist on external discipline. Such a notion is misleading. Like every great teacher he insists more on internal control than external checks. But even he would prefer outward control to a restraintless life. One cannot combine Yoga with the satisfaction of our ego-prompted impulses and desires. Writes he: "You must go inside yourself and enter into a complete dedication to the spiritual life. All clinging to mental preferences must fall away from you, all insistence on vital aims and interests and attachments must be put away, all egoistic clingings to family, friends, country must disappear if you want to succeed in Yoga." Our minds play tricks with us. While we outwardly profess surrender we secretly indulge in sense-gratifications. "The surrender to the Divine must not be turned into an execuse, a cloak or an occasion for surrender to one's own desires and lower movements or to one's ego or to some force of ignorance and darkness that puts on a false appearance of the Divine." It has often been stated that Aurobindo is against sex-repression. That is true so far as it goes. But just to mention it is to misguide people. Aurobindo like all great teachers stands for the absolute rejection of the sex-impulse. Sex-impulse is something alien and unnatural to our real heing. It has not to be forcibly

suppressed and secretly harboured in the dark sub-conscient regions of our being for, it does not really belong to us. We have only to refuse to yield to its suggestions as something not belonging to us. No enduring spiritual life can be built except upon a basis of Brahmacharya. All the alluring suggestions of our animal impulses masquerading under harmless and attractive-looking guises have to be sternly rejected. About sex he writes: "The attempt to treat it by detachment without complete excision breaks down; the attempt to sublimate it, favoured by many modern mystics in Europe, is a most rash and perilous experiment, for it is when one mixes up sex and spirituality that there is the greatest havoc. Even the attempt to sublimate it by turning it towards the Divine as in the Vaishnava *madhura bhava* carries in it a serious danger, as the results of a wrong turn or use in this method so often show."

Undue importance has often been given to the psycho-analysis of Freud which, he says, "is the last thing that one should associate with Yoga. It takes up a certain part, the darkest, the most perilous, the unhealthiest part of our nature, the lower vital subsconscious layer, isolates some of its most morbid phenomena and attributes to it and them an action out of all proportion to its true role in the nature. Modern psychology is an infant, at once rash, fumbling and crude. As in all infant sciences, the universal habit of the human mind—to take a partial or local truth, generalise it unduly and try to explain a whole field of Nature in its narrow terms—runs riot here. Moreover, the exaggeration of the importance of suppressed sexual complexes is a dangerous falsehood and it can have a nasty influence and tend to make the mind and vital more and not less fundamentally impure than before." The truth is that when the desires are outwardly and forcibly repressed and not totally rejected that troubles ensue. A sincere person becomes all the more vigorous and strong by the practice of such a form of asceticism. The last chapter of the book which deals with such subjects as the subconscient, sleep, dream, and illness contains thoughtful and illuminating observations. Readers who want to understand Aurobindo's Yoga will find the work as a useful general introduction to the subject.

ANCIENT BUDDHISM IN JAPAN (2 VOLS.) SUTRAS AND CEREMONIES IN USE IN THE SEVENTH AND EIGHTTH CENTURIES A. D. AND THEIR HISTORY IN LATTER TIMES. By Dr. M. W. De Visser. *E. J. Brill Ltd., Leyden (Holland). Pp. 765. Price Guilders 22 and 25.*

The original plan of the author of the book was to deal elaborately with the Sutras, rites and ceremonies of Buddhism in Japan since its first introduction in the island of Nippon in the 7th century down to the close of the 8th. It was, however, found impossible to confine the work to the limits prescribed, for the desire to see more of the ancient texts and ceremonies in the later periods proved irresistible. As a result the book covers the whole field of an aspect of Buddhism in Japan down to the present times. The main sources of the author's informations have been the Chinese translations of the Sutras, the Japanese Annals, biographies of priests, and some ancient Japanese works on ceremonies. It is intended that the work, apart from being valuable "as a book of reference and information on certain ancient Buddhist texts and ceremonies and their use in Japan from olden times down to the present day", will give "some insight into the life and soul of Japanese Buddhism."

GORAKHNATH AND MEDIEVAL HINDU MYSTICISM. By Dr. Mohan Singh Ph.D. D. Litt. *Oriental College, Lahore, 1936. Pp. XXII and 94 (English) and 40 (Vernacular). Price Rs. 25 or £2.*

The name of Gorakhnath is one to conjure with among the Yogis and mystics of India. Numerous asetic sects calling themselves, Naths, Kanphatas and by various other designations in all manner of places and corners in this vast sub-continent pay homage to him as their founder and inspirer. The endless and fantastic legends which have gathered round his name, the shrines and holy places associated with him which spread over the extensive area between Kathiawar and Kamrup, Baluchistan and Maharashtra, and the many treatises in Sanskrit and the Vernaculars which pass for as genuine works of his composition,—all these testify to his vast influence and hold over the popular mind. Traditions and legends are, however, not a safe guide to truth, especially when they tell different tales. And in a case like Gorakh's it is especially difficult to sift fact from fiction for the popular imagination has ascribed all sorts of things to the object of their reverence and worship. In the present work before us Dr. Singh has taken great pains to throw

some authentic light upon the life and doctrine of Gorakh. He has specially pricked many bubbles of ignorance about the Yogi, namely, that he hailed from the U. P., that he was influenced by the Buddhists, that he was the founder of a number of Yogi sects, and that he was a Hatha-Yogi who wrote a number of treatises on that Yoga.

Very little that is trustworthy can be learnt about the life of Gorakh. From an examination of the several sources Dr. Singh concludes that Gorakh flourished in the 9th and 10th centuries. His birth-place is located somewhere round Peshawar. In Rawalpindi district there is a city called Gorakhpur. He came from one of the lowest strata of the Hindu society, early embraced monasticism, and remained a celibate through life. He had no education at all. By the way the life of Gorakh is a salient example of the undeniable fact that the Hindu society and religion were kept living and dynamic through the medieval times, and thus enabled to withstand the threatening challenges from outside, by saints who overwhelmingly arose from the lower, if not the lowest, strata of the society. This is a lesson which cannot be learnt too well as a much-needed corrective to the ill-founded assertion that the Brahmins were the custodians and sole preservers of the Hindu culture. All the records agree in testifying to the simplicity, passion for service and holy company, equal care for kings and peasants and the childlike manners and appearance of Gorakh. His Guru was Matsyendra who probably came from Assam or Ceylon.

Gorakh's name is mistakenly associated with Hatha Yoga with which he had nothing to do except decrying it. His Yoga seems to be a kind of metaphorical post-Hatha Yoga which insisted on the internalization and sublimation of the external physical practices of the Hatha Yogis through their psychological transformations or equivalents, and which in style and content recalled the Upanishadic doctrines. The distinctive character of his Yoga is shown by the word Sahaja which is the core of all Gorakh's teachings. Sahaja (easy) is opposed to Hatha which means according to its original derivation rash or undaunted. This Sahaja Yoga "is a kind of Raja Yoga of the Upanishads, open to all classes, requiring a mental and moral detachment." The natural Yoga of Goraph came as a reaction to the often aimless and misgnided physical practices and austerities of his day which often ended in themselves without leading one to the final goal of liberation. It is now generally admitted that by preaching this particular kind of Yoga based on knowledge Gorakh "consciously or unconsciously heralded and pushed ahead, coming as he did not long after Sankaracharya, the movement for the revival of Upanishadic Hinduism among the ascetic orders, which, amidst the moral and intellectual anarchy of religion and sects . . . had revealed the lowest depths of immorality. . ." It is a mistake to suppose that Gorakh's Yoga is Godless ; in fact the devotion to Siva and Sakti forms an important element in it.

The need and importance of the study of Gorakh to the students of Hindu Yoga and Bhakti in medieval and modern times is patent to all ; it is no less necessary and valuable to those who are interested in the early Indian vernacular literature and in the reaction between Hinduism and Islam in their first impact. Dr. Mohan Singh has made a valuable contribution to the scantly literature on Indian mysticism by his scientific and critical study of Gorakh. The inclusion of the text and translation of Machhendra-Gorakh Goshti, Padas and Shlokas of Gorakh, and Shlokas of Charpatnath, diligently collected from manuscripts by the author has added to the usefulness and worth of the work.

Bengali

SÂDHAN-SANGIT—WITH NOTATIONS. Compiled by Swami Apurvananda. *Sri Ramakrishna Math, Belur Math, Howrah, pp. 246. Price Rs. 2, As. 8.*

This book of devotional songs, as its name signifies, comes as a most welcome addition to the Ramakrishna Centenary literature. It is a unique work in many respects, and the compiler has laid all lovers of music under a deep debt of obligation by the distinct service he has rendered to the cause of high music in Bengal. It contains one hundred and one choicest devotional songs in Bengali and Hindu with full notations according to the most up to date method. Of these songs fifty include those which used to be sung by Ramakrishna and Vivekananda, seven are composed by Vivekananda, fifteen are concerning Ramakrishna and Vivekananda, and the rest are Bhajans of different kinds. The original tune of those sung by Ramakrishna and Vivekananda has been sought to be preserved unaltered. The notations are given in fifty different pure Râgas and

Râginis, and the songs belong to all the varieties of the Dhrupad and Kheyal class so far as timing and cadence are concerned. The songs are compositions of great devotees and poets like Kabir, Tulsidas, Surdas, Tansen, Ramprasad, Kamalakanta, Girish Chandra Ghosh and Rabindranath. In language, thought, and melody they rank as works of very high artistic appeal. Apart from these a number of features ushers the book as an altogether new phenomenon in the literature on music in Bengali. Swami Vivekananda's views on music collected together at the beginning of the work will be read with profit and interest. The characteristics of the different Râgas and Râginis, their Alâp, and the description of the various Tâls employed, which have been appended at the end, constitute a special feature of the work. The excellence of the work has been attested by authorities like Sj. Gopeswar Bandopâdhyâya. The book bids fair to become a sort of hymn book in general use. We are sure it will meet with a very friendly reception from all students of music.

NEWS AND REPORTS

BIRTHDAY OF SWAMI VIVEKANANDA

The birthday of Swami Vivekananda falls this year on Tuesday, the 2nd February.

SWAMI VIJAYANANDA BACK TO INDIA

Swami Vijayananda, Head of the Ramakrishna Ashrama, Buenos Aires, South America, reached Belur Math on the 19th of December after five years of strenuous work in the cause of Vedanta. The Swami was deputed in 1932 for the first time to expound in that distant land the catholic and universal gospel of Hindu philosophy at the earnest request from Academia International "Schmidt" of Buenos Aires of the Argentine Republic. We are glad to announce that the Swami has been able to capture the imagination of the enlightened people of the land by his masterly presentation of the essentials of Vedanta, by his profound scholarship, saintly life and his magnetic personality. He held systematic religio-philosophical classes and discourses and delivered a series of thoughtful lectures on a variety of subjects and has succeeded in arousing in the public mind a lively enthusiasm and an abiding love for Vedantic ideals and Indian culture. To facilitate his preaching work, the Swami had to learn Spanish. Indeed the publication of numerous works on Vedanta in Spanish under the auspices of the Sri Ramakrishna Ashrama which he founded there, the growing demand for his lectures and the phenomenal expansion of his field of work bear an eloquent testimony to the splendid success which has attended his activities on the alien soil in the midst of manifold difficulties and handicaps. We extend our heartiest welcome to the Swami.

SRI RAMAKRISHNA BIRTH CENTENARY CELEBRATIONS

ROME

Indians living in Italy in co-operation with Italian friends and admirers of Indian culture celebrated the Birth Centenary of Sri Ramakrishna in Rome in October last. On this occasion, a public meeting was organized at which H. E. Prof. G. Tucci, who had been in India some time back as a cultural ambassador of the great Italian people, spoke on the "Universalism of Ramakrishna's Message". The meeting was largely attended by distinguished persons, both Indian and Italian, who very much appreciated the address of the professor.

It is worthy of note in this connection that Lloyd Triestino Co., the well-known shipping concern of Italy, has granted a reduction in fare for voyage, to the delegates to the Parliament of Religions to be held shortly in Calcutta under the auspices of the Sri Ramakrishna Centenary. This concession will be given to all delegates, European, American or Asiatic, who will embark from an Italian port and land at any Indian port which the boat of that Company touches.

On behalf of the Ramakrishna Centenary Committee Mr. Monindramohan Moulik approached the Lloyd Triestino Company for this reduction in the fares. The Lloyd Triestino has communicated to him that their Committee has decided upon a general reduction of 50 per cent. over the fares of all classes for all delegates irrespective of nationalities or faiths, to this Congress. Prof. G. Tucci and Duke of Avarna of the

Oriental Institute of Rome were instrumental in obtaining this concession.

ALLAHABAD

The series of meetings organized here in connection with the birth centenary celebrations of Sri Ramakrishna, was concluded with the ladies' meeting held on the 10th of November last in the Prayag Mahila Vidyapitha Hall. Lady Wazir Hasan presided over the ladies' meeting and among other speakers was Mrs. Uma Nehru. The second day's meeting was presided over by Sir Lal Gopal Mukerji, who emphasized two aspects of the life of Sri Ramakrishna—the unity of all religions and his injunction to the people to be in the world and yet be in communion with God. Mr. Ganga Prasad Upadhyaya dwelt particularly on the *Bhakti* side of Sri Ramakrishna's life and paid a glowing tribute to him describing him as a great saint and the unifier of the people. Dr. M. H. Syed dwelt at some length on the life and teachings of the great saint.

GUJARAT

In connection with the Centenary Celebrations, a Conference of religions was held on the 16th of August last with Mr. Ananda Shankar Dhruva, Pro-Vice-Chancellor of the Benares Hindu University in the Chair. Representatives of all religions were invited. The public meeting was held under the presidency of Mandaleshwar Jayendra Puriji when speeches were delivered on the life of the Great Master, Sri Ramakrishna. The President observed that after Sri Sankarâchârya there has not appeared another god-man like Sri Ramakrishna. Lady Vidyagowri, the first lady graduate of Gujarat, presided over the ladies' meeting. Great enthusiasm prevailed.

The Centenary was celebrated on a grand scale at Baroda by the Baroda public. The ruler of the State being the president of the World Fellowship of Faiths, citizens of Baroda took special interest in the convention of religions held here. More than two thousand persons assembled in the spacious hall of Nyaya Mandir. Mr. Satyavrata Mukherjee, Sir Suba of the Baroda State presided over the public meeting and delivered an instructive lecture, describing the position of Sri Ramakrishna amongst the religious teachers who have appeared since the Vedic age.

Mr. A. K. Trivedi, Prof. of Philosophy of the Baroda College, presided and more than half a dozen speakers spoke on the mission of Sri Ramakrishna. A conference of religions was held at Surat. Mrs. Trivedi, an Oxford Graduate, presided over the Ladies' meeting.

At Broach Dewan Bahadur Ambashanker presided at the Bharucha Hall and the leading citizens paid glowing tributes to Sri Ramakrishna who saved Sanatana Dharma in a crisis. Mandaleshwar Murlidharanandji spoke at length on the wonderful harmony of Jnâna and Bhakti in the Master's life. Here also a Ladies' meeting was held.

The people of Cambay enthusiastically celebrated the Centenary and Dewan Bahadur K. K. Thakore presided.

Nadiad is the birth place of Haridas Viharidas Desai, Dewan of Junagad who introduced Swami Vivekananda to the Rulers and Dewans of many States of Western India. Many litterateurs too of Gujarat were born here. Swamiji visited the place during his itinerant life. The students and the public held two separate meetings.

Navsari is the oldest settlement of the Parsees in Western India. Here the Parsees and Hindus joined hands in celebrating the Centenary.

Swami Vishwananda, President of the Bombay Ramakrishna Ashrama, attended all these functions and delivered a series of lectures.

KARACHI

Sri Ramakrishna Centenary was duly celebrated at Karachi during the 1st week of November last. A strong executive committee was formed to organize the celebration in a manner befitting the catholic spirit of the Saint of Dakshineswar. An eight-day long convention of Religions was called, each day of which was devoted to the delineation of one or two of the world-faiths. The first day opened with three lectures on the Life and the universal message of Sri Ramakrishna, and the last day fittingly closed with the realistic declaration that human nature was after all the same everywhere, both in the East and in the West, and that throughout the ages man's aspirations and achievements were essentially the same, irrespective of colour, race or geographical boundary.

The Committee was fortunate in getting Prof. B. K. Sarkar of the Calcutta University, both as a speaker and as the chairman for most of the days, whose speeches, specially the closing speech of the last day,

were highly appreciated by the audience. The Committee was equally lucky in having Rev. Haskell, Seth Gulamali Chagla, Prof. Bhagwat, the great Pali scholar of Bombay, and Dr. N. M. Dhalla, a great authority on Indo-Iranian culture, to represent respectively Christianity, Islam, Buddhism, and Zoroastrianism. The lectures of all the speakers were characterized throughout by a rare catholicity, broadness of outlook and a spirit of sympathy. Over and above this series of lectures delivered in three different parts of the city, another series in Hindi, Sindhi, Gujrati and Mahrathi, all on Ramakrishna and his message, was organized in four other places of the town.

The Centenary Committee, however, did not think its duty finished with thus providing a temporary platform for all religions; but before convening these meetings it had purchased an extensive plot of land with a nice bungalow and two out-houses on it at a cost of Rs. 16,000/- and had made a gift of it to the trustees of the Belur Math, with a view to having a permanent centre of the Ramakrishna Order of monks, from which would be preached the unity of all faiths and the divinity of man, which are the central theme of the message of Sri Ramakrishna. The trustees have accepted the gift, and au Ashrama of the Order has been established in the city at Garden Quarter, north-east of the Mahatma Gandhi Garden.

SRI RAMAKRISHNA ASHRAMA, OREGON

The dedication of the "Sri Ramakrishna Ashrama", an extension of the Vedanta Society of Portland, Oregon, was held with due ceremony, on the Ashrama grounds, at 11 A.M., Sunday, July 26, 1936. The Ashrama is an extensive property, covering 120 acres of hilly lands, commanding gorgeous views of Mt. Hood, Oregon, Mt. St. Helens and Mt. Adams, in Washington, and is located on the Gilkinson Road, about 20 miles away from Portland, and 2½ miles of the Lower Columbia Highway.

There were about 50 people present, to witness the dedication. Swami Akhilananda, the Head of the Vedanta Society of Providence, R.I., graced the occasion by his presence and participation.

The ceremony began with a special worship in the unfinished Prayer Hall, conducted by Swami Akhilananda and Swami Devatmananda, the Head of the Vedanta Society of Portland. On a special altar the photos of Sri Ramakrishna, Holy Mother, and Swami Vivekananda were tastefully decorated with evergreens and masses of flowers. A fairly large-sized statue of Lord Buddha occupied a corner of the Hall, iu the midst of a bower of flowers and evergreens.

After the worship was over, the congregation gathered in a natural grove, artistically decorated with flowers and selected sayings from various religions; a photo of Sri Ramakrishna hung on a tree above the uatural pulpit.

The Service was opened with music, aud after a few words from Swami Devatmananda, introducing Swami Akhilananda, the latter led the congregation into a short meditation with an inspiring prayer. After a soft violin recital announcing the termination of the meditation, Swami Devatmananda addressed the gathering and explained exhaustively the purpose of the Ashrama.

The Swami pointed out that the Ashrama will represent the spirit of this great Saint of modern times,—it is the spirit of tolerance, love, brotherhood, harmony of religions, and above all, God-Realization. He then read out in details the schemes for the future developments of the Ashrama, and the rules and regulations that will guide its life.

Swami Akhilananda then addressed the congregation in an inspiring speech. In pointing out the necessity of the Ashramas like this one, he explained in details the meaning and purpose of the life of Sri Ramakrishna. He finally urged one and all present, to make full use of the opportunities presented by the Vedanta Societies of America, and glorify themselves by moulding their lives in the light of the Life and Teachings of Sri Ramakrishna, Swami Vivekananda and others. The Service was brought to a close with a song dedicated to Sri Ramakrishna.

At the invitation of Swami Devatmananda, the whole congregation then paid a visit to the Prayer Hall where the special worship was performed. It being dinner time, all repaired to the main building called the Matri Mandir, dedicated to the Holy Mother, and partook of sumptuous buffet dinner.