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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।"

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

THE SUPREME SURRENDER

By Swami Turiyananda

Man is only a machine, it is the Lord who is the mechanic. He indeed is fortunate by whom He gets His work done. Everyone has got to work in this world, none can escape this. But work binds him who acts for selfish ends, instead of freeing him from bondage. Skilful persons, on the other hand, cut the bondage of work by working for His sake. Not I, but it is He who is the agent—this feeling cuts the knot. And this alone is the great truth. The egoistic feeling of agency is mere delusion, for 'I' can hardly be discovered by searching. If one reasons, 'Who am I', the real 'I' gets merged in Him. The identification of the self with body, mind, and intellect is delusion born of ignorance. Do they ever endure till the end? Not one of them survives discrimination. Everything goes, there remains only one Existence—from which everything emanates, in which everything rests, and to which everything returns in the end. That Existence is Brahman, Existence-Intelligence-Bliss Absolute, the witness of ego-consciousness; and again It creates, preserves, and destroys, although It is omnipresent and non-attached. Resting on Him this world-machine is being driven by His power. The sportive Lord watches and enjoys His play. He to whom He reveals this, realizes this. Others do not realize this even after knowing it, and are being deluded by regarding themselves as different from Him. This is His *mâyâ*. If one works after taking refuge in Him, this *mâyâ* vanishes. The agent feels that he is not the agent, but only an instrument. This is said to be being non-active even while acting; this is the realization of non-agency; this is liberation in life. It is for the enjoyment of the bliss of liberation in life that the Self embodies Itself; otherwise the embodiment of the Self, which is ever free, in pursuance of a desire for worldly life, can in no way be maintained. The supreme goal of human life is to realize the disembodied state even while in the body. If man

can realize this, he attains the aim of his life. My earnest prayer to the Lord is that we may, even in this life, realize that joy of liberation in life. May this life be our last embodied existence, that is to say, may we not be born again for gaining selfish ends. May this conviction, faith, and realization take firm root even in this life that we live for His sake alone and not for anything else. May the Lord be gracious unto us.

HINDUISM ABROAD (II)

By the Editor

I

In our last month's article we made a factual survey of the outward spread of Hindu culture. Research has not been able either to discover all the relevant facts or to connect properly those that have been brought to light. With the help of anthropology, archæology, epigraphy, literature, contemporary histories, and records, etc., historians have presented us with only the bare outlines of those glorious days when Hinduism and Hindu culture were respected all over the world and they inspired the thought and civilization of the countries around. Naturally enough, Hinduism left its most indelible marks on the East; but its influence on the West was no less in evidence in those days.

After a factual study of Hindu expansion, our next endeavour is to discover the causes of its contraction, a task beset with innumerable difficulties. But from the point of view of the present-day Hindu society, such a study is immensely beneficial and ought to be undertaken, even though the results may be meagre and often disheartening. For this purpose we may have to resort to *a posteriori* arguments, draw presumptive conclusions from the known facts of Indian history, or propound theories that may not stand the scrutiny of future researches. We proceed, therefore, with trepidation, and our only excuse is that as Hindus we cannot long ignore the pressing question, Why did Hinduism come to grief? May be, Hindu society still hugs to its bosom those very weaknesses which proved its undoing; may be, another epoch of more glorious days is waiting just at our threshold—waiting for us to accept it with the necessary faith, adequate strength, and proper reorientation after throwing overboard much of the unnecessary ballast that hampered progress in the past. This is our excuse.

The Far East was thoroughly saturated with Hindu ideas in all the social, political, and religious fields. Though local needs often played a part in giving a new colouring to these ideas, the dominating factor for at least five centuries was the Indianism of the Indians in the main land. Thus the *Manusamhitâ*, along with some other Hindu books on law and politics guided life in Indo-China and Malaysia. Sanskrit was the language of the cultured. Art and architecture drew their inspiration from India, and artists were often directly imported from there. Changing modes of thought in the main land found their repercussions in the colonies, and political vicissitudes in India were followed by kaleidoscopic changes there.

Thus, though it cannot be ascertained beyond doubt as to whether Hinduism or Buddhism reached the Far East earlier, it is easy to detect the synchronism between Hindu renaissance in India and Brahminic predominance in the colonies during the Gupta period. The rise of

Vajrayana or Tantrayana under the Palas of Bengal was followed by a similar transformation in Malaysia. The *rapprochement* between Hinduism and Buddhism that India brought about, was carried to a closer consummation in Java and Cambodia. The revival of Vaishnavism in South India under Ramanujacharya found its counterpart in the predominance of the same faith in Cambodia, where it resulted in the construction of the monumental temple of Angkor Vat. And lastly, the growth of Muhammedanism in India meant also the Islamization of Malaysia. Not only this, this change over to the new faith was actually carried out by Muhammedans from India. The parallelism being so close and the source of changes during various ages being so easily discernible, India cannot deny its past responsibility for what took place in this zone. From this point of view, then, we shall consider some of the factors that worked for the downfall of the Far East, or, at least, failed to sustain it during its worst periods.

II

The political theory of Malaysia and Indo-China, followed closely that of India of those days. We must remember that in the early years of the Christian era, India had made short work of her republics, and monarchy had taken firm roots. Imperialism, too, was strongly in evidence. In the Far East it was autocratic, monarchical rule everywhere. The king had of course his ministers. But these were recruited often from his near relatives. The common people had no voice in affairs of State. In Majapahit in Java came into existence a council of the near relatives of the king, which tried to curb the growing power of the Prime Minister. But there was no vestige of democracy. To make matters worse the Far East carried Manu's theory of the divine origin of the king to its logical conclusion. Manu said,

> A king is not to be lightly thought of, for he is no other than a great deity in that form (VII.8).

The *Chiraprabhâ Tikâ* explains this thus :

> The king, though a child, should not be lightly treated as a human being, for he is verily a great deity incarnated as the king.

The imperial Guptas were called '*paramadaivatas*', '*lokadhâmadevas*', etc.

This gave rise to the 'Deva-râja' (king-god) cult of Kambuja. 'The "king-god", represented in Kambuja by a *linga*, did not appertain to any particular king, but embodied the divine fiery essence incarnate in every king and essential to the welfare of the kingdom.' A similar divinity attached to the royal throne of Java, and in both the countries the king received posthumous names indicative of their identification with Godhead. Statues raised in honour of such canonized kings received the worship of the multitude.

The common man was seldom in the forefront. The poets, who show great mastery in their art, devoted their energy to writing panegyrics; and facts hardly warrant the conclusion that literature ever took the common man into consideration. The best portion of the city of Angkor Thom was reserved for the king and the aristocracy, the common people being settled on lands outside the moat. Even in the king's absence the common people were debarred from entering a royal hut built within the temple precincts. Slavery was rampant, and even religious establishments received gifts of slaves of both sexes. Thirty-five Khmer inscriptions found on a petty monument contain a long list of slaves dedicated to temples, four thousand of whose names have been deciphered.

The picture was not very different in Malaysia. Java, for instance, had a good number of slaves; and laws, based on Manu, had to be framed for the regulation of their sale, the status of their children, etc.

III

The most regrettable part of it, as already noted, was that religious institutions not only backed up such inequity, but, with the help of royalty and aristocracy, actually exploited the common people. They had their own slaves. Some royal edicts, discovered in Cambodia, speak even of female slaves attending on heads of shrines and professors of religious academies. It is also imaginable that these institutions demanded forced labour as well as heavy contributions from neighbouring areas donated to them. It is no wonder, therefore, that some inscriptions of Suryavarman's time (c. 1002 A.D.) refer to the desecration of shrines by rebels and their restoration by the high priests of the palace.

The exclusiveness of the Brahmins prevented the spread of Hinduism, and caste distinctions stood in the way of social harmony and consolidation. In Burma, the native population was not allowed to enter the Hindu temples. The Indians lived as distinct colonies.

Brahminical element in Burma seems to have made its mark at least as early as the sixth century A.D., and continued to have its share of influence on the people up to at least the fourteenth century. But it should distinctly be understood that this element was more or less confined to the Indian section of the population, and we have as yet no evidence in hand to show that Brahminism could ever replace Buddhism which was the religion of the State as well as of the people in general. (*Brahminical Gods in Burma* by Nihar Ranjan Roy, p. 83).

It was not simply a question of non-conversion—a non-admission of backward peoples into the high spiritual fold of the Hindus. It was really social exclusiveness, amounting to social stigma, that prevented the Hindus from winning the hearts of the common people to the cause of the new religion. Those social institutions that prevent Hindu consolidation in India were grafted bodily on the colonies. The matter is highly controversial. Any hint at the defectiveness of present-day social customs will be met with loud opposition from every quarter. Contemporary customs will be defended on grounds of spirituality, sociology, politics, and what not. But the question of values, justice, and even judiciousness apart, it is too glaring a fact to ignore, that the Hindus of old failed to mix as freely with the peoples of the colonies as some colonizing nations do nowadays. In so far as social consolidation was concerned, the Hindus failed to achieve anything like the Muhammedan or Christian colonists or even the early Hinayana Buddhists.

The Chinese sources inform us that the Hindus, and particularly the Brahmins, refused food from others. Besides priesthood was based on heredity rather than on birth, and many kings of the Far East are credited, like Vallala Sen of Bengal, with having put the caste system on a firmer basis, though apart from the Brahmins and the Kshatriya nobility we hear little of the Vaishyas and the Shudras. For the spread of Hinduism, the Brahmins seem to have depended on royal initiative. It seems to have been a state-managed thing, so much so that any change in the royal mood was speedily reflected on the masses.

The result of all this was that the Hindu religious establishments—temples, shrines, and academies—failed to win the hearts of the masses. Royal support sustained Hinduism so long as royalty itself was safe. But when family disputes arose, vices became rampant, and faiths changed, royalty disintegrated, and with this Hinduism collapsed like a house of cards.

IV

To understand the other factors that led to the decline of Hinduism, we should refresh our minds a little about the early advent of Hinduism in the Far East. It would seem that Hinduism was ushered there in the first instance by merchants, who were followed,

perhaps, by Kshatriya adventurers, who established political hegemony. This expansion of Hinduism, we must remember, went on despite the Hindu law books which condemned sea voyages and in spite of the ignorance of Hindu India about the world outside. The Hindu law books prescribed excommunication for those who dared to cross the sea. Hindu colonization was, accordingly, tolerated rather than encouraged. And Hindu India kept little information of the flourishing colonies. The Purânas record queer ideas about the lands beyond India. There are very few references to such Hindu settlements as Kambuja, Java, Sumatra, and Malaya. We are told that when an embassy was sent to India by the king of Funan, the Indian King exclaimed, 'What, are there really such people in the Far East?' To realize the full significance of this remark, it has to be noted that diplomatic relation between India and her colonies was never put on a sound, organized basis. It was more often an one-sided endeavour. Thus, though we hear of colonial kings coming to India on pilgrimage, or establishing temples and monasteries there, we do not come across any incident reciprocating such action. We need not remind the readers that we are here speaking of Hindu India, and are not concerned with Buddhist India. For Buddhist India had to her credit a better record so far as religious *camaraderie* was concerned. Ashoka, for instance, is said to have sent missionaries to the Far East. And even after him, such outstanding personalities as Atisha visited Sumatra. Many other Buddhist monks went to live in Malaysia or stayed there for a time while on their way to China. But both with Hindu India and Buddhist India the political relation of the colonies was always very tenuous, even if it ever existed. Compared with this, the Chinese were a more matter-of-fact people, and tried to maintain their imperial sway over the Hindu colonies, sometimes at the cost of Indian interests.

V

This unorganizedness of Hindu India was not a little responsible for the collapse of the colonies. True, Hindu philosophy, art, architecture, laws, and manners made a tremendous appeal in the colonies. But when the mother country failed to maintain a constant flow of inspiration and counteract the machinations of others, Hinduism could not keep high its head for long. And when these rival cultures made a mass appeal, Hinduism was absolutely nonplussed, depending as it did on the higher strata of society. Thus Hinayana Buddhism drove away Hinduism from Burma and Indo-China, and Muhammedanism drove it out from Malay and Indonesia.

It must be said, however, to the credit of Hinduism, that it worked for the uplift of the native animists in more ways than one, and even today the stamp of Hindu culture can be discerned on the Islamized Javanese or the Buddhist Siamese. But the regret is that unlike in India, Hinduism, as a professed faith, made a total retreat from those lands. Surely, there was something more at work than mere proselytization by other communities. And in our search for that something we must be ready to face very unwelcome facts at times. This unorganizedness is one of those skeletons in the cupboard, which we must take note of. True, Islam and Buddhism of old had nothing to show in the form of organization comparable to modern Christianity. But even then they easily surpassed Hinduism. Both these faiths stood fanatically for conversion. And given this blind urge, organization of some sort is bound to crop up. Thus, though the urge for trade and adventure grouped together the Hindu colonists, the cultural urge was not equally strong. In the general outlook, it was bound to play a secondary part. In the mother country the matter was otherwise. Hinduism here was a living faith, crying to be recognized as the prime fact of

social life. It, therefore, fought every inch of the ground before it yielded to others. In the colonies, Hinduism was as yet skin-deep. And when the other faiths came with their mass appeal and even the royal houses bent before them, whole countries changed faith almost overnight.

VI

The collapse of Hinduism resulted not a little from its failure to arrive at a proper understanding with other religions. The Indian colonies were but replicas of Paurânic India, whose highest achievement in religious toleration was a kind of syncretism which delighted in combining the images of various deities, and grafting conflicting religious theories on one another. Thus Buddha was acclaimed as an *Avatâra* of Vishnu, though the Buddhists themselves seldom believed in such *Avatâra*-hood. Hari and Hara were combined as a single deity; and, then, there was the image of Trimurti. In philosophy, the Hindu thinkers found no difficulty in reconciling Sankhya with Yoga, Yoga with Bhakti, Bhakti with Karma, and Karma with Jnâna. This syncretism worked wonderfully for a time both in India and her colonies. In the colonies they had their Shiva-Buddha, Brahmâ-Vishnu-Buddha-Shiva, etc., in addition to Hari-Hara and Trimurti. The Hindu kings actively encouraged Mahayana Buddhism, built Buddhist temples and monasteries to which they made grants and appointed priests. During coronation they called in both Hindu and Buddhist priests, and the chief State priest repeated Buddhist formulae as well as Hindu *mantras*. So they lived in peace.

But the matter took a nasty turn as soon as a rival faith sternly refused such compromise. Hinayanism, for instance, could not be pacified through this mechanism, nor could Islam give up its enmity. It pains one deeply to note that Hinduism of those days had not arrived at a harmony of faiths, which believes all religions to be effective in their respective spheres, and yet doggedly sticks to its own tenets as second to none. Instead of taking its stand on this higher idealism and this lasting spiritual truth, Hinduism either entered into open conflict or tried its old syncretism, but failed, since, unlike as in India, it lacked strength in the colonies.

Besides, there were psychological factors that contributed to the downfall of the Far East. As already noted, the Hinduism introduced there was of the Paurânic type, which gave birth to rites and rituals, social stratification and architectural achievement. It delighted in emotional expression rather than in self-collected penetration. One sees much of the traces of the high state of civilization attained by the colonies in the field of art, sculpture, and literature. But one hears little of intellectual contribution to the thought of the world. The little metaphysical speculation that the colonies had, was borrowed from India. It stopped with imitation and never aspired to new achievements. Intellectual freshness being clogged in this way, and ritualism being over-emphasized, Hinduism could not make any firm stand either against Mahayanism or Muhammedanism, which laid little stress on images and rites.

In the declining days, again, Tântricism of a degraded type, seems to have been favoured by the elite of both Hinduism and Mahayanism. It is recorded that King Kritanagara (thirteenth century) of Java lost his empire and his life when in the height of his power, because following the *tântric* custom he was too much addicted to wine. There are records also of other potentates who were given to the *tântric* mode of worship with the *panchamakâras*. Adityavarman of Sumatra, for instance, performed mystic rites in the cremation ground. While we do not for a moment impugn any mode of

worship as such, and we do admit that certain modes of worship may be suited to the temperament of certain worthy persons in their private individual capacity, we have to remember that such worship may easily be used as a cloak for nefarious activity by unworthy persons; and when men in high public position indulge in them, the chances of such misuse are immensely great.

These, then, are some of the factors that strike as possible reasons for the decline of the Far East. We may not be wholly right. But we as Hindus can no longer shut our eyes to the fact of our downfall in those colonies. And if this is not an acceptable explanation of that decline, it is time that we set out in right earnest to make a more thorough examination of the relevant facts.

SWAMI VIVEKANANDA: THE SPIRIT OF INDIA

By Swami Nikhilananda

Swami Vivekananda's appearance as a representative of Hinduism at the Parliament of Religions, held in Chicago in 1893, is a significant event in the spiritual history of modern times. Through the new world the Swami came in contact with the whole of the West.

After a lapse of many centuries India again sent abroad a missionary of her faith and spirit. The message was immediately welcomed by the receptive, truth-seeking, alert, youthful, and kindly American people. From time out of mind it has been the mission of India to send her spiritual ambassadors to the outside world. The direct result has been the moulding of the spiritual and cultural life of Tibet, China, Korea, Japan, Burma, Ceylon, Siam, and the other countries of the Far East. Indirectly the influence of the Hindu culture has been felt throughout the Middle and the Near East. It has also left its impress on the thought of Greece, the religion of Christ, and the civilization of medieval Europe. Never should we forget that, five hundred years before the advent of Christ, Buddha exhorted his disciples: 'Go ye out into all the world and preach the gospel to every creature.' Spirituality alone has been the national ideal of India, and India has zealously preserved her God-given treasure, from the dim past of antiquity to modern times, in spite of the many vicissitudes of her national existence. The day she forgets her national ideal she will be numbered with the extinct nations of the world.

Swami Vivekananda was the authentic representative of the spirit of India. He had sat at the feet of the great Ramakrishna and had his spiritual consciousness awakened by that God-man who represented India's culture of the past three thousand years. And Ramakrishna trained Swami Vivekananda in such a way that he might inspire India for three thousand years to come. The unlettered Ramakrishna was fully acquainted by inner experience with the essence of Truth, and had become, as it were, the lineal descendant of Krishna, Buddha, and Christ. He saw God face to face. His whole being was infused with the vastness of the Spirit. Through his flesh, made transparent by spiritual disciplines, shone the light of God. He was a living witness of godliness. On account of his intimate experience of the essence of many faiths he occupied a unique position, from which he could guide the pilgrims of various paths wending their way to the shrine of Truth. Full of love for all, he never allowed a word of criticism or condemnation to

escape his lips. He saw God in all, even in those whom the world called sinners; the multitude of beings appeared to him as the one Divine Spirit, who put on diverse masks in order to enrich God's sportive pleasure in the relative world. At peace with himself, Shri Ramakrishna was at peace with the world.

This wonderful Master quickened Swami Vivekananda's spiritual life. The Swami lived several lives, full and rich, in one. His spiritual experiences covered the entire gamut of visions, culminating in the all-annihilating experience of the One, the horizonless perspective in which merge and disappear all the ideals of the relative world. At the peak of his experience he found himself to be free of all the barriers that divide the Infinite Spirit from the finite soul. He realized the essence of India's faith. One life alone informs all lives; one existence is the basis of all names and forms. Each soul is an image of God, nay, the Godhead Itself, and the whole universe is the manifestation of the Divine Spirit. The universe has come from Bliss, it is sustained by Bliss, and in the end it merges in Bliss. Through all their different paths men follow the way of God alone. Art, science, and religion are but three manifestations of the one Reality.

At the Parliament of Religions Swami Vivekananda stood at the confluence of two mighty streams of thought and dominated them both. Behind him lay the great river of the Hindu spiritual culture, in the shallows of which innumerable men and women had bathed and refreshed themselves down the centuries, and into the depths of which great souls like Krishna and Buddha, Shankara and Chaitanya, had plunged and lost themselves. Under its shimmering surface the Hindu culture cherished peace and blessedness, beauty and truth, mellowed by time and enriched by the experience of great souls.

Before Swami Vivekananda at the Parliament of Religions flowed another stream of thought, which apparently was quite alien to the heritage of his own motherland. It represented the spirit of science, reason, inquiry, new enlightenment, and new life. It, too, had its depths. This youthful spirit of the Western World, strangely enough, found a special attraction in the youthful representative of the ancient Hindu culture; for Swami Vivekananda himself was barely thirty years old at the time. The Swami regarded his audience with real charity, sympathy, and understanding. He realized their problems and also the restlessness of their spirits. Only a few years back, he himself had passed through the same struggle of the soul. In his college days he had studied the agnostic philosophers and scientists of the nineteenth century and shared their scepticism. The tumult that had raged in his soul calmed down only when he sat in the presence of his Master. How can there be any confusion when one has the actual vision? How can one doubt faith if it is based on experience? Science, founded upon reason, does not really conflict with religion founded upon faith; for both ultimately refer to experience for the final judgement.

This meeting between the East and the West was in response to a cosmic demand. Religion and science, faith and reason, spirit and matter, the value of this world and the truth of the other world, were drifting away from each other. The refusal of both to realize their essential interdependence had created a chaos in people's minds. The two World Wars of our generation represent a phase of the conflict between science and religion. Swami Vivekananda echoed the ancient Indian thought when he proclaimed that science and religion are not antagonistic. Even they are not incommensurable. They are only two phases of the same Reality. Many centuries ago a Hindu prophet declared in the Vedas: 'By science one overcomes suffering, pain, and death, and by super-science one attains freedom and immortality.' Religion has

no doubt given man ideals, but science has given him the tools to apply them in life. The idea of the brotherhood of men, the oneness of existence, and the divinity of the soul—all based upon spiritual experience—cannot bring any solace or comfort to life without the discoveries of science and technology. Again, science, without the restraining hand of religion, becomes an evil force that ultimately frustrates its own ideal of bringing peace and happiness to mankind. The subjugation of passion, greed, and lust, the control of body, mind, and ego, and other moral disciplines, which alone distinguish a man from a brute, cannot be achieved by science; they belong entirely to the domain of religion. In creating a satisfying, healthy worldly culture, science must be imbued with religious spirit and religion must accept the scientific method.

The effect of the Swami's message on his American audience was great. For the first time many Americans came to realize that India was not just a part of the British colonial empire but had a rich history of its own, more ancient than the many empires of the past. The Indian people, notwithstanding their material degradation, possessed a spiritual vitality. A nation that could produce a Vivekananda must possess an unimpaired virility. Equally remarkable was the repercussion of the message upon India. For the first time in several centuries the Hindu nation became conscious of its own greatness and aware of its own mission in the world. In this respect Swami Vivekananda may be considered as a gift of America to India.

The thing about Swami Vivekananda that most impressed the vast audience in Chicago, besides his personality and eloquence, was the catholicity and universality of his message. He preached an all-inclusive religion. 'If one religion is true,' he declared, 'then all others must be true.' This bold statement can be understood only when we remember that religion is only a path and not the Truth. There are many paths, all leading to the one Goal, so designed by a wise Providence that everyone may find a religion suited to his nature and temperament. Therefore man does not proceed from error to truth, but from truth to truth. The Swami was not satisfied with the idea of mere toleration; he wanted us to cultivate the positive spirit of acceptance and reverence so that we might unite ourselves with every religion, praying in the mosque of the Muhammedans, worshipping before the fire of the Zoroastrians, and kneeling before the cross of the Christians. We should gather all these different flowers, bind them with the cord of love, and make them into a wonderful bouquet of worship.

Truth is not the monopoly of any creed or sect. An experience is true in so far as it is universal. Our notions of Truth may be many, but Truth Itself is One. Truth dissolves friction and removes contradiction. By realizing Truth one knows and understands all and remains at peace with everyone. Therefore the universal religion, the cherished ideal of every human heart, cannot be identified with an organized religion, which cannot dissociate itself from names, forms, or rituals. The Swami said at the Parliament:

> The universal religion must be one which will have no location in place or time, which will be infinite like the God it will preach, and whose sun will shine upon the followers of Krishna and of Christ, on saints and sinners alike; which will not be Brahminic or Buddhistic, Christian or Muhammedan, but the sum total of all these, and still have infinite space for development; which in its catholicity will embrace in its infinite arms, and find a place for, every human being, from the lowest grovelling savage, not far removed from the brute to the highest man, towering by the virtue of head and heart almost above humanity. It will be a religion which will have no place for persecution or intolerance in its polity, which will recognize diversity in every man and woman, and whose whole scope, whose whole force, will be centred in aiding humanity to realize its own true divine nature.

This ideal of a universal religion obviously cannot be identified with any

historic religion; nor can it be an eclectic faith formulated by intelligent minds. Religion is not a product of reason or intelligence; it is based on the superconscious experience of man. The universal religion of Swami Vivekananda's dream exists even now, as forming the true essence of all religions—Christianity, Judaism, Buddhism, Islam, or Hinduism. We can realize it by going beyond the names and forms, rituals and other non-essentials, of the religion that each of us professes.

Swami Vivekananda emphasized in his message that religion is an experience, the experience of the eternal relationship between the eternal soul of man and the eternal God. A mere belief in a dogma or creed is no indication of the genuine religious spirit. As we know God, we become God. Man worships God only by transforming himself into God. Sin is an error or a mistake. It is inevitable in man's journey through the relative world to the goal of his final emancipation. But sin cannot affect the soul, much less destroy it. Every experience is vital in the onward march of the soul. From experience it gains knowledge, from knowledge detachment, and from detachment liberation. The meaning of liberation is to become one with God, or as the Christian Gospel puts it, to be perfect as our Father in Heaven is perfect.

Swami Vivekananda's message threw light on a knotty problem which always puzzles the seeker of Truth. Is work compatible with worship? Can one practise God-consciousness while discharging the duties of the world? The Swami himself, in his early youth, had faced this problem. Following the traditional ideal of the Hindu religion, he had once asked Shri Ramakrishna to grant that he might remain absorbed in the thought of God, with his eyes closed for days together, coming down to the sense plane only once in a long while to take nourishment for his body. In reply the Master had scolded him: 'Why are you so anxious to see God with your eyes closed? Can't you see Him with your eyes open? Can't you see Him in the countless men and women needing your love and service? To serve man is to serve God.' Thus Shri Ramakrishna broke down all the barriers between worldly activity and religious meditation, between the temporal ideal and spiritual values. God alone exists: the One and the many are the two modes of His manifestation. A devotee communes with Him through both work and worship. Therefore the laboratory and the farm-yard are as fit places for communion with God as the temple or the cloister. From the standpoint of the Lord there is neither acceptance nor rejection; everything is infused with the Divine Spirit. Personal salvation is not incompatible with the life of dedication; self-abnegation, consecration to the welfare of all, and liberation are synonymous terms. Bondage and liberation are conditions of mind. A man who is a slave of his ego and desires, is bound; but if he is free in mind, he is really free. A man who always keeps God-consciousness in his pocket, may engage in work or meditate in silence, but he is always communing with God. In the Ramakrishna Mission, founded by Swami Vivekananda, every monastic member takes the twin vows of attaining his own liberation and dedicating his life to the service of the world.

Fifty years ago Swami Vivekananda came to America as the spiritual ambassador of India. The interest he created, in American minds, about the spiritual life has not died down. On the contrary, it is increasing. When one takes into consideration the length of time needed by Buddhism and Christianity to attract the attention of the outside world, a period of fifty years seems very short. A dozen centres have been started, at the request of Americans, in the principal cities of the United States, through which the universal and strength-giving ideals of

Hinduism are preached to eager students. The birth and development of the Vedanta movement are some of the tangible results of the Parliament of Religions held in Chicago. We do not make converts to Hinduism; our aim is to kindle in the hearts of men and women the flame of the Spirit, and to keep it burning. The rest we leave to God.

That through the help of science the physical world is becoming smaller every day has become a trite saying. But what is not yet quite apparent is the cultural and spiritual interdependence of humanity. The East needs the West today to help her in the organization of her practical life. We want you to send us doctors, engineers, agriculturists, and scientists to educate us in the truths revealed to you by God through the physical sciences. The West also needs the East to help her to discover the depths of her soul. You may learn with profit from the teachers of India about God, the soul, and immortality. Deprived of this mutual help, East and West have both failed to solve their respective problems. In the East we often worship a ghost or a phantom in the name of the Spirit, and in the West people often worship a corpse in the name of the body. The East may have discovered great jewels of spirituality, but she has hidden them in heaps of rubbish and filth. In the West you have built, through the labour of centuries, a beautiful jewel-box; but the jewels are not yet in it.

The present era of material activity seems to be marked by a lack of spiritual vitality. Idealistic thinkers everywhere are feeling exhausted; they seem to be overcome by a feeling of frustration and futility. Perhaps we are not passing *through* a crisis, but going *into* a crisis. Perhaps there lies ahead of us a period when creature-comforts alone will absorb man's time and energy. Art, science, religion, and education may not have, in years to come, any spiritual value. Perhaps they will be exploited to multiply man's worldly pleasures. There will be dark days for humanity indeed.

But the torch of true culture must be guarded. A few vigilant souls have always preserved the light and handed it down to worthy successors. Such souls exist in all societies and nations. In times of despair and crisis they derive spiritual vitality from their contact with other cultures. The fusion of cultures has always marked the birth of new eras in the civilization of the world. In the reorientation of Judaism we find that Abraham came from Mesopotamia, and Joseph and Moses from Egypt. Later on Judaism was influenced by Hellenism. Asia Minor and Egypt helped the development of Greek thought. The creative genius of medieval Europe came from Palestine. The birth of modern Europe was marked by the recovery of ancient Greece and Rome.

During this critical period of humanity—which is, perhaps, now going through the travail of a new birth—we may look for the profoundest inspiration from sources outside us, from the achievements of men under different skies. The Orientals realize this and have been sending, every year, thousands of their young men and women to be imbued with the true spirit of the West. The culture of the East, their religions and ethics, may give the Occident some help in fighting the obstacles it is up against. The builders of modern Europe, looking across the Middle Ages, envisioned only the Biblical past and the old Greco-Roman world; so the great universities founded by them teach only the classics associated with these. But now the whole world has become our cultural base. The training in the classics cannot stop with Isaiah and Paul, Socrates and Cicero. That would be an academic error, a failure of perspective. There lies before the West the vast field of Indian culture, which through Buddhism helped in the development of the humanistic civilization of China. H. G. Rawlinson has

remarked that as time goes on it will be increasingly realized that a knowledge of the history and culture of India is essential to the foundation of a proper understanding of the origin and growth of Western civilization. The intellectual debt of Europe to Sanskrit literature, already great, may well become greater in the course of the years.

Swami Vivekananda is the personification of the spirit of India, of the faith and ideal that India stands for. A Hindu loves India not because he happens to have been born on her soil; he loves India because from the very beginning of the recorded history of the world, down through the many changes of her national life, India has preserved great spiritual ideals, realized in the illumined consciousness of her great sons. God is Truth, God is Wisdom, God is Infinite. Peace is in God, goodness is in God, and unity of all beings is in God. By the Divine Spirit alone everything is pervaded. By realizing God, who is blessedness and joy, man goes beyond fear. In the knowledge of God lies deathlessness and life everlasting. He who is one, who is above all distinction of colour and creed, who fulfils the desires of all, who comprehends all things from their beginning to their end —may He unite us to one another with wisdom, which is the wisdom of goodness.

SWAMI VIVEKANANDA IN LONDON

By C. S. B.

During the London season Swami Vivekananda has been teaching and lecturing to considerable numbers of people who have been attracted by his doctrine and philosophy. Most English people fancy that England has a practical monopoly of missionary enterprise, almost unbroken save for a small effort on the part of France. I, therefore, sought the Swami in his temporary home in South Belgravia to inquire what message India could possibly send to England, apart from the remonstrances she has too often had to make on the subject of home charges, judicial and executive functions combined in one person, the settlement of expenses connected with Sudanese and other expeditions.

'It is no new thing,' said the Swami composedly, 'that India should send forth missionaries. She used to do so under the Emperor Ashoka, in days when the Buddhist faith was younger, when she had something to teach surrounding nations.'

'Well, might one ask why she ever ceased doing so, and why she has now begun again?'

'She ceased because she grew selfish, forgot the principle that nations and individuals alike subsist and prosper by a system of give and take. Her mission to the world has always been the same. It is spiritual; the realm of introspective thought has been hers through all the ages; abstract science, metaphysics, logic, are her special domain. In reality my mission to England is an outcome of England's to India. It has been hers to conquer, to govern, to use her knowledge of physical science to her advantage and ours. In trying to sum up India's contribution to the world, I am reminded of a Sanskrit and an English idiom. When you say a man dies, your phrase is, "He gave up the ghost," whereas we say, "He gave up the body." Similarly, you more than imply that the body is the chief part of man by saying it possesses a soul. Whereas we say a man is a soul and possesses a body. These are but small ripples on the surface, yet they

show the current of your national thought. I should like to remind you how Schopenhauer predicted that the influence of Indian philosophy upon Europe would be as momentous when it became well known, as was the revival of Greek and Latin learning at the close of the Dark Ages. Oriental research is making great progress; a new world of ideas is opening to the seeker after truth.'

'And is India finally to conquer her conquerors?'

'Yes, in the world of ideas. England has the sword, the material world, as our Muhammedan conquerors had before her. Yet Akbar the Great became practically a Hindu; educated Muhammedans, the Sufis, are hardly to be distinguished from Hindus; they do not eat cows, and in other ways conform to our usage. Their thought has become permeated by ours.'

'So that is the fate you foresee for the lordly *sahib*? Just at this moment he seems to be a long way off it.'

'No, it is not so remote as you imply. In the world of religious ideas the Hindu and the Englishman have much in common, and there is proof of the same thing among other religious communities. Where the English ruler or civil servant has had any knowledge of India's literature, especially her philosophy, there exists the ground of a common sympathy, a territory constantly widening. It is not too much to say that only ignorance is the cause of that exclusive —sometimes even contemptuous—attitude assumed by some.'

'Yes, it is the measure of folly. Will you say why you went to America rather than to England on your mission?'

That was a mere accident—a result of the World's Parliament of Religions being held in Chicago at the time of the World's Fair, instead of in London, as it ought to have been. The Raja of Mysore and some other friends sent me to America as the Hindu representative. I stayed there three years, with the exception of last summer and this summer, when I came to lecture in London. The Americans are a great people, with a great future before them. I admire them very much, and found many kind friends among them. They are less prejudiced than the English, more ready to weigh and examine a new idea, to value it in spite of newness. They are most hospitable too; far less time is lost in showing one's credentials, as it were. You travel in America, as I did, from city to city, always lecturing among friends. I saw Boston, New York, Philadelphia, Baltimore, Washington, Desmoines, Memphis, and numbers of other places.'

'And leaving disciples in each of them?'

'Yes, disciples, but not organizations. That is no part of my work. Of these there are enough, in all conscience. Organizations need men to manage them; they must seek power, money, influence. Often they struggle for domination, and even fight.'

'Could the gist of this mission of yours be summed up in a few words? Is it comparative religion you want to teach?'

'It is really the philosophy of religion, the kernel of all its outward forms. All forms of religion have an essential and a non-essential part. If we strip from them the latter, there remains the real basis of all religion, which all forms of religion possess in common. Unity is behind them all. We may call it God, Allah, Jahve, the Spirit, Love, it is the same unity that animates all life, from its lowest form to its noblest manifestation in man. It is on this unity we need to lay stress, whereas in the West, and indeed everywhere, it is on the non-essential that men are apt to lay stress. They will fight and kill each other for these forms, to make their fellows conform. Seeing that the essential is love of God and love of man, this is curious, to say the least.'

'I suppose a Hindu could never persecute.'

'He never yet has done so: he is the most tolerant of all the races of men.

Considering how profoundly religious he is, one might have thought that he would persecute those who believe in no God. The Jains regard such belief as sheer delusion; yet no Jain has ever been persecuted. In India the Muhammedans were the first who ever took the sword.'

'What progress does the doctrine of essential unity make in England? Here we have a thousand sects.'

'They must gradually disappear as liberty and knowledge increase. They are founded on the non-essential, which by the nature of things cannot survive. The sects have served their purpose, which was that of an exclusive brotherhood on lines comprehended by those within it. Gradually we reach the idea of universal brotherhood by flinging down the walls of partition which separate such aggregations of individuals. In England the work proceeds slowly, possibly because the time is not more than ripe for it; but all the same, it makes progress. Let me call your attention to the similar work that England is engaged upon in India. Modern caste narrows, restricts, separates. It will crumble before the advance of ideas.'

'Yet some Englishmen, and they are not the least sympathetic to India, nor the most ignorant of her history, regard caste as in the main beneficent. One may easily be too much Europeanized. You yourself condemn many of our ideals as materialistic.'

'True. No reasonable person aims at assimilating India to England; the body is made by the thought that lies behind it. The body politic is thus the expression of national thought, and in India of thousands of years of thought. To Europeanize India is, therefore, an impossible and foolish task. The elements of progress were always actively present in India. As soon as a peaceful Government was there, these have always shown themselves. From the time of the Upanishads down to the present day nearly all our great teachers have wanted to break through the barriers of caste, i.e., caste in its degenerate state, not the original system. What little good you see in the present caste clings to it from the original caste, which was the most glorious social institution. Buddha tried to re-establish caste in its original form. At every period of India's awakening, there have always been great efforts made to break down caste. But it must always be *we* who build up a new India as an effect and continuation of her past, assimilating helpful foreign ideas wherever they may be found. Never can it be *they*; growth must proceed from within. All that England can do is to help India to work out her own salvation. All progress at the dictation of another, whose hand is at India's throat, is valueless, in my opinion. The highest work can only degenerate when slave-labour produces it.'

'Have you given any attention to the Indian National Congress movement?'

'I cannot claim to have given much; my work is in another part of the field. But I regard the movement as significant, and heartily wish it success. A nation is being made out of India's different races. I sometimes think they are no less various than the different peoples of Europe. In the past, Europe has struggled for India's trade, a trade which has played a tremendous part in the civilization of the world; its acquisition might almost be called a turning point in the history of humanity. We see the Dutch, Portuguese, French, and English contending for it in succession. The discovery of America may be traced to the indemnification the Venetians sought in the far distant West for the loss they suffered in the East.'

'Where will it end?'

'It will certainly end in the working out of India's homogeneity, in her acquiring what we may call democratic ideas. Intelligence must not remain the monopoly of the cultured few; it will be disseminated from higher to lower classes. Education is coming, and compulsory education will follow. The immense power of our people for work must be utilized. India's potentialities

are great, and will be called forth.'

'Has any nation ever been great without being a great military power?'

'Yes,' said the Swami without a moment's hesitation, 'China has. Amongst other countries, I have travelled in China and Japan. Today China is like a disorganized mob; but in the heyday of her greatness she possessed the most admirable organization any nation has yet known. Many of the devices and methods we term modern were practised by the Chinese for hundreds and even thousands of years. Take competitive examinations as an illustration.'

'Why did she become disorganized?'

'Because she could not produce men equal to the system. You have the saying that men cannot be made virtuous by Act of Parliament; the Chinese experienced it before you. And that is why religion is of deeper importance than politics, since it goes to the root, and deals with the essentials of conduct.'

'Is India conscious of the awakening that you allude to?'

'Perfectly conscious. The world, perhaps, sees it chiefly in the Congress movement and in the field of social reform; but the awakening is quite as real in religion, though it works more silently.'

'The West and the East have such different ideals of life. Ours seems to be the perfecting of the social state. Whilst we are busy seeing to these matters, Orientals are meditating on abstractions. Here has Parliament been discussing the payment of the Indian army in the Sudan. All the respectable section of the Conservative press has made a loud outcry against the unjust decision of the Government whereas you probably think the whole affair not worth attention.'

'But you are quite wrong,' said the Swami, taking the paper and running his eye over extracts from the Conservative journals. 'My sympathies in this matter are naturally with my country. Yet it reminds one of the old Sanskrit proverb: "You have sold the elephant, why quarrel over the goad?" India always pays. The quarrels of politicians are very curious. It will take ages to bring religion into politics.'

'One ought to make the effort very soon all the same.'

'Yes, it is worth one's while to plant an idea in the heart of this great London, surely the greatest governing machine that has ever been set in motion. I often watch it working, the power and perfection with which the minutest vein is reached, its wonderful system of circulation and distribution. It helps one to realize how great is the Empire, and how great its task. And with all the rest, it distributes thought. It would be worth a man's while to place some ideas in the heart of this great machine so that they might circulate to the remotest part.'

The Swami is a man of distinguished appearance. Tall, broad, with fine features enhanced by his picturesque Eastern dress, his personality is very striking. Swami is a title meaning master; Vivekananda is an assumed name implying the bliss of discrimination. By birth he is a Bengali, and by education, a graduate of Calcutta University. The Swami has taken the vow of *sannyâsa*, renunciation of all property, position, and name. His gifts as an orator are high. He can speak for an hour and a half without a note or the slightest pause for a word. Towards the end of September his lectures at St. George's Road will be resumed for a few weeks before his departure for Calcutta.

(*The above piece I have found in* India *—a record and review of Indian affairs, published monthly from London, and then edited by Gordon Hewart—in its issue of August 1896. Who was the recorder of the interview, I mean C. S. B., I have not been able to find out. However, the episode of an interview is highly interesting, especially because of Swami Vivekananda's opinion about the Indian National Congress.*—SANTOSH KUMAR CHATTERJI).

A TURNING POINT IN INDIAN EDUCATION

By Mrs. Swarnaprabha Sen

In order to understand the import of the modern system of education and weigh the present state of things, it is necessary to know about the circumstances which have led to this new order of things; and we should do well to take stock of the condition previously in existence and of the processes that were at work. The decline of the Moghul Empire was followed by confusion in the country and ruin of all cultural and educational traditions. Science, art, literature—all the varieties of culture—everything was neglected. Absence of a strong Power in the centre seems to have resulted in the want of stability which breathed an inertia into the people, and that side of human intellect which requires peaceful cultivation and patient observation, was altogether neglected.

India of the eighteenth century was in no way reminiscent of the glorious India described by foreign travellers such as Fa Hien and Hiuen Tsang. Indian statesmanship, whose records had been in the past a tribute to the virtue and efficiency of the social and political conditions, was then far from the highest ideals. Learning was confined to a limited circle, and even there the standard was anything but commendable. Only a few people seem to have tried to maintain the ancient tradition and kept the light of Oriental learning dimly burning. Tols, madrasas, and maktabs there were; but there was very little life in the teaching, and the result was not quite satisfactory. Learning implied only a smattering of knowledge of the religious doctrines of the different classes, Hindus and Moslems. Not only as regards art and literature was the condition deplorable, but there was a general tone of degradation, and lack of culture spread through all things.

Though there were some brilliant writers like Bharatchandra in Bengal, the general state of inertia present in the society was manifest in a certain spirit of decadence in the literary region; and we find the decadent nature revealed in the themes of the literature. Imagination, the greatest virtue in a creative writer, did not carry him to any soaring heights. Political confusion and the unsettled state of things were responsible for the fact that no work of any outstanding merit was composed. Muhammedan influence had brought about changes in the language, literature, thoughts, and ideas, in the religious faith as well as in dress, toilet and cooking. In some respects, the introduction of Persian as the court language, had, in the opinion of some people, a deterrent effect on the indigenous language. There are, on the other hand, critics who seem to think that our language received an impetus from the Moslem chiefs and was raised to a higher status. Hindus and Muhammedans combined in cultivating our literature, and their difference of faith seems to have been merged in their pursuit of literature. Sufism is known to have left its mark on the thoughts and ideas of the country. That the two communities lived side by side in peace is amply shown in the works of the simple village poets who must have depicted character from real life around them. The enchanting lines of the Persian poet Hafiz had an influence on many great thinkers of the day. This was partly the state of affairs before the Indians came in contact with the West. The idea of communalism is a later development and resultant of many disrupting causes into which it is neither possible nor desirable to enter for the present for purposes of enumeration and discussion.

When a country seeks to acquire fresh strength after a period of lull and decay, the access of new light must come to it through new channels and through an interaction of influences. The channels through which this change was brought about in India are of the West, more particularly of England. Though this contact with England was fraught with such far-reaching consequences for India, it was not a pre-meditated and planned act on behalf of the British.

The British rule in India was in a way an accident in the history of the East India Company, which came to India as a company of merchants to trade with the East and with no intention of founding an empire. Queen Elizabeth never dreamt of the vast empire which in later years became England's greatest asset and the hrightest gem in the British crown. When circumstances led Clive to lay the foundation-stone of an empire in India, he thought of the channels of exploitation and not so much of giving education to the people and treating them with justice.

There were, however, some men who had turned their attention to the moral and social conditions of the conquered people even as early as the middle of the eighteenth century. It was Warren Hastings, a more enlightened statesman than Clive, who first felt a sense of responsibility towards the people of the country to be governed; but he believed that if the British were to establish their power in India on a permanent footing, they must try to do so by reviving Indian culture and helping the educational institutions of the country to flourish. Political interests recommended as little interference with the Indian ways of thinking as possible. It must be said that the Government interest was then only lukewarm and the help actually rendered to the cause of education exceedingly meagre. No broad sympathy was manifest and signs of a fresh vigour and healthy inspiration towards a broader outlook on the problem were altogether absent.

Warren Hastings had founded the 'Calcutta Madrasa in 1781, the first educational institution to be founded under the British rule. Then came the Sanskrit College at Benares, which had generous grants from the Government. The Oriental studies received a strong impetus by the foundation of the Asiatic Society in Bengal. An instance of the apathy felt by the first rulers is the rejection of Charles Grant's proposal by the Court of Directors of the Company in 1787. Charles Grant had been in India for several years and had felt sincerely for the people of India and in his proposal suggested a course of English education as a need for the people. His measures were not accepted and the proposal was left at that. Government policy seems to have been the revival of Oriental learning and the keeping up of the Oriental tradition. It was directed by the Parliament in 1813 while granting some loan to the Company that a lakh of rupees should yearly be set apart for educational purposes, 'applied to the revival and improvement of literature, and to the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences'. This was interpreted in a way which meant that the money was to be spent in helping the study of Arabic and Sanskrit.

But the idea expressed by Grant had spread and there was in the country a great demand for a broader education. The Government of Marquis of Wellesley had established the College of Fort William in the beginning of the nineteenth century for the study and training of civilians in the language and literature of the country. Ignorance of the Indian languages and laws and usages of the country meant unavoidable difficulties in the work of administration, and it was decided that a knowledge of the language and laws of the country was indispensable for civil service. In this connection we must mention the Christian missionaries and their work. The Christian missionaries

saw in the spread of education a means of preaching the Gospel. This means of conversion, however, had led them to contribute a great deal towards the cause of education in India. It is a far cry from the Serampore College to the Scottish Church and St. Xavier's in Calcutta, the Forman Christian College in Lahore, and the Madras Christian College, but everywhere the success of their activities is due to the fact that they have been directed towards education primarily and not so much to religious work among the pupils.

Carey, Marshman, and Ward are well-known names in the history of education in Bengal, and no less so is the name of Dr. Alexander Duff of the Free Church of Scotland, Calcutta.

Rev. William Carey was one of the Professors of Sanskrit and Bengali in the College of Fort William. Its students (who were not Indians but young writers in the Company's service) were given practical training in speaking and writing in the vernacular. Essays were written and prizes awarded on subjects dealing with the Indian languages, their position and possibilities, and, among other things, suitability to business. Books, treatises on the Gospel, grammar, and dictionaries began to be written. The College of Fort William was abolished by order of the Government in 1854, and a Board of Examiners set up in its place, among the first members of which were Pandit Iswar Chandra Vidyasagar, Rev. K. M. Banerjee, and Moulvi Mahomed Wujeeh. The College had not only equipped the Civil Service —it had imparted to the Indian languages a new tone and spirit.

The new spirit had infused the people of the country with new ideas, and they were eager for more food for the intellect. The amount of a lakh of rupees was hardly sufficient for the purpose of general education, the rulers were chiefly busy with the work of consolidation of power and authority; they had hardly the time to look beyond the immediate matter in hand. The little time and attention they could devote was employed towards the conservation of the Oriental learning and training of the servants of the Company. The Asiatic Society and the College of Fort William were thus the earliest institutions which they had built up. There was no clear-cut programme for the education of the people, and the time had not yet come when education would be thought of as an important and necessary department of Government. This should not prove surprising to us, because even in England, education became actively a State department only as late as 1870. But the Indian people, now awake to the possibilities of the new culture, were not to be satisfied with only Oriental education. Their aspirations were voiced by Raja Rammohan Ray, who was the pioneer of Western Education in India. Rammohan was strong in his objection to the scheme of a proposed Sanskrit College in Calcutta and had urged on the need of an institution on more modern lines, and with the English language as the medium of instruction. His appeal did not succeed in its immediate objective, and the Government in the beginning saw no reason to move in the matter. It was left to Lord Macaulay, with whom Lord Bentinck had the fullest sympathy, to inaugurate the new system. Macaulay felt convinced of the fact that Government should not continue the old system and the money allotted for education should not be spent either for the teaching of 'false history' etc., or for the missionary work with a view to the spreading of the Christian doctrine. It is remarkable that he admitted that the medium of instruction should be English for the time being only and that the ultimate aim should be education through the medium of the vernaculars of the country. This would ensure a revival and culture of the vernacular languages by the coming generations. He believed that the infusion of Western ideas and science through the English

language would not only help the Government in getting a set of able and efficient assistants but it would also help to improve the Indian languages, then in very poor condition. Some Christian missionaries, Dr. Duff among them, of course insisted that their work deserved special aid and support of the Government which was, much to their annoyance, quite neutral on matters religious at the period.

The first tangible result of Raja Rammohan Ray's activity was the establishment of the Hindu College in Calcutta in 1817. In this connection must be mentioned two names as specially associated with the Raja: David Hare and Sir Edward Hyde East. David Hare, a valuable co-worker, was full of sympathy for the Indians and was a real well-wisher of the people, irrespective of caste or creed. Though not in any official capacity, he was one with the Raja in his belief in the necessity of the European education for India. His love for the people and honest efforts for their uplift were fully appreciated; and out of their love for him, the people of Calcutta erected a monument over his last remains. Sir Edward Hyde East was Chief Judge of the Supreme Court —he maintained a friendly attitude to Indians, supported the proposed project for the Hindu College, and lent official support to the cause.

Though the Hindu College was the result of an inspiration of the Raja, he generously withdrew his name from the managing committee when he found objections made by some members on the ground of his religious views and disregard of all convention. However, the College had been opened, and it had come to stay. The idea of the new type of education had been working silently, and his voice had not been in vain. The Hindu College was started with an Indian staff and Hindu management—it had for its object 'the work of instructing the sons of Hindus in the European and Asiatic languages and sciences', and it is noteworthy that the medium of instruction was English.

Government aid was asked for later, and with it came the condition of partial control by the Government. The change in the staff, the recruitment of English professors, dates back to 1825-1827. The decade 1825-1835, saw the establishment of several schools and educational societies which were helped by the funds set apart for educational purposes in Calcutta. A regular committee of public instruction—Council of Education—now known as the Department of Public Instruction—had been formed in 1825, and we find that there was in Bengal, Madras, and Bombay, organized educational work, subsidized by Government, on modern lines when Macaulay came to Calcutta in 1834. 1835 is the year of Macaulay's famous minute. Like Sir Thomas Munro of Madras and Montstuart Elphinstone of Bombay, the name of Lord Macaulay has become universally accepted as one of the pioneers to introduce modern education into India. To him undoubtedly is due the fact that the Government of the day decided to encourage English education and maintained that the language should be English.

The Act of Parliament of 1813 had prescribed that a sum, a lakh of rupees, was to be set apart by the East India Company for the revival and promotion of literature, and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of British territories. When the Committee of Public Instruction met in 1835, there was a division—the conservative party or the Orientalists wanted that the lakh of rupees set aside for educational purposes should be entirely devoted to the cause of Sanskrit and Arabic, whereas others wanted that at least a part of it could be spent towards English education. Macaulay with his remarkable understanding of the situation showed clearly

that there was no bar to the use of a part or whole of the amount for new experiments in education. He proved before the Committee that already there existed in the country an eagerness for English in preference to Arabic and Sanskrit, that English would open up channels of more and more useful knowledge than Arabic and Sanskrit, and, since the Indians showed a remarkable aptitude for the language, there was no reason why authorities should not be free to choose and spend the money in a way that seemed the best for the time. His arguments for the English education were accepted by the Committee, which resulted in the resolution that 'His Lordship in Council is of opinion that the great object of the British Government ought to be the promotion of European literature and science among the natives of India, and that all the funds appropriated for the purposes of education would be best employed on English education alone.'

This was indeed a landmark in the history of education in India. Macaulay's minute marks the definite victory of the Western school. The principles adopted were 'first, that Government would maintain an absolute neutrality in religious matters, and secondly, that henceforth all the funds available for educational purposes should be mainly devoted to the maintenance of schools and colleges of Western learning to be taught through the medium of English as the vernacular languages were not yet fit as medium for Western language.' It is also worthy of note that Macaulay's minute did not aim at educating the whole of India—'it is impossible for us, with limited means, to attempt to educate the body of the people'. Instead, he had in view a set of people who would, armed with the new education, educate people in general in the new learning, but through the vernaculars refined by them.

This dispute of the Bengal Committee and its decision by the Bengal Government had, however, a general effect all over India. It decided, once for all, the character of 'the instruction to be imparted in Government schools and colleges', and it has actually taken a century to realize the disintegrating effect of an alien language on the country and rouse the people to the full necessity of giving attention to education through the medium of the mother tongue.

The Orientalists were, however, alive to the question of vernacular education. And we find from Mr. Adam's Report of the Committee of Education that the Committee conceived that the formation of a vernacular literature was the ultimate object to which all their efforts must be henceforth directed. They decided to encourage good books in Bengali, good translations from English, and award prizes to the best writers. Teachers were needed for the purpose and the Committee recommended a teacher exclusively for the vernacular for each school they intended to establish in all the District stations.

This recommendation of the Committee and inclination of the people for the vernacular of the country have been doing their work silently, though not with any great success. The present attitude of the educationists, unanimously recognizing the need of attention to the modern Indian languages, and literatures, is, however, a recent development. And much of the credit for the introduction of the vernacular as the medium of instruction in schools and colleges after a century of anglicization, is due to Sir Asutosh and Rabindranath. A study of the facts that led to the gradual anglicization, the diffusion of European knowledge in the country through its schools, is bound to prove interesting. Macaulay's minute had preferred the English language to 'the vernacular dialects of the country'. This was, as is easy to understand, not universally approved, and there arose a dissenting voice which regretted the tendency to prefer Western language, manners, and cus-

toms and neglect the study of the vernacular languages. 'To read English, to speak English, and to dream in English' was not to the liking of all. The system of education had taken firm root in English. Higher education was carried on by a number of scattered colleges, far below the university rank, and grown out of schools. It now seemed necessary to find out a way of regulating and standardizing the work of these schools, and colleges, and need was felt, therefore, for an institution like the universities of the West which would provide a means of testing the candidates for Government services.

INDIAN WOMEN IN CHANGING TIMES

By Brahmachari Niranjana Chaitanya

What is the present condition of our women? Ancient India recognized the dignity of woman in society, and afforded her full facility for the acquirement of knowledge and spirituality. Later on, these noble ideals were forgotten or neglected, and conservative orthodoxy bound women with many chains of customs and conventions.

Indian women have for long lived within the domestic sphere, though exceptions showing wonderful intellectual and practical capacities have not been rare. But with the passing and changing of times, new ideas, ideals, and aspirations are coming into their life and outlook. These changes are natural and inevitable, and it is not proper to oppose them without proper consideration. Women themselves are discussing their present position, and claiming new rights. This has greatly upset not a few of those who were not prepared for this new trend of things. If we desire to progress, then we have to go forward boldly, and welcome every reform and innovation provided the change is for the better, and carries us nearer to the recognized spiritual ideal of India.

The different problems that face Indian women today are mainly the following: education, marriage, equality of the sexes, and position in society. How far are our women educated? What should be the right type of education for our girls? What should be the true significance of and attitude towards marriage? Should marriage be a partnership, involving mutual rights and duties, as in the West? To what extent is the equality of the sexes justified? Should woman take her place alongside of man in all departments of life—social, cultural, economic, and political? What is her true and legitimate status in society? Should she confine herself to the home and the family, and be content with service to her husband and other members, or should she respond to the call of the new circumstances which require her to come out of the home, and freely share the many physical and intellectual advantages that modern society offers?

Instead of being given a helping hand in the solution of their problems, Indian women have often been treated with indifference and discouragement. In the face of suffering they have shown remarkable patience and sacrifice for which they are traditionally known. If India has to rise, once again, to her position in the vanguard of civilized nations, then Indian women should have a worthy place in the wide structure of our national life.

All those who understand the position of Indian women agree that their education should undergo a change. Ordinarily women in India are looked upon as illiterate. They may be so compared with women in the West.

But Indian women possess an education of a different type, embodying such sterling virtues as sweetness, gentleness, tolerance, simplicity, and love. Does a reform in their education mean the discarding of these virtues in favour of Western ideas and ideals? Any system of education which aims at mere intellectual accomplishment, and does not pay attention to the development of character, is not worth having. Again, it should not be all emotional training only. Our women will be best served by that type of education which helps to develop the faculties of the soul and the mind in harmony with each other. The intellectual and practical aspects of life are not to be alienated from the emotional and the spiritual. Once the ideal towards which our women have to progress is decided upon, the problem of the method of education will solve of itself. Spiritual realization is undoubtedly the supreme ideal to be attained. The education for our women should not fail to present before them the ideal womanhood of India, and enable them to shine at their best in all circumstances of life. India can be proud of a large number of ideal women whom it is worth emulating by contemplating on their character.. Though schools have their necessary place in the education of Indian girls, it should be borne in mind that the home has an equally important place in training them for life. The teaching in the school should be such as to afford moral support to the ideals taught at home. The education of the Western model, as taught in schools today, bears little relation to Indian ideals of womanhood, and more often than not, advanced Western education has undermined our traditional ideals to the detriment of social and family life. Scientific knowledge of the West is not to be neglected, but suitably adapted to supplement our own cultural thoughts and activities.

From time immemorial, life in India has centred round the family ideal, and the family is regarded as the proper and characteristic place for woman. The family is symbolic of the community, where women find opportunity, as ideal wives and mothers, to do unselfish service. Indian society is preeminently socialistic, and the individual's life and activities are restrained and regulated in the interests of the general good of the community. Marriage is no exception to this characteristic Indian view of life. That is why, in India, parents exercise interest and care in marrying their children; and the children, in their turn, willingly accept the choice of the parents who invariably wish well of their sons and daughters, and can, therefore, be trusted to make the best selection possible. But we feel happy or unhappy by contrast. We desire changes for the sake of novelty and variety more than for progress. Thus it is no wonder that some of our women are anxious to imitate their Western sisters in demanding full freedom to marry as they like. In the West, social life is often individualistic, and marriage is being degenerated into a social contract. In India, marriage through free choice, though recognized, is not looked upon as the highest and best. Sir S. Radhakrishnan observes in *The Hindu View of Life*:

> Marriage is not the end of the struggle, it is but the beginning of a strenuous life where we attempt to realize a larger ideal by subordinating our private interests and inclinations. Service of a common ideal can bind together the most unlike individuals.

Parents, in arranging the marriage of their children, satisfy themselves regarding the lineage, health, status, and such other requirements of the parties. This ensures a happy family life, and the birth of children useful to the community at large.

Should Indian women have freedom to divorce? The idea of divorce, as it is in vogue in the West, is not welcome to the Indian mind. Marriage, as already stated, is a sacrament to the Hindu; it is a spiritual union for life, not merely for the preservation of the

race but also for the accomplishment of higher and nobler purposes. How many women in India sincerely desire the system of divorce to be introduced into our society? Those who advocate legislation are of the opinion that a large section of Indian women is in favour of divorce. Is this a fact? Do our women find their life at home a drudgery, and do they feel themselves being tyrannized over by men? On the contrary, Indian women find domestic life full of joy. They feel proud in looking after their children and managing the household smoothly and efficiently. Man is busy outside the home, earning his livelihood, and performing various other functions. Woman is the ruling deity at home where she exercises a great amount of influence. Any one who has closely watched the part played by Indian women in the domestic sphere will not think their position to be as bad as it is often painted.

What about the equality of the sexes? Have our women any status in society? Well, this is an imported idea from the West. Women in Western society are comparatively more aggressive, and enjoy greater freedom in many walks of life. They are more educated in the sense that they possess a greater amount of knowledge of the things of the world, and thus fit in easily with the trend of modern civilization. But have these made women in the Western countries any better and happier? If she has gained in one direction, she has lost in another. Writing on the condition of women in the West, a European lady says,

> Woman has today the vote, glory, power, independence, often has wealth, freedom to do what she pleases; but she does not have love and affection, none to think of her and of whom she can think; she is alone, alone and desolate.

Indians who have not lived in Western society for long, and who are ignorant of the code of etiquette and convention (which act as safeguards) prevailing in that society, advocate absolute equality and unrestricted social freedom between men and women. Many Westerners, especially Christian missionaries, have often condemned the treatment of women in India. They have levelled uncharitable criticism against Hindu society, the condition of widows, early marriage, and the *purdah* system, without making any effort to understand our social motives and purposes. But Indians have long learnt to treat such baseless slander with the indifference it deserves.

Western ideas hold their sway on every aspect of Indian life; and to follow the ways of Western women is considered a sign of modern culture. But before doing so, let our women judge for themselves whether the time-honoured ideals of Indian womanhood are not more noble, dignified, and spiritually sound than the modern pet notions of the West. Mrs. Steele, who has had the occasion to study Indian life for a quarter of a century, says, 'In regard to the general position of women in India, I think it is rather better than our own.' Sister Nivedita, who had devoted herself entirely to the cause of Indian women, referring to the change in outlook that was gradually coming over Indian social life, said,

> Shall we, after centuries of an Indian womanhood, fashioned on the pattern of Sitâ, of Sâvitri, of Râni Ahalyâ Bai, descend to the creation of coquettes and *divorcées*? Shall the Indian Padmini be succeeded by the Greek Helen? . . . change there must be. But new learning shall add to the old gravity and wisdom, without taking from the ancient holiness. Wider responsibilities shall make the pure more pure. Deeper knowledge shall be the source of a new and grander tenderness.

Critics are often unsparing in charging Hindu religion with neglect of women and with placing them in a disadvantageous position in society. The Hindu scriptures give as high a place of honour to woman as to man; and both are allowed equal right to the highest spiritual realization. 'The wife and husband, being the equal halves of one substance, are equal in every respect; therefore, both should join and take equal part

(*Rigveda*, 5.61.8). The laws of Manu in all work, religious and secular are no less emphatic in enjoining on every Hindu a just and honourable treatment of woman. 'Where women are honoured, there the Devas are pleased; but where they are dishonoured, no sacred rite yields rewards' (III.56).

Social life in India, unlike that in the West, is organic and sound, and the relation between the sexes is spiritual and altruistic. The ideal of wifehood, in India, has been raised to the highest standard; and motherhood has always been considered the highest position of honour and prestige in the life of every woman. Manu says, 'But the teacher is ten times more venerable than the sub-teacher, the father a hundred times more than the teacher, but the mother a thousand times more than the father' (II.145). The fire of spiritual idealism and religious fervour that is maintained in every Hindu household is mainly due to the women.

Does it mean that all women should enter the family life? It will be the greatest glory of India if some of her daughters take up a life of self-control and self-discipline, and live up to the noble ideals of Brahmacharya in quest of spiritual realization. They need not be discouraged if they desire to live the life of renunciation and selfless service. Swami Vivekananda expressed, more than once, his desire to found a separate Math for women, where they would live as Brahmacharinis, and be taught Sanskrit, scriptures, literature, modern science, and the different kinds of domestic work. The Swami wanted that institutions for Indian women should be started on our own national lines, and in accordance with the spirit of Hindu religious ordinances. In such institutions spirituality, sacrifice, and self-control would be the guiding motto. Having undergone their course of training, the celibate nuns would go forth to the towns and villages as teachers and preachers. Thus did the Swami visualize the spread of female education throughout the land, and through that the regeneration of Indian women. And those women who would enter family life, after receiving the training in such national institutions, would serve to inspire and guide their husbands and children in noble and heroic ideals.

Indian women should have great faith in themselves, and envisage the glory of their future even as they should remember the glory of the past. They possess all those sterling qualities of head and heart, which enable them, boldly and admirably, to tackle the problems before the country. 'The Indian people know that there is no darkness that a true wife will not enter at her husband's side, no hardship she will not undertake, no battle that, on his behalf, she will not fight' (Sister Nivedita). The solution to woman's problems lies in her own hands. It is she who has to impress on her husband the necessity for educating and elevating her sex. It is she who has to make her son maintain the cause of women. Indian women should come forward to take up their own problems, and decide for themselves what changes they shall make in keeping with their own national ideas and ideals.

TRANCE, SAMADHI, AND VISIONS

By Swami Saradananda

I

It will be no exaggeration to say that before Shri Ramakrishna came and revealed himself to the world, the Calcutta public, whether educated or not, were completely in the dark about such things as ecstasy, *samâdhi*, and supernormal visions and experiences of the spiritual world. The ignorant had a queer idea of these based on awe and wonder; and the new intelligentsia, then swimming merrily down the stream of foreign culture, divorced of all spirituality as they were, concluded that such visions, etc., were impossible and mere figments of the brain. The physical transformations consequent on Divine ecstasies appeared to them as a sort of epilepsy or nervous derangement. Although conditions have now taken a turn for the better, there are still very few who can really understand the true meaning of trance and *samâdhi*. Besides, if one is to get even a faint idea of how Shri Ramakrishna stayed at the threshold of the Absolute, one needs must have some knowledge of the mysteries of *samâdhi*. We shall, therefore, try at present to explain some of these to the readers.

Whatever is beyond the grasp of the ordinary intellect is generally considered to be abnormal. But the mystic experiences of the spiritual world will always be beyond the perspective of ordinary minds, for that presupposes initiation, training, and constant practice. Such mystic visions and experiences, etc., make the spiritual aspirant progressively holier, and fill him increasingly with fresh energy and new realization, and thus lead him gradually to eternal bliss. Is it reasonable, therefore, to decry such visions, etc., as mental perversions? It must be admitted on all hands that derangements of every kind make man weaker and upset his mental equipoise. But since the results of spiritual experiences are wholly dissimilar, their causes must also be wholly different; and, therefore, these can never be decried as mental perversions or diseases.

Mystic experiences always come in the form of such visions, etc., although it must be admitted that the highest spiritual bliss cannot be attained so long as man does not reach and continue in a state of absolute poise and non-duality after the cessation of all mental modifications. As Shri Ramakrishna used to say, 'When one runs a thorn, one should extract it with a second thorn and then throw them both away.' This world-delusion has come as a result of our turning away from the Lord. With the sublation of all these delusive experiences of sights and tastes already mentioned, man is led gradually to the plane of non-duality. Then does dawn on him the implication of the words of the seers: 'He is indeed Bliss!', and then does he reach the *summum bonum* of life—this is the process. All creeds, all realizations, and all visions, etc., of the religious world are meant only for this consummation. Swami Vivekananda used to speak of these visions, etc., as milestones on the way to progress. The reader should not, therefore, conclude that spirituality ends with the deepening of a certain state or the vision of a few deities through meditation; if he thinks so, he will be gravely mistaken. It is due to such a misconception that spiritual aspirants are often misled, as a result of which they become exclusive in their views, and quarrelsome. When love of God is thus misdirected men become fanatical and unprogressive. That is

the greatest stumbling block on the path of devotion and that is the result of mental myopia.

Others still there are, who with their faith pinned on such visions, etc., conclude that those who are not thus blessed are not spiritual at all. To them spirituality and miracle-mongering are synonymous. But instead of leading to spiritual fulfilment, that only opens wide the gates of all-round and progressive imbecility. Anything which does not reinforce firm determination and strength of character, which does not prompt man to defy the whole world by taking his stand on truth, and which binds down man to this world of lust and greed instead of freeing him from the least tinge of passion, must necessarily be outside the realm of spirituality. If super-normal visions persist without producing such effects on one's life, then one should know that one is still outside the domains of spirituality and that those visions are mere hallucinations and have no real worth. If, on the other hand, one is replenished with such energy, even though one may not have these visions, one may rest assured that one is following the right path and will be blessed with true visions in time.

A friend of ours who noticed that many of the disciples of Shri Ramakrishna had such ecstasies and visions while he himself had none, in spite of his frequent visits to the Master, once told Shri Ramakrishna of his disappointment with tears in his eyes. 'You are too simple, my child,' said Shri Ramakrishna, consoling him, 'to think that to be the acme of spiritual life, and that to be the all-important thing! Be assured that true faith and selflessness are far higher than that. Narendra (Swami Vivekananda) has hardly any such vision, but look at his faith, his selflessness, his mental vigour and determination.'

In the state when passions have been attenuated through firm determination, unswerving faith, and unflagging devotion, and the spiritual aspirants are ready for complete union with the Lord in the non-dual plane, then in a rare mind there arises sometimes, as a result of past actions, the holy desire, 'I shall serve others, I will do that which will make many happy.' Due to this desire he is no longer able to remain fully established in the non-dual plane. He comes down a little from that supreme height to dwell again on the subject-object plane. But his ego thinks of itself as God's servant, son, or part, and is consequently ever in intimate communion with Him. With that ego it is no longer possible to run after lust and greed. That ego has seen God as the supreme essence of this world and is no more tempted by sense objects. It accepts only that much of the world that is helpful to its life's aim or mission. Those who were once bound but have now attained perfection through spiritual practice and are somehow passing away the remaining portion of their lives in God-intoxication, are called the *jivanmuktas* (liberated even while in this life). But those who are born with those special relationships to God and are never bound to this world like ordinary mortals are called in the scriptures the *âdhikârika purushas* (privileged ones), the *ishvarakotis* (god-like), and the *nityasiddhas* (ever-free). There are, again, those aspirants who, after attaining non-duality never return to this world either in the present or in any future life to serve others. These are called the *jivakotis* (man-like) and we heard from the Master that these form the majority.

So far as realization of unity with Existence-Knowledge-Bliss Absolute is concerned, there is, again, a difference in degree even among those who after attaining non-duality, return from that plane of God-absorption for the good of the world as already described. Some of them have only a distant vision of that Sea of Ecstasy, others have approached nearer and touched It, and still others have sipped a little out of that Sea. As

Shri Ramakrishna said 'The divine sage Nârada returned after a distant vision of that Sea, Shukadeva only touched It thrice, and Shiva, the world teacher, took three sips of It, as a consequence of which he lies prostrate like a corpse.' To be merged in this non-duality even for a moment is called *nirvikalpa samâdhi*.

Just as there are grades of non-dualistic realization, so are there different degrees of success in the lower states, or those relationships with God, such as passivity, servantship, friendship, sonship, etc., which lead the aspirant to that non-duality. Some rest contented with the full realization of one of these, while to others is vouchsafed only an inkling of them. The complete realization of any one of these lower states is called in the *yoga-shâstra savikalpa samâdhi*.

In both the paths, however, be it the one leading to *savikalpa samâdhi* or the other ending in *nirvikalpa samâdhi*, there occur to the aspirant certain strange physical transformations and wonderful visions, which, again, manifest themselves diversely in diverse persons. In some, the transformations and visions occur along with the slightest experience, while in others even very deep experiences are not accompanied by the slightest manifestation. 'Even if an elephant or two enter a small pond,' said Shri Ramakrishna, 'the water is agitated and thrown into waves and foams; but should even four score such elephants enter a lake, the water is as placid as ever.' It cannot, therefore, be asserted that physical transformations or visions, etc., are sure indications of the deepening of any spiritual mood. If one has to measure the intensity of any mood one has to infer it, as already mentioned, from steadfastness, selflessness, and strength of character, as well as cessation of hankering after worldly things. This touchstone alone can find out how much of alloy there is in mystic communion; apart from this there is no other test. Therefore, it becomes quite evident that it is only among those who have given up all kinds of mundane desires and have realized their pure, enlightened, and free self, and not among those who are caught in the snares of lust and greed, that we can have a full and perfect picture of passivity, servantship, friendship, sonship, consortship, or for that matter of any spiritual mood. A man blinded by passion is conscious only of its influence. How can he understand the craving of a soul which is untouched by passion? We shall try to state here the philosophical implications of trance as we have learnt it from the Master.

The reader will have a fuller grasp of the subject when we have added some more facts. From what we have said before about the difference in degree noticeable among aspirants so far as their progress in the various moods like passivity, servantship, etc., is concerned, it should not be concluded that even God's incarnations are somehow circumscribed in their power of realization. They can, in fact, not only manifest in their lives, at will, any one of the moods to its utmost possibility, they can also advance so far in their realization of God that it is quite beyond the power of all others, be they the *jivanmuktas*, the ever-free, or the god-like. For a mere mortal it is never possible to come down to the phenomenal plane from the state of perfect unity with Bliss and Beatitude Absolute. This is possible only for those who are known as incarnations. The Vedas and other scriptures are nothing but records of their super-conscious experiences; and it is no wonder that these experiences should at times surpass all that is recorded therein. 'The experiences here (meaning in himself)', said Shri Ramakrishna, 'have far excelled what is written in the Vedas and the Vedantas.' It is because Shri Ramakrishna was foremost among such souls that he was able to return, from a full and unbroken ab-

sorption in the non-dual state for a continuous period of six months, to the relative plane 'for the good of many' and 'for setting an example to others'. That was very strange indeed. It will not be out of place here to place some of these facts before the reader.

On the third day of his initiation into *sannyâsa* by Totapuri, the Master entered into *nirvikalpa samâdhi* or the highest non-dual realization of God, as it is described in Vedanta. By then the Master had finished all the *tântrika* practices. And the erudite *bhairavi* (who used to be referred to as the *brâhmani* by the Master), who had helped the Master by collecting for him all the requisites for those practices and showing him their proper use, must have been staying near the Master at Dakshineswar. For we have heard from the Master himself that the *bhairavi* used to warn him thus against mixing too intimately with Totapuri: 'My child, don't mix so much with him their ways are too dry. If you keep his company too often your trances and God-intoxication will all be undermined.' But the Master did not heed this. On the contrary he was constantly lost in Vedantic discussions and realizations.

Totapuri left Dakshineswar after a stay of eleven months. The Master then resolved: 'I shall no longer continue in the subject-object world, but shall plunge into uninterrupted and non-dual communion with God or in Advaita realization.' And his action, too, accorded with his resolve. That was a strange chapter! Such ideas even as 'I shall eat, I shall sleep, I shall cleanse myself,' never crossed his mind—leave aside talking to others! My and mine, thou and thine ceased to exist then! There were neither two nor one! For how can there be a cognition of unity unless there be a memory of duality as well? The mind stops to function there—it is absolute calm! Only

किमपि सततबोधं केवलानन्दरूपं
निरुपममतिवेलं नित्यमुक्तं निरीहम्।
निरवधिगगनाभं निष्कलं निर्विकल्पं
हृदि कलयति विद्वान् ब्रह्मपूर्णं समाधौ॥
प्रकृतिविकृतिशून्यं भावनातीतभावम्।

Viveka-chudâmani, 408-9.

—Only Bliss, Bliss—without limits, direction, relation, form, or name! Only the unembodied soul poised in its unspeakable bliss beyond all the states that can be thought or dreamt of, beyond everything on a plane of absolute existence! The Master was then in that inexplicable state which is described in the scriptures as the 'ravishing of the self by the Self'.

THE INDO-ARYAN VIEW OF LIFE'S BETTERMENT

By G. A. Chandavarkar, M.A.

Whatever remarkably identical or diametrically opposite views might have been expressed by scientists and philosophers on the whence and the whither of human life, there seems to be no difference of opinion on the paramount need of its betterment. All are unanimous in holding that desire for progress is instinctive in man, and in spite of the compositeness and complexity of human nature there can be no denying the fact that there has been always an inward, strong urge in man towards *Satyam*, *Shivam*, and *Sundaram*—Truth, Happiness, and Beauty—his three great aspirations and achievements in some form or other. The paths trodden to reach the goal might have been different according to the environments and the traditions of a particular race. It is worth one's while to note a few aspects of this question from the Indo-Aryan standpoint.

Various Views of Life

Throughout the Vedic and the post-Vedic periods of Sanskrit literature various striking metaphors are employed to evaluate life. Sometimes it is spoken of as a *sangrâma* (battle) between the forces of good and evil. Not unoften it is referred to as *leelâ* (sport or game) which has been played for ages together with definite laws. Many a time it is compared to a wheel with its upward and downward movements. Some speak of it as a bubble bursting into nothing or *mâyâ* or an illusion. For poets like Bhartrihari it has been a big mark of interrogation. While to Huxley it is a chess-board, to Spencer it is the Unknowable. To Bunyan it is a pilgrimage with a heavy burden on the back. To a character in Shakespeare's drama it is an 'idiot's tale'. Each view seems to contain a grain of truth in it. The final word regarding its betterment is said by Shri Shankaracharya. He holds the view : 'This human life is the most precious gift and has been acquired after paying a heavy price. Save it before the barge gets itself wrecked.' It is considered by some as the finest of fine arts in the presentation of which mind and imagination play a great part. If a painter draws a fine picture on a rich canvas, if a sculptor carves out a beautiful image out of a rude stone, if a musician sings a melodious song to entrap the mind, seers and prophets present it in its various aspects as a thing of beauty and joy for ever. But the experiences of a common man at times take a different view altogether. Life to him is gloomy and dark. Everywhere he sees misery, poverty, and suffering. Even then he seeks happiness and feels the dire need of improvement.

Different Methods

For the betterment of life, then, various methods are suggested by different thinkers. These can be classified under five heads : (1) Self-sufficient method in which we are to rely on our resolutions, will-power, and effort to combat evils. (2) Self-crucifixion method where we are to concentrate on a single sin, repent, and improve. (3) Mimetic method where we try to imitate the virtues. (4) Diary method, which is also called the Franklin method, where we watch week by week, jotting down our defects in a diary and trying to remove them. (5) Alchemy of Influence. This law of influence means that we ought to study the biography of some one great man, habitually admire him and try to miror him. Lives of great men who have dedicated their lives to some cause will be our guides in this matter. All these methods have their own uses and limitations as well.

The Indo-Aryan Method

This may be styled as the yogic method also. Each aspirant is asked to undergo a certain form of discipline. First of all he has to practise concentration and gradually through *prânâyâma* —breathing exercises and control of the mind—he has to develop will-power. Non-attachment practice is also to follow. The modern world is full of hurry, speed, and violent activities. Lack of relaxation and peace of mind renders both the mind and body incapable of resistance to various ailments. Prayers devoutly offered and silent contemplation of the beauties of Nature or the glories of God act as a mental tonic, and spiritual strength is gradually gained. The *Mantra Yoga*, repetitions of *mantras* like *Gâyatri* and *japa* are also said to be quite helpful. Always filling our minds with good thoughts and ideas the atmosphere all around is rendered wholesome. Goodness is thereby radiated. Power of words which is spoken of highly in *tantric* literature, is undeniably great. We easily become what we constantly think after. *Sâtvika âhâra* (good food), *sâtvika vichâra* (good thoughts), and *sâtvika karma* (good deeds), however humble they may be, all will facilitate the course of development. These are the stages of soul culture which have

directed the courses of the lives of all great men in all spheres of human activity. The curse of the modern materialistic civilization lies in the fact that great importance is attached to the growth of external possessions, and the internal growth is neglected. 'Know Thyself.' Self-introspection is the sore need of the moment. Seek *shânti*, peace. It is more a psychological process. Anything built on treaties, pacts, or agreements is ephemeral. Charters meant for the salvation of particular races—white or brown—mean scraps of paper. It is the change of heart, more than the changes in the methods of warfare, that is more permanent; and, therefore, essential. Bellicose instincts can be curbed only by soul-force. That is the desideratum of life's betterment according to the Indo-Aryan conception.

THE LATEST AND THE OLDEST PHILOSOPHY

By V. Subrahmanya Iyer

Among the many *philosophic* thinkers that have laid emphasis on the inseparability of science and philosophy, the well-known John Dewey says, 'Only what has been scientifically verifiable supplies the *entire* content of philosophy.' And now, this has been further supported by the *latest* statement of the great *scientific* authority, Sir James Jeans, in his highly valuable publication, *Physics and Philosophy*. Two of the essential points to which he draws our attention are:

(1) The material world as defined above constitutes the whole world of reality. . . . Now that we find we can best understand the course of events in terms of waves knowledge, there is a certain presumption that *reality* is wholly *mental*. . . . In this and in other ways, modern physics has moved in the direction of *mentalism*.

(2) So far as our knowledge is concerned, *causality* becomes *meaningless*. . . . Experiments that are precisely identical, so far as phenomena go, may produce entirely different results. . . . In this way *causality disappears* from the world of phenomena.

Here, the object of the following paragraphs is to point out that similar conclusions had been arrived at, *thousands of years* ago, in India, by her philosophers who were also scientific in their outlook. To quote some of them (in translation):

I

(1) Those things that exist within the mind as well as those that exist *without*, are all mere *mental* constructions (ideas).—*Mândukya Upanishad Kârikâ.*

(2) This *perceived world* of duality characterized by subject-object relationship is verily an act of the *mind*.—*Do.*

(3) *The whole universe* is a modification of the *mind*. . . . The universe issues from the mind as sparks from fire.—*Mundaka Upanishad, Shankara's Commentary.*

(4) The universe is but a *state* of the *mind*.—*Ashtâvakra Samhitâ.*

(5) *Body*, heaven, hell, etc., are all mere mental *constructions*.—*Do.*

(6) The *mind* is *virtually* the *external* world.—*Panchadashi.*

(7) The *mind* continually produces . . . all *sense-objects without* exception.—*Vivekachudâmani.*

(8) *All* this (phenomenal universe) is the manifestation of the *mind*.—*Do.*

(9) The *mind* is the *essence* of *all the things* that are manifest.—*Mahâbhârata.*

(10) One should look upon this *universe* as a construction of the *mind*; now seen, the next moment destroyed (changed).—*Bhâgavata.*

(11) Where is the universe gone? By whom is it removed, or where has it merged? It was just now seen by me. Has it ceased to exist?—*Vivekachudâmani.*

(12) From *mind* (*manas*) indeed are all these entities born.—*Taittiriya Upanishad.*

(13) This great, endless, infinite Reality is but purely mental (Vijnânaghana).—*Brihadâranyaka Upanishad.*

(14) The universe is nothing but a mode of *mind* (*manas*)—The mind manifests itself as the external world—Time is but a mode of the mind.—*Vasishta Râmâyana.*

(15) The whole world is the result of mere *mental* construction in me.—*Jivanmukti Viveka.*

II

(1) Men of discrimination hold (stick to) the principle of the absolute negation of causality.—*Mândukya Upanishad Kârikâ.*

(2) The inability, the ignorance (absence of knowledge), and the impossibility of proof of the existence of the order and sequence clearly lead the wise (rational) to stick to 'non-causality'.—*Do.*

(3) From the standpoint of the true nature of things, we find that the so-called cause is after all no cause.—*Do.*

(4) The wise support causality only for the sake of those who being afraid of non-manifestation of things (in daily life) stick to what appears to them to be real.—*Do.*

(5) As long as a man persists in the belief in causality he will find the working of cause and effect. But when the attachment to the notion of causality vanishes, cause and effect become non-existent.—*Do.*

(6) Having thus realized the truth of the absence of causality one attains to that (the highest etc.).—*Do.*

It is needless to add more quotations. In 1937 I had the privilege and pleasure of meeting Sir James Jeans under his hospitable roof at Dorking, and of talking to him on this very subject. I am now drawing attention to this only because such great truths have been declared by Hindu thinkers of the past to be of the very highest value to all mankind. They will lead, it is said, positively to universal peace and well-being if only we learn to love Truth 'Universal'.

It is of no consequence where this truth comes from—Europe, America, or Asia.

The only question which any wise man can ask himself and any honest man will ask himself, is whether a doctrine is *true*. . . . There is no alleviation for the sufferings of mankind except *veracity* of thought and of action and the resolute facing of the world as it is.—Thomas Huxley.

There is, however, left a doubt in my mind, after studying the modern scientists and philosophers, Eastern as well as Western, as to their meaning of 'Truth'. If they should first define this term and then show that what they say agrees with their definition, the world —not to say anything about the individual seekers after truth—would be all the better. Otherwise every one will continue to think that what one knows is truth, and will continue to be wrangling with others, obstructing all approach to harmony on which alone depends the well-being of humanity.

That alone is truth which makes it possible to free the world in which we *now* live, from sorrow.—*Mahâbhârata.*

NOTES AND COMMENTS

To our Readers

The present issue deals mainly with some important phases in the lives of Shri Ramakrishna and Swami Vivekananda. But there are other interesting topics from very able pens. . . . To Swami Nikhilananda, head of the Ramakrishna-Vivekananda Vedanta Centre of New York, we are indebted for his presentation of *Swami Vivekananda* as *the Spirit of India* . . . . Mr. Santosh Kumar Chatterji has also laid us under a debt by finding out for us from the pages of *India* an interview with *Swami Vivekananda in London*, which has not been included so far in any of our publications. . . . From Swami Saradananda's *Gurubhâva—Purvârdha* we translate a portion of an important chapter, of which a few more instalments will be published in the coming issues. . . . Mrs. Swarnaprabha Sen's *A Turning Point in Indian Education* is but the first instalment of a series of articles on education. . . . Brahmachari Niranjana Chaitanya's *Indian Women in Changing Times* is timely, precise, and compre-

hensive . . . . Mr. G. A. Chandavarkar's *The Indo-Aryan View of Life's Betterment* is thought-provoking and full of practical hints. . . . Mr. V. Subrahmanya Iyer is well known for Vedantic scholarship and particularly for his exposition of the *avasthâtraya* doctrine. The present article, *The Latest and the Oldest Philosophy*, lends scriptural support to that idealistic point of view.

Science and Religion

It is often the case that many scientists and scientific-minded metaphysicians view the religious attitude to life as unscientific and irrational, though truly religious men do not fail to understand and appreciate the scientific outlook. While religion leads man, through various paths, to the highest spiritual experience, the content of which is ever an unchanging permanent Reality, the God of the scientist, conceived out of mind and matter, finds no rest from the process of 'evolution and emergence' from time to time. Dr. Julian Huxley, the renowned biologist, writing in the *Hindusthan Standard*, says that scientific humanism provides 'a real and lively basis for faith in the business of living, and also a spur to effort by reminding man that he is now the sole trustee for any further progress to be made by life.' Thus humanism displaces religion, and human well-being is equated to material prosperity.

The comparative study of religion in action has demonstrated clearly enough that the character and qualities ascribed to God change and develop with the growth of human knowledge and human social institutions. A great deal of what we mean by the word *God* is man-made . . . . the scientific humanist pushes on to what he regards as the logical conclusion—that the idea of God is entirely man-made, resulting from man's tendency to ascribe something like human personality to things and forces which he does not understand.

Scientific humanists have no use for the Personal aspect of God, for they have 'found relief of mind and soul in dropping the idea of a Personal God altogether'. To them the *Avatâra* is at best a Superman, a personification of the forces of Nature and of the psychological forces within man. The idea of a Personal God has obtained almost in every religion, and Buddhists and Jains worship the founders of their religions in precisely the same way as the others worship a Personal God. Whether one likes it or not, the fact remains (and the scriptures declare) that God manifests Himself in various forms to do good to humanity. None can pretend to assume a scientific attitude and afford to ignore the intuitive experiences of men of realization who are blessed with the unmistakable revelation 'I have seen the soul, I have seen God'. One cannot but agree with the American divine who said that for those who believed in God no explanation was necessary, and for those who did not believe in God no explanation was possible.

Prof. Huxley maintains that through evolution the living matter has been steadily introduced to new possibilities of experience and knowledge of achievement and control.

There has been advance in the moral as well as the material sphere, as the abolition of slavery and the rise of humanitarian movements bear witness. There have been ups and downs, terrible bloodshed and misery by the way, but the general trend has been upwards.

The scientist visualizes the ushering in of a perfect society with peace and plenty through his evolutionary theory of continuous progress which takes it for granted that evil and misery are being continually eliminated from the world while good is ever on the increase until at last only good will remain. But experience shows that man's susceptibility to misery and suffering increases with his susceptibility to happiness and enjoyment. Though holding the view that in the modern world science alone can provide the necessary basis for further advance, Prof. Huxley admits the limited scope of scientific research.

Existence itself remains a problem. . . . the origin of the universe is now and probably for ever will be beyond the range

of our knowledge. He (the scientific humanist) is content to accept existence as a fact. Then, instead of having to find purpose in everything, he is content to find out how things work. . . . And the humanist, however scientific, can still have a religious attitude to life. . . . He can have ideals which he feels to be of transcendent importance, and aims which he pursues with a truly religious fervour. . . . (But) they are to him nothing mystical or supernatural, but hard facts of our daily experience.

Religion without spirituality is not worth the name; and renunciation and self-restraint are the real beginning of religion. The social edifice that the scientist attempts to build on entirely material values such as economics, politics, and ethics, ignoring the intrinsic spiritual worth of man, can hardly turn out to be an ideal place to live in. Though scientific advancement is in itself a blessing to humanity, it will prove a formidable engine of destruction unless man learns to exercise restraint over his lower emotions, and uses such advancement to the best interests of society. If men of science are inclined to acknowledge existence as a 'mystery', and feel sure that 'some things are of value in and for themselves,' and yet are unable to account for them, then they should be willing to recognize a higher approach to truth than science. The conclusions of modern science take us nearer to the field of spirit, and the Darwinian principles are held to be 'anachronistic' by scientists themselves. Sir E. Ray Lancaster says,

> We believe in the great importance of science and scientific method not merely for the advancement of the material well-being of the community, but as essential to the true development of the human mind and spirit.

Every religious system has upheld the divinity of man, and the immense possibilities of human endeavour and achievement. But to follow the path of a goalless progress, and lay greater emphasis on things material than on those spiritual by rejecting the intuitive experiences of mystics and prophets, is not certainly the way to build a better human society.

Famine and Over-population

Famines have occurred in India in the past mainly due to natural causes resulting in failure of crops. But everyone is agreed that the recent devastating famine that took a heavy toll of human lives in Bengal in particular, and in certain other parts of India was, in a large measure, 'man-made' and that it could have been prevented if the pre-famine situation in the country had been handled with greater care and foresight. Various causes have been adduced as contributing to this calamity, and one such is said to be over-population. At the annual meeting of the Planned Parenthood Federation of America, speakers asserted that 'uncontrolled growth of population was a threat to permanent world peace.' They were of the opinion that over-population, *especially in the Far East*, was one of the spectres that might haunt the post-war world. Dr. Henry Pratt Fairchild is reported to have explained to the others that

> in ten years India had increased its population by fifty million—a rise which even the best developed and most resourceful country could not experience without facing extreme disaster whenever an emergency situation such as war arose.

Over-population was never held to be one of the contributory causes of famine even by those who were directly associated with the administration in India. A close examination of facts shows the unsoundness of such explanations. Forty years ago Romesh C. Dutt wrote :

> The increase of population in India is slow, slower than in England and Wales, slower than in eighteen other countries out of twenty-eight for which figures are available.

More recently, the American authoress, Kate Mitchell, alluding to the myth of over-population being the cause of the Indian famine, writes in her book *India—an American View* as follows :

> A prevalent but fallacious theory about India's poverty is that it is the result of

'over-population'. The actual rate of increase has been markedly less than that of any European country. Between 1880 and 1930, the population of England and Wales increased by 54 p.c., that of India by 32 p.c. Only in the decade from 1921 to 1931 was the rate of increase in India 10.6 p.c. as compared with 14.2 p.c. in the United States, higher than that of England and other European countries. Indian poverty, however, does not date from 1921. Another implication of the Malthusian critics of India's birth-rate is that the growth of population has outstripped the growth in the volume of food produced. This is not the case. Between 1910 and 1930, population increased about 17 p.c., food production by about 30 p.c. It is true that the present production of food is wholly inadequate, but the reasons for this inadequacy lie in the system of production and the failure to develop the available resources, not in any absolute over-population. In fact, there is every reason to believe that, by making full use of her resources, India could support a far larger population than at present. . . . It may be granted that under existing conditions food production is inadequate for the population, but should this lead to the conclusion that the population must be reduced, and not that the existing methods of production must be changed?

(Quoted from the *Indian Social Reformer*).

Europe and America are already concerned over their gradually falling birth-rate, and national leaders have been thinking how best to effect an increase in population. But Indians are advised to 'cut the coat according to the cloth'. History reveals that the rapid growth of indigence in India within the last two centuries is due to other causes, more potent and direct, than merely the increase in her population.

REVIEWS AND NOTICES

THE GOSPEL OF SRI RAMAKRISHNA. By M. Translated into English by Swami Nikhilananda. *Published by the Shri Ramakrishna Math, Mylapore, Madras. Pp. xxviii+987. Price Rs. 15.*

The Gospel of Sri Ramakrishna is the English translation of the *Shri Ramakrishna Kathâmrita,* the conversations of Shri Ramakrishna with his disciples, devotees, and visitors recorded by Mahendranath Gupta, who wrote the book under the pseudonym of 'M'. The conversations in Bengali fill five volumes. 'M', one of the disciples of the Master, was present during all the conversations recorded in the body of the book, and noted them down in his diary. They, therefore, have the value of almost stenographic records.

The translator, Swami Nikhilananda, is the head of the Ramakrishna-Vivekananda Centre of New York. He has chronologically arranged the matter of the Bengali volumes. The translation is literal, and omits only a few pages of no particular interest to the general public. The translator is conscious of his handicaps, and remarks: 'No translation can do full justice to the original. This difficulty is all the more felt in the present work, whose contents are of deep mystical nature and describe the inner experiences of a great seer.' None the less, the readers of the *Prabuddha Bharata* are already familiar with this excellent and faithful rendering, since portions of the translation were published in its pages during the past two years. The volume has been highly appreciated by such master minds—both Eastern and Western—as Aldous Huxley, Sir S. Radhakrishnan, W. E. Hocking, H. R. Zimmer, John Haynes Holmes, and others.

The American edition of the book was published from New York some time ago, and it is a matter of real pleasure that the Shri Ramakrishna Math of Madras has now brought out this sumptuous Indian edition. The volume removes a long-felt want and cannot but be a welcome addition to every home and public library.

CITIZEN TOM PAINE. By Howard Fast. *Pp. 108. Price Rs. 3.*

THE DREAM OF RAVAN. (Anonymous). *Pp. 149. Price Rs. 2-8. Both published by the International Book House, Ltd., Bombay.*

The life story narrated in the pages of the first of the above two volumes is as adventurous as it is interesting. Thomas Paine, the British corset-maker, leaves the shores of England, after the death of his wife, for the New World to seek his fortune, and reaches Pennsylvania where he turns a writer. His first book *Common Sense* brings him into limelight, and earns for him public recognition. Continuing the thread of the narrative, the author relates vividly the part played by Paine in successfully guiding the American leaders through their war of independence. In the second part of the book we find Paine in France, in the thick of the French Revolution, setting forth his

bold views in his famous book *The Rights of Man*. The blood-bath of revolution and the terror of mass executions give Paine a rude shock, and he grows sick of the world. And the utter faithlessness in God that he finds among those around him prompts him to write his third book *The Age of Rêason*, in which he indicts all organized religions and their articles of faith, calling upon the followers to be more sincere and frank in their professions. Paine is arrested by the French leaders and later released. He grows unpopular both in England and France. Insults are heaped upon him, and he slowly passes out of the public life of France. Finding no other country welcome, he returns to the United States, aged in years and broken in spirit. Americans, too, refuse to accept this 'blasphemer' as a 'citizen', little knowing it is Thomas Paine, the great revolutionist that had worked for them.

'What Paine fought for in America and France and England in the eighteenth century we have still to fight for now,' says G. D. H. Cole. The printing and get-up of the book are excellent and the publishers have appended some letters and extracts relevant to the narrative.

The Dream of Ravan, as the sub-title suggests, is a mystery allegory from the *Râmâyana*, reprinted in these pages from *The Dublin University Magazine* in which it appeared nearly ninety years ago. The author's name is not disclosed, but his psychological interpretation of the Dream is deeply tinged with the occult and the mysterious.

THE NIGHT IS HEAVY. By Krishan Shungloo. *Published by Free India Publications, Lahore.*

THE IVORY TOWER. By S. R. Dongerkery. *Published by East and West Book House, Baroda.*

Here are two books of verse by Indians, but such as arouse opposite reactions. Mr. Dongerkery's primary occupation is an executive one, and the volume before us is a product of his leisure moments. Hence its title—*The Ivory Tower*. No gesture of protest is intended here against the progressives who would at least lean to, if not stand level with, ordinary mortals. From all that appears from this volume, no rumour of such a movement has reached Mr. Dongerkery's ears. For him poetry is still something ornamental, an additional feather in your cap. And so be it that it sounds sweet and lovely, with plenty of 'maidens fair' thrown in, it does not matter what you say or how you rhyme, it will be good enough for poetry. All one can say is, so much the worse for poetry!

It is a temperament of a very different order that is reflected in Mr. Krishan Shungloo's *The Night is Heavy*. One's first impression is that here is someone anxious to line up with the ultra-moderns. There are no stops ; capitals are dropped. Closer acquaintance brings into view a mind saturated with the modern poets. A phrase, a turn of expression, an echo of thought—these indicate a certain derivativeness in his inspiration. An almost astonishing affinity in temperament and preoccupations with the modern English poets, especially Eliot and Auden and Cummings, arouses suspicion. But at the end one is left with the impression that the author's individuality survives all.

The themes of the poems included in this volume are sufficiently various. There is a romantic lyric like 'we watched the moon together' on the one hand ; and a political manifesto 'let us admit this is our camp, our class' on the other. The total impression is of a sensibility touching life at many points but always retaining a certain uniqueness of reaction. The imagery is distinguished by a restrained and delicate sensitiveness.

For an example of a poem in which thought-emotion creates its own rhythm as it unfolds, we can quote, 'death the inevitable', and in almost every poem one can mark the sensitive accumulation of details.

Yet, in spite of so much talent and so much accomplishment, one hesitates before claiming much promise for the poet of this volume. He is much too derivative, much too finished, much too subjective in spite of the 'active protest' he would advocate, to allow for any considerable development. However, that should not take away from his positive achievement, contained in this volume.

S. K. Narayan

THE PHILOSOPHY OF VISHISHTÂDVAITA. By Rao Sahib P. N. Srinivasachariar, M.A. *Published by The Adyar Library, Adyar, Madras. Pp. 642. Price Rs. 10.*

This is a monumental work to which many students of Vishishtâdvaitic thought and religion have been eagerly looking forward. We have, no doubt, a long list of works on Shri Ramanuja by scholars of repute. Prof. V. K. Ramanujachariar, Dr. Bhandarkar, Govindacharya Swami, and Dr. De have published valuable treatises on Vaishnava religion and philosophy. Recently Prof. R. Ramanujachariar of the University at Chidambaram has rendered yeoman's service to philosophy by publish-

ing critically edited texts (with commentaries) of many Vishishtâdvaitic works hitherto but little known to the public. But, Prof. Srinivasachariar's work is the first comprehensive, systematic, and critical work in English on the philosophy of Vishishtâdvaita, and it comes from the pen of one who is deeply versed in Eastern and Western philosophy.

'The study of Vishishtâdvaita is of absorbing interest to all thinkers not only on account of its intrinsic value, but also on account of its *synthetic insight as a philosophy of religion*. . . . It has a universal appeal to humanity because it recognizes the immanence of God in all beings, and the innate spirituality and salvability of all *jivas* . . . and exalts the value and destiny of the individual.'

'The study of Vishishtâdvaita will be found to have immense value even to the Western thinker who is deeply interested in philosophy . . . . it co-ordinates thought or theoretic reason, will or morality, and feeling or aesthetics, synthesizes the values of truth, beauty, and goodness and harmonizes all contradictions. . . . Vishishtâdvaita is a synoptic philosophy *par excellence.*'

It is in these striking words that the author presents the framework of his treatise. True to the spirit of this introduction the chapters in the body of the work deal with the epistemology, ontology, cosmology, psychology, theology, and ethics of Vishishtâdvaita, bringing out the synthetic insight of the system. On the epistemological side there is a clear exposition of the nature of perception, of judgement, and relation, and of truth and error. Finally, the defects of the monistic theory of *avidyâ*, and the superiority of Shri Ramanuja's theory are explained clearly. The six chapters dealing with ontology are a substantial contribution to *Vedântic* metaphysics. The aesthetic conception of Brahman as *Bhuvana Sundara* is remarkable for its interpretation of *shringâra rasa* in its spiritual aspect. Another important contribution of this section is the demonstration that 'Vishishtâdvaita is not to be misconstrued as the adjectival theory of the absolute. . . . The finite self has not only an adjectival, but also a substantive mode of being.' This consideration naturally leads on to the psychology of the self (ch. xi), to *yoga* (chs. xiii, xiv, xv) and to the supreme problem of salvation (chs. xii, xvi, xix). The psychology of the *jiva* moves, of course, on the high moral and religious (or if we may say so, the supra-conscious) level. And the conception of *prapatti* as the supreme means of salvation and the gift *par excellence* of Vaishnava religion, receives illuminating treatment at the hands of the learned author. The critical reader will undoubtedly look here for a comparative estimate of the Christian and Hindu conceptions of *mukti* : nor will he be disappointed. The problem is discussed and the conclusion is contained in the striking sentence, 'while in Christianity judgement follows redemption, in Shri Vaishnavism justice is overpowered by redemptive love.' Love transcends everything, and love is the very heart and core of Shri Vaishnavism. The spirit of the great *shloka* in the Gita,

Sarvadharmân parityajya mâmekam sharanam vraja
Aham tvâ sarvapâpebhyo mokshayishyâmi mâ shuchah.

which prescribes the supreme Vaishnava condition for salvation, is brought out very well by the author.

The book under review contains chapters dealing with the history of Vishishtâdvaitic Vaishnavism and the influence of Shri Ramanuja on other systems (chs. xx, xxi). The concluding chapter (xxii) gathers up the threads of the various arguments developed in the preceding chapters into a single synthetic whole, and gives us also a critical estimate of Vishishtâdvaita. A very useful glossary and an exhaustive index at the end add to the value of the excellent treatise. The get-up of the book is good, and the type-face is clear and pleasing. The publishers deserve our thanks for bestowing so much care on the valuable work. Prof. Srinivasachariar is a teacher of philosophy of long standing and repute. The book under review is the ripe fruit of his mellowed wisdom, scholarly research, and, above all, of his selfless labour in the cause of Indian philosophy. We strongly recommend the masterly work to the lay Hindu public, to all students of philosophy, and, in particular, to research workers in comparative religion and philosophy.

P. S. NAIDU

SANSKRIT-ENGLISH

VADAVALI. EDITED WITH AN ENGLISH TRANSLATION BY P. NAGARAJA RAO. *Published by The Adyar Library, Adyar, Madras. Pp. xxxii+224. Price Rs. 4.*

The *Vâdâvali* of Jayatirtha, the well-known commentator of Shri Madhva's works, is a polemical tract of the Dvaita school that criticizes the Advaita doctrine of *mâyâ*. The book is otherwise called *Vâdamâlâ*. The arguments of this book summarize some of the *prakaranas* of Madhva of whom the writer was a disciple. Jayatirtha is also credited with having placed the Dvaita system on a sound philosophical basis. It is doubtful if without his commentaries Madhva's system

would ever attain the distinction it now enjoys. The *Vâdâvali* was the starting point and basis of many other polemical tracts of the post-Madhva period, of which the *Nyâyâmrita* of Vyasaraya was felt as a serious challenge by the stalwarts of the Advaita school. It was to refute the dialectics of these polemical writers headed by Jayatirtha that such works as *Advaitasiddhi*, *Advaitamukura*, and *Bhedadhikkâra*, etc., came into existence.

Such being the eminence of Jayatirtha, it is but meet and proper that his works should be available in English translation. P. Nagaraja Rao has rendered a great service by accomplishing this none very easy task with commendable success. The value of the book has been greatly heightened by its association with two great scholars—the late Mr. Suryanarayana Sastri under whose guidance and supervision the volume was prepared and Dr. C. Kunhan Raja who has written a foreword and seen the book through the press.

The book is neatly printed and the get-up is excellent.

HINDI

BHAKTI YOGA. By Swami Vivekananda. Translated by Prof. V. B. Shukla, M.Sc., Ph.D., P.E.S., Sahitya-shastri. *Published by Swami Bhaskareshwarananda, President, Shri Ramakrishna Ashrama, Nagpur. Pp. 123, Price Annas Fourteen.*

Bhakti Yoga is one of the most important works of Swami Vivekananda, wherein he has critically analysed different forms of devotion, as also the different *sâdhanâs* that lead to the attainment of the final goal. After defining Bhakti as 'a real genuine search after the Lord, a search beginning, continuing, and ending in love', Swamiji has proceeded to deal with such significant topics as, *Philosophy of Ishvara, The need of a Guru, Incarnate Teachers and Incarnation, The Mantras,* and others that are closely associated with the path of devotion. In his inimitable, forceful style, Swamiji has clearly pointed out the naturalness of Bhakti Yoga and its central secret, thus bringing home to the readers the lofty truth that highest love and highest knowledge are one and the same to the true lover. Sahitya-shastri Dr. V. B. Shukla has rendered a very valuable service to the Hindi-knowing public by translating this important book, and he has been singularly successful in maintaining the spirit and the flow of the original, which is the unique feature of this translation.

There is no doubt that the Hindi-knowing public will gladly welcome and immensely like this valuable new addition to their library.

GITA DARPAN. By Swami Atmananda Muni. *Published by Shri Yogashrama, C/o. Sjt. Ambalal Chhotalal Patel, Dehgram, via Ahmedabad. Pp. 990. Price Rs. 2-8.*

The book consists of two parts. The first part, in which the author's originality comes out very strikingly, deals with the basic doctrines of Sankhya and Yoga. In the second part are the *shlokas* of the Gita followed by the author's elucidations. After each chapter there is a *résumé* of the main topics. Furthermore, the author, with judicious care picks up the main themes and weaves them into a beautiful pattern. All the main philosophical terms receive careful consideration and exposition.

The Gita epitomizes the essentials of Hinduism. As such, it should be studied from all possible points of view. We, therefore, welcome this volume heartily, though we do not agree fully with its author. The Sanskrit commentaries are too often beyond the intellectual ken of the masses. This Hindi exposition is calculated to reach a wider public.

NEWS AND REPORTS

THE RAMAKRISHNA MISSION SECRETARY'S REPORT FOR THE YEAR 1943

Another year has passed since we last met here. It was a year of still more formidable difficulties than the previous one, brought on by the appalling food shortage in the country, particularly in Bengal and Orissa. In addition to our permanent activities, we had to cope with this new calamity as well as with the after-effects of the terrible cyclone of 1942 in Midnapore. As you may imagine, our limited man-power was put to the highest strain. But through the grace of the Lord, and the exceedingly generous co-operation of the public throughout India and even abroad, the Mission was able to rise equal to the occasion. I shall now give you a very short account of the work of the Mission during the year 1943, which, as you will find, shows a general progress all round.

Members

During the year 10 lay members and 7 monastic members were enrolled, and 10 members passed away. At the end of 1943

there were 526 members (of whom 233 were lay and 293 monastic members). The names of those members who passed away are as follows: (1) Swami Srivasananda, (2) Swami Nityananda, (3) Swami Srishananda, (4) Swami Satyeshananda, (5) Dr. J. N. Majumdar, (6) Sister Saraswati, (7) Sj. Sarat Chandra Mukherjee, (8) Sj. Annada Prasad Basu, (9) Sj. Binode Behari Das Gupta, and (10) Sj. Narayan Chandra Rudra.

Mission Centres

Including the Headquarters there were 66 Mission centres, to which were added the Calicut and Pathuriaghata Branches, so that at the end of 1943 there were 68 Mission centres. Including the 64 Math centres in India and abroad working in close collaboration with the Mission, there are at present 132 centres, besides 11 sub-centres working under the guidance of the main centres.

Work: Permanent and Temporary

The above centres and sub-centres conducted no less than 361 permanent activities of various types, of which 283 belonged to the Mission. Besides, the Mission undertook in 1943 different types of Relief work, some of them of huge proportions.

The Headquarters

Besides guiding, controlling and supervising the various activities of the branch centres and supplying monastic workers to them, the Headquarters carried on the following activities of its own.

The *Charitable Dispensary, Belur,* treated 40,348 cases (of which 36,636 were new cases). Some of these patients were also supplied with diet.

Regular and *occasional* help was given to 38 students and 229 helpless widows and invalids.

The *Mass Education Fund* helped with monthly grants 4 schools with a total strength of 180.

Many monks from the Headquarters went all over India in *preaching tours* and held regular religious classes in and around Calcutta. The response everywhere was heartening.

Branch Centres

The different kinds of work carried on by the branch centres can be broadly classified under the following heads:—(1) Medical service, (2) Help to the poor, (3) Work among women, (4) Service to backward classes and areas, (5) Education and (6) Spread of culture and spiritual ideas. We shall take up these items in order.

(1) Medical Service

The branches at Benares, Kankhal, Brindavan, Taki, Midnapore, and Tamluk have each been maintaining a hospital. The total number of beds for general diseases in these hospitals was 324, and the total number of maternity beds at the Sisumangal Pratishthan and the Taki Shivananda Hospital was 139, so that there were altogether 463 beds in 1943, as against 424 beds in 1942. These centres treated altogether 7,743 indoor cases during the year, as against 6,182 in 1942. Of these 1,161 were surgical cases.

The Brindavan Sevashrama opened in May a new ward in which an Eye Hospital was started in September. It has proved a boon to the surrounding locality.

Outdoor Dispensaries

There were 48 outdoor dispensaries spread all over India. They adopted Homoeopathic, Ayurvedic and Allopathic systems of treatment according to local conditions. We mention a few with their average daily attendance: Benares 768, Lucknow 255, Bankura 236, Cawnpore 202, Brindavan 162, Bombay 159, Calicut 154, Malda 119, Midnapore 114, Belur 112, Katihar 99, Salem 98, Salkia 97, and Allahabad 95.

Mention should also be made of the T. B Clinic at Delhi, which treated 18,804 cases in 1943. With the installation of the X'Ray apparatus, the number of patients attending the clinic has considerably increased. The 'Home Treatment Scheme' started by the clinic in 1942 was successfully continued this year. Owing to the war situation the construction work of the Tuberculosis Sanatorium Hospital at Dungri, Ranchi, could make no further progress.

The Karachi branch opened an Eye Clinic in October, and the Lahore Ashrama a Homoeopathic Dispensary in December.

The outdoor dispensaries of the Mission treated 13,77,858 cases in all as against 12,71,271 in 1942, the daily average being 3,754 as against 3,440 in 1942.

(2) Help to the Poor

In addition to their normal duties, the centres were always ready to lend a helping hand to poor and needy people. Thus 75 patients were served in their homes, about 596 mds. of rice were doled out, and 4,454 cloths and blankets were distributed. Besides, a sum of Rs. 17,727-7-6 was spent for occasional and regular help to 2,825 persons.

(3) Work among Women

The Mission has always been conscious of its duty to the womanhood of India. Typieal of the work done in this direction

are the Women's Department of the Benares Sevashrama, the Sisumangal Pratishthan for expectant mothers in Calcutta, the Maternity work at Jalpaiguri and Taki, the Widows' Homes at Puri and Benares, the Sarada Vidyalaya at Madras, the Sister Nivedita Girls' School in Calcutta and the Sarada Sikshamandira at Sarisha (24-Parganas). Besides, there are special arrangements for women in most of the hospitals and dispensaries, and some primary schools are particularly conducted for them.

The Sarada Mandira or hostel attached to the Nivedita Girls' School, Calcutta, remained closed owing to the emergency conditions.

(4) Uplift of Backward Classes and Areas

The Mission has been trying its utmost to serve those classes and areas which lag behind in education and culture. The Ashramas in Khasia and Jaintia Hills and in villages like Taki, Sarisha, Sonargaon, Baliati, Jayrambati and Sargachhi, and various other rural institutions organized by almost all the urban centres bear ample evidence of the Mission's solicitude for the masses. Some of these centres organized tours with magic lanterns, gramophones, etc. The labouring classes in industrial areas had free access to the Charitable Dispensaries and Hospitals as well as to the Primary and Night Schools, some of which were specially conducted for them.

(5) Educational Work

The educational work of the Mission can be divided under five heads: (1) College Education, (2) Secondary Schools, (3) Primary and Night Schools, (4) Industrial and Vocational Schools and (5) Students' Homes (Hostels).

College Education

The Vidyamandira, Belur, the only residential college of the Mission, was ably run by the Sarada Pitha despite the prevailing turmoil. Of the first batch of 19 students sent up for the I.A. Examination, 10 passed in the 1st division, and 6 in the 2nd division, and one of them stood 10th in order of merit. It has provided an excellent hostel for the college boys, where their academical education was supplemented by special classes and extra-mural activities. Land measuring seven acres, lying between the Vidyamandira and the Grand Trunk Road, was acquired in the early part of the year, on which the Workshop and Administrative Block as also two hostel buildings for the Shilpamandira (Technicians' Section) of the Sarada Pitha were erected. The section was transferred to its new premises from the college building in the last week of December. The total number of electricians, fitters and carpenters undergoing training at the Shilpamandira at the end of the year was 250.

A similar section was successfully conducted by the Madras Students' Home at its workshops at Mylapore and Tyagarayanagar, number of electricians, fitters, mechanists and turners trained here being 303.

Secondary Schools

The Mission conducted two types of High Schools, viz, Residential and Day-schools. Of the Residential Schools, that at Deoghar had 150 students (additional 10 students attending as day scholars), the Madras Students' Home had 166, the Perianaickenpalayam Vidyalaya (Coimbatore) 117 and the Shivananda Vidyalaya, Batticaloa (Ceylon) had 146. Of the Day-schools, that in Tyagarayanagar, Madras, with its total of 2,170 boys and 154 girls is by far the biggest in the Mission; the next place is occupied by the Sarada Vidyalaya, Madras, with a strength of 1,077 girls and 78 boys; and when all the units under the Madras Students' Home are taken into consideration, the centre can easily rank with the best and biggest educational institutions of its own grade in India. Mention should also be made of the 12 Secondary Schools in Ceylon, which had a total strength of 1,769 students. The Shivananda Vidyalaya, Batticaloa, opened its Chemical Laboratory and Library buildings in October. The Mission conducted altogether 21 Secondary Schools and 14 M. E. Schools, with a total of 5,808 boys and 2,889 girls.

Primary and Night Schools

Under the Mission there were 57 Primary Schools with 2,126 boys and 1,333 girls, and 15 Night Schools with 471 students. The Sylhet centre had the distinction of conducting the largest number of Primary and Night Schools, their total strength being 445.

Industrial and Vocational Schools

There were Industrial Schools at Madras, Sylhet, Taki and Belur, which had 60, 67, 47, and 16 students on their rolls respectively. The Madras Industrial School specializes in automobile engineering. It also gives vocational education to all students of the Residential School. Agricultural education was provided at the Sarisha and Mansadwip centres, the former of which ably conducted distress relief work during the year. Many other schools organized vocational education of some sort or other. The Bankura Sevashrama has a

section for training Homoeopathic students. The Sarada Vidyalaya of Madras and the Sarada Sikshamandira of Sarisha have each a training section for lady teachers of elementary schools.

Students' Homes

During the year under review 38 centres accommodated 1,203 students of different schools and colleges. This type of activity was often combined with other kinds of work But in some centres, as in the Residential College and Schools and in the Students' Homes in Calcutta and Madras, as also in the Barnagore Ashrama, this was the principal activity. In all these places, the boys were given every facility for study and for developing their health and character. In the middle of the year a new Home for students and orphans with its own three-storied building and an endowment for its upkeep, was started at Pathuriaghata, Calcutta. A temporary Civil Hostel for war technicians was opened by the Madras branch in October. The Calcutta Students' Home has maintained its reputation for efficiently training college students.

Spread of Culture and Spiritual Ideas

For the spread of culture and spiritual ideas, almost all centres conducted Libraries and Reading Rooms and organized public lectures and classes. The Karachi and Salem centres opened library buildings in May and September respectively. The Karachi Ashrama is very successfully conducting a Sunday religious class, which is attended by over 1,500 persons. The Mission's monastic workers made contacts with distinguished scholars of foreign lands and carried the universal message of Vedanta to distant shores.

The Institute of Culture, Calcutta, organized 42 classes and 12 lectures by distinguished persons during the year.

Foreign Work

The foreign work of the Mission was carried on almost normally. The first anniversary of the Charitable Dispensary of the Mauritius centre was celebrated in August under the presidency of H. E. the Governor. We had no news last year of our monastic workers at the Singapore centre. The Burma work remained suspended.

Income and Expenditure

It is gratifying to note that in spite of the war situation our general income has increased. But the expenses have also gone up.

The total receipts during the year were Rs. 21,12,386-0-3 and the total expenditure Rs. 20,60,031-4-11, the corresponding figures for 1942 being Rs. 18,19,757-11-3 and Rs. 16,82,475-7-2 respectively.

Conclusion

I thank you all for your hearty co-operation in our strenuous work. I also thank those absent friends and sympathizers of our cause but for whose active help in diverse forms the Mission would not have achieved the success it has done against such heavy odds as the last year presented. But we have not yet turned the corner. Nay, more critical days seem to lie in front of us, and we should be ready to meet whatever emergency may arise, through economic or other causes. Let us not be puffed up by our past success.

Rather let us be conscious of the shortcomings and try to avoid them in future. Ours is to work, leaving the results to the Lord. If we but do our part well, Shri Ramakrishna is sure to send us all necessary help. Do we not see his benign hand behind our last year's work? Let us have firm faith in his guidance, and with sincerity, mutual helpfulness and singleness of purpose let us put forth the best that is in us, so that we may forge ahead towards the common goal of Liberation, through the path of renunciation and service chalked out by our great Leader, Srimat Swami Vivekananda.