

Prabuddha Bharata.

OR

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By Karma, Jnana, Bhakti, and Yoga, by one or more or all of these the vision of the Paramatman is obtained.

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INDEX
TO
PRABUDDHA BHARATA
VOL. LXI

| | PAGE |
|---------------------------------------------------------------------------------------------|----------|
| Ambrosia I, 77, 117, 157, 197, 277, 317, 357, 397, 437, 477 | 477 |
| Ancient India, Aims of Education in—By <i>Sri Paresh Nath Mukherjee</i> | 345 |
| Appearance, the, Reality of—By <i>Dr. P. S. Sastri</i> | 175 |
| Art in Life and Life in Art—By <i>P. Sama Rao</i> | 179, 221 |
| Asian Art, A Critic of—By <i>P. Sama Rao</i> | 94 |
| Awakened One, The—By <i>A. Iswaran</i> | 213 |
| Brahman, the, The Problem of the Integrality and Attributes of—By <i>Dr. P. T. Raju</i> ... | 34 |
| Buddhist Philosophy, The Problem of Truth in—By <i>Prof. Heramba Chatterjee</i> ... | 146 |
| Buddhistic Sūnyatā, the, A Comparative Study of—By <i>Prof. Heramba Chatterjee</i> ... | 496 |
| Colour Prejudice—Past and Present—By <i>Dr. D. N. Roy</i> | 218, 259 |
| Consciousness, Expansion of—By <i>Prof. P. S. Naidu</i> | 267 |
| Culture and Democracy—By <i>Dr. Vishwanath Prasad Varma</i> | 334 |
| Education, Sweet Venture of—By <i>B. S. Mathur</i> | 266 |
| Education, The Place of Religion in—By <i>Swami Pavitrananda</i> | 256 |
| England, The Devotional and Meditative Poetry of—By <i>Dr. A. V. Rao</i> | 139 |
| English Education in Bengal, Beginnings of—By <i>Dr. S. K. De</i> | 22 |
| English, Place of, at the Indian Universities—By <i>Dr. Amar Mukerji</i> | 208 |
| Falsity, The Concept of—By <i>Sri Nirod Baran Chakraborty</i> | 461 |
| Fanaticism and Tolerance—By <i>Prof. Dr. Helmuth von Glasenapp</i> | 174 |
| Flowers of Spring—By <i>A. Iswaran</i> | 422 |
| Gandhian Socialism—By <i>Dr. Bimanbehari Majumdar</i> | 382 |
| Gandhian Values, Reaffirmation of—By <i>Prof. R. N. Bose</i> | 293 |
| Gītā, the, A Remarkable Verse from—By <i>Swami Siddheswarananda</i> | 455 |
| God, Attributes of—By <i>C. Sivaramamurti</i> | 40 |
| God, Epistemological Proof of—By <i>Dr. Pravas Jivan Chaudhury</i> | 464, 492 |
| Hinduism, Harvard and—By <i>Dr. George Williams</i> | 55 |
| Holy Mother, The—(Editorial) | 79 |
| Human Situation, the, The Invariants of—Valuations and Limitations—By <i>Daya</i> ... | 185 |
| Inapprehensible, the, Our Apprehension of—By <i>Dr. S. Vahiduddin</i> | 332 |
| India, My Days in—By <i>Prof. Christian O. Arndt</i> | 246 |
| India, The Student Problem of—(Editorial) | 159 |

| | PAGE |
|-----------------------------------------------------------------------------|---------------------------------------------------------------|
| Indian Culture, Permanent Aspects of—By Prof. Radhakrishna Choudhary | ... 143 |
| Islam, Bhakti in—By Dr. M. Hafiz Syed | ... 264 |
| Kapila's Advice to Devahūti—By Sri P. Seshadri Iyer | ... 380 |
| Life, The Vedantic View of—By Dr. Mahendra Nath Sarkar | ... 408 |
| Mahatma's Unique Message—By Sri Chunilal Mitra | ... 416 |
| Man—Finite and Infinite—(Editorial) | ... 439 |
| Manifest, The, and the Unmanifest: Time, Space, Relativity—By Sri S. N. Rao | ... 290 |
| Mankind in the World of Stars—By Dr. Harlow Shapley | ... 18 |
| National Reconstruction—(Editorial) | ... 3 |
| New China, Religions in—By Dr. B. R. Chatterjee | ... 343 |
| News and Reports | ... 72, 116, 155, 195, 235, 274, 316, 354, 394, 433, 475, 514 |
| Notes and Comments | ... 60, 109, 148, 188, 226, 269, 309, 347, 388, 426, 468, 508 |

A Deliberate Perversion or a Convenient Escape? (p. 349)

A Good News (p. 150)

A Storm in a Teacup (p. 112)

Bengal-Bihar Merger (p. 227)

Bravo Ahmedabad! (p. 230)

Buddhism and Vedāntism (p. 65)

Country Needs a Strong Government (p. 110)

God and Devil (p. 389)

If God is Love Why Miseries ? (p. 271)

If We Eschew Religion or Spirituality. . . (p. 350)

Indian Society (p. 469)

Let Congress Declare (p. 191)

Let us Compare and Hang our Heads in Shame (p. 231)

Materialists' Society (p. 429)

Mirabehn and Bhūdān (p. 190)

Panikkar in the Viswabharati (p. 151)

Reformation of Hinduism (p. 311)

Sources of the Veda and other Scriptures (p. 427)

The Fight or the Sport? (p. 508)

The Labour and Students (p. 62)

'Universalism of the Transcendent Kingdom' (p. 63)

Welcome Jai Prakash (p. 150)

Who Works Well? (p. 471)

Our Universe: A Blend of the Seen and the Unseen—By Sri S. N. Rao ... 446

| | PAGE |
|---------------------------------------------------------------------------------------------------|---------------|
| Progress or Retrogression?—By <i>Danton G. Obeyesékere</i> | 30 |
| Ramakrishna—Love Divine—By <i>Swami Pratyagatmananda</i> | 237 |
| Ramakrishna, Mysticism and—By <i>Mihir K. Mukherjee</i> | 132, 169 |
| Ramakrishna, Sri, and His Gospel—By <i>Hon. Eliezer Livneh</i> | 326, 368 |
| Ramakrishna, Sri, and Vivekananda, The Vedanta of—By <i>Dr. P. Nagaraja Rao</i> ... | 253 |
| Ramakrishna Mission, the, Consolidation of—(Editorial) | 398 |
| Ramakrishna Mission, the, Founding of—(Editorial) | 358 |
| Ramakrishna Mission: Its Ideal—(Editorial) | 319 |
| Reviews and Notices ... 66, 116, 153, 193, 232, 272, 312, 352, 390, 430, 473, 510 | |
| <i>Rg Veda</i> , the, Philosophy of—By <i>Prof. D. P. Joshi</i> | 302 |
| Russian Literature, Classical—By <i>Mrs. Natalie Duddington</i> | 300 |
| <i>Sarvamukti</i> Ideal, The—By <i>Dr. K. C. Varadachari</i> | 101 |
| Self,—the, The Awakening of—By <i>Dr. Pravas Jivan Chaudhury</i> | 90 |
| Should India Keep the Military?—(Editorial) | 279 |
| Society, Socialistic Pattern of—(Editorial) | 199, 238 |
| Spiritual Life, Contributions of Indian Women to—By <i>Dr. Roma Chaudhury</i> ... | 98 |
| Spiritualism, Towards—By <i>Sri Pratap Singh</i> | 303 |
| Synthetic Idealism and the Future of Man—By <i>Dr. Govinda Chandra Dev</i> ... | 410 |
| Transcendental Ego, the, and the Transcendent Self—By <i>Kshitish Chandra Chakravarti</i> | 449 |
| Two Angles of Vision?—(Editorial) | 479 |
| Unity, Towards, in the Study of Great Scriptures—By <i>Dr. C. T. K. Chari</i> ... | 14 |
| Unity in Diversity—By <i>Dr. Mohan Lal Sethi</i> | 47 |
| Veda, the, <i>Bhakti-Yoga</i> in—By <i>Dr. A. C. Bose</i> | 374 |
| Veda, the, <i>Jñāna-yoga</i> in—By <i>Dr. Abinas Chandra Bose</i> | 498 |
| Veda, the, Recent Researches Relating to—By <i>Dr. R. N. Dandekar</i> | 104 |
| Vedanta, the, The Atom and—By <i>Hon'ble Justice P. B. Mukharji</i> | 52 |
| Vedanta, Logic of Being in—By <i>Dr. P. S. Sastri</i> | 418, 457, 486 |
| Visit of Swamis Madhavananda and Nirvanananda to Vedanta Society of Southern California | 307 |
| Vivekananda, Swami, East-West in—By <i>Dr. Kalidas Nag</i> | 129 |
| Vivekananda, Swami—His Unconscious Greatness and Mission—(Editorial) ... | 119 |
| Vivekananda, Swami, Memoirs of—By <i>Cornelia Conger</i> | 205 |
| Vivekananda, Swami—What He Means to Indian Students— By <i>Dr. Ernst Wilhelm Meyer</i> | 286 |

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No. 1



“उत्तिष्ठत जाग्रत प्राप्य चरान्निबोधत ।”

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

AMBROSIA

[Swami Adbhutananda, our Latu Maharaj, was a unique personality, raised to sainthood from the status of an illiterate, orphan boy-servant. The following is a translation of the comprehensive collection by Swami Siddhananda of the words of wisdom that flowed spontaneously out of his lips in intimate talks with a few devoted souls. The original is entitled *Sat-Kātha*.]

Sasi Maharaj (Swami Ramakrishnanda) would perform *ārātika* (vespers) before Sri Ramakrishna with such profound devotion that everybody in the shrine would palpably feel the divine presence. During *ārātrika* everyone's presence in the shrine was required. We used to chant the hymn to *Guru*. There was no fixed income, yet the choicest fruits from the market we used to procure for the sacramental offering.

* * *

People would say that they must have found pitcherful of gold coins, otherwise how could they offer such dainties in worship? Sasi Maharaj would always think of offering choicest things to the Master ('s image). Sasi Maharaj's whole mind was engaged in thoughts of worship, in offering the best and the purest. But that

does not mean that he neglected other duties. He was as attentive to other duties. To us he would say, 'Don't worry about your meals. Devote your time to meditation.'

* * *

Swamiji would keep up the whole night in meditation. At times Kali Maharaj (Swami Abhedananda) would do the same, and sometimes again, Kali would devote himself to studies with a view to comparing Master's utterances with scriptural passages. We would in those days, pass many a night in meditation; in repetition of *mantra* (holy formulae of God's name), and singing devotional songs.

* * *

Sri Ramakrishna would see that his children (disciples) take a very small quantity of food

at night. 'If you take much at night,' he would say, 'how can you meditate? Eating one's fill one would feel sleepy. Eat full during the day but minimum at night.' Once He asked Yogananda, 'What do you take at night? He answered, 'Bread prepared from one pound of flour and curry of half a pound of potatoes.' Hearing this the Master said, 'You are not to wait upon me any longer. Please leave me alone. It is beyond my means to provide you with such a quantity of food.' From that time onward Yogananda used to attend Him during the day and would go home at night.

* * *

It is very difficult to get a competent preceptor; worthy disciples are equally rare. A preceptor like Sri Ramakrishna is indeed hard to find. He used to say, 'Do you want to be big, very big? How big? An *avatāra*? Come along. Labour hard and, you shall be one.' To talk of his compassion? It was simply vast. 'Don't marry', he would say emphatically, 'and you are sure to understand what religion means.' He loved those whom he felt to be potentially spiritual. We noticed another peculiarity of the master: whenever he would see a poor man at the door he would invariably give him some food.

* * *

Sometimes, at the Barnagore Math, when we were talking Suresh Mitra would appear all on a sudden. Seeing him at a distance, Swamiji would hurriedly steal away on the roof of the house. 'Why do you look small?' Suresh Mitra would say, 'Master is graciously accepting the money for you, so I give. Why do you take it otherwise?' . . . Look at Suresh's humility; and how much did he feel for his brother disciples! Such instances are rare indeed. Swamiji would often say, 'We are indebted to Suresh Mitra for whatever we possess today—the Math, bank balance, and all.'

* * *

Brother Bhupati was very pure; he

observed the vow of poverty, and was well read; he had a good turn for mathematics. He used to stay with Yogin at Banaras and led an intense spiritual life there. Once a funny incident took place. A man came to sell brinjals, that excellent variety of Banaras. Bhupati had no money. But the temptation to buy a few was so great that he started begging money. Yogin watched him from behind and rebuked him sharply: 'What! Are you not going to be a monk?' . . . At Banaras he practised hard austerities.

* * *

Sri Ramakrishna abnegated lust and lucre. Still, you cannot imagine what an amount of scolding we used to get from him if we used one match unnecessarily! He would take us to task if we used matches for smoking. He used to say, 'Why, cooking is going on. Just bring fire from there. Don't be so lazy as that. The indolent can't be religious. No, certainly not.'

How aptly did Swamiji express himself, 'You will generally find that those who would not work and earn would consume food like a glutton, and, what is worse, would have a carping tongue. They would chatter all the day, all bunkum and nonsense, and would not move their little finger in any kind of work. And they come to lead a spiritual life! Is it a joke?'

* * *

If wealth would make one religious, why, there was no dearth of rich people in Calcutta; they would have been first to receive grace. Our Master was so poor.

* * *

Girish Ghosh was a wonderful man. His strength of mind and faith in Sri Ramakrishna were amazing. On one occasion he said with a remorse, 'Master showed his grace to me in my old age. Had he done so in my younger days I would have shown what it is to be a monk.'

NATIONAL RECONSTRUCTION

BY THE EDITOR

There is hardly any country which is swayed by only one ideal. Nor is it desirable. It hampers growth of the individuals who form the nation, and it brings about an early death of the people when they lose or fulfil the ideal. It is the ideal round which groups are formed. When the ideal is one there is but one group in the nation. This uniformity lends vigour to the nation, which progresses and expands quickly but also exhausts itself too soon, losing faith in the too old and trite ideal. But when the ideals are many, people have the opportunity to choose, form numerous groups, and progress leisurely though not too slowly. Living side by side with others of different ideals they learn catholicity, develop rich and varied cultures, and when one or two die in spite of enrichment through interaction, the nation's life does not come to an end, other groups continuing and new formations coming into existence. This national scheme is in conformity with the nature's, which maintains her immortality by incessantly throwing up varieties, which replenish the strength and vitality of her unity.

In this evolving universe every part, particular, or individual, as the Upanisads have finely brought out, is *madhu*, honey, feeding the purpose and being of every other. The part, individual or national, that has no purpose to fulfil, nothing to give, naturally withers away. In nature the gift is physical. In man, who has developed intellect, it is mainly intellectual. When this intellect discovers nature and her workings it is a grand contribution. When it discovers itself, its nature, functions, and manners, it is sublime. This latter contribution, which is called the spiritual, is the most useful to man, individually and collectively. For, this is the key to the unravelling of all mysteries and powers in man and nature.

The nation that has been successfully engaged in this work, through the ages, contributes most to human welfare; for it must have established a federation of religions based on free and enlightened criticism and helpful co-operation. And when religious co-operation is achieved it manifests itself in other spheres too, viz. in society, economy, and polity. The result is that numerous clans and races, classes and castes, faiths and sects, guilds and corporations, states and provinces live in an over-all love and co-operation. Living through millennia, some of these groups might have died or changed beyond recognition; but the nation, through rises and falls, lives on, reforming and improving itself through the progress and reforms of the component groups. No restraint or compulsion from outside the group was necessary; improvements were thought out sympathetically and preached and accepted reverentially. The whole atmosphere has throughout been permeated with the love and joy of a free give and take. Quarrels there might have been, but they were not total fights of annihilation. They were only between particular interested persons, groups, or classes; the masses and other classes remaining unaffected or slightly affected, the nation as a whole has been marching on. This is an ideal nationhood.

A study of the history of an advance society, however, reveals a different picture. Sooner or later a sort of regimentation, first in thought, then in activities, takes place. This is due to the fact that some king or leader in any walk of life, generally out of personal ambition, but rarely under a false inspiration, enthruses the people to live a particular kind of life; and if that brings immediate prosperity and if the ambitious man is followed by able successors for a few generations, the national mould is cast, and the nation is stamped with

a peculiar characteristic that marks it out from other nations, that makes it exclusive—narrow in outlook and selfish in endeavour.

This has not taken place in India, though its history stretches to five millennia. This can be directly traced to the philosophical nature of the people, for which they are indebted to the ṛṣis of old. Very early in their national life the thinkers observed the activities and springs of action of the people and classified them according to their tendencies, encouraging them to develop along their own lines of growth and leading them on to the ultimate goal, which is common to all. This saved them from developing neuroses and psychoses. Side by side with free, individual development, the nation grew in strength, richness, and freedom.

The ultimate end of human life has been fixed as freedom from all bondages—an idea which is unknown elsewhere in the world, before its people came in contact with India. Having fixed this grand goal of life, the ṛṣis turned their attention to evolving methods of achieving it and to bringing the ideal within easy reach of one and all. They understood the plan and purpose of the universe to be the joy of freedom—'in joy it is created, in joy it rests, and into joy it subsides'. Hence the method of achieving it, according to them, lies in being in tune with it. This joy of life therefore cannot be curtailed. But life includes death and disease, fear of which mars the joy and holds down man in bondage. The real joy of life, the ṛṣis declared, lay in challenging death and the crosses of life, by the fearless acceptance of life and life's activities, by allowing the perishable to perish and the immortal to shine.

This way of looking at things and events the ṛṣis termed dharma, the sustainer. The sweeper's as well as the Brāhmaṇa's understanding and acceptance of this dharma, its joyous and scrupulous follow-up, is the easiest and the grandest method of attaining the goal; in fact it is not an attainment relegated to a time to come but one that is enjoyed in the

process, in each act and thought, every moment of life being saturated with this joy, fearless and unending. Society is served, wealth earned, battles won, peace secured for the world—all are done by this dharma, the nourisher of the universe. World is sustained not by individual facts and events, by thoughts, emotions, and sentiments, but by this abiding attitude towards life, that man and the world are the spontaneous joyous flowering forth of the Reality and that it is therefore the sacred duty of man to take part in it with the same enthusiasm and spontaneity. It is not the Kantian duty, which is dry as desert sand; but a natural exultation, often made dry and difficult by man's perversity. So the ancient thinkers, the ṛṣis, have placed mokṣa or freedom as the national goal, and dharma or joyous participation in universal welfare as the means of attaining the goal.

This dharma, being the immanence of the transcendent goal sustaining the world order, permeates every nook and corner of human society; and sanctifies all thoughts and sentiments, all efforts and aspirations, of those who accept it with understanding. This dharma, according to the ṛṣis, expresses itself in many ways, but mainly through the fulfilment of desires, kāma. These wonderful realistic seers of India found that the fulfilment of kāma depended on the acquisition of wealth, artha, which, therefore, they encouraged all to enhance and multiply. Anna, food (that which is offered to the body and the sense-organs including dhī, intellect) and prajā, progeny (the enjoyer, the earner and distributor of wealth) are enjoined for multiplication (bahu kurvīta) and were not looked down upon (na nindyāt). For they are the expressions of dharma. In the Gītā Śrī Kṛṣṇa says, 'I am the urge pro-genitive' (prajānaścāsmi kandarpaḥ), 'I am the desire unprejudicial to dharma' (dharmā-viruddho . . . kāmō'smi . . .). The ṛṣis never turned up their noses at these two natural expressions of dharma, to them they were divine dispensations to be followed with the purest of body and mind. Adharma is not negation of dharma but its perversion, just as

bestiality is not negation but derogation of divinity.

It is this sublime view of *kāma* and *artha* that made this land flow with milk and honey, that made the 'wealth of Ind' proverbial. India was never solely ascetic in any period of her history; not even when Buddhism, which finds not joy but sorrow in this world, was the prevailing religion; not even in those parts which came under the so-called terrible Jain ascetics. Do we find severity or stoicism in the face of any statue of a Jain ascetic? Severity is a sign of suppression, born of being ill at ease with oneself and society. Calmness, which results from the observance of *dharma*, is writ large in all the statues of saints and sages in India. Place a statue of Aristotle by the side of any statue of these Indian sages and the difference becomes palpable. And yet Greece was a worshipper of beauty, and she lives for this contribution of hers. Not that Greece could not sculpture an Indian statue, perhaps would have done better; but that she faithfully represented her ideal, which explains the difference in execution. But was there any nation that did not worship *kāma* and *artha*? If not, why is this difference? It is due to the dearth or abundance of *dharma*. Indian *ṛṣis* went on dinning it into the ears of the masses so long and so persistently, and holding before them such beautiful realization of the ideal in their own persons, that the impression went deep into the marrow of the nationals, high or low, literate or illiterate; so much so, that it became part and parcel of their being and entered into heredity, and thus deviation was rendered impossible. *Kāma* and *artha* were thus encouraged, but always as chastened and sublimated by an abundant dose of *dharma*.

It is because of the due emphasis on the quadruple national standard of *dharma*, *artha*, *kāma*, and *mokṣa* that there was such a wonderful efflorescence of the national life, through numerous rises and falls, through diverse upheavals of *dharma* and their quiet assimilation. Cities and towns grew up with flourishing industry and trade and commerce. Hamlets and big villages hummed with cottage

industries and smiled with fields, green and golden. And the quarters resounded with the joyous echoes of mirths and festivities. Arts and philosophies amazed the world. And all these went on for millennia. How many centuries are covered by the glories of Greece, Rome, or the modern Eur-American countries?

Invasions, physical and cultural, did take place, but assimilation went on side by side. Who say Islam and Indianism remained separate like oil and water? Leave aside the outbursts of fanaticism, deliberately evoked by Aurangzeb and the fire fanned by the British, carefully blazed in the Aligarh University and the Chittagong Madrasahs; and these together do not constitute even a century in the millennial life of the nation. In India assimilation of cultures never meant the devouring of one by another, but a loving nurturing of all through willing wholesome adaptations of each with reference to the environment and outlook of the nation, an autonomous development of each in a larger federation of all.

India is a wonderful soil which imparts immortality to all mortal institutions, social, political, religious, respectfully preserving all the stages of development, all the multitudinous peculiarities of a number of races, and keeping its hospitable doors open for many more, even for the yet unborn. It dislikes two attitudes, for they disturb growth; but does not abhor them, for it knows that some minds must develop through them. They are the attitudes of impatience and intolerance. In this grand framework of universalism has developed the Indian culture, providing proper place for *artha* and *kāma*, wealth and enjoyment, but always under the guidance of *dharma*, the innate though hidden urge for being universal, and oriented towards *mokṣa*, the freedom absolute, which is oneness with the being, where all becomings cease.

But if man and his society growing naturally, unhampered and unrepressed, has attained this stature of universalism in India why has he been denied this in other lands? Why is this partiality on the part of God? Let alone God for the present, we are here con-

cerned with man and his development. Why golden. And the quarters resounded with the peculiar way is best answered by a pithy sentence: Because it developed *tapovanas*, hermitages. 'Hermitage' perhaps is not the word to convey the true import of *tapavana*; for, rightly or wrongly, 'hermit' carries with it an idea of suppression and repression, which is totally absent in the connotation of *tapavana*. Read the description of any *tapavana* in any of the universally recognized Purāṇas and you get an idea of a joyous concentrated participation of all the denizens (including little children) of these sacred forests in a life of plain natural living exclusively devoted to the seeking of God, the Truth behind the world-phenomena, and to the preservation and propagation of this highest culture and tradition. We are not to forget that these forests were great universities too, maintaining and training thousands of students from all parts of the country and from all ranks of society.

Under the guidance of one *maharṣi*, a great sage of highest realization of the Truth, and in collaboration with many *ṛṣis*, seers and savants, conversant with the ways of the world and of the becomings of the Truth, under the grace, beauty, and freedom of the exuberance of nature, and above all under the maternal eyes of the wives of *ṛṣis* (*ṛṣi patnīs*), in whose personalities affection, devotion, and austerities blended in a graceful synthesis, children of the soil, the future leaders of thought and activity, developed, hearing and observing, thinking and meditating on the best and the noblest. And here again, to these forests, would repair, after their lives' eventful career, kings and emperors, administrators and generals, thinkers and writers, to pass the rest of their lives in quiet contemplation of the same Mystery that they had learned in these forests and tried sincerely to give expression to in rural and urban institutions, thus directly and indirectly contributing, out of their lives' experience, to the knowledge and training of the students preparing themselves for their active lives to come. It is because this holy and majestic sylvan life was the beginning and end,

the alpha and omega, of the Indian personalities, of the Indian society, polity, and the whole culture that India, and no other country on earth, has developed in this peculiar way.

Other nations, other cultures, grew up differently, there is no harm in that; it has added richness and variety to human growth, which India is ready to accept—has always done so whenever opportunities appeared—and grow wiser and nobler. If other nations wanted Indian culture or any section of it, they were welcome most affectionately; but India has not thrust it upon nor even preached it to others; but has always tried to live it and be satisfied with that. And would to God India remained this beautiful and graceful India, despite criticism and oppression by foreigners and misunderstanding and a sense of shame in the children of the soil.

India thrived or went down with the humming or silence of hermitages. Would the revival of the *Vanamahotsava* revive hermitages and sylvan universities too? But where are the *ṛṣis*? Those who were born to get back the heritage are selling this birthright rather too cheap. And where are new aspirants? If people are to follow an ideal there must be living examples before their eyes to enthuse them to follow it, to show the strength and grandeur of the ideal.

II

We would not talk here of persons who have realized the ideal, walked before the people as brilliant embodiments of it, laid down the modern methods for its realization in individual and national life, and then are out of the field to see and observe how others accept the ideal and follow it up. It will be more profitable to analyse the life and activities of one who has been accepted as the ideal of the nation but whose life is not followed by those who talk loudest about him. We mean Māhatma Gandhi. He is regarded and preached as the Father of the nation, not only in the field of politics and economics, but in all departments of life including the spiritual. Judged by the ideal delineated in the first sec-

tion of this article, Mahatmaji does fit in nicely as a living ideal for the Indian nation. His ideas about and strivings for the attainment of *dharma*, *artha*, *kāma*, and *mokṣa* are as grand as they are practical. And he lived and died for taking the nation to this haven. Dr. Rajendra Prasad, C. R., Patel, Jawaharlal, and many others of lesser light are his gifts to the nation; but for them the little progress that the country has made since the political emancipation would not have been possible. Hence he is rightly called the Father of the nation. But the question is: Do we follow him? We started our national life by dropping him and never afterwards did we call him in, not even now; and without playing a prophet one may say, not even in any foreseeable future. During Noakhali and Bihar riots he was between the daggers of the two communities; but he did it impelled by his conscience and not at the instance of the government, far less as their emissary. He did it even against the wishes and entreaties of his followers, not one of whom joined him in the terrible game he then played. Had they done it, they would have spoiled the little gain he was able to get from unwilling hands.

In fact none of his political followers ever accepted the Mahatma's ideal as their own or of the nation. C. R. was always himself. Only one wonders how Dr. Prasad is in this camp; his place was with his Bapuji. Perhaps it was his affection for Sri Nehru that brought him to this camp. None of the parliamentary followers of Mahatmaji are believers in *mokṣa*, at least *mokṣa* as a national ideal, not because it is revolting to the orthodox Muslims but because they themselves do not find any use of it. They have accepted *dharma* as the ideal, in the way the West has accepted Christ. But in practice they are as far away from it as any politician in any other country; otherwise Nehru, Dhebar, and Pant had not to worry so much about the future of the Congress. The Congress before Mahatmaji had been a petitioning body; under his leadership it became a mighty mass movement. As is always the case with mass movements, there

entered into it thousands of undesirables along with a sprinkling of desirables, some of whom were gems. In the blinding storm of patriotic fervour all were seized with an ennobling spirit of sacrifice, which left them as soon as the British, the target of their attack, quitted the land. Bereft of the emotion and Mahatma's leadership they revealed their true nature. Fortunately the country outside the Congress fold contained first-class men, true believers in the country's ideals, far superior to the Congressmen in morals and intellect. They put their shoulders to the national wheel. But the power had been captured by others, who were bent upon making good the sacrifice they had made; and the outsiders unable to accept the ideal and the method and above all to put up with the *hauteur* of the leaders, left their posts and retired. Some are still sticking to their posts and new ones are coming to serve their mother country, and so in spite of opposition and quarrels and pettifoggings the nation's works are progressing. But the Congressmen had done one thing—they had organized the Congress nicely, whose fruits they are enjoying. Still it will not last, the organization is already showing signs of decay; there is hardly any provincial or local body where party factions are not tearing it to pieces. All this is there because *dharma* has been given a go-by. *Dharma* is not an ideal to be adored, like a statuette on the mantelpiece; but a principle to be practised unceasingly throughout life. Without sacrifice and humility *dharma* cannot be practised.

The parliamentary followers of the Mahatma have not accepted the other two ideals of *artha* and *kāma* of his type. He was against big industries, for, according to him, they dehumanize man and lead to exploitation of other nations in the long run. His ideal Rāmarājya would have hummed with graceful and serene activities of cottage industries, which would have supplied all the necessaries of a rural population and provided sufficient leisure for the cultivation of morals and spirituality, the only ends of human life. He had no necessity for *artha*, wealth, beyond pro-

curing the necessaries, which were very few. It is doubtful if he would have allowed so much money to be spent on the development of dancing, music, and other fine arts. For him all these arts had values only for evoking the religious sentiment. His painters would have drawn a few pictures of serene village life, which would not have cost so much. His co-operative societies would have slowly killed capitalism quite imperceptibly, capitalists having been lured into the grace of another kind of life. His all-absorbing interest in *ahimsā* would have dispensed with the military and even the police, village volunteers having taken up their duties; and thus would have saved the terrible expenditure of the hard-earned money of the nation. He would have resisted foreign invasions with non-co-operation and passive resistance, mellowed with love. His towns and cities (it is doubtful whether there would have existed big cities) would have to be satisfied with such big or medium-sized industries as would have supplied the much attenuated transport and communication of the nation. This is the picture that we get of his Rāmarājya from his extensive writings from the days of the publication of the small book depicting his ideal *Swarāj* to his very last day.

Do his followers follow this ideal? Is this the kind of *rājya* that our thoroughly deliberated constitution has placed before the nation? Why call him then the Father of the nation? To prove our illegitimacy? Modern physiologists can decide parentage from the examination of the child. There is so much hatred, jealousy, impatience, narrowness, and unscrupulousness of all kinds among the Congress leaders that when the two stragglers, Nehru and Pant, will be no more to thunder the others down, the last vestige of *ahimsā* will vanish; and there will be enormous expenditure in improving army, navy, and the air force and keeping them efficient, maybe not for aggressive purposes, not for mere defence either. Do we talk of the few trickles of social reforms as realizing the Mahatma's ideal? In the first place, none of these ideas are his;

ever since the dawn of the national awakening with Raja Rammohan Roy, every social reformer has laid the greatest emphasis on them. When the political power came to our hands we legislated against a few discriminatory customs. In the second place legislation does not reform society. The widow re-marriage act has been there in the statute-book for more than a century; how many widow marriages have taken place since then? When, however, a society is ready, law or no law, reforms come and stay. Laws, of course, do come in time, sometimes late, to make things easy. Thirdly, the few acts of social reforms that were passed are mostly due to the credit and insistence of Nehru. Had the Congress members been free to vote it is extremely doubtful if many of them would have been passed. So the few legislations cannot be taken as signs of Congressmen's following the Mahatma's ideal and of the country's acceptance of it. His Congress followers discarded the ideal first and thus prompted the nation to openly declare that they have never adopted it as their goal.

How are we to take this departure from the Mahatma's ideal? Is it an evil to deplore or a benefit to welcome and adore and give our lives to push it through? We have not the slightest hesitation to say that the nation is on the right track. If it has got the followers of the Mahatma to repudiate his ideal of *Swarāj*, it has done well. It has never been the nation's ideal. Had the nation accepted it, Indians would have been false to their wholesome national ideal. The Mahatma's life's aspiration was to be a *ṛṣi*, perfect in love and self-control. The *ṛṣi*-hood undoubtedly represents the highest ideal of the nation, in the sense that every individual of the nation should aspire to attain it; and the greater is the number of such realized persons, the nearer does the nation approach its ideal. But this does not mean that the whole nation is to turn ascetic and India is to be so vain as to try to write off the world's history of progress of the last two centuries by disregarding the advance of science and technology and to take

back its people to the pastoral days of the Vedas. *Rṣis* of yore had been true to their ideal as the Mahatma was; but they knew that man's hankering must be given proper channels to flow in acts of creative enjoyments, that people must be given opportunities to err and get knocks and thus corrected turn back, that this panorama of the world and the infinite variety of human urges, good, bad, and indifferent, are for the gathering of experience by man to learn the great lesson that *ṛṣi*-hood is the ideal. So they gave full sanction to the fulfilment of the desires through the media of *artha* and *kāma*; but they themselves held aloft the blazing torch of their realized life before their eyes. But are we sure that the Mahatma was so foolish as not to understand this? If he wanted the nation to go through hard austerities, he must have had his reasons. Before the battle of Kurukṣetra Śrī Kṛṣṇa sent Arjuna to undertake hard austerities in forests. But how many heard the Mahatma and followed him? Whatever that may be, the nation is led by its own genius and it is on the true path. It must have big industries, it must enjoy life to the full, a tidal wave of *rajas*, tremendous activity, must pass over the country, as Swami Vivekananda wanted, to make it fit thereafter to understand and acquire *sattva*, leading to the realization of the ultimate Truth.

III

It has been settled, perhaps once for all, that India is not going the way either of capitalism of the U.S.A. type or of Communism of the U.S.S.R. pattern. Its reasons are two: their methods are based on cruelty and competition; their aim is not consistent with the development of spirituality, which is the eternal goal of India. But India wants to enjoy life, as it has ever done, as those two countries do.

Is not spirituality a medieval idea that retards progress? What do we lose if we discard it? Spirituality is the deepest understanding of the true nature of man and the world and the adjustment of human life in

accordance and in harmony with that ultimate Truth. When I understand that I am one with the world and that I am as truly in all men and sentient creatures as I am in this body, a genuine universal love will develop in me, and all social, political, and economic problems will be solved in the most natural way without any strain at all. The world is now riddled with problems, whose solutions are neither unknown nor difficult; but they remain unsolved and go on embittering life, only because we want to rob others of their dues for making ourselves more happy and prosperous. This wrong thinking of man in the exclusive terms of mine and thine and that fellow's is at the root of all evils. This delusion can never go unless I have the genuine feeling of the unity of all beings, that I am truly residing in all.

It is true the world never experienced it except in few lives of saints. But that does not mean that it is undesirable or impracticable. What has proved most blessed in individual lives has every reason to prove so in the collective life as well, for the minds involved are the same. The truth has been discovered most painstakingly and the methods, psychological and very practical, have been carefully devised. And we have grown more clever and rational. So there is nothing to prevent us except our perverse will, from achieving the highest blessing in life. Science and philosophy have given us the most cogent proofs in favour of this unity of beings. But they are meant for adult and developed minds, that, unfortunately, have transcended the stage of getting the training to reap the fullest benefit from it; still whatever little practice they can put forth will give them a good dividend. If we want, however, to reap the richest harvest, young minds, from the very start of life, are to be given the training. It is not an austere training that the little ones are to undergo, but a most psychological inculcation of the principle and instantaneous correction of wrong steps, all through love and affection. Once this idea gets into the heads of the leaders, the scheme can be easily put into practice in all educational insti-

tutions with the willing co-operation of parents and guardians. In the next generation the face of the country will be changed beyond recognition.

If, however, we discard the spiritual basis of the national life, our cleverness and intellectuality will lead us along the path the West is treading, with the same inevitable results. Our moral heritage, cut off from its spiritual source, will very soon be exhausted, and the unscrupulous ruthlessness, born of the repudiation of this millennial tradition of ours, will put to shame the cruelty of recent revolutions in other countries. Whereas those countries have built and are building something worth having with their wonderful physical energy, let loose from the thralldom of slavery, we, switched off from our only source of spiritual energy, and lacking in their abundance of physical energy due to the tropical climate, would fail miserably in building anything worth the name; and the effect of colonial rule, that sweet opiate which we have tasted for quite a long period, will make us submit ourselves to other kinds of colonialism. Idlers always find a hellish joy in submitting to others. Let our leaders take note of this and shape the industrial and educational policies accordingly and that in time. There is nothing wrong in secularism, the present policy of the government. Only its negative influence is sapping the vitality of the nation. It is exercising a damping effect on the released enthusiasm of the people. And that is no less a danger than any positive harm.

So we should not only not repudiate the spiritual basis of the nation but take positive steps to encourage the cultivation of spirituality in as many ways as possible. Having thus accepted the ubiquitous part that *dharma* has been playing and will in future play, we are to give shape to our economic policy, give due emphasis on *artha* and *kāma*, and see that the nation as a whole and not any section thereof, gets equal opportunities to work, enjoy, and grow in harmony with the numerous sections within it and with other nations outside it.

This will justify the social and economic policies so far adopted by the Nehru govern-

ment. We have gone for big industries and will go for bigger ones, if our funds and technological knowledge permit it. We will renovate old towns and cities and found new ones; resuscitate old industries and establish new mills and factories to supply us with tools and machinery of all types, with ships, 'planes, automobiles, railways, radios, TV's, etc., with scientific apparatuses and precision instruments, both for civil and military uses; and thus give people employments, not only easy but hard and hazardous ones also, and encourage one and all to brave life and defy death, to earn money not to hoard but to spend and enjoy life to the brim and share the joys and hazards with others in and outside the country. This is the ideal that Swami Vivekananda, the fighter-monk of India, has placed before the country. Whether the nation knows it or not, whether the present leadership accept him or not, the country is surely and inevitably marching towards this worthy goal. To cry for mere pleasures, to take life easy and avoid dangers, to be unable to bear the thuds and whizes of machinery are ignoble aspirations born of identifying oneself with the perishable body—aspirations that are incompatible with the national ideal of India. People lacking in energy and self-control ask for a lotus-eater's life. To them every kind of adventure is a waste of energy. With such mentality no nation can live, far less prosper. It is the duty of leaders to scotch such tendencies wherever found. And the highly industrialized life is the best prophylactic against inertia and morbidity. Big industries generate and release human energy, which is the most important desideratum of the nation. We can talk of control and direction of energy only when it is available. Industrialization of the country is a dire necessity. In encouraging this the leaders are obeying the national genius.

But as it is, the nation still lives in villages where you cannot start big industries; and this overwhelming majority of the people are to be given work, are to be fed and clothed

and given sufficient enjoyments. So cottage industries too are to be revived and modernized and new avenues of employment are to be opened. It is, however, not possible for the same class of leaders to look after both big city industries and small village co-operative activities, each kind of work is stupendous. Fortunately there has arisen a worthy successor of the great Mahatma; after years of concentrated austerities, Bhaveji's massed energy and goodwill have found out an outlet. His *sarvodaya* movement whose spearhead is *bhūdān-yajñā* and whose ramifications are daily spreading out in new regions, is out to bring the same degree of blessings to the village folk in their quiet simple surroundings in forms and manners understandable, and therefore easily adoptable, by the villagers. Based as this movement is on the *dharma* and *mokṣa* ideals of the nation its scheme for the realization of the other two ideals, viz. *artha* and *kāma*, is evoking unprecedented enthusiasm among the people and is enlarging their hearts; and is very soon going to start those spiritual communes which are the logical consummation of the Vedic ideal of rural life, which have been the dreams of many modern socio-religious leaders of the land, and whose modern prototype were the Mahatma's *āśramas*, which his Congress stalwarts never understood. This movement is bound to have far-reaching repercussions on the industrialized life of cities and will solve the problems of humanizing and spiritualizing the industries of the Western pattern. It will help the parliamentarian followers of the Mahatma to achieve such a happy synthesis of the best points of the U.S.A.'s and U.S.S.R.'s industrialization policies on the spiritual basis of Indian culture that both the East and the West will gladly accept and adapt it, much to the joy and relief of the peace-loving peoples of the world.

These two kinds of civilization, the *paura* and the *jānapada*, the urban and the rural, always flourished side by side in ancient India, acting and reacting on one another and thus checking the excesses of both. Our

Purāṇas, depicting the social structures from the *Satya Yuga* down to the *Kali Yuga*, from the Golden Age to the Iron, furnish us with sufficient proofs of their co-existence. The difference between the two types was indeed great, so much so that the rural people were overawed by the pomp and splendour of the city life—a difference which we are not going to revive or perpetuate but to obliterate, by bringing urban amenities to the rural doors, and rural morals and religious life to the debasing and brutalizing cinema, theatre, and other 'cultural' institutions of modern cities. The Congress leadership with their misunderstanding of the spiritual nature of the Indian civilization, would have changed the face of the country and converted it into a cultural colony of the West, had not Bhaveji appeared just in the nick of time with his spiritual programme of the *sarvodaya*. None of the present Congress leaders, with the exception of Dr. Rajendra Prasad, have that spiritual background to enthuse people to adopt this new version of the eternal life and outlook of India. It is the divine dispensation that India should rise and live and preach the gospel of Divine peace and bliss and co-prosperity to the weary world. It is the same Divine will that has been supplying her with true leadership ever since the days of her first awakening. What a great catholicity and generosity have the Congress leaders shown by holding the last session of the A.I.C.C. meeting at Avadi, only to avail themselves of the opportunity of hearing and discussing with Bhaveji the method and ideal of his new movement and by promptly promising all help they can render to him! How different is it from the methods in other countries of liquidating party rivals or downing them by all kinds of mean and lying propaganda! What humility have President Rajendra Prasad and the Congress President Dhebar shown to Sri Bhave when they met him last. This is possible in India alone. How much do we pray to see in the parliamentarians' cap of many plumage the feather of spirituality! The decaying Congress has still

some, though few, fine specimens of human personality. So between Nehru and Bhave our leadership have well-chosen and well-demarcated spheres of activity to the best advantage of the nation. We cannot conceive of fitter persons than they in their respective spheres, each enjoying the other's confidence and respect. Nehru's reverence for Bhaveji and the latter's affection for the former are unique phenomena in socio-political spheres of the world. The loving co-operation of these two leaders of thought and activity is the happiest sign of India's future greatness.

IV

So under the leadership of Nehru and Bhave the triple ideal of *dharma*, *artha*, and *kāma* of the nation will be amply advanced; but what is about the other ideal, *mokṣa*; Nehru is no believer in that, Bhave is and intensely so. How does he propose to take the nation to that? What is his idea of *mokṣa*? Our information may suffer from the fallacy of mal-observation. The way he so often refers to Śaṅkara leads us to the belief that he holds the view of that philosopher; and he is well grounded in that philosophy. According to this, *mokṣa* is complete mergence in the absolute by the total annulment of the world-appearance, including the individual souls. He, however, does not seem to advocate Śaṅkara's view regarding the means of attaining *mokṣa*. In this regard he is a true follower of Mahatmaji; his method is *karma-yoga*, performance of selfless work dedicated to the Lord of the Universe, as is supposed to have been advocated by Śrī Kṛṣṇa in the Gītā. His own personal method may be different, with which we are not concerned. This is his national scheme of realizing *mokṣa*, which is our look-out here. He, however, does not discard other *yogas*, methods; but they are secondary means in the national scheme, personal preferences being private matters. Whether Śaṅkara's *mokṣa* can be attained through this *mārga*, path, is a matter of logic and metaphysics; but it is

beyond cavil that it takes individuals and nations very near the ideal. And that is what should be aimed at in any practical national scheme. Hence the national ideal of *mokṣa* is safe in his hand, so far as the general method of *karma-yoga* is concerned.

Yet it is not the general method or the philosophy of means that is so important as the practical working out in details which advances man towards the goal. For this Sri Bhave wants to give man sufficient leisure and such activities as will not set their nerves on edge. For the rural setting and the cottage industries his scheme fits in well. And he has nothing to offer to those who work, and would work, increasing numbers, in nerve-racking big industries, which are going to employ a large majority of people. And the advocates of big industries, the communists, socialists, and socialistic-patternists, do not bother about *mokṣa*, from which inhibition they want to free man. Cut off from the *mokṣa* ideal, life in industrial areas will tend towards the Western pattern, which the communists and socialists will welcome and the socialistic-patternists will deplore but cannot check. Thus there will develop an ever-widening gap between the rural and the urban population of the land. The city people being rash, harsh, and aggressive by nature and vocation will submerge the rural ideal, thereby repudiating the Indian ideal altogether and converting the land into a cultural colony of the West. This is a danger from which the nation must be protected.

What is the exact nature of the work that can save the nation from this total shipwreck? First of all people must see examples, living examples of what type of men these advocates of *mokṣa* are in order to compare and contrast with other types and find out for themselves that *mokṣa* is really something worth living for. These living examples, not talkers and lecturers, must spread out in cities, towns, villages, and hermitages, first and foremost, *to live the life*, and secondly and only secondarily, to mix with people of all classes in order to infuse into them this noblest ideal.

They must be available, in educational institutions from the highest to the lowest, in hospitals and clinics, near mills and factories, inside the jail compounds, in health and recreation resorts—everywhere where people are toiling and relaxing, these serene, loving, self-contained faces must be seen to remind people of and to lend them a helping hand in achieving the ideal, to sympathize in their sorrows and to lead them out of difficulties. Stoic in character, loving in heart, sharp in intellect, sound in health, they must fit in nicely in their fields of activity, and not shoved into by necessity or stratagem. Sharpness of intellect would be required in varying degrees according to the fields of activity. For example, in cultural societies and universities and colleges greater degrees of intellect will be required than in villages and less intellectual fields. From the nature of the ideal and activities they are expected to be engaged in, it is obvious that intensive training for years is required. This cannot be done except in suitable organizations, which are rarely seen in the country. This should be considered a great national tragedy. One great Indian had the vision, clear and prophetic, to start an organization exactly with this end in view and laid down definite rules for the achievement of the ideal. Busy with allaying temporary needs of the country and tinkering at vital problems under most adverse circumstances with hopelessly inadequate means it has so far achieved nothing to its credit. Any organization, given a number of sincere souls at its helm, can force ahead with its programme, provided proper type of men are forthcoming. When, however, there is dearth of men to shoulder responsibilities no progress is possible. The poet has sung,

'Vast is the world and infinite is the time', to which one may add, mysterious are the ways of the Lord, and the future is unpredictable. Let us hope for the best.

But are these not hopeful signs that we have got all the three kinds of organization, Nehru's Congress, Bhave's *Sarvodaya*, and some sort of liberal spiritual organizations to cater to the three different kinds of national needs, all working in co-operation with one another to one great goal, though vaguely understood and awkwardly approached? Have we not seen great leaders taking the fields in proper times? Do we not see people eager to follow and to work; and the goodwill of many nations outside the land poured on the nation's endeavours? When all these rare factors have combined in the most favourable of times can we think there is no great purpose behind all these? This sense of dissatisfaction with the present activities and achievements, this impatience with ourselves and the rather virulent self-criticism are indications of the urgency of the drive. The nation must live and prosper not only for itself but for the world, to carry the message of peace and bliss to all lands and to show the way to attain them. To achieve the grand synthesis of all the abiding factors in the many civilizations, though sometimes apparently contradictory, and to orientate them towards the Divine is the mission of India. This India is immortal, as all nations dedicated to the service of the Divine must be. A nation that seeks immortality for all, many of whose noble children refused *nirvāna* if a cockroach remained unredeemed in a neglected corner of the earth, can never die; it is preposterous to think so.

'Children regard Ākāsha as being soiled by dirt; likewise the ignorant regard Atman as being similarly soiled'.

—*Māṇḍūkya Upaniṣad*

TOWARDS UNITY IN THE STUDY OF THE GREAT SCRIPTURES*

BY DR. C. T. K. CHARI

It is good augury for the future of an independent Bharat that a branch of the Union for the Study of the Great Religions, founded in 1950 by the late H. N. Spalding, has started functioning under the sponsorship of Dr. S. Radhakrishnan. To analyse the objectives of a Union, with such influential support, may seem presumptuous, or even bumptious. Yet, it is surely necessary in the interests of Philosophy of Religion. The immediate objectives of the Union have been described as promoting the study of religion in the universities, fostering mutual understanding among men of faith, and combating materialism through the cooperation of religious leaders. We must ask ourselves, in all earnestness, whether these immediate objectives can be secured without an ulterior aim or *arrière-pensée*: the attempt to discover a fundamental and abiding unity among the Great Religions of the world and their Scriptures. The founders of the Union for the Study of Great Religions are persuaded that, just as European civilization achieved unity in diversity on a joint basis of Christianity and Hellenism, so a world culture can be moulded today only by a common or worldwide study of the spirit of man revealed, at the very summit of his cultures, in his approach to God. Now unity in variety, identity in diversity, and one in many, are hackneyed formulae, philosophical *clichés*, which do not absolve us from the very responsible task of finding out whether integral understanding among the followers of the various faiths can be achieved by a study of the Great Scriptures conducted along merely conventional, historical, institutional, and traditional lines.

One must be prepared to stake one's beliefs or convictions on ultimate issues. On any unbiassed survey, is not the irrepressible urge towards mysticism in all the Great Religions,

one of the most impressive lessons of human history? Mysticism has been defined as the belief that the human spirit is capable of an immediate apprehension of absolute being of ultimate reality, an apprehension which is not discursive or inferential but intuitive, or, in more theological terms, as the belief that man can participate directly in the being of God and experience the participation. Definitions, however, do not carry us far; they give us but an inkling of the unplumbed depths of man with which we are here concerned.

Two aspects of the mysticism associated with the Great Religions deserve to be pondered over. Hinduism, Christianity, Islam, Judaism, Buddhism, Jainism, and Taoism have developed conspicuously mystical aspects without being disdainful of their Great Scriptures. The popular characterization of the mystic as one who drives a coach and six through Scripture is a dangerous half-truth. Hindu Scriptures embody far-reaching mystical insights which feed the technically elaborated systems of philosophy. What has been acclaimed as the *philosophia perennis* of the Upaniṣads and the *Bhagavad-Gītā* is nothing if not mysticism. It is noteworthy that Gauḍapāda wrote his celebrated *Kārikā* or commentary on the least dogmatic, the least textual, the least theological, of the Upaniṣads, the *Māṇḍūkya*, with its mystical scheme of the four states: waking (*jāgrat*), dream (*svapna*), dreamless (*susupti*) and ineffable (*turiya*) experiences. The lesser inter-

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pretations and commentaries breathe the same atmosphere. The metaphysics of 'beyond the subject-object relation' (*ekatva evāyam draṣṭṛ-dṛśya-bhāvo'vakalpate, draṣṭur eva-cid-ātmanah tathā tathā viparināmād vivartanād vā; . . .*) of Maṇḍana Miśra, the lofty idealism of the *Yoga-Vāsiṣṭha*, the perplexing dialectic of *eka-ñiva-vāda*, the *Vivarna* view of ever-persisting consciousness, are so many pointers to supra-rational, mystical experience. And it is startling to discover how the mystical transports of Jñānadeva, Nāmadeva, Tukārāma, Srī Rāma-kṛṣṇa, the Vaiṣṇavite āzhvārs and the Saivite nāyanmars, surmount the painfully over-worked philosophical antithesis of 'duality' and 'non-duality'.

Christianity has its profoundly mystical aspects. St. Paul's religion flowered into what Evelyn Underhill and others have called the 'theopathic life,' a state of being or experience in which God is All in All. It was in the very practical Epistle to the Galatians that Paul testified: 'It is no longer I who live: Christ lives in me.' The medieval Christian tradition speaks of not only *contemplatio* and *oratio mentalis*, but also *extasis*. St. Catherine of Genoa, in various excesses of transport, could exclaim: 'My me is God, nor do I know my selfhood save in Him'. The protestant mystics, Jacob Boehme, George Fox, William Law, Henry Martyn, and Elizabeth Fry return to essentially Biblical sources of inspiration. In the Eastern wing of the Church, the doctrine of the Divine Light, with its subtle allusion to the Transfiguration of Christ, was developed into Hesychasm, the vow of contemplative silence. These mystical ideas found their way into the Russian collection of sayings, the *Philokalia* or *Dobrotolubie*, 'The Love of Goodness'. The doctrine of *Sophia* set forth by Russian philosophers like Solovyov and Bulgakov, which has puzzled theological and philosophical commentators not a little, is mystical symbolism.

Islam has its richly significant mysticism. When every allowance has been made for the possible Gnostic Christian, Neo-Platonic, and Buddhistic influences, Ṣūfism presupposes a

distinctively Islamic background. The elaborate treatises of al-Kalābadhi, al-Sarrāj, al-Hujwīrī, seek to reconcile mystical teaching with Islamic tenets; one of the greatest theologians of Islam, al-Ghazālī, was Ṣūfi by conviction and personal experience. To read aright the complete story of Ṣūfism, we must go back to the exquisite cadences and the unforgettable passages of that great mystical book, the *Koran*. 'From a blessed tree is it lighted, the olive neither of the East nor of the West, whose oil would shine out even though fire touched it not! It is light upon light!'

The Jewish Scripture, by its stress on the sheer transcendence of God, may seem to preclude the intimacy which goes with much mysticism. The fact remains, nevertheless, that Judaism has developed its own mysticism. We need not go beyond the Old Testament for genuine mysticism. Isaiah saw a God whose train filled the whole temple. To the Psalmist, the Divine Presence was overpowering. 'Whither shall I go from Thy Spirit?' he tremblingly asked. In Jeremiah, the mystical image of the Lover and the Beloved occurs. Rabbinic or Talmudic-Midrashic mysticism developed on distinctively Jewish lines. The *Shekinah* or 'Presence' conception, so important for Chassidism, and the *Merkabah* or 'Chariot' conception, are pre-eminent examples of this development. The Cabbalistic movement of the middle ages culminated in the *Zohar*, that impressive mystical treatise whose central teaching seems to have been inspired by a verse in the Book of Daniel: 'And they that be wise shall shine as the Light (*Zohar*) of the Firmament.'

And which discerning student of Comparative religion will have the temerity to deny that Jainism and Buddhism have a mystical core? *Nibbāna* is a word so richly laden with mystical significance that all attempts at a translation of it must be condemned as one-sided rationalizations. Brahmanic mysticism and Buddhistic Mysticism, Sanskrit and Pali have not been just strange bedfellows. Does not the Pali present indicative, *arahati*, to be worthy, to deserve, to merit (Sanskrit *arhati*), provide it

clue to the forms of the noun: *arahā*, *arahan*, *arahat*, and *arahant*? Something of the force of the Sanskrit *Parā* is carried by *Pāraṅgata*, go beyond, and *Pāraga*, the yon-farer or goer beyond. Dr. W. Y. Evans Wentz, in his scholarly Tibetan Series, has pleaded for that large sympathy and vision which would co-ordinate the Pali Canon of the Southern School of Buddhism with the Tibetan Canon of the Northern School. Logic and metaphysics are the wise man's counters and the fool's money. If we speak in terms of mystical experience and not of metaphysical dialectic, there may be no unbridgeable gulf between the Hīnayāna view of *Nibbāna*, the Mādhyamika *Sūnyavāda*, and *Mahāsukha-vāda* of the Northern School. When Buddhism travelled to China and Japan, it did not leave its mysticism behind. As Suzuki has admirably explained in his First Series of Essays, paradoxical Zen is the attempt to re-capture the ineffable experience of the Buddha; it is centred round the enlightenment-aspect of Buddhahood. Suzuki, in his Second Series of Essays, has made a notable attempt to reconcile the *kō-an* exercise of Zen with the *Nembutsu* or the recitation of the name of Amitābha Buddha (Chinese *O-mi-to-fo*). Like all mysticism, Buddhism has its lofty morals; compassion for all beings, the *karuṇā* of the Northern School, is its last word.

Turning to Chinese mysticism, whatever impetus it might have received from Indian yoga, Indian techniques of sex-discipline and breath-control, one has to agree with an authority like Creel that it probably had indigenous Chinese sources and probably developed along Chinese lines. The *yin-yang* dualism was perhaps not a borrowing from Zoroastrianism; very likely, it was Chinese. The antithesis of Confucianism and Taoism, Chinese moralism and Chinese mysticism, has been greatly exaggerated, pushed to almost implausible lengths, by some modern writers. De Groot remarked, in his classical studies, that the Taoist doctrine of quietism or *wu-wei* was not altogether alien to Confucius. Though Confucians may reject the Taoist Scriptures as non-classical, it cannot be gainsaid that the peculiar Chinese concept

of harmony is common ground to Confucius and Lao-tzu. Indeed *Tao* is not a term found only in Taoist Scriptures.

The mysticism of each great faith, then, has had indigenous sources which are ignored, or at least belittled, by theories of 'culture-borrowals'. All the more striking, therefore, are the concordances between the great mystical religions of the world. They seem to require for their explanation a very special form of the 'convergence' postulated by Goldenweiser in his social studies. Similarity of the ends pursued by men produce similarity of cultural Phenomena. Is it too much to claim that religious people everywhere embark on similar quests, that their ultimate objectives are similar? The Spanish Christian mystic, St. Juan de la Cruz, trod the unswerving path of *Nada-Todo*, 'Nothing-Everything'. By renouncing everything and having nothing (*Nada*), one gains everything (*Todo*). The *sannyāsa* or *tyāga*, which forsakes separateness in order to know and love all, is the glory of Hindustan. Not only are the techniques of mysticism all the world over astonishingly similar; the descriptions of ultimate reality are of one accord, if only we could see with the right eye. The ineffable Chinese *Tao*, which is one, uncreate, eternal, has its undeniable kinship with the Upaniṣadic *Brahman*, the *Ayin-Soph* or *Ēn-Sōf* (Endless, Infinite) of the Cabbala, and the *Ungrund* or *mysterium magnum* of the 'shoemaker of Görlitz', Jacob Boehme. The Zoroastrian dualism of *Ormuzd* and *Ahriman* must not be taken at its face value. The penetrating studies of Williams Jackson have shown that Zoroastrianism is a profoundly mystical and optimistic monotheism: God dwells in endless light and his victory over the forces of evil is assured. The ten *Sefirōth* of Jewish thought require to be studied in relation to the *Amesha Spental*, of Persian thought, the divine powers with *Ormuzd* at their head. Again, the gradation of lights in Islamic mysticism, in Ibnu'l-'Arabī, Suhrawardy, and others, deserves to be compared with the emanations of the Jewish Cabbala. The student of comparative mys-

ticism, at all times and in all places, is led, by the inner necessities of his subject, to rise above the barriers of race, creed, and institutions. Dārā-Shikoh, in his *The Mingling of the Two Oceans* (*Majma'-ul-Bahrain*) and in his, *Great Secret* (*Sirr-i-Akbar*), pronounced that, on the higher planes of realization, there are no essential differences between Hinduism and Islam. He is known to have quoted the aphorism of the Hindu teacher, Bābā Lāl; 'Truth is not the monopoly of any one religion.' In more recent times, we find that Suzuki, who is so loyal to the Zen ideal of enlightenment or *Satori*, is captivated by the exotic teaching of the *Kena Upaniṣad*: 'He by whom It is conceived knows It not', (*Yasyāmataṁ tasya mataṁ, matam yasya na veda saḥ; aviññātaṁ vijñātāṁ vijñātam-aviññātāṁ*) and the no less exotic Moslem teaching about a 'Second Sobriety' (*aṣ-ṣahwu 'l-thānī*) which follows 'intoxication of union' (*Sukru'l-jam'*). Miguel Asin of the Madrid University has shown to what an extent the Christian poet, Dante, borrowed from Moslem mystical sources. It must be chastening to many pretended students of comparative religion to find a scholar like the Very Rev. W. R. Matthews maintaining, in his *The Problem of Christ in the Twentieth Century*, that, to grasp the Christian paradox about Man, the 'Great Amphibian' inhabiting two worlds, the temporal and the super-temporal, we must come to terms with the Platonic *Nous*, the Indian *Ātman*, and the German *Grund*. We may build walls round our little sects and paltry creeds; but the mystics of all religions form one Brotherhood. Ibnu'l-Fārid, in his 'Odes', conveyed the universal message of mysticism: 'And if the niche of a mosque is illumined by the *Koran*, yet is no altar of a Chapel made vain by the Gospel. Nor in vain are the Books of the Torah revealed to Moses. . . .' Maulāna Jalālu-'d-dīn Rūmī, in his *Masnavi-i-Ma'navi*, proclaimed: 'The differences of sects arise from His Names; When they pierce to His Essence, they find His Peace'. '*Ekam Sat, viprāh bahudhā vadanti.*'

No one can read and lay down the Great

Scriptures without confronting a problem. Is the language of mysticism a definite language amenable to the logical laws of ordinary discourse, scientific analysis, and philosophical disquisition? May there not be truths accessible to an intuition far above these levels? The idea of esotericism associated with the Great Scriptures is as old as genuine Theosophy or 'God Wisdom' and must not be confounded with any cheap and showy syncretism. Khan Sahib Khaja Khan, in his *Studies in the Taṣawwuf*, said: 'If Islam is denuded of esotericism, it becomes a mere skeleton of formalities.' The idea of esotericism in Christianity has recently been revived by Frithjof Schuon in his book, *The Transcendental Unity of Religions*. True esotericism does not imply any monopolistic or exclusive attitude. Rather does it imply that the mystical truths of Hindu, Christian, Moslem, Jewish, Jaina, Buddhist, and Chinese Scriptures can be grasped only in proportion to our exercising faculties other than common sense and discursive reason. Science and philosophy can be put to admirable uses; but there are achievements that they cannot claim; there are sanctuaries that they cannot invade. The test of non-contradiction, to which logical philosophy attaches great value, may confine us to narrow dimensions of experience. 'Sell your cleverness and buy bewilderment,' Rūmī sang, 'cleverness is opinion, bewilderment is intuition.'

The 'existential' import of mysticism has been studied very little by its students. The current fashion of pitting 'existentialism' against 'mysticism' is misguided zeal; it does not betoken vision. The mystical truths of every Great Religion must be lived before they can be possessed. They must not be assimilated to our limited modes of understanding; on the contrary, we must long for some leavening of our inward spirit which will make us fit for new and higher levels of experience. It was of this quiet but far-reaching transformation that St. Teresa wrote: 'You cannot comprehend what you understand and that is understanding without understanding.' The pre-

condition of the realization of the mystical truth *Tat tvam āsi* is a phenomenal *Tat tvam bhavasi*, a becoming, a striving to go beyond the vanities and appearances of a world bound by the fleshly senses. If we bring this reverent spirit to the study of the Great Scriptures, we may perchance glimpse the Unity of which

poets have spoken in various accesses of mystical insight:

Hence, in a season of calm weather,
Tho' inland far we be,
Our souls have sight of that Immortal Sea
Which brought us hither:
Can in a moment travel thither,
And see the children sporting on the shore,
And hear the mighty waters, rolling ever more.

MANKIND IN A WORLD OF STARS

BY DR. HARLOW SHAPLEY

The breadth and tolerance of Vedāntism make it appropriate to have a scientist appear on a programme in commemoration of a great spiritual leader. The mind and heart of Sri Ramakrishna encompasses all who work and think on the problems of man's place in the scheme of things. It will be the task of others to present the religious aspect of our observance. As a scientist I shall turn briefly to secular thoughts on stars and atoms and man's orientation among them.

1. Many great voices of the past have spoken dispassionately of man defending against the cold of the universe. A few have ended in a puzzled despair, with the feeling that thinking man has been mis-cast in the cosmic drama. Some have remained wide-eyed, and hopeful that the mind of man can with increasing success cope with the problems of the universe. But egocentrism and anthropomorphic bias have always dominated our thoughts and conclusions. Perhaps this is inevitable. We cannot be purely objective. We have to know the world, if at all, through our own sense-organs; the cosmic outlook of beetles, of protons, and of comets is not easy to conjure up and wisely exploit.

Objectivity is desparately essential for an approach to a true and satisfying picture of the cosmos and of its relationship to the human experiment. The presumed superiority of man

as an animal, and the assumption of the cosmic importance of life (especially of human life) to the world at large, and the insistence or feeling that our moment in geological timetable is somehow enormously significant in the flow of time—all these postulates must be severely questioned. To attain, in our scale of cosmic values, a happy balance of interpreter against the interpreted, we may need to over-emphasize the role of the stars, those 'cold fires, yet with power to burn and brand his nothingness into man'.

2. In seeking a justification of my present concern with man and cosmos, I ask if there are reasons why we could and should now interpret the world in a way more rational than it could be done by Moses, or Lucretius, or Spinoza, or Locke, or Pascal. Yes, there are reasons and I should point out at once that we have some deep knowledge and critical information that was not available to the philosophers of earlier centuries. The advance of knowledge in the scientific realm, and the greater freedom from theological dogmas, now open up channels of analysis and avenues of thought, which if then available would have altered greatly the theories of cosmogonists of earlier years, and certainly would have affected their considerations of final causes. There have been momentous new revelations about life and the universe. This situation should be

generally recognized. It can be extensively documented and convincingly argued. It will suffice to point without elaboration to some of the direction-bending developments. I would call them ego-shrinking discoveries.

(a) I start naturally with the stars, and that the number of suns without our scientific knowledge is not the five or six thousand naked-eye objects of the ancient Hindus and Greeks, nor the million stars revealed by the small telescopes in the days of Galileo and Newton, or the few billions of a generation ago, but the number of stars in today's surveys is more than a hundred thousand million billion—and each star radiates the fuel of life to whatever plants accompany it in its journeys through the depths of space and aeons of time.

(b) And I continue with a biological development, noting that the origin of 'living' matter out of the inanimate is no longer a process requiring some mystical, supernatural, or divine intercession; for within recent years the steps in the chemical evolution of matter that have led from simple atoms to living organisms have been clearly visualized, and some of the steps have been taken. Many bigger and steeper steps, and cosmically more important steps, than the origin and early development of life are now the active concern of scientists.

(c) Other developments that should open wider the eyes of philosophers and religious students include: (i) The increasing evidence of the biological sanctions of ethical systems; (ii) The knowledge of the sun's complete control of terrestrial life; (iii) the indications of the relative inadequacies of the human sensory equipment, and (iv) the present availability of more than fifty information-rich octaves of the electromagnetic spectrum as against the less than two octaves of two generations ago.

In brief, the vastness of the universe that is open for life, and the unnecessary of appeal to the supernatural for the beginning and evolution of living organisms, along with fresh ideas evolving from various high human enterprise, should be sufficient justification for reconsiderations from time to time of man's location and function in the cosmos.

3. Some of the prophets of old Israel gloried in the magnificence of the universe (centred on man), but drew hasty conclusions. That is, we now consider them hasty. But those were, intellectually, very early days—perhaps more than a third of the way back to the beginning of human society. Since then the inquiring human mind has opened vistas heretofore incredible; the vision of the ancient prophets was, we now see, myopic. Our vision is doubtless still deficient, but at least we see that we are apart of a play far grander than foretold. The advance notices of two millennia ago greatly underestimated the cosmic drama. Reverence was then bolstered with imagination and superstition. But the accepted facts of now far transcend the fictions of not so long ago. So it seems to those who look down into the biological cell and up into the galaxies. To be reverent, we now have no need of superstitious bolstering.

Indeed, in our cosmographic inquiries we have a good time attempting to orient man, and a healthy time, too, in recognizing that a century hence we may be considered the thought-primitives. Deeper thoughts will surely come, wider spreads of the senses, clearer appreciation of the functioning of the human brain, higher ambitions for men participating in the greatest operations of nature—an operation that might simply be called 'growth'.

Our sense-organs are limited in number, in range, in effectiveness. But that limitation may be only a local, terrestrial deficiency. With the new estimate of the great abundance of stars, and with the high probability of millions of planets with highly developed life, we are aware—painfully aware—that we may be and probably are intellectual minims in the life of the universe.

But rather than dwell on these probabilities let us note singly that anthropocentric religions and philosophies, which have so often been too much earth-bound, all tangled up with the human mind and human behaviour, have now an opportunity for aggrandizement. If the philosopher finds it difficult to take seriously

our insistence that the god of humanity is the god of gravitation and the god of hydrogen atoms, at least he may be willing to consider the resemblances of extending the concept to the higher sentient beings that have evolved elsewhere among the myriads of galaxies. A one-planet deity has to me little appeal.

You may say that these are but speculations, insecurely founded, and that you choose to believe and reason and worship otherwise. And I must reply that you should do as you please; but you are invited, sometime when you are not in routine fashion defending your spiritual 'rights' or your prejudices—you are invited to think calmly of the cosmic facts. I hope you do not seek an escape into crude superstition. The new revelations from the extended radiation spectrum, from the test tube, the electronic microscope, experimental agriculture, the radio telescope, mathematical equations, and the cosmotrons—all these reveal such a magnificent universe that to be part of it is glory enough. We are associated with our *confrères* on distant planets, with our fellow animals and plants of land, air, and sea on this favourably situated body, with the rocks and waters of planetary crusts, and with the photons and atoms that make the stars—we are associated with an existence and an evolution that can do nothing short of inspiring deep reverence. We cannot escape reverence. We cannot escape humility. And as philosophers and scientists we are thankful for the mysteries that still lie beyond our grasp.

There are those who would call this belief religion. They would be loath, I think, to retreat out of the cosmic depths and durations to the crust of one small planet near a commonplace star at the edge of one of the galaxies. They would hesitate to retreat to that one isolated spot in their search for the Ultimate. May their kind increase and prosper.

4. Nearly three-fourths of the earth's crust is under the oceans; the remainder protrudes above the water level to various degrees. There is some falling and rising of the shore lines, the mountains wear down from the acts

of the winds and rains, and rise up through the wrinkling of the earth's crust. In general, however, the oceans remain oceans, as geological ages go by, and the continents have been permanent (the fossils tell us) for at least the past half billion years.

As far as geological changes are involved, therefore, we can count on a long future for both terrestrial and marine life. Similarly we can count on the favours of the sun; it will be securely radiating energy, the astrophysicists report, without major fluctuations for several billions of years. And the earth as a planet gives full promise that it will rotate and revolve, essentially as now, also for billions of years, unvarying in its programme of seasonal changes.

If man is to cease within ten thousand years as the dominant animal of this earth it will not be because of lack of co-operation by sun, earth, land, and sea. Nor need he, if he remains scientific, succumb to inimical animals or plants. His worst enemy, his only serious enemy, is man himself.

5. Whether he is looking forward a hundred centuries, or backward a billion years, man naturally grows pensive about the meaning of life. He asks if knowledge of the manifest universe, that is, if cosmography is a practical religion, a sufficient philosophy. Why do we feel that now a re-evaluation of faith and goals is required? Let us state again some of the direction-bending developments from the fields of science. Five orienting concepts are readily isolated.

(a) Knowledge of the peripheral situation of the earth in our galaxy, and of the brevity of our Psychozoic Era in the evolutionary history of terrestrial biology, has the consequences that thinking man's self-esteem is under control so satisfactorily now that he can look at the whole of creation objectively. He has no need or right to remain earth-minded.

(b) The origin of life is no deep mystery any more. The microbiologist probing down towards the inanimate, and the chemist moving up from atoms towards the animate, are practically in contact.

(c) The abundance throughout the universe

of highly developed forms of life, including perceiving sentient beings, clearly indicates that we must accept ourselves and our fellow biota as one of the biological developments, in all likelihood not the highest, whatever highest means. (For life inevitably emerges, we believe, whenever the chemistry, geology, and climatology are right.)

(d) The probability of the existence of *un-sensed*, unrecognized characteristics of the universe is now proposed. Many realities may lie beyond our comprehension because of our limited outfitting with sense-organs.

(e) The opening of the electromagnetic radiation spectrum from one octave to more than fifty has widened our knowledge of the minutiae of the atomic underworld and emphasized the richness and cosmic significance of the unseeable.

6. But immensities, whether of space and time, or of outlook and concept, should not dismay us—the quondam gropers and interpreters. We have a cosmic job to do, and let us do it. Each day competes with our yesterdays. Fortunately for us that competition is largely inborn, for our succeeding days compete as a matter of course.

But this automatic, slow, slight, and hesitant rising is not enough for us—considerably intelligent and somewhat informed. We can consciously enhance the growth. It is not growth in stature, or strength, or longevity, but growth primarily in the qualities we associate with mind—a development that includes those fine indefinables—heart and spirit. And therein lies the framework of our cosmic ethic. The evidence clearly shows that we have the potentiality not only of playing in the cosmic game of 'Growth', but we can perhaps revise some of the natural rules. Indeed, each day can and should compete with all the species.

7. Now let me conclude this summarized view with four versions of a proper conclusion, uncertain, which one will suit you best or will disturb you most constructively. The versions present, in succession, soft and challenging bugle calls of (a) wistfulness, (b) of cheerful

contentment, (c) of humility and hope, and (d) of courage.

(a) The protoplasmic experiment on this planet is an inspiring demonstration of nature's intricacies. Deficient as we are in both knowledge and imagination, we are nevertheless emboldened by our success in attaining to a rough coarse understanding of the world that presently exists and long has been—we are encouraged to imagine and forecast the world that is to be. Man's concern with his *own* future as an *individual* is instinctive, and is often intense; it should be lessened. His concern for the future of the *species* is now small; it should be heightened. To me it is a sign that we are sincere subscribers to the 'growth motif—to the growth of mind if not of body—when we inquire what lies ahead for mankind—what lies far, far ahead in the times when the Hyades will have scattered, the moon receded into its faintness, and the ponderous mountains will have been worn away by the winds and waters of the heavens.

(b) That wistful looking towards the future could have been a fine concluding note. But why not end on a merry theme? It is a good world, this human habitation on a pretty steady planet is happy on the average, and may get happier. The stars twinkle; the microbes jostle merrily; the joyous lambkins play. There is much laughter. The subject of the merriment can be either the helplessly revolving galaxy, or the idiosyncracies of men. They are both amusing. We can strive cheerfully, as our human programme, to spread contentment and good nature. We have increased the length of our pleasant lives. We have built up ethical systems that average to bring us safety and satisfaction. We know that the rules of the stars are hard, that the flow of time is irrevocable, that death will accept no apologies. But even so, the joys can, if we co-operate, exceed the shadows, sunspots affect but a small portion of the solar surface. Our specific task is to be good sports and co-operate cheerfully, proudly, thoughtfully, with those biological and physical laws that

appear immutable, and which make this the grandest of universes!

(c) Or shall we end this discourse in a note of humility and hope? Certainly we can be humble about our trival accomplishment in understanding the external world. We know enough to get along as do many of the other animals. We can cope with all of the primitive necessities. And let us humbly hope that the men of the future will rectify our mistakes, and build out of our confused thoughts and acts a solid social and mental structure—one that is better in keeping with Nature's heavy investment in the locally dominating human race.

(d) Wistful, content, humbly hopeful, we as practitioners of life, as interpreters of the cosmos, must also array ourselves in the armour of courage. That is the essence of my fourth conclusion, with which we shall defi-

nately conclude. It is my conviction that never before on this planet has superstition been in retreat on so wide a front. Rationalism has captured many outposts in our necessarily continuous conflict with the Tyranny of the Unknown. We no longer need appeal to anything beyond Nature, when we are confronted with such questions as the origin of life, or the binding force of the nucleus, or the orbits in a star culster, or the electrodynamics of a thought, or the super-entity of the material universe. We, made of star stuff, can assail them all bravely and rationally. We must continue with courage to oppose superstition—the last stronghold of defeatism. Therefore I request a brave stand; and if the tribal gods creep up on you and shout 'Boo', you must reply, 'Quiet! Silent be! We are no longer frightened easily, for we, too, have arisen with the stars!'

BEGINNINGS OF ENGLISH EDUCATION IN BENGAL

BY DR. S. K. DE

The opinion has been gaining strength and insistence for some time past that an entirely new departure is required in our system of education, which has been wrong from the very beginning. It is somewhat depressing indeed to learn that the strenuous effort of nearly a century over the building up of an educational system, which has today ended in the establishment of some thirty Universities in India with an extensive network of schools and colleges, has been wholly misdirected from its commencement. Such alarmist critics think that no attempt should have been made to introduce knowledge into this country, as knowledge is understood in Europe; that it was a mistake to found Universities, to encourage the study of English literature and European science; that we should have held fast to traditional learning and pre-Copernican science, and based

our education on the vernaculars. One may be ready to concede to the force of some of these arguments and admit that our educational system, like all human systems, is not ideally perfect, that mistakes have been made, that there is perhaps no room now for the retrieving of past errors; but it would be too much to reach any assurance of truth in a matter of so much intricacy and uncertainty, and indulge in self-complacent generalization where the subject requires a careful and dispassionate examination. It has become an almost accepted dictum that Macaulay, by one stroke of his pen, brushed aside traditional learning, and introduced English education without taking into account the possibilities and tendencies of such education. It is also contended sometimes that English education, alien to the genius of the East, is not of our own seeking but was thrust upon

us by an irresponsible government, that we would perhaps have done better if we had been left alone.

We have no ambition in this essay to review the whole problem either historically or critically; but we propose, within modest limits, to trace the first stirrings of the new movement for English education in Bengal at the beginning of British rule, of which the existing educational policy may be regarded, directly or indirectly, as the outcome, and consider what light this early history throws upon the whole problem. We shall make an attempt to show that English education in Bengal was in the beginning as inevitable as English rule in this country; that it is the people more than the Government who first brought it about; that the rising tide of the demand for such education could not be checked; that it is an exaggeration to attribute to Macaulay the whole credit or discredit of introducing English education; and that the movement had begun independently of Macaulay's rhetoric and Bentinck's decision and had achieved definite results before the famous Resolution of 1835. In other words, we shall confine ourselves to a brief outline of the early history of the origin and objects of English education in Bengal, the motives with which it was undertaken, the forces which acted upon it, and the principles upon which it proceeded at the commencement.

Having regard to the rather haphazard, unpremeditated way in which British rule itself came into being in Bengal, one can realize that the giving or withholding of education was no part of the plans of the British merchants, who suddenly found themselves borne to power and position out of the welter of struggling interests. The collapse of the Mughal administration brought with it moral chaos and the ruin of learning, and it was a long time before the company of calculating shopkeepers had turned into earnest empire-builders; for the idea that Bengal was an estate which yielded a large rental but involved none of the responsibilities of government had been slow to disappear. The task of

exhausting and appropriating the functions of the existing Muhammedan government by gradually acquiring zemindary rights, monopolizing revenue, assuming civil control, and step by step destroying its financial and military supremacy was necessarily a long process; and the rule of the Company at the beginning was actuated by a narrow policy of commercialism from which it was very reluctant to depart. The well-known essay of Charles Grant, the public utterance of Lord Minto in 1811 and the testimony of Lord Wellesley—all bear evidence to the decay of science and learning in Bengal; but the conditions, political and social, were not favourable towards promoting high ideals of public or private conduct, or turn the attention of those in power to the perception of a duty to educate the millions of men who had strangely become subject to a trading company. The promotion of education, neither here nor in England, was regarded as the duty of a civilized government; on the other hand, there was a strong public opinion that the introduction of knowledge and education would prove an 'absurd and suicidal measure', as the safety of British dominion in India was thought to depend on keeping the people immersed in ignorance.

It is not surprising, therefore, that the first step towards English education in this country was taken by private individuals or by classes of men, who in their modest way founded English schools for the education of Indian boys. A very large number of such schools seems to have sprung up in Bengal even in the period anterior to 1800. If we are to rely on the authority of Hyde, we may take Captain Bellamy's Charity School, which was founded in 1731-32, as the first English school established in Bengal. This school, which started with 8 foundationers and 40 day-scholars, was ultimately amalgamated with the Calcutta Free School. Next comes the school of the well-known missionary Kiernander, the 'Mammon' of Hicky's Gazette, whom Clive brought to Calcutta in 1758. This school, founded in the same year, began with 48 scholars, of whom only 6 were Bengalis,

presumably sons of indigent native Christians. The number rose to a total of 174 scholars in one year; and the Council generously made over the building formerly used as the Collector's office for accommodating this charity school, the whole expense of which (Rs. 900 p.m.) was borne by the rich missionary from his own pocket. The affairs of this school went on satisfactorily till 1788, when it became apparent that this institution, as well as Bellamy's Free School, was unable to cope with the increasing needs of charitable education. A public meeting was called on 21 December 1789, with the Governor-General in the chair, and it was decided to found a Society, called the Free School Society of Bengal. The result of this was that the two funds were united, and a single institution, called the Free School, was established. But between 1780 and 1812, a large number of 'mushroom schools' sprang up, such as Archer's School (1780), Mackinnon's School (1788), Brown's Boarding School for Young Hindus (1788), Farrell's Seminary, Drummond's Dhurmtulla Academy, the schools conducted by Halifax, Lindstedt, Draper, George Furly, Holmes, Gaynard, Sherbourne, and others—into the detailed history of which we need not enter here. Such educational efforts of private individuals, however well meant, could not in their very nature last long, nor could they answer the larger purpose of national education. Some of them were not meant exclusively for Indian boys, even Kiernander's more successful school was meant chiefly for indigent Christians (Armenian, Portuguese, English as well as Bengali) at the Mission Church. Most of them, again, had no *bona fide* educational object in view, but were mere makeshifts for earning a living for their needy founders. In those days, the desire of prospering in commercial enterprise under the new condition of things, no doubt, served as an incentive to English education; but penmanship, quickness of calculation and a knowledge of accounts were considered greater accomplishments than a study of the English language or literature itself. Some knowledge

of English was sought for, but no systematic course of instruction was given or required; and, for a time, a low and broken English or half-English and half-Bengali gibberish was spoken, of which humorous specimens will be found in Rajnarayan Basu's delightful little sketch of the period. Sometimes, to eke out this half-diction, gesture-language was used somewhat in the manner in which Gulliver spoke to the Lilliputians.

A description of the mode of teaching in these schools is thus given by W. H. Carey in his *Good Old Days*:

'Living upon a rupee a day, the old pensioner smoked and walked, and smoked and slept his time away. One, more learned perchance than the rest, opened a school; and while the modest widow taught but the elements of knowledge in the barracks of Fort William, the more ambitious proposed to take them up the hill of learning. Let us contemplate him seated in an old-fashioned chair with his legs resting on a cane morah. A long pipe, his most constant companion, projects from his mouth. A pair of loose pyjamas and a charkhana banyan keep him within the pale of society and preserve him cool in the trying hot season of this climate. A rattan, his sceptre, is in his hand, and the boys are seated on stools or little morahs before his pedagogic majesty. They have already read three chapters of the Bible and have got over the proper names without much spelling; they have written their copies—small round text and large hands; they have repeated a column of Entick's Dictionary with only two mistakes, and are now employed in working Compound Division and soon expect to arrive at the Rule of Three. Some of the lads' eyes are red with weeping and others expect to have a taste of the ferula. The partner of the pensioner's days is seated on a low Dinapore matronly chair, picking vegetables and preparing the ingredients for the coming dinner. It strikes 12 o'clock, and the school-master shakes himself. Presently the boys bestir themselves, and for the day the school is broken up.'

But there were other educational institutions, which were started not by individuals but by societies of men, and which therefore had promise of greater success and permanence. Most of these schools, however, came into existence between the twenties and forties, after the Hindu College had been established and after English education had become a settled fact. We need not therefore linger over their history. The earliest of these was probably the school founded at Howrah in March 1783 (then removed to Kidderpore in 1790) by the Military Orphan Society, at the instance of Major-General Kirkpatrick; but the school was

meant not for Indians but for the children of European officers and soldiers on the Bengal Establishment. At a later time, came the Calcutta Grammar School (June, 1823), on the ruins of which arose the Calcutta High School (June, 1830); the Parental Academy, founded in 1826 through the efforts of John Miller Ricketts, which subsequently developed into the Doveton College. The efforts of the Missionary Societies in this direction produced better results. Discouraged by authorities and under the Company liable to deportation, they had devoted themselves with courage to education as a means of evangelization, and for a time made the field their own. Leaving aside Kiernander's school and Brown's shortlived academy, which we have already mentioned, we have isolated but fairly successful schools started by the Missionaries—the Malda school established by Ellerton as early as 1803, the schools of Carey and other Baptist Missionaries at Serampore and elsewhere, the Chiusurah schools of Rev. Robert May (1814), the Burdwan school of Capt. Stewart (1816), the Khulna and Shamnagar schools of Messrs. Pearson and Harley (1819); but these schools had vernacular education as their primary object. Later on came more ambitious institutions—the Serampore College in 1818, the Bishop's College in 1820, the C.M.S. School in 1829, the General Assembly's Institution in 1830, the St. Xavier's and the Medical College in 1834, La Martinière in 1836 and the Free Church Institution in 1843.

It will be observed from what has been said that during the period between 1780 and 1810, numerous schools of a kind had sprung up in Bengal, but no systematic effort was made to place English education upon a firm and recognized footing as a part of the State policy. Individuals of high official rank in the administration of the country, like Charles Grant, Lord Wellesley, or Lord Minto, were not altogether oblivious of the moral duty and administrative necessity of spreading knowledge among the people; but the East India Company, like all commercial companies, did not yet recognize the promotion of education as a part of its

duty or concern. On the other hand, there was a vast and powerful section of Anglo-Indian administrators who were far from conceding that public instruction should either be undertaken by the State or was free from serious political danger to the security of British dominions in India.

The only effect yet given to the policy of public instruction consisted in the foundation of the Calcutta Madrasa by Warren Hastings in 1781 and the Benares Sanskrit College by Jonathan Duncan in 1791. But both these institutions were, on the one hand, purely oriental in their courses of study, and on the other, their main object was to provide a regular supply of qualified Hindu and Muhammedan Law-officers for Judicial administration. This tendency towards oriental education was also strongly reinforced by the newly awakened interest in oriental studies which followed upon the researches of Sir William Jones and the foundation in 1783 of the Asiatic Society of Bengal. This may, till the time of Macaulay's Minute, be said to have been the Government policy in education, viz. the revival and encouragement of Sanskrit and Arabic learning. The proposals contained in Lord Minto's Minute of 6 March 1811, in regard to the establishment of Hindu colleges in Nuddea and Tirhoot, proceed upon this policy, although these proposals remained in abeyance till the establishment of the Sanskrit College in Calcutta ten years later.

The effect of Lord Minto's representation was that in 1813, under Parliamentary pressure, the Directors sent a Despatch to the effect that a lac of rupees (£10,000) should be year by year set apart for educational purposes; and this may be taken as the first statutory recognition of an educational policy in Bengal. The actual words of the enactment of section 43, St. 53, G. III, c. 155 was that:

'A sum of not less than one lac of rupees in each year shall be set apart and applied to the revival and improvement 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 the British territories.'

The practical interpretation given to these

words—whatever might have been in the minds of the legislators—was that the money was expended in printing Sanskrit and Arabic works, in providing a capacious depository for these oriental folios (for there was little demand for them), and in everflowing patronage to teachers and students of these languages, the 'superior and subordinate drones' as Lushington calls them. Even this was not effective till 1823 when a Committee of Public Instruction was formed. Trevelyan quotes the amusing instance of a case in which Rs. 32,000 was set apart for translating a work into Arabic, and as the translation happened to be unintelligible, it was proposed to engage the translator on a liberal salary to explain it! No doubt, some good was done by this patronage of ancient learning; but all this was wholly useless for the purposes of general education. In the words of Kerr:

'The object of the Committee entrusted with the superintendence of education was chiefly to encourage the cultivation of Sanskrit and Arabic. . . . It is true some slight improvement was attempted. . . . An English class was formed in the Calcutta Madrassa and in the Calcutta Sanskrit College. . . . But these attempts were all on a small scale', and 'the whole scope of the institutions was oriental, designed to conciliate old prejudices and to propagate old ideas.'

Previous to 1835, the only large educational establishment supported by Government, which was not oriental in character, was the Vidyālaya, better known as the Hindu College, the forerunner of Presidency College, the opening of which marks an important stage in our history as the first systematic effort made by the Indians themselves for English education in Bengal. We must not forget that in the mean time two forces had come into operation, which anticipated and later on strengthened the Government in educational enterprise. These were, firstly, the Christian Missionaries; and secondly, a spontaneous demand for English education on the part of some more advanced-thinking Indians in Calcutta. The aims of the Missionaries were, no doubt, naturally directed to using education not as an end in itself but as a means to evangelization; but the desire to educate as a means to conversion led them, as it has done ever since, to whole-hearted labours

in the cause of education in and for itself. We have already indicated the missionary activity in this direction, which has today culminated in the founding of the Scottish Church College. This effort was powerfully supported by another factor, a newly awakened desire on the part of Indians themselves for a share in knowledge and training, which they discovered to be a large part of the secret of the superior efficiency of the nations of the West. Naturally, the first stirrings of this impulse, betraying itself dimly in the flourishing of a large number of English schools, remain somewhat obscure; but they took solid and tangible shape in the establishment of the Hindu College by some of the prominent citizens of Calcutta.

We need not trace here in detail the history of the foundation of the College, but two names are especially associated with its inauguration, Rammohun Ray incarnates the impulse which these names has been written large upon the history of English education in Bengal. Rammohun Ray incarnates the impulse which led thinking Indians to desire and work for English education, without an exaggerated faith, however, in the foreign and the external, and without any desire, again, of aggressive antagonism against orthodox conventions irrespective of their merits. In his role as the enlightener of the people, he, more than any Indian of that day, advocated the necessity of a new departure in education; a new departure in which the ideas and sciences of the West should bring new inspiration and lift the minds of his countrymen from the rigidity of dead habits and traditional forms. When it was proposed to found the Calcutta Sanskrit College at the instance of H. H. Wilson, Rammohun Ray raised his voice in protest and remarked strongly:

'This seminary can only be expected to load the minds of youth with grammatical niceties and metaphysical distinctions of little or no practical use to the possessor or to society. The pupils will there acquire what was known 2000 years ago, with the addition of vain and empty subtleties since produced by speculative men.'

After further objections to the 'imaginary learning' of Sanskrit schools, he summarily declared that 'the Sanskrit system of education

would be best calculated to keep this country in darkness'. To this man, who was himself genuinely interested in Sanskrit Studies and who had on his own account founded a 'Vedant College', must be ascribed no small share of the project of a College in Calcutta for liberal education in English.

It is said that Rammohun willingly allowed his name to be laid aside lest his active co-operation should make Hindu orthodoxy take alarm and thus mar the accomplishment of the project; but his share in the inauguration of the College appears to have been unduly exaggerated. The scheme seems to have originated with David Hare. In him it found an eager, active, and valuable supporter who had already endeared himself to the people by his large-hearted benevolence and interest in education. Hare was neither a Government official nor a Christian missionary, but he represents the purely philanthropic sympathy which Englishmen of those days felt for their land of adoption. Hare attended, uninvited, a meeting called by Rammohun and his friends for the purpose of establishing a society for the enlightenment of the people of Bengal, and submitted that the establishment of an English school would materially help their cause. He succeeded in enlisting public sympathy for the scheme, which ultimately matured in the inauguration of the Vidyalaya, at first on a modest scale in a house on the Upper Chitpore Road. Year after year, he patiently superintended the growth of the institution; and it was through his efforts that the foundation-stone of the building originally intended exclusively for the Sanskrit College was ultimately laid in the name of the Hindu College on a piece of land generously offered by this large-hearted foreigner. Contemporary records are full of references to his quaint figure, with the long blue coat adorned with large brass buttons, moving through the class rooms or attending the debates of the academic association, to his old-fashioned *palanquin* which was a veritable moving dispensary, as well as to his amiable countenance always beaming at the hovel of the charity boy or at the bed-side of the fever-

stricken student. It is in the fitness of things that David Hare's mortal remains, which were denied the rites of Christian burial by an impatient orthodoxy, should lie to this day buried under the monument, erected by a people's love to his memory, on the south side of the tank in the College Square and within sight of the College Street.

The original fund for the College, the subscribers of which were mostly Indians, consisted of the sum of more than one lac of rupees; and the management was for a time exclusively Indian. The College was opened in 20 January 1817; but in 1823, difficulties arose, and Government came to its assistance in 1825 on condition that the College should be open to inspection by Government. This was the way in which the British Government was first brought into active participation in a systematic scheme for English education. To quote the words of Dr. Duff: 'English education was in a manner forced upon the British Government; it did not itself spontaneously originate it.'

In the scheme of studies of the Hindu College, the first place of importance was assigned to English; and a proposal was carried into effect in 1827 of delivering all lectures in English. Of the early teachers associated with this College, who did so much for English education in those days, the names of the gifted Eurasian teacher, poet and philosopher, Henry Louis Vivian Derozio, and of the no less illustrious journalist and *littérateur*, David Lester Richardson, stand out prominently. Though but a lad of eighteen, Derozio was appointed teacher of English and History in this College in 1827; but vile calumnies circulated by a bigoted but influential section of society made him sever his connection with it on 25 April 1831, the end of which year also saw his untimely death of cholera. During the very brief period of his brilliant and pathetic career, however, he not only won the esteem of his colleagues and the loving reverence of his pupils, but he did more than any man then living to arouse, quicken, and impel the thoughts of young Bengal; and this was indeed the grave offence which called

down on him the reviling and abuse of the Christian and Hindu bigots of his day, who took fright at his outspoken treatment of sacred themes. But the body of enlightened youths, who were his pupils and all of whom became leaders of Young Bengal in later times and left their mark on their generation, form a monument by which, if not by anything else, he will be remembered in the history of Bengali culture in the first half of the nineteenth century. Capt. Richardson, a young officer of the Bengal army with a strong bent for literature and journalism, and recently invalided from military service, was made a Professor of the College in 1836, and he became its Principal in 1848. His literary remains bear witness to the width of his culture and scholarship; and the impression which his reading of Shakespeare is said to have created upon Macaulay, one of the distinguished visitors of the College, is well known. Both these teachers established the tradition of an enthusiastic study of English literature, the one by his fluent and impassioned poetry of the Byronic type and the other by his sounder and more scholarly works in verse and prose. Under their guidance and in the simple way described above, English education commenced in Bengal.

In 1835 there were more than 400 students in this College. This was the year of Macaulay's famous Minute and of Lord Bentinck's resolution of adopting the encouragement of English education as State policy. There is some truth indeed in the popular idea that we owe English education in Bengal to Macaulay; but it is plain that a great deal of qualification is required to such a statement. A college for imparting English education to Indian youths, due to Indian enterprise, already existed in 1834 when Macaulay came to India; and when he wrote his Minute in 1835, the number of students had gone up to 400. There were numerous schools in Calcutta and elsewhere in which English was taught. In September 1818, the Calcutta School Society had been formed, chiefly through the efforts of David Hare and Raja Radhakanta Deb, for supervising these regular schools—one of the

most important schools which the Society brought into existence having been the Arpooly Pathsala, developed later into the Hare School. Under the patronage of this Society, there were in 1821 115 schools with 3,828 scholars; these were no doubt vernacular schools, in which Bengali was the medium of instruction, but English was also taught. In 1823 a Committee of Public Instruction had been formed in tardy fulfilment of Lord Minto's representation of 1811. We have also the Court of Director's Despatch, dated 29 September 1830, in which they approve of the 'plan of establishing separate colleges for the study of English, for the cultivation of European knowledge, through the medium of the English language.' It is not surprising, therefore, that we read in the Report of the Select Committee for 1833 that 'a desire for the knowledge of European sciences and literature has been awakened in the natives by the more recent extension and encouragement of education among them.' It is also worth recording that the first volume of English verse written by a Bengali author had appeared five years before Macaulay gave judgement in favour of the teaching of English. All this shows that organized instruction on modern lines and the beginnings of liberal education in English in Bengal must be dated from 1815 rather than from 1835.

We cannot, therefore, ascribe the entire glory or infamy of introducing English education into Bengal to Macaulay. Nevertheless, Macaulay's influence as a determining factor in the fortunes of English education was great, and the part assigned to him in popular estimation is to a large extent justified. He did decisively determine the inclination of State influence to the side of English education.

Macaulay was appointed President of the Committee of Public Instruction in December 1834, shortly after his arrival in India. There had been a fundamental difference of opinion in the Committee on the question of the aim that should guide its operations and a division into two parties: a conservative party, the so-called Orientalists, upholding the older policy

of encouraging oriental literature, and a forward party, the so-called Anglicists, believing it to be possible to introduce a more useful kind of education through the medium of English. This difference of opinion was in practice a contention over the expenditure of £100,000 which had, since 1833, been set apart for educational purpose by an Act of Parliament. Both the parties based their arguments on the Charter of 1813; but the conservative Orientalists were for continuing to devote this sum to the printing of Sanskrit and Arabic books and the payment of stipends to the Pundit or the Maulvi, while the innovating Occidentalists were for diverting at least a part of it to English education. The Committee numbered ten; the two parties on it were nicely balanced, five against five: the dispute had nearly for three years obstructed its business. At last both the parties became convinced that the usefulness and respectability of their body would be utterly compromised by longer continuance of the quarrel, which should now be authoritatively settled. In January 1835, the members took the only course which remained open to them and placed before the Governor-General in Council a statement of their existing position and of the grounds of the conflicting opinions held by them. Macaulay as a member of that Council recorded his opinion in the Minute which has now become famous. He framed the issue very clearly by stating: 'We have a fund to be employed, as Government shall direct, for the intellectual improvement of the people of this country. The simple question is, what is the most useful way of employing it?' He had no difficulty in showing that in realizing this object they were not fettered by the Charter of 1813 nor by any pledge expressed or implied, but that they were free to employ the funds as they chose in teaching 'what is best worth knowing'. He declared in clear terms that 'English is better worth knowing than Sanskrit and Arabic', as being presumably the key to more useful knowledge. It was also easy enough for him to show that there was already an effective demand for English, where-

as the study of Sanskrit and Arabic could only be kept up artificially by the reward of stipends, and that already many Indians had a remarkable command of English, so that there could be no doubt of their being able to master English sufficiently for the purpose in view. He therefore decided in favour of English education.

The long-standing controversy was thus terminated by Macaulay's energetic rhetoric, and an effective end was put to the orientalist tendency of Government educational policy. His Minute was dated 2 February 1835. On 7 March Lord Bentinck quickly came to the Resolution 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 funds appropriated for the purposes of education would be best employed on English education alone.'

The decisive step was taken, but the admission must be made that there was indeed much that Macaulay did not realize when he wrote his Minute, which was too vigorous, too sweeping, and too confident to be wholly true. He was perhaps too hasty in brushing aside vernacular education at the outset. He took perhaps a narrowly utilitarian view in coming to the conclusion that the study of Sanskrit and Arabic in this country had no peculiar claim to encouragement. With characteristic want of hesitation he thought it enough to provide only for the intellectual side of education. He did not explore all the possibilities and tendencies of English education in India, nor did he take into account the disintegrating effect which the new ideas of the West were likely to produce in the East. He never had the time to enter into the right relation to the country whose destiny he was called upon to decide.

These and other defects, however, do not alter the real issue: was he right upon the main question? It is possible that we know today more about English education and can judge the event by its results; we can perhaps see further than Macaulay did, and would hesitate before we decide in the same way again. But all this does not alter the fact that

Macaulay took the only sound and possible course open to him on the question which had arisen—a question which was larger than the mere settling of the future medium of expression, deeper than the dispute dividing the Committee. The strength of his position lay in the fact that he could look beyond the pettiness of the immediate issue, and gauge accurately the aspiration and demand which had expressed themselves in the march of events culminating in the foundation of the Hindu College. The question, which he was called upon to decide and which alone we should consider here, was not whether it was right or wrong to introduce English education, but whether it was proper to admit or refuse to admit to Western culture the people of Bengal, when they asked for it and when their political history brought them within the gates. 'We are withholding from them', Macaulay wrote, 'the learning for which they are craving; we are forcing upon them the mock learning which they nauseate.' That this was, despite its exaggeration, essentially true is proved by the vigorous demand made for English education which led to the establishment of the Hindu College and the schools which fed it; it is also proved by the opposition of Ram-mohun Ray and others to the multiplying of Sanskrit Colleges. 'The tide had set in strongly', remarks Trevelyan, 'in favour of English education, and when the Committee declared itself on the same side, the public support they received rather went beyond than fell short of what was required.' The eager-

ness for English education is also borne out by the number of books sold by the School Book Society. Between January 1834 and December 1835, they sold over thirty-one thousand five hundred copies of English books, while the number of Sanskrit and Arabic books sold by them amounted only to fifty-two!

The demand was so great indeed that it seems quite possible that English education would have come even independently of Macaulay's Minute, perhaps more slowly and perhaps in a different garb, as it has done in some other eastern countries; but it would have come. To Macaulay belongs the credit of not mistaking the tendencies when they were apt to be obscured by the reactionary oppositions which dictated partially the previous cautious policy of Government; to him also belongs the credit of hastening and strengthening the movement by bringing the support of the State to its aid. Possibly, Western culture has not proved an unmixed blessing; there is a tendency to minimize or resent this 'foreign intrusion'; but under the circumstances and in the environment such as they were, no other decision would perhaps have been more suitable. The advent of the English as rulers of Bengal meant the advent of English ideas; it was inevitable that these ideas should germinate and take root in the surrounding soil; they belong to the spirit of the time. When necessity brought the East and the West side by side, it would be idle to quote Kipling's dictum of the unchanging East and assert ourselves independent of all contact or influence of Western ideas.

PROGRESS OR RETROGRESSION?

BY DANTON G. OBEYESEKERE

Many of the ancients thought life went in cycles. Like the regular waxing and waning of the moon, the recurring annual seasons, or the incoming and outgoing tide in an unchanging sea; even so there were cycles in the life of the

world in which history repeated itself in many respects. But there were a few even in the early ages who thought that though life moved in cycles like a point on the rim of a wheel about its hub, yet the hub of the wheel did

move in a direction which it was difficult to ascertain. The Judaeo-Christian conception of history was of creation moving towards a Messianic age.

When the modern scientific age gathered strength after the period of Copernicus and Galileo, the idea of progress sprang forth again. The mechanical inventions resulting from applied science produced the industrial revolution which reinforced this idea of progress. Men then felt that progress could be even roughly measured statistically. For instance the speed of human travel can be measured; the higher the speed, the greater the progress. The machines devised by man, such as motor vehicles and aeroplanes, permitted much faster speeds than were possible merely on foot or by old chariots on wheels. The new athletic records also showed human improvement. The French Revolution and later Russian Revolution were produced by persons in the name of Progress and Reason. The philosophies of Comte, Hegel, and Charles Darwin helped further to strengthen a belief in progress. How can it be really judged whether the development is progress or retrogression? What criteria should be considered in deciding this question?

In biology, evolution is declared to be progressive when types are produced which have more control over and greater independence of the environment. According to Herbert Spencer, 'the law of all progress is the same, the evolution of the simple into the complex by successive differentiations.' Lloyd Morgan has suggested that the hierarchy of levels might be the following:—atom, molecule, colloidal unit, cell, multicellular organism, and society of organisms. But the history of life has shown examples that such a course leads not only to progress but sometimes also to retrogression and decay. The dinosaurs, the mighty rulers of the Saurian age, have vanished without any progeny; whereas the simpler microbes survive and prosper. This means adopting *survival* as the ultimate criterion of judging progress. But survival may have

been achieved in various ways; by a reduction of needs or by greater fitness to satisfy them, by the extermination of others, or by co-operation with them, by parasitism or by friendly symbiosis. Therefore mere survival provides no adequate criterion. The quality of life must be considered, and this involves an independent scale of values. According to T. H. Huxley no ethics of evolution can be deduced from the facts of evolution. Nature is the realm of might being right; it is red in tooth and claw and appears to be amoral in the species lower than man.

Morality appears to exist in the moral world of man. But

'it is an unproved assumption that domination of the planet by our own species is desirable. We have devastated the loveliness of the world, exterminated some species more beautiful and less vicious than ourselves; enslaved the rest of animal creation, and treated our distant cousins in fur and feathers so badly that beyond doubt, if they were able to formulate a religion, they would depict the Devil in human form.'

Physical progress in mankind is not apparent, the Cro-Magnon man being not inferior to modern man physically; but whether moral progress has been made during this period is a difficult question. Man's inhumanity to man even in the present century has been manifested over wide areas. The vile atrocities perpetrated on primitive peoples in parts of Africa and of South America to get profits from rubber, the outrages committed on the Chinese after the Boxer rebellion, the subtle use of fear and modern science to extort false confessions and to soften political opposition are well known and need no mention in detail to show the inhuman treatment of both primitive and civilized peoples by so-called civilized nations. The dominant power in human behaviour belongs not to the intellect but to instincts and emotions. The intellect appears to be the servant and not the master of the passions. Our deeper mental habits founded on millions of years of evolution provide great inertial resistance to the relatively recent efforts at critical reflection.

If the teachings of the psychology of the unconscious is accepted, as in essentials it must be,

it would follow that the educational systems so far developed have hardly begun to tackle the forces that stand in the way of rational behaviour. War and other forms of group conflict may not be directly caused by such unconscious drives but they are certainly made easier by them and in turn encourage them.'

Among the human instincts, the egoistic or self-regarding are more powerful than the social or other-regarding. But the altruistic tendencies are reinforced by the greater command which intellect gives man over his passions and the increasing insight into the needs of others which it makes possible to persons willing to use it. Thus subjective conditions for progress are being provided even though such conditions are somewhat uncertain.

The accumulated experience of mankind, his wonderful discoveries, and the development of knowledge have given mankind greater power over nature. He has devised tools; cultivated soil; bred animals for domestic use; advanced from food-gatherer to food-producer; made greater use of wind, water, sunshine, electricity, and other forms of energy at an enormously accelerated rate in modern times, the process becoming increasingly deliberate and disciplined. Modern scientific method with its scientific system of checking deductive thinking by careful observation and experiment, distinguishing between subjective and objective factors, has rendered definite progress possible in the acquisition of scientific knowledge and power. But if moral progress has not kept pace with such intellectual progress, will the results not be as disastrous or dangerous as placing loaded revolvers in the hands of irresponsible young children at play? The atom bomb is a symbol of modern man's scientific achievement, which if used irresponsibly and irrationally in modern war may destroy modern civilization.

'The European talks of progress because by the aid of a few scientific discoveries he has established a society which has mistaken comfort for civilization,' said Disraeli in the nineteenth century. The standard of living judged by such material comforts may be high in Europe and the U.S.A. But their moral con-

dition should also be taken into consideration when general progress is being judged. Man does not live by bread alone. If the pattern of life associated with such high material comforts includes considerable moral laxity, disintegration of family life, high divorce rate, and high incidence of criminal delinquency; it is possible that the price paid for the enhanced material comforts has been too high resulting in those nations heading for disaster. The Oriental Mahatma Gandhi pattern of life of simple living (spurning excessive material comforts) with its emphasis on spiritual health, prayer, and right relationship with one's family, fellow-beings, and God may be on the whole more progressive and durable. The Hindu and Chinese civilizations have lasted much longer than Western civilization. If the U.S.A. Senate report in the year 1955 on Juvenile Delinquency, the high divorce rate in Sweden, and the much publicized barn-yard morals of Hollywood or crime in Chicago reveal integral features of Western materialism; the Orient should beware of measures that may bring such features into the Oriental patterns of life. The introduction of measures to enhance the economic productive power of each individual by better education and utilization of capital should not be offset by a fall in spiritual values or spiritual and intellectual anarchy from the corrupting effects of modern materialism. However, the climbing instinct of humanity, man's divine discontent with things as they are, and his ambition to make progress and to leave the world better for himself and his progeny are real factors giving cause for hope that ultimately the good will prevail in ethics and truth will prevail in science. A cynic, however, may consider such hope to be mere wishful thinking in the modern setting where Western supremacy in scientific power has erected a scaffolding or crucible on a world scale for all cultures to interact *volens volens*.

The ethical teachings of the great world-religions have made contributions to moral progress. They have all discovered the golden rule of doing unto others as you would that they

do unto you, and recognize the intrinsic value of virtuous conduct, universal kindness, and love. They emphasize personal salvation. In modern complex societies the simple principles of love and truth are difficult to apply in practice. The interests of social order may conflict with that of benevolence. The demands of the modern state or other social groups may conflict with one another and with one's duties to himself and his family and his God. However, there is growing a deeper knowledge of human relations, the needs of personality and of social order, which may render possible more satisfactory solutions of these difficult problems.

Morris Ginsberg is of the opinion that we know of no general law of progress. But he thinks there are trends which are progressive as judged by ethical criteria.

'As our knowledge of and sensitiveness towards human needs grow and greater control is achieved over the conditions of development, the system of rights and duties must on any theory of human progress undergo change. There will thus in all probability never be a universal code of morals, though the history of moral development suggests the possibility of agreement on what may be called a minimum code, of the kind now trying to find legal expression in a list of human rights.'

His case for progress assumes that a rational ethic can be found. Such an ethic he means to be one

'based on a knowledge of human needs and potentialities and of the principles of justice, that is, the principles designed to exclude arbitrary power and to secure an equitable distribution of the conditions of well-being. . . . The moral neutrality of the sciences leaves the path open to progress or regress. The choice is ours. It remains that if knowledge is not a sufficient, it is a necessary, condition of progress. It can give no assurance of ultimate success, but it can point to the possibilities open to men and thus help to provide the will with the opportunity to choose among them. Knowledge offers no apocalyptic visions, but it can do something to help man to make his own history before the end is reached.'

The late Dean W. R. Inge considered that from the main facts of cosmic evolution, if time and space were infinite, worlds must be born and die innumerable times. Of progress in such a system taken as a whole there cannot be a trace. The theory of a single purpose in the universe seemed to him untenable; for

such a purpose, being infinite, could never have been conceived; and if conceived, could never be accomplished. He felt there could not be much doubt about the fate of our planet. Man and all his achievements will one day be obliterated like a child's sand-castle when the next tide came in. The racial life of our species was a brief episode in the brief life of the planet; and what is called civilization or culture was a briefer episode in the life of our race. Though there was no single purpose in an infinite universe, yet there may be an infinite number of finite purposes, within each of which some Divine thought may be working itself out, bringing some life or series of lives, some nation or race or species to that perfection which is natural to it. Spiritual progress must be within a Reality which is not itself progressing. He thought our ultimate aim would be to live in the knowledge and enjoyment of the absolute values—Truth, Goodness and Beauty. There must be advance in our apprehension of the ideal which can never be fully realized.

'Thou shalt not kill' may be an excellent ideal in keeping with absolute Goodness. But in this imperfect world the man who wishes to live is obliged to kill wittingly or unwittingly. When he drinks water, a number of micro-organisms and germs in it go to their death. Even a vegetarian is obliged to kill many plants which he eats. The non-vegetarians kill animals too for food. But as the ideal is accepted, men consider it a sin to take life away unless it is quite necessary for a very good purpose. Thus in actual life even the good life of a good man is a compromise between various laudable ideals.

Sociology is still a very young science. The laws of social development, including those of progress, remain yet to be discovered. The laws of sociology have not yet reached the stage of acceptance accorded to the well-known laws of physical science. In the present circumstances therefore only in a small range of finite purposes can there be general agreement that there has been progress. Over

a wide range, progress of one group may be offset by retrogression of another group. Mankind has been disillusioned both by success and by failure. The destiny of man is a matter of faith for some and of speculation for others.

THE PROBLEM OF THE INTEGRALITY AND ATTRIBUTES OF THE BRAHMAN

BY DR. P. T. RAJU

Professor J. N. Chubb, who has become a follower of Sri Aurobindo, has, in the last Proceedings of the Indian Philosophical Congress (Ceylon, 1954), criticized my vindication of Śaṅkara's position, and some followers of the Advaita have asked me whether Śaṅkara's position is really untenable. Like the Taj Mahal in architecture, Śaṅkara's Advaita in philosophy is one of the wonders of the world. And from the side of logic, the more I think the more I feel that he cannot be refuted. Had Prof. Chubb asked me how I would reconcile Śaṅkara's position with the growing interest we are taking in the world of man and the affirmative attitude we are adopting to it in accepting industrial, technological, and social progress and working seriously and even feverishly for it through our five-year plans, I would have replied that the reconciliation is necessary, that a change in the philosophical perspective is needed for the purpose, and that a philosophical answer cannot be given off-hand but only after a good amount of philosophical reconstruction. But instead, Prof. Chubb raised the old controversy about the *nirguṇa* (without attributes) versus *sagūṇa* (with attributes) Brahman, contending that thought can have a place in the Absolute.

Now, because I think that Śaṅkara's position is irrefutable, I should not be understood as having no regard for Sri Aurobindo. He is a great saint and a modern saint. Sri Ramakrishna also was a great saint; but though modern in his very liberal views, he belonged to the orthodox tradition and had the highest

respect for the *ācāryas* (teachers) of our tradition. Swami Vivekananda also, though modern, chose to belong to the orthodox tradition of Śaṅkara. And Śaṅkara among the Vedāntins is called the *smārta*, meaning that he belongs to the pure Vedic tradition of *śruti* and *smṛti*. There are some among the avowed followers of Rāmānuja who say and therefore admit that the way to salvation shown by Śaṅkara is the highest but practically beyond the reach of the ordinary man, who can more easily follow the ways shown by Rāmānuja and the other Vedāntins.

It is interesting to note that both Sri Ramakrishna and Sri Aurobindo used some *śākta-sādhana* (practices according to the Śakti cult), each in his own way. Śaivism and even Vaiṣṇavism, and later on even Buddhism and Jainism, developed some *śāktasādhana*. Śaṅkara himself is the reputed author of two important *śākta* works, *Saundaryalahari* and *Prapañcasāra Tantra*. *Śākta* philosophy, particularly that which is associated with Śaivism, with which Śaṅkara himself seems to be connected, is realistic regarding the world. *Māyā* occupies an important place in that philosophy, but is real, not neither real nor unreal. It may interest some to know that Abhinavagupta, the greatest of the exponents of Kashmir Śaivism, which was particularly influenced by Śaṅkara's Advaita and was revived in Kashmir after his visit and the consequent defeat of the Buddhists in controversy, argues hard in epistemology in favour of the reality of the illusory object in illusion and also of the world, but in the end gives in,

saying that he has no objection to accepting *anirvacanīyatā* (inexpressibility), because the non-duality of the ultimate (Śiva plus Śakti) will not be impaired by the acceptance. Again, *śāktasādhana* consists in the gradual transformation of the individual into the Universal Spirit, which is really the integral unity of spirit and matter. The essence of the Advaita *sādhana* (practices) or *jñānamārga* (approach through philosophic discrimination) lies in elevating the conscious being of the individual—or *jñānakalā* or *kāla* if I am permitted to use these terms—to the level of the conscious being of the Universal Spirit; and the essence of the *śāktasādhana*, which Śaṅkara would reject in his orthodox writings, lies in elevating the bliss (*ānanda*) being of the individual—*kāmakalā*—to the same universal level. It has again to be noted that bliss is not passive pleasure, but the intense joy of creative energy, the bliss of the unitary causal force lying at the root of our being, which is like the dynamic atomic energy, and can split itself up into the multiplicity of the subject and the object. Both *ānanda* and *cit* (*jñāna*) are aspects or inherent attributes (*svarūpa-lakṣṇas*) of the Brahman. Because all the three, *sat*, *cit*, and *ānanda*, constitute the being of the Brahman, one may catch and hold on to any in order to reach the Brahman.

I have not seen any Advaita work that reconciled the philosophies of the two *sādhana*s; for one implies that the world is *anirvacanīya* and the other that it is real. A story is current that once Śaṅkara fell ill and became thirsty. He felt so weak that he could not walk to a river near by for drinking water. Then he composed *Saundaryalahari* in praise of Śakti or Energy manifest in the world so that his physical body could get the strength to walk. Whether this story is true or not, it shows that for practice the Advaitin regards the world as real.¹ Now, the transformation

¹ If one succeeds in showing that practice is an essential part of theory, then one can succeed in showing that for theoretical purposes also the world is real.

of the individual through *śāktasādhana* is not a mere receptive knowledge process leading to recognition (*pratyabhijñā*) of his original infinite nature, but a real practical process of becoming one with the Śakti of the Brahman in order to have the same recognition. *Ānanda* is creative power; all created things come out of it and into it they enter. It is to the *ānanda* tradition that many forms of Saktism belong. But creation and destruction are two aspects of the world process. So Śakti is destructive energy also. Hence the Śakti cult became the heroic cult, *vīrasādhana*, also. Properly interpreted, it is the transformation of the individual's energy into the energy of the Universal Spirit and the final identification of the two. Indeed, this tradition has been abused and corrupted, often looked down upon for that reason, and discouraged by the orthodox. However, Sri Aurobindo not only in his *sādhana* but also in his philosophy seems to belong to this tradition.

Being a modern, Sri Aurobindo is acquainted with the scientific doctrine of evolution and with the philosophical doctrine of the Supreme. According to the doctrine of evolution, higher and higher forms of being evolve out of the lower and lower, and all are equally real. And Sri Aurobindo identifies the Supreme with a mind-energy which is cosmic in its universality and with which the finite mind can become one. It is easy to incorporate these theories into the realistic Śākta Advaita. They accord with the nature of its *sādhana* also. This is how I understood Sri Aurobindo and how I align him with our ancient philosophical tradition.

The importance of the above introduction is that, even according to Śaṅkara, the world cannot be other than the Brahman, *Ānanda* is an essential aspect, a *svarūpa-lakṣaṇa*, of the Brahman; and if *ānanda* contains the dynamic force, Śakti, then Śakti forms a *svarūpa-lakṣaṇa*. Then why does Śaṅkara say that *Māyā* is not real? After all, *Māyā* is the Śakti. What Śaṅkara and his followers contend is that Śakti has no reali-

ty separate from that of the Brahman; so much is implied in the idea of *svarūpa-lakṣaṇa*. The *svarūpa* of an object has no different reality from its *sattā* (being) or we may say, *svābhāva* (nature). If Śakti itself has no separate reality from that of the Brahman, then the forms which Śakti takes will *a fortiori* have no separate reality of their own. All that Śaṅkara means is that, if the Brahman has its *sattā* and the world also has its *sattā*, then there will be two *sats* (being)—which conflicts with the Upaniṣads.

With so much of introduction—let me hope that my understanding of Sri Aurobindo is not incorrect—, we may come to Dr. Chubb's criticisms. His contention is that the Brahman or the Absolute is *saguna*, but Śaṅkara maintained that it is *nirguna*. This controversy is as old as the Advaita, and so not new to it, except for the fact that Dr. Chubb introduces some conceptions of modern logic and philosophy.

Before examining these distinctions, we may point out straightaway that attributes which are consubstantial² with the Brahman or *svarūpa-lakṣaṇas* are accepted by the Advaitins. So what Dr. Chubb calls attributes 'objectively present in the substance as a poise of its being' are accepted as the attributes of the Brahman. If this is all, Sri Aurobindo's position does not contain anything new. But I do not like comparing them to the attributes of Spinoza's Substance. In this case, when we know any one attribute, we may not know the other. In a theoretical judgement, we may say, 'The Substance has mind, matter, and an infinite number of other attributes.'³ But when we cognize them existentially, that is, when we cognize their existence as in perception, if we cognize mind, we do not cognize matter, and *vice versa*. Let us not forget that it is we, finite beings, who are making these

judgements, but not the Brahman. The predicate may be a predicate of the Infinite; but the Infinite has an infinite number of them. When we use only one of them, we do make a selection; and for our thought, in each predicate the others are not transparently existent. If the predicates are consubstantial with the subject, then each predicate must be consubstantial with the other predicates and when we perceive or experience one predicate we must perceive or experience other predicates also, just as when we perceive the colour of the rose we perceive its extension also. But in the case of the Infinite, our thought does not and cannot think of all the other predicates when it thinks of one predicate. I do not therefore think that Dr. Chubb can be right in saying, 'Judgment, as I have shown, does not imply selection or negation when it affirms a predicate of the Infinite'.⁴ For instance, the colour of the rose before me is inseparable from its extension and from its sweet smell. But still when I think of them, my thought of the colour is not the same as my thought of its extension, because colour is not the same as extension. Though in perception I cannot separate colour from extension, in thought I can; because perception, as immediate, is closer to integral experience. And just as in perception this separation is not possible, in integral experience it must be much less possible. If possible, it will not be integral experience at all. And where there is no possibility of this separation, there is no possibility of thought at all.

We may therefore say that when through one attribute other attributes also are cognized, as in the case of *saccidānanda*, not only is selection not possible but also impossible. This is the significance of calling *sat*, *cit*, and *ānanda* by the name *svarūpa-lakṣaṇa*. Of the three when one is cognized, the others also are necessarily cognized, not certainly at the human level but at the level of the Brahman. If integrality has any meaning in experience, I think, it should mean that, if any of its aspects is experienced, the other aspects also

² 'Consubstantial' is, I should say, an interpretation of '*svarūpa*' in '*svarūpalakṣaṇa*', not a translation.

³ *Proceedings of the Indian Philosophical Congress*, p. 71, 1954.

⁴ *Op. cit.*

should be experienced at the same time. So it is not enough, as Dr. Chubb seems to think, that the attribution of one predicate should not prevent the attribution of another for any entity to be infinite: the experience of one predicate should bring in the experience of other predicates also.

Further, I do not understand what Dr. Chubb has in mind when he speaks of the Infinite. He writes: 'Our acceptance of the Infinite is not the result of rational considerations: it is immediate and unconditional and therefore supra-rational.'⁵ After reading this, I would expect him to say that thought or reason cannot reach the Infinite and therefore there could be no question of predication at the level of the Infinite. But it is surprising to find that, though the Infinite is beyond thought, thought can still make judgements about it and predicate qualities to it. I would therefore ask why this so-called Infinite is called Infinite at all and also what exactly Dr. Chubb means by thought or at least what its characteristic function is. I shall not press the first question as I know that Dr. Chubb is having in mind the Brahman. But I have to press the second, because thought is said to reach something which Dr. Chubb admits to be beyond thought. I do not get an answer.

Now, the point is this: If within integral experience—we are speaking of ideal experience which we are not having—experience of one attribute necessarily leads to experience of the others involved in that integrality, then that integrality cannot be same as thought; and the so-called attributes are not really attributes predicated of a subject but belong to the substance of the subject itself. Śaṅkara and the later Advaitins did not approach the problem in the same way as the Hegelians. But if they have to, they will say this and defend that the Brahman is *nirguṇa*, only because there cannot be any distinction, at that level of integrality, between the *guṇa* (attribute) and the *guṇin* (substance), *dharma* and the *dharmin*. But Dr. Chubb, following Sri Aurobindo, contends that, provided the *guṇas*

are like the attributes of Spinoza's Substance, they can be predicated of the Infinite. But I have so far shown that if the Infinite is to be an integral experience,—which it is for both Śaṅkara and Sri Aurobindo—Dr. Chubb's defence of Sri Aurobindo falls, only because the cognitive experience of one attribute does not necessarily led to the the cognitive experience of the other attributes; and if it does, there will be no distinction between subject and predicate, because predicate passes into the subject and the subject into the predicate.

Let me say in my own words what the Upaniṣadic Infinite (*ananta*) is in terms of modern Western philosophy, which of course Śaṅkara could not have given. A mathematical infinite is a kind of quantitative Infinite defined as that in which the whole is equal to a proper part of itself. A logical infinite I shall define as that in which the subject passes into the predicate and the predicate into the subject. An epistemological infinite is that in which the subject passes into the object and the object into the subject. I am giving these definitions without much discussion and explanation. They may be traced to the Upaniṣadic statements like *tattvamasi*, *aham-brahmāsmi*, and *ayamātmā Brahma*, etc.; but the Vedāntins did not give clear definitions as we do; and I give these definitions from the side of Western philosophy, in terms of which we are now trying to understand and reinterpret the Indian. Now, thought lasts so long as P in 'S is P' does not become equal to S, and S does not become equal to P. But where there is equality, the distinction between S and P, subject and predicate, substance and attribute, disappears. And when the distinction disappears, there is no thought, consequently no predicate, and no attribute. Of course, no subject also as distinct from the predicate, and no substance as distinct from the attribute. Only the integrality of the subject and the predicate and of the substance and attribute remains. Then the Infinite must be *nirguṇa*. So the conclusion is this: either there is no attribute at the level of the Infinite

⁵ *Ibid.*, p. 63.

or the Infinite has ceased to be an infinite by ceasing to be integral experience.

I do not think much is gained by distinguishing between distincts, contraries, and contradictories in this connection. When distincts themselves do not hold in the integrality of the Infinite, it is unnecessary for me to prove that contraries and contradictories cannot be found there. Even distincts cannot hold, because the predicate is consubstantial with the subject, whereas in a red rose the 'red' is not consubstantial with the 'rose', for which reason we draw a distinction between 'red' and 'rose'. If I am to accept Sri Aurobindo's position, I would rather have 'poise of the Absolute' in a metaphysical sense than 'attribute of the Absolute' and would not introduce logic at all at that level. In fact, I prefer not having even 'poise of the Absolute'; for if I have it, I have to have also the Absolute has no poise', as the *Īśāvāsya Upaniṣad* says, *tadejati* (it vibrates) and *tannaijati* (it vibrates not); which means that we should not use any attributes, as otherwise we have to use the contradictory attributes also. But Dr. Chubb introduces logical distinctions, and says that I have either to reject that thought makes selections in the Absolute and so has no place in the Absolute or be open to the charge of contradiction. I do not reject that thought has no place in the Absolute, because it is the nature of thought to make selections. But I do not understand the contradiction to which I shall then be exposed. On the contrary, to say that the Absolute is supra-rational and yet thought exists in the Absolute seems to me to be self-contradictory. I do not also see how 'affirming a predicate absolutely' makes any difference to the point under discussion. I have already said that a conception like that of Spinoza's attributes cannot help us. Next 'negation implies difference' and 'difference implies negation' are true, not because the second proposition is obtained by simply converting the first proposition, but because facts are such. The mutual implication is due to the logic of facts, not the logic of formal propositions. It is be-

cause of the logic of facts that some logicians maintain that difference is a form of negation. 'Smell and colour are different', and 'Smell is not colour' are said to convey the same meaning. Dr. Chubb seems to think that negation exists only where opposition is found, and that opposition is either contrariety or contradiction. This raises a very complicated question, into which I cannot enter here. But this much can be said that negation exists even where, given the falsity or truth of one predicate, the truth or falsity of another does not follow, as for instance, in sub-contrary opposition, in which both the terms can be true. All that can be said about them is that they are compatible and nothing more; and yet one cannot be the other. Leaving aside this question of opposition, 'smell is not colour' is a negation and also difference, only because both smell and colour can be had by the same object. Again, Dr. Chubb has his own definition of absolute opposition: 'An absolute opposition between the two would mean that the presence of one quality anywhere in the universe would be sufficient to exclude the other from the universe.'⁶ Green and red, we think, are absolutely opposed, because if an object is red, it cannot be green; yet red and green are found at different places in the world. They are opposed in the universe of colour, not in the universe of smell. Even perfect opposition, namely, contradiction, must comprise the universe, for the opposition here exhausts the universe. ' $\text{I} = \text{A} + \bar{\text{A}}$ '; to express the same in other words, 'Everything in the universe is either A or not-A. But we should not forget that even then nothing in the universe can be both A and not-A. Now, to say that the universe contains both A and not-A, which is equivalent to ' $\text{I} = (\text{A} + \bar{\text{A}})$ ' or ' $(\text{A} \text{ or } \bar{\text{A}})$ ', is one thing; and to say ' $\text{I} = \text{A}$ and $\text{I} = \bar{\text{A}}$ ' or 'The Universe is A and the universe is not-A' is another. The former is right; the latter is definitely fallacious.

Dr. Chubb seems to think that attributes or *gunas* which are not opposed can be found in the Infinite. But his conception of oppo-

⁶ *Ibid.*, p. 67.

sition is that, if one attribute is found anywhere in the universe, then its opposite should not be found anywhere at all. Then his conception of absolute opposition does not cover even contradiction, because both the terms of contradictory opposition are to be found in the universe and together make up the universe, according to the latest theories of modern logic. Then does Dr. Chubb mean that contradictory predicates can be assigned to the Infinite? I wonder whether he does. Of course, the *Īśāvāsya Upanisad* did. But then it means that the principle of contradiction, which is the essential principle of thought, is not applicable to the Infinite; *ergo* thought is not to be found in the Infinite. Supra-rationality does not mean that the principle of contradiction can be violated, but that rationality is transcended and that it is meaningless to apply the principle of contradiction. The *Īśāvāsya Upanisad* has to be properly re-interpreted.

Take another assertion: 'If any predicate is offered to the Infinite for its acceptance, it must be offered unconditionally, and not with the proviso that the submission of this predicate entails the withholding of some other predicate'. But the contradictory of every predicate offered to the Infinite is also a predicate; should the latter also be offered? Is there any predicate, except a *kevalānvayī*,⁷ the affirmation of which does not imply the denial of its contradictory? But a *kevalānvayī* is not applicable to the Absolute, unless its cognition means the cognition of other *kevalānvayīs* also.

In existential logic, which is that of the Advaita, affirmation does not imply negation, not merely at the level of the Infinite but also at that of the finite. This is a complicated question, which I cannot explain here.⁸ So

⁷ e.g., 'nameable'. But 'non-nameable' is also a name, and so that object that is non-nameable becomes nameable.

⁸ See my article, 'The Principle of Four-cornered Negation in Indian Philosophy', previously referred to, and 'Negative Judgment in Relation to Reality', *Proceedings of the Indian Philosophical Congress*, 1939. 'The Reality of Negation', *The Philosophical Review*, 1941, and my *Thought and Reality*.

the existential experience of the Infinite, because it is positive, does not imply negation. Besides, one very curious argument of Dr. Chubb may be noted: 'Besides, what are we to do with the differences and relations, since they are there? They are either contained in the Real or not; if as Professor Raju thinks they are not, then the Real negates difference and relations and this must lead to the conclusion that negation is ultimate.' My contention, in accordance with Śaṅkara's views and as I have so far pointed out, is that differences and relations are not there. Next, regarding negation being ultimate, this kind of argument is invalid. And it is not a new kind of argument against the Advaita; the Dvaitins and the *Viśiṣṭādvaitins* advanced a similar one long ago. Now, Dr. Chubb could have put a similar question against his Infinite; Is the Infinite finite or not? If it is, it cannot be infinite; if it is not, it is other than the finite, which means that there are to objects, the finite and the infinite; and if there are two objects, then neither can be infinite, because each limits the other. Or again, does the Real negate the unreal or not? If it does, unreality is an other to Reality and so limits it and makes it finite; if it does not, then Reality includes unreality or is even the same as unreality, which is absurd. Further, as Reality negates unreality, negation becomes eternally ultimate. The fallacy of such arguments was exposed by the polemical works of the Advaita. It is exposed by the modern logicians also, which is too technical to be discussed in a paper like this one.

Let me again say that I should not be understood as disrespectful of the *sagunātva-vādins*, like Aurobindo and the earlier *ācāryas*. But at the point when we introduce mystic experience, it is safe not to bring in logic. And when logic admits failure, it is safe to say that thought ends there, after having reached its highest. The admission of course should not mean that experience also ends there. That Hegel's logic of reason, as opposed to that of understanding, could grasp the Infinite is a fiction, because no human reason can identify

itself completely with the Universal Reason or the Logos, and Hegel could accomplish all that he could only by surreptitiously referring to experience and all the accumulated empirical knowledge available at that time. So far, the position of the Advaita, namely, that the Brahman is an integral unity of *sat*, *cit*, and *ānanda*, that the three are *svarūpa-lakṣaṇas*, and that the integrality of the three is beyond thought, is the safest exposition of the

Brahman I can think of. Even if *Māyā* is treated as real, as some philosophies, like Kashmir Śaivism, want to do, the integrality of the Brahman can be preserved only if it is accepted that thought cannot exist in the Absolute and that there can be no form of judgement in it. If integrality of experience is to be preserved, then thought has to be transcended; if thought is not to be transcended, then integrality has to be sacrificed.

ATTRIBUTES OF GOD*

BY C. SIVARAMAMURTI

The Lord is conceived as the Absolute—*nirguṇa*, devoid of qualities and distinguishing marks, to be realized only by *anubhava* or inner experience. Even when some qualities are attributed to Him, He is considered the abode of *kalyāṇaguṇas* or desirable noble qualities. A concept of God excepting in some tangible form becomes very difficult for the bhakta or devotee. Therefore the immanent Supreme Being transforms Himself into forms for the bestowal of *anugraha* (grace) on *bhaktas*. Even the highest Advaitin like Madhusūdana Sarasvatī cannot but think in terms of the beaming face of child Kṛṣṇa in spite of all his flights of monistic thought.

Vamśī-vibhūṣitakarān-navanīradābhāt

Pitāmbarādarūṇabimbaphalādharoṣṭhāt

Pūrṇendu-sundara-mukhādaravinda-netrāt

~~*Kṛṣṇa*~~ *param kimapi tattvamahaṁ na jāne.*

(I do not know of any truth higher than Kṛṣṇa whose hands are adorned with the flute, whose complexion is like that of a newly formed rain cloud, who is attired in a yellow garment whose lips are red like the ripe *bimba* fruit, whose face is beautiful like the full moon, and whose eyes are lovely like the lotus-petals.)

But when God is conceived in *sarūpa* fashion, i.e. with a form there are different aspects of Him chosen and described by a distinguishing nomenclature so that the devotee

could concentrate on each form according to his mental approach.

Embodiment of karuṇā—Viśāpaharaṇa:

The great Nīlakaṇṭha Dīkṣita in his prayer to Devī clearly points out that without the grace of God it is difficult to be freed from the disgusting cycle of births and deaths. Viewed strictly according to strict standards of judgement probably everyone would be found wanting and it is only the *karuṇā* or mercy of the Lord that is the great hope for emancipation from all sin and attainment of the highest bliss. It is this aspect of God as the very embodiment of *karuṇā* which is more pronouncedly seen in the *Viśāpaharaṇa* form of Śiva. In his *Nīlakaṇṭhaviṣayacampū*, Nīlakaṇṭha Dīkṣita gives a graphic picture of how there were enough gods to quarrel over the possession of precious objects like the *Kaustubha* gem, *Apsarasas* or heavenly nymphs; but not a single soul was left when the *kāla-kūṭa* poison came up to paralyse the entire universe. When every god had fled in dismay and the world was helpless with great fear there came on the scene the Lord reassuring everyone and ready to drink the poison to save the universe from devastation.

*We are much beholden to the superintendents of the Madras and the Indian Museums for kindly supplying us the photos for making blocks out of them.

Dr̥ṣṭvā kaustubham āpsarogaṇamāpi pra-
krāntavādā mithah
Gīrvānāḥ kati vā na santi bhuvane bhārā
divah kevalam.
Niṣkrānte garale drute suragaṇe niṣceṣṭite
viṣṭaṣṭe
Mā bhaiṣṭeti girāvīrāsa dhuri yo devastam-
eva stumah ||
Nilakanṭhaviṣayacampū

(How many gods, mere burdens to heaven, are there not on earth, who on the mere sight of the *Kaustubha* gem and the band of celestial nymphs started quarrelling among themselves! But when the (deadly) poison arose

and the gods fled and the world was paralysed there was (only) one God who appeared with the reassuring words, 'Be not afraid', Whom alone we adore.)

This embodiment of compassion, Who drank up the deadly poison for saving the entire universe from utter annihilation, is beautifully represented in sculpture in the *Viṣāpaharāṇa* form of which the most lovely representation is of the Pallava period. This bronze representation is a great masterpiece now preserved in the Madras Museum (Fig. 1). Śiva is shown seated holding the axe and deer in his upper pair of arms, a snake in his lower left and a cup of poison in his lower right hand.

In Ankor Thom where the temple is conceived as a lofty mountain like Meru or Mandara and rows of Devas and Dānavas holding Vāsuki are introduced for suggesting *amṛtamathana*, the whole expanse is conceived as the milky ocean itself, the entrance tower with four faces of gigantic size composing its top suggest the four-faced form of Śiva ready to swallow the poison which sprang up along with other coveted objects. The theme was such favourite and its appeal so great that it was conceived in a masterly fashion in this monument.

Bhaktavatsala—Gajendramokṣa: As *Viṣāpaharāṇa*, unasked the Lord came to sustain the world from devastation, out of His own mercy and on His own account. When a devotee in distress seeks the aid of God by invoking Him the aid is immediately given by the Deity with great joy as He is most affectionate towards His devotees. As given in the *Rāmāyana*,



Fig. 1. VIṢĀPAHARANA (BRONZE).

Copyright Department of Archaeology, Madras Museum.

*Saikṛdewa prapanñīnām tavāsmīti ca yācatām
Abhayarī sarva-bhūḍ bhyaḥ dadāmyetadvratam
mama.*

(I give protection from all creatures to those that but once seek my refuge saying 'I am thine'— this is my vow.)

Of this the Lord always assures anyone who considers himself one of the followers of the Lord, absolutely surrenders himself to Him, and places all trust in His merciful protection. When the mighty elephant Gajendra, fought for quite a long time with the *nāga* that held him fast in the pond for a number of years and finally in despair entreated the Lord to help him Viṣṇu descended from heaven post-haste to offer succour to the devoted animal. If we understand this in the spirit of an *arthavāda* (eulogy) and interpret it, as *Sāyana* interprets the Vedic line *gāvassatra-māsata*, (i.e. the cows performed a sacrifice) viz. to put an emphasis on the efficacy of sacrifice and to exhort men to perform it, as the fruit would be all the more for intelligent human beings when even animals could benefit by it, we can see that the Lord when He was so benevolent to even an animal should be all the more so to an intelligent being like a human being who places his entire trust on Him. This great quality of love for the devotee in God is a reassuring factor to the devotee. Probably Viṣṇu as the saviour of Gajendra is the most striking example of God's *karuṇā* or mercy for the devotee, and probably the best sculptural representation of this aspect of Viṣṇu is from the large panel on one of the sides of the temple at Deogarh, belonging to the Gupta period (Fig. 2).

Duṣṭanigraha—Tripurāri: God is not only the very embodiment of mercy for the suffering beings in this world and responds to the plaintive cry of the devotee but also aids the innocent good, and punishes the wicked tormentors. There are many instances of Asuras who were a terror to men and gods alike and the Lord had to transform Himself into several forms for putting an end to their wicked activity. Some of the *avatāras* or incarnations

of Viṣṇu are for this specific purpose. Skanda was born of Śiva on the prayer of the gods for the special purpose of killing Tārakāsura. But probably there is no greater example of this great quality in God of the suppression of the unworthy than Śiva as Tripurāntaka (the destroyer of the Tripuras). The concept itself is something beyond all comprehension. Śiva is the fighter. In the warrior pose of *ālīḍha* (a shooting attitude with the right knee advanced and the left leg retracted) he stands on his chariot which is the earth, on wheels composed of Sun and Moon, the horses yoked to it being the *Vedas*, controlled by the charioteer who is Brahmā himself. In the hand of Śiva is the mighty bow Pināka composed of the huge mountain Meru with Vāsuki as the bowstring, the arrow being Viṣṇu himself. With this formidable equipment Śiva is presented as the victor of the Tripuras, the Asuras, who were a menace to the world. The Śilpa texts recognize several varieties of this form of Śiva and there are several beautiful representations. Probably the most remarkable in sculpture is the one from the Ellora temple (Fig. 3). There is no more magnificent portrayal of the scene of the destruction of the Tripuras in painting than that from the Chola mural in the Bṛhadīśvara temple at Tanjore. In metal the most magnificent figure is from Kūram that belongs to the Pallava period. Next to it in beauty but equal to it in iconographic importance is the mental image of Tripurāntaka from the Bṛhadīśvara temple with one of his feet resting on a dwarf. The great paraphernalia of Tripurāntaka for fighting the Tripuras has been so rendered in the painting in the Bṛhadīśvara temple that it is a wonder of the painter's art. It is rendered in a manner to suggest that the great divine horde was utterly superfluous as the very knit brow of the three-eyed One who took the matter easy in a posture of ease was enough to drive dismay into the hearts of the enemy host whose fierce fighting was one of despair to which a tinge of pathos is added by the tear-stained entreaties of their womenfolk dissuading them from the battle. But all this, as Nīlakaṇṭha Dīkṣita



Fig. 2. GAJENDRAMOKṢA FROM DEOGARH.
Copyright : Department of Archaeology, Indian Museum, Calcutta.

would put it, is only as a matter of routine to teach a lesson to the impertinent, His essential quality being that of immense goodwill for the world and any feelings of anger being only above the neck and not below it, the boundary-line being marked by the blue tinge on the throat.

*Gaṅgāmbhaḥ pariśoṣanam smaramadacchedo
jagaddāha i-
Tyādyam vighrahavaiśasam kalayate kaṅṭhā-
duparyeva yaḥ |
Antaḥ santatamīhate tu śivamākitam jagan-
mātrake
Sa svāmī mama daivatam taditaro nāmnāpi
nāmnāyate ||
Śivotkarṣamañjarī 45*

(That Lord is my God and no other is even pronounced by me by name, the Lord who thinks of dispute and destruction only outwardly above the neck as in instances like bottling up the waters of the Gaṅgā, the annihilation of the pride of Cupid and the burning of the world (Tripura) and so forth, but is ever and anon in His heart always mindful of the welfare of the entire universe to the last and tiniest of the insects in it.)

Incomprehensible—Liṅgodbhava: God that is immanent is also not superscribed by any contour of form and naturally formless, and incomprehensible. Even the highest denizens of heaven have failed to comprehend the Supreme Being. For illustrating this great quality of God there is a special icon known as Liṅgodbhava. A flaming pillar is shown in the centre adored on either side by Brahmā and Viṣṇu the highest gods of the trinity barring Śiva. The pillar is shown flaming on all sides and at its top is a swan flying and down below a boar burrowing deep. From the flaming pillar is shown issuing the standing figure of Śiva with one of his hands in *abhaya* or protection pose. The story goes that Brahmā and Viṣṇu desired to see the top and the bottom respectively of a flaming pillar of gigantic proportion which arrested their attention and roused their curio-

sity. The one soared up in the form of a swan and went up and up to dizzy heights and was still soaring while the latter in the form of a boar burrowed deep into the earth and went down, down, down to unfathomable depths. The former saw a petal of *ketakī* flower falling and proceeding down, and on questioning how long and whence it was on that it knew not the several aeons it had been falling since it slipped from the top of the Śivaliṅga, and Brahmā, who realized the impossibility of his task, returned to find that Viṣṇu had also similarly given up his task; and as they approached the flaming pillar Śiva revealed himself as the Almighty from within the pillar. He appreciated Viṣṇu for plainly confessing his inability to go to the root of the flaming pillar but scolded Brahmā for uttering a falsehood that he had reached the top of the pillar just on the word of the *ketakī* petal which had dropped from it. This great concept of the incomprehensible nature of God, difficult for even the gods to comprehend, is sculpturally represented in this form of Śiva. There are several fine representations of this all over India. A striking example comes from the Kailāsa temple at Ellora. In almost every temple in South India there is a representation of Liṅgodbhava at the back of the main shrine: and just as Gaṇeśa, Brahmā, Viṣṇu, and Durgā are constant factors in a definite order all around the central shrine in their respective cells, the form of Liṅgodbhava has also its place and that is towards the back of the central shrine. This form is known and represented all over the land and there are fine examples from Orissa and Rājasthān. In this Northern representation, however, the pillar is an unusually tall one and the figures of Viṣṇu and Brahmā are shown on either side bowing to this incomprehensible pillar against which the figure of Śiva is not shown as in the representations from South. The swan suggesting Brahmā is sometimes substituted, as in Orissan sculptures, by the squirrel, meaning thereby that it is just an

attempt of a squirrel trying to comprehend the root or the top of the Incomprehensible Object. thing. All are the same for Him. It is this that we find in the figure of Śiva's head with

No likes and dislikes: The form of Śiva has a message to convey regarding a great quality of God. There is no such thing for Him as may be favoured by acceptance or rejected as unwanted. In short He has no likes and dislikes. On His matted hair there is the cool and pleasant crescent moon and close to this the snake, the abode of poison. The *dhuttūra* flower also adorns his crest. This flower is usually avoided and if at all used it is only medicinally. It has neither smell nor beauty and while there are varieties of lovely flowers it is this of all flowers that the Lord prefers. His body is smeared with ashes and He wears the elephant's hide as a cloth to cover His nakedness. The snake shunned by all and the moon welcomed by everyone for the beautiful moonlight derived from it are alike preferred by Him. While all the Devas would feast on nectar Śiva should have poison for His breakfast. He neither enthusiastically welcomes nor rejects with disgust any-



Fig. 3. TRIPURĀNTAKA FROM ELLORA.

Copyright : Department of Archaeology, Indian Museum, Calcutta.

adornment of snake, moon, and *dhuttūra* flower, and well may Nilakanṭha Dikṣita jocularly ask the moon to remove himself from these.

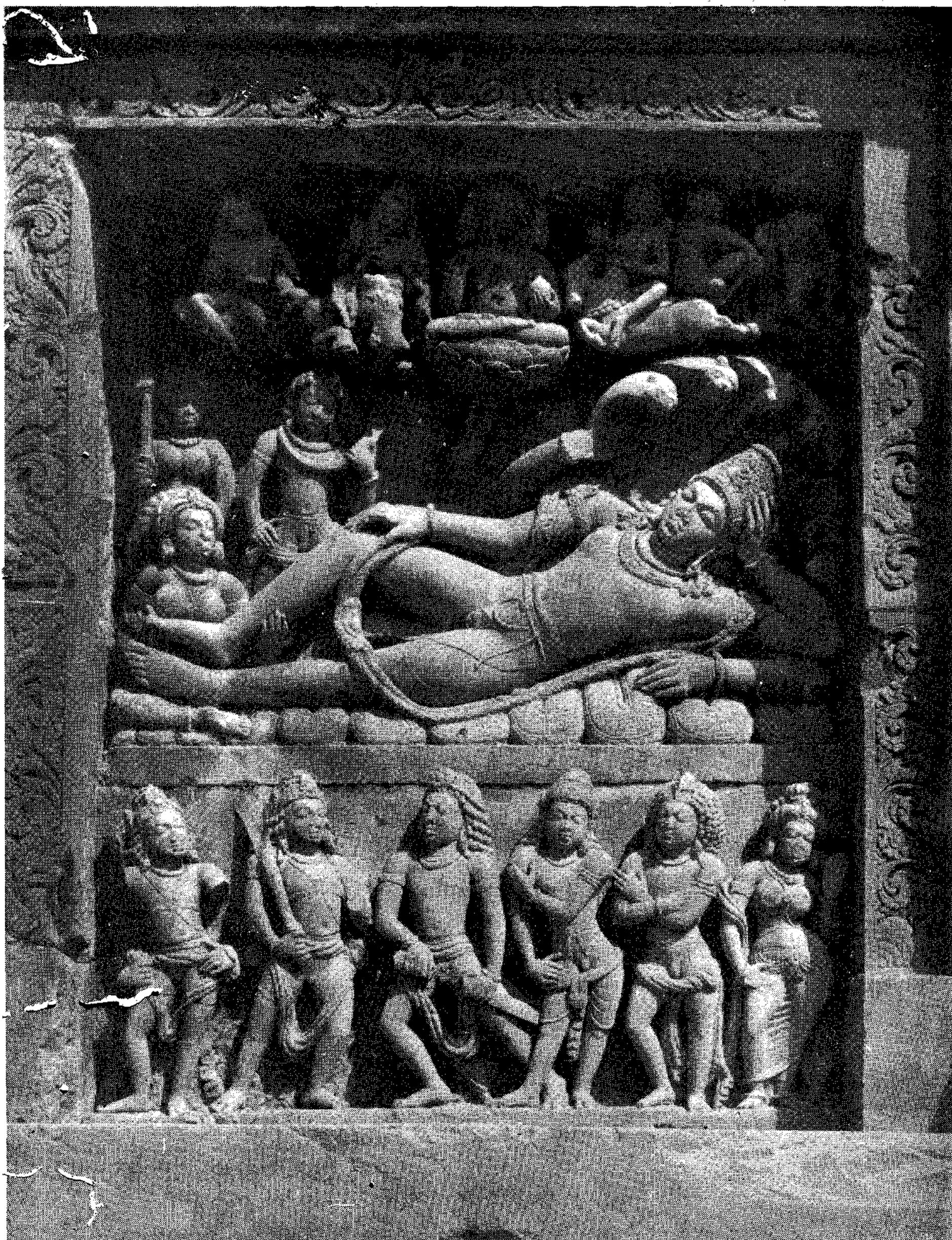


Fig. 4. ŚEṢASĀYĪ VIṢṆU FROM DEOGARH.
Copyright : Department of Archaeology, Indian Museum, Calcutta.

*Sarvajño yadi śaṅkaro yadi mahādevo yadi
prāyaśo
Devānāmapī daiivatam yadi tadapyāstām
idam dūrataḥ |
Dhuttūraiḥ phaṇibhiḥ kapālavālayairanyaiśca
te sarvagatiś-
Cūḍācandrakale na tāvaducitā yāce bahirga-
myatām ||
Anyāpadeśaśataka 41*

(Even if Śaṅkara is the Omniscient, even if He is the Greatest of the celestials (lit. Mahādeva), even if He is the God of all the gods, even so let that all be set aside. Oh light of the crest-crescent moon! association with the *dhuttūra* flowers, snakes and skull garlands and other things is not worthy of you, and I beg of you to please depart hence).

Beyond three avasthās (states): Jāgrat, Svapna, and Susupti: The Lord is in a state which is beyond that of waking, sleeping, or dreaming. He is in an ecstatic state which is beyond these three regular states. It is to emphasize this that there are two great forms—one dynamic and the other static, but both symbolically represent the same concept. Naṭarāja is one and Raṅganātha is another. One represents Śiva as the Lord of dance and the other Viṣṇu lying on the serpent couch.

Naṭarāja is the lord of dancers and Raṅganātha the lord of the stage according to the meaning of the word composing these two terms. The dance of Siva symbolizes creation protection and destruction all in one, the drum suggesting creation by its main function of producing sound, the hand in the *abhaya* or protective attitude, protection, and the hand carrying flames, death or destruction. The hand in *dhandahasta* points to the raised leg and assures liberation to those who adore it. He crushes ignorance in the form of a dwarf underneath his right foot and the crescent moon on his head symbolizes the consequent dawn of knowledge which is bound to increase and culminate in the full moon or ripe wisdom. Raṅganātha lying on the serpent couch (Fig. 4) similarly symbolizes creation, protection, and destruction. One of his hands in an attitude of protection suggests it; the lotus issuing from his navel, creation, and Madhu and Kaitābha near his feet suggest by their own doom, destruction. Raṅganātha is neither asleep nor awake or dreaming but he is in the *turvyāvasthā* (the fourth or the transcendent stage) just like Naṭarāja. But the one has tremendous movement and the other calm repose. These are great attributes of the Lord depicted by means of iconographic concept for easier comprehension.

UNITY IN DIVERSITY

BY DR. MOHAN LAL SETHI

In the January 1955 number of the *Prabuddha Bharata* the writer discussed Unity in Diversity from the biologist's point of view. In the present article the same subject is discussed from the chemist's point of view.

Modern Chemistry has some very great achievements to its credit, Cloth from wood;

all the pleasant scents and perfumes from a contemptible substance like coal-tar; all the artificial dyes from the same viscid liquid, and last, though not the least, the break up of the atom with the release of the stored energy and the transmutation of elements.

Modern Chemistry is the child of medieval

The alchemists of the middle ages, prompted perhaps by personal greed, the bane of humanity, set themselves the task of the transmutation of base metals like copper into gold. They worked secretly and assiduously in their dark underground cellars. Generations of alchemists worked at the problem they had posed for themselves without success. Their labour, apparently wasted and unsuccessful, proved very productive inasmuch as they laid the foundations of the modern science of chemistry. Chemistry is thus a child of alchemy. All the alchemists must be turning in their graves at the wonders, which their successors have wrought in modern times and the tons of money (gold) they have made. Can we say that the personal motive of getting rich quick of the alchemist of old has given place gradually to the altruistic motive with which the modern scientist works? We will have to face the critic who is accusing the atomic scientists with designs for the mass destruction of humanity. It must be conceded that from the greed of the alchemists the human mind worked its way up to the altruism of the pure scientist whose chief objective is the advancement of knowledge for its own sake. The war-mongering war-lords of the world have stepped in and exploiting the scientists have made them produce engines of devilry and destruction which are threatening humanity with extinction. During recent months scientists have been furiously thinking whether they should become tools in the hands of war-lords or not. Humanity expects that scientists, as a body, will refuse to be exploited by the war-mongers.

Be that as it may, modern chemistry has achieved more than what the alchemists set themselves to do. The alchemists started with the idea that all inanimate matter consisted of elements and compounds and that one element could be converted into another. Because gold commanded a higher price in the market, they set themselves the task of converting copper or some other base metal into gold. Because generations of alchemists failed to convert one of the base metals into gold, their

basic notion that one element could be converted into another and that all elements had arisen from one mother substance was proved to be false. Chemists in the nineteenth century held that the transmutation of elements was impossible.

Naturally the early chemists worked on the properties of metals and their compounds. After having worked out the properties of elements, the chemists formulated a table of elements called the Periodic Table. In this Table the elements are arranged in an ascending order beginning with the lightest and simplest and ending with the heaviest and the most complex. Hydrogen has been placed at No. 1 in the Table and Uranium at No. 92 at the end. During the last fifteen years a large number of elements beyond Uranium have been artificially obtained. These have been assigned places beyond Uranium. Because a place of an element in the Table was due to its weight, certain gaps were left in the Table when it was first proposed because the elements of certain weights were not known at that time. Most of these elements have since been discovered.

A very important discovery was made when elements were arranged in order of their weights. It was found that elements arranged thus fell into nine groups or periods. Elements falling in one group or period showed similar properties.

Because known elements which were close together in the Table showed similar properties the properties of those elements which were not known and whose places had been kept vacant were predicted with the help of the properties of the elements preceding and succeeding them in the Periodic Table. When such elements were discovered subsequently they bore out the predictions foretold for them long before.

The Periodic Table, a simplified form of which is given below, has been a source of great inspiration for scientists to greater endeavour to discover the elements whose places were vacant in the Table.

The electron or electrons are symmetrically and systematically arranged around the nucleus of the atom. Each electron carries a negative charge of electricity. This negative charge on the electrons serves to balance the positive charge on the proton. The atom is therefore electrically neutral.

In the accompanying diagram the atoms of the first twelve elements are shown diagrammatically.

It will be noticed that the number of protons in the nucleus of an atom and the electrons around the nucleus is invariably equal to each other. The number of neutrons in the nucleus of an atom may be more or less than the number of protons. This is so because the neutrons have a comparatively negligible mass when compared with the protons.

The atom of the simplest element Hydrogen has only one proton in its nucleus, no neutron and only one electron outside the nucleus (See diagram). The atom of the second element Helium has two protons and two neutrons in the nucleus and two electrons outside. The atom of the third element Lithium has three protons and four neutrons in the nucleus and three electrons around. Right up to Magnesium, the twelfth element shown in the diagram, the protons increase one at each step and similarly the electrons increase one at each step.

Thus the simplest element Hydrogen has only one proton and one electron. By the addition of one proton, one electron and one or so neutron at every step a new element is formed till we reach Uranium which has 92 protons, 146 or 143 neutrons and 92 electrons. The evolution of the elements from Hydrogen—the simplest and lightest—proceeds very systematically till we reach the heaviest element.

Among the chemists it was Prout who in the year 1815 asserted that hydrogen was the primordial substance and that the other elements were evolved by a progressive condensation of hydrogen atoms. Prout's view could not be accepted straightway by his contemporary

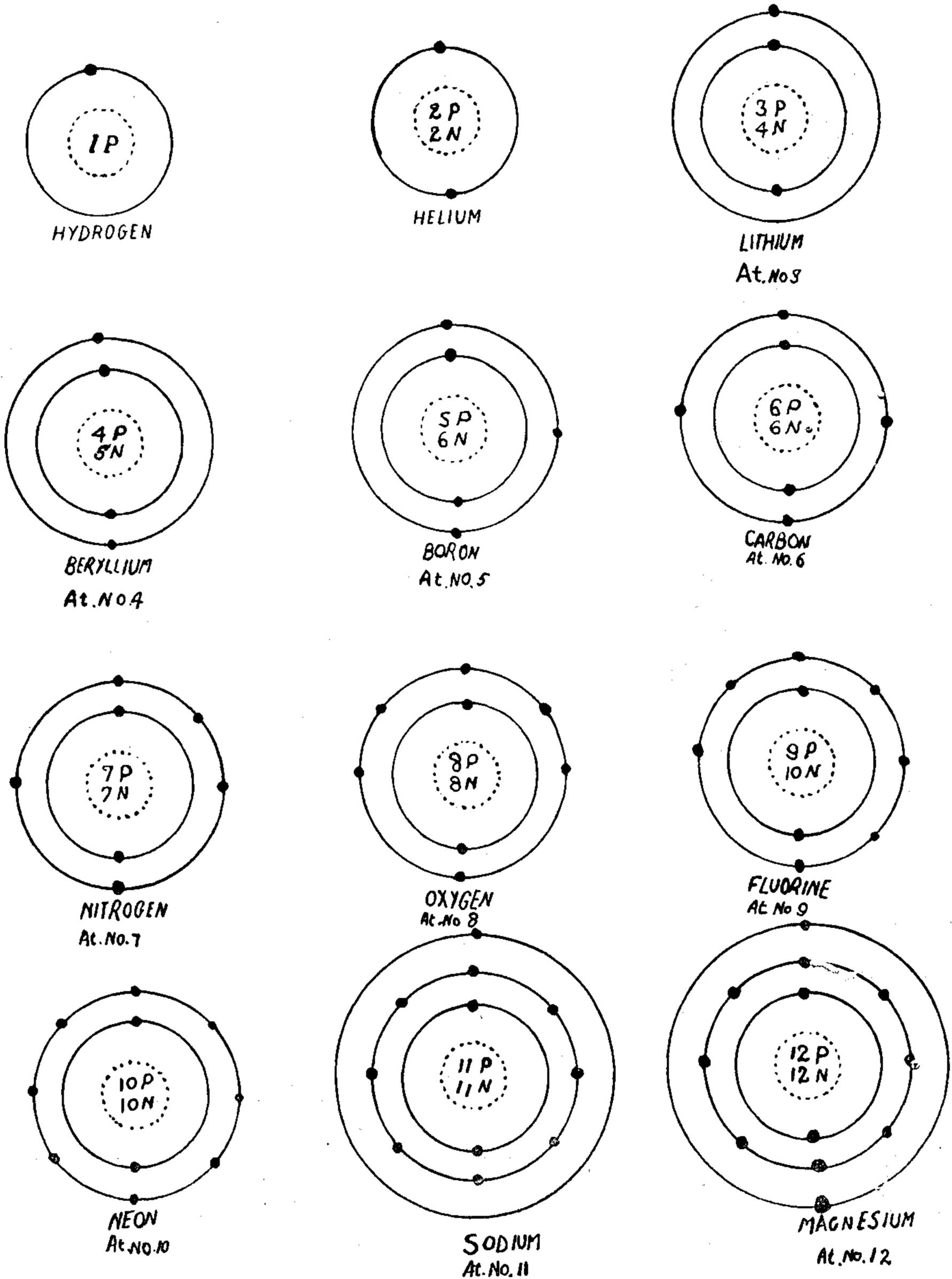
scientists because of certain difficulties. These difficulties have been resolved by later research and Prout's basic concept has been proved to be correct. Scientists now believe in the unity of matter with this difference that instead of taking the atoms of Hydrogen as the primordial units they regard protons, neutrons, and electrons as the bricks out of which the whole edifice of the universe has been constructed.

The mystery of the atom has been unravelled and revealed by the patient and laborious work of thousands of scientists who worked like runners in a relay race, each carrying the torch one lap farther. The structure of the atom as shown in the diagram exhibits symmetry in design, regularity and rhythm in its construction and evolution. This is well-nigh staggering for human imagination.

Biological unity—unity of plant life and animal life—was proved and established by scientists long ago. Chemical unity—unity of non-living matter—has been proved in recent years. There is one gap now left and it is a very important gap for scientists to fill in. This is the unity of non-living and living matter. Whether this gap will be filled at all or how long it will take to bridge it over, is anybody's guess. At present there is a very hard and fast line dividing the living from the non-living. We do not know how living matter arises from non-living matter. When scientists have discovered how living matter arises from the non-living, the line dividing the two will vanish and then Vedāntic overall unity will be reached.

Vedāntic overall unity was discovered by mystics and religious seers of many different persuasions in religion many times in the history of the human race. Whenever a seeker made this discovery, all his previous sectarian persuasions fell from him as the slough falls off from the body of a snake who emerges out of his old skin rejuvenated. When this discovery was made there was no high or low, Hindu or Moslem, Jew or Christian. All became One. Such realization is considered to be the acme of human achievement and the ultimate objective of human existence.

DIAGRAM SHOWING THE ATOMS OF THE FIRST TWELVE ELEMENTS
(The Nucleus in each Element is shown by the dotted circle):



THE ATOM AND THE VEDĀNTA

BY THE HON'BLE MR. JUSTICE P. B. MUKHARJI

The tiny atom has become the colossus of the modern world. It has upset the scheme of values in which a comfortable home-made universe was built up, fed, and nourished by science and industrial revolution. Such universe came to be known as the modern world. It promised to stay. The promise is broken. Standing on the ruins of that promise many new Columbuses think of strange voyages for strange discoveries. Ideas of mechanical satellites round the earth, space ships, atoms for peace, and a variety of other ideas including flying saucers and interplanetary and interstellar communications resound in the assemblies of modern men.' Science is fast becoming fiction. Quite a new literature is provided which goes by the name of modern scientific fictions where fancy and imagination run riot. In this undisciplined waste of thought energy there is today no frame of reference.

The energy released from atom is stamped by the destiny of the method used to obtain that energy. That method today is force and violence. Force and violence are need to break the atom to produce the energy. Energy so obtained will know only force and violence. The means adopted will inexorably control the ends. Energy born in force and violence is inherently incapable of producing a world of peace, harmony, and rhythm. The functions, uses, and the purpose of a product are primarily controlled by its origin and the methods of its generation. That is the message of the Vedānta to the atomists of the new world. The spoken word and the spend arrow cannot be resumed. The guided missile can at best mean a diverted track, but wherever it is diverted it spells disaster. It carries its own doom of destruction. You cannot rob the atom to pay the molecule; you cannot rob the molecule to pay the compound. Tier upon tier, atom upon atom, molecule upon molecule, compound

upon compound, the whole structure of the universe is an indivisible and vibrant integer where all the minutiae are linked up inseparably and vitally to produce a cosmic whole. No part of it can be destroyed to develop another: no part can be eliminated. Nothing is unnecessary or superfluous. This is the Vedānta outlook.

This Vedānta outlook by no means implies that there is no transformation within the universe. Indeed it is the message of the Vedānta that the universe is going through endless processes of constant transformation and re-transformation and of many empirical but transitory combinations and permutations. Behind this flux the emphasis is on the technique. The principle is the principle of transformation not elimination. Transformation and not elimination is the technique. That is the real destiny of energy and that is the real use of energy. To miss that principle is to miss the destiny and to be left with the shell.

This is the crux of this problem. It requires analysis at deeper levels. Modern physics have imperceptibly been graduating into metaphysics in the last twenty-five years. Today it has reached the cross-roads. A choice is now inescapable. On the rightness of that choice will depend whether future shall belong to science. Matter and mass have long shed their solidarity in the scientist's laboratory. Matter is said today to be only a different shape of energy. The solid mass is the tenuous vapour. The difference is not in their essence but in their momentary and transient presentation. Having reached that threshold science hesitates to accept the implications of that knowledge.

Time has come to consider some of these pressing implications. We speak of matter in terms of energy. The steel frame division between the animate and the inanimate, which

so long ruled men's minds and thoughts, is no longer valid. Today all are animate with energy. The dust, the table, the chair, and every object so long described as lifeless are found to be constantly vibrating and emanating cosmic radiations. The first implication of this knowledge, is the natural interrogation that rises itself—how and why does energy get involved in matter which looks lifeless. This question hides behind itself much of the secret of the universe which still remains closed to science.

The answer to this question is that energy in order to be useful has to acquire a relevant shape and a purposeful form. In order to acquire form, energy has to be nuclear. This nuclear energy is the core of every manifested object living or so-called lifeless. This is the Vedānta doctrine of immanence. The Tantras describe this nuclear energy as the *Kuṇḍalinī*, the coiled energy. The method of rousing or releasing this nuclear or coiled energy known to the Vedāntist and the Tāntrik is not the method adopted by the modern scientist of today. It is not the method of breaking the atom by force and violence. You cannot defeat nature by violence. Nature violated retaliates. The consequences of atomic disruption by force and violence are manifold. Its obvious signs of horror in the place of disaster are the least of its terrors however ominous and devastating they may appear. Its unseen consequences are tremendously more important because their effects are far more insidious, subtle, and destructive than the Gamma rays and the radio-active hangover in the atmospherics. Every atom destroyed and every nuclear energy raped by force unbalances every other nuclear energy. Nuclear energy represents the static cosmic reservoir of the potentiality of the universe, and is integrally associated with every form of nuclear energy in manifested matter. To speak only of the weather effects and even of biological maladjustment in human breed as the only major consequences of disruption of nuclear energy by violence is to delude ourselves. This is not the place to outline all the consequences of this violence, for

even all the bare space of this hospitable journal will not permit such a venture. It will be enough to say here that it strikes at the very potentiality of the universe and does not only kill men and living creatures and all nature inside and outside. This is however not to say that this devilry will succeed. It will not. The reason according to the Vedānta is no other than the simple one that the powers of cohesion prevail over the powers of disruption. The energy that knows the secret of cohesion is not defeated by the lesser energy of separation. That which fulfils pervades over that which divides. The immanent also transcends. It inheres and it also overwhelms.

What then is the true method of releasing the nuclear energy? Nature is doing it every moment around us. Our darkened intelligence loaded with mental bias and prejudice does not perceive it. Time and space are the normal instruments that form the network of the matrix which produces this great transformation. Time-space continuum is not to be dismissed as the philosopher's speculation or a piece of theoretical formula of modern scientific abstraction. Its significance is best illustrated by a simple example from nature. This classic example is the acorn and the oak. The tiny acorn contains the mighty oak. You can hold that insignificant looking acorn in the palm of your hand. You can no longer do so when it has transformed into a big oak. All the strength, all the stature, all the massive trunk and its hardy branches and their myriad foliage lie in coiled energy in that seed. To release that energy, do you smash the seed by one hard stroke? That is not the way to get the majestic oak. The coiled or nuclear energy in the seed requires time and space to transform itself into the oak. In other words the world of manifestation is the road from nuclear energy to transformed energy, and this destiny is achieved on the twin wings of time and space. If oak is what we are out to get, we cannot afford to clip the wings of time and space by smashing the oak-seed and by its rupture and nuclear fission. Energy in its basic character is universal. When it manifests in matter it

bears the particular burden of the individual manifestation. That is known as destiny. The oak-seed has the destiny of the oak to fulfil. The coiled energy in the oak-seed has to subserve that destiny. That is its native line of development and fulfilment. You cannot deny this nativity and yet hope to fulfil yourself. The seer is he who by looking at the seed can discover its native line. To drive out energy from the atom without realizing its native line of destiny is to thwart that destiny. When energy is driven out from its nuclear form it becomes universal without fulfilling its destiny of particular form. That is suicide. As long as forms persist, and the world of manifestation *ex hypothesi* shall continue with forms, energy can only be utilized within the native lines of destiny of those forms. The present scientific method of breaking the atom by force and violence to release the energy is therefore self-stultifying. It violates the basic principle of manifestation. Here that oft-quoted but least understood maxim, '*Sarīramādyam khalu Dharma-sādhanam*' indicates the significance of this law of manifestation. Popular meaning of the passage is that the body is the basis of starting point of spiritual pursuit. Its inner meaning is that '*Sarīra*' is the form of manifestation and '*Dharma*' is the upholding energy. In other words this statement means that in order to avail and cultivate this energy one has to know the seed and its native line of fulfilment, which is form. This is where illusionists trip up and the atom scientist goes wrong. Nuclear or atomic energy can neither be truly obtained nor properly utilized by disregard or ignorance of this evolvent principle of the law of manifestation.

An elaborate scheme of sound and wise utilization of nuclear energy is laid down in the spiritual practices for self-realization that exist and have existed for centuries in India. Any scheme for utilization of nuclear energy is basically linked up with self-realization. There are many good reasons why this is so. The primary reason is that it demands as indispensable requisite an appreciation of the seed of a form and its native line of evolution. That

appreciation depends on insight. That insight can only be achieved by self-realization. This is the high price of spiritual knowledge and character demanded of those who would think of tapping the universal source of nuclear energy. This will not be the place to discuss the different techniques and practices of spiritual training. The universal and common feature in them is that nuclear energy can only be released in order to be utilized along the line of nativity which in India is known as the line of '*Suṣumnā*'. There is no other line of release.

One misconception may here be cleared. This, what I call the Vedānta view of the atom, does not mean that we are prisoners of forms. What it means is that the nuclear energy resident in form can only be a utility when the cause and destiny of the form where it resides are understood and realized. But having realized that and followed that technique you can liberate that energy from every prison of form, and it is that true liberation which alone can transform this universe and for which consummation the universe awaits and functions. The process of liberation of energy in that case proceeds according to the genius of the form, but when thus liberated the form is transformed and energy recovers the plenitude of its universal efficiency. Reverting to our analogy of the acorn and the oak, it means that the nuclear energy in the seed has to be wooed first according to the genius of the oak and when that energy is thus released it becomes the universal energy which existed not only in the oak-seed but also remains the animating principle in every seed or form. Then and then alone the universality of the energy conquers both time and space. This technique is the technique of the Vedānta. This technique is crucial. Here the journey is as important as the destination. The basis of this technique is the recognition of the fact that appearance of form or matter is not fortuitous but is governed by an underlying principle of causation. That seed cause has first to be discovered and realized before its energy content can be made to yield. '*Samskāra*' in-

eptly translated into the English word 'desire' is according to the Vedānta the root of every manifestation of phenomenon. It is this 'samskāra' which coils up universal energy in nuclear forms. It will exceed the limit of this article to embark on a discussion on the origin and the

operational technique of 'samskāra'.

The message of the Vedānta is not to rush headlong for nuclear energy and attempt to obtain it by the crude method of smash and grab the atom without realizing the principle of extraction of such energy.

HARVARD AND HINDUISM*

BY DR. GEORGE WILLIAMS

This address might be entitled, quite parochially, 'Cambridge and Calcutta'. I am from Cambridge, and Swami Akhilananda was born near Calcutta. Or, still parochially, I might entitle my talk 'Harvard and Hinduism'.

In 1823, Professor Henry Ware, Sr., the Hollis Professor at Harvard Divinity School, wrote a letter to the British Unitarian missionary in India, the Reverend W. Adam. Adam had originally addressed his communication to William Ellery Channing. In the latter's absence, Henry Ware responded and took the occasion to write out some twenty questions for Adam and also for the great Indian internationalist, Rama Mohun Roy (1774—1833). Roy was a leader in the effort to synthesize Hinduism and Christianity and the founder of the Brahma Samaj. In 1820 he had written *Precepts of Jesus: A Guide to Peace and Happiness*. In addition to the twenty questions, Ware especially sought the counsel of Roy as to whether an American Unitarian Mission in India would be appropriate. In his letter to the Indian leader, he wrote: With the complete knowledge which you possess of the character both of the Hindu and of the Christian theology, and of their moral influence and tendency, do you think it desirable that the inhabitants of India should be converted to Christianity, in what degree desirable and for what reasons? Accompanying his letter to Roy were a number of Unitarian books to

indicate how theological questions were being discussed in New England.

In the responses from Adam (dated Calcutta, 24 December, 1823) and from Roy (dated 2 February 1824)¹ it was clear that Indians encountered grave *difficulties* with respect to the Christian doctrine of the blood atonement and the Eucharistic meal, which seemed to them as bloody as the rites and iconography of the Divine Mother Kālī seemed to the Westerners. And for some reason, both Roy and the Unitarian Adam regarded Trinitarianism as a stumbling-block to intellectual Indians, despite their own acquaintance with a kind of Trinity in the Vedic literature.

In 1838, Ralph Waldo Emerson delivered his famous Divinity School Address, in which he acknowledged that India was most favourable to the religious sentiment, and in which he expounded Transcendentalism as the basis for a world religion of direct experience of the Divine. This Address, so important in American intellectual and religious history, was given just five years after the death of Roy, two years after the birth of Ramakrishna, and in the precise year of the birth of Keshab Chunder Sen (1838—1884). Sen was destined to be the

* A talk given before the Vedanta Society, Boston, on the occasion of the Birthday celebration of Sri Ramakrishna.

¹The whole of this interchange was published at Cambridge by the University Press, 1824.

author of *Jesus Christ: Europe and Asia*, and the controversial successor of Roy in the Brahma Samaj movement. At the time of the Address, Emerson had been considerably influenced by his favourite aunt, Mary Moody Emerson, who had read considerably in Oriental religions; and Emerson himself had read some things about Roy.²

One of the major consequences of Emersonian Transcendentalism at Harvard in the sympathetic interpretation of Eastern religions at the Divinity School was the work of James Freeman Clarke, the first Professor of Comparative Religions (1867—1871) in the United States, and Charles Carrol Everett, Professor of Theology and Dean of the Divinity School during the presidency of Charles W. Eliot. In other American seminary curricula comparative religion developed as a separate field out of the missionary impulse; at Harvard out of the concerns of a systematic theology and the philosophy undergirded by Transcendentalism. The Transcendentalist impulse was thus a considerable factor in keeping Harvard open to the claims of Indian thought.

In India, Ramakrishna, as we know, was the climax of the religious revival which eventually had not only religious but also philosophical and national significance for nineteenth and twentieth century India. The great spokesman of the Brahma Samaj, Sen, was very close to Ramakrishna. Another philosophically disciplined devotee of Ramakrishna was the one destined to be the founder of the Order of the Ramakrishna Mission, Swami Vivekananda. This dynamic leader of reascent Indian philosophy was the most popular spokesman of Hinduism at the World Parliament of Religions in Chicago in 1893.

In 1896, Swami Vivekananda was invited to Harvard, where he gave an address on Vedānta philosophy³ and was introduced by

² Arthur Christy, *The Orient in American Transcendentalism: A Study of Emerson, Thoreau, and Alcott* (New York, 1932).

³ *The Vedānta Philosophy, An Address before the Graduate Philosophical Society of Harvard University, 25 March 1896, with an Introduction by Charles Carrol Everett* (Cambridge, 1896).

Dean Charles Everett. Dean Everett may have been principally responsible for tendering the invitation to Swami Vivekananda to become Harvard's first Professor to Oriental Philosophy. Everett, significantly, was the last major exponent of Transcendentalism, which he tried to weave together with the latest expressions of German Idealism. Besides Everett, one might also mention James Haughton Woods (1864—1935), sometime chairman of Harvard's Philosophy Department, who wrote an *Outline of the Vedānta System of Philosophy* (1906) and translated among other texts *The Yoga System of Patanjali* (1914). Mention also should be made of one of the distinguished alumni of the Divinity School who began his studies shortly after the Deanship of Charles Everett and who continued the Transcendentalist concern with religions of the world. This was John Haynes Holmes, of the class of 1904, who consummated his lifelong devotion to the cause of India and the principles which today politically animate it in his book, *My Gandhi* (1954).⁴

It is clear to the student of modern India that Ramakrishna (1836—1886), along with Mahatma Gandhi, is a key figure in the development of the contemporary Indian mind in its political, philosophical, and religious expression. Of course, Ramakrishna himself, the son of simple Brahmin parents, was not in any sense political. Nor was he, in fact, primarily interested even in philosophy. Nevertheless, his exalted mystical experience drew to him men and women who, in their turn, were able to give both philosophical and cultural expression to the impulses that stem from his life. Prime Minister Nehru, in a recent celebration of the birthday anniversary of Ramakrishna, pointed up his tribute to the man in these larger terms.⁵ And something of the same significance was attached to Ramakrishna by

⁴ Cf. Holmes earlier *The Christ of Today; Mahatma Gandhi* (Madras, 1921). On other late manifestations of Transcendentalism in American life see Ernest Hocking and William Y. Tindall in *The Asian Legacy and American Life*, edited by Arthur E. Christy (New York, 1945).

⁵ *Vedānta for the Modern Man*, edited by Christopher Isherwood (New York, 1945). p. 122.

the Indian ambassador to the United States in his tribute made at this same ceremony last year.

Of the specifically religious influences we need not speak tonight, though the presence of the representatives of the Ramakrishna Order is sufficient indication of the tremendous missionary impulse of the movement that began in the heart of Ramakrishna.

On the philosophical level, it is perhaps sufficient to make clear that, while the Swamis of the Ramakrishna Order look back to their founder as one more than a Saint, the philosophical significance of their enterprise is that they have found in Ramakrishna a formula for adapting the philosophy of India, Vedānta, for expansion beyond the borders of India and for serious scrutiny in the centres of philosophy and psychology around the world. Without the impulse of Ramakrishna, the great treasures of the Indian philosophical speculation might not have become so available, in the present flexible and constructive form, to the Western world.

In observing the world-wide philosophical influence of the Kāli priest of Dakshineswar, one is immediately brought into remembrance of the comparable philosophical influence of the saint of Assisi⁶, for St. Francis also had little personal interest in Scholastic philosophy, although he rose to spiritual leadership in a period when Scholasticism was in its most creative development. But around St. Francis gathered men of learning and power—scholars and prelates alike—who mediated the warm experiences of the humble saint through channels that had both political and philosophical, as well as religious, significance. And as the followers of St. Francis, so also the followers of Ramakrishna have manifested continuing interest in the social implications of their new-found ecstatic love.

It was Swami Vivekananda who organized the Ramakrishna Order of monks and the

Ramakrishna Mission to the miserable, wherever they might be found. Our Swami Akhila-nanda belongs to the third generation. In my association with him and his colleagues, the meaning of 'apostolic succession' and the mood I might say also, of the sub-apostolic age in Christian history have become poignantly real to me as I observe how these men, our contemporaries, look back to that molten experience of one man as a source of their abiding purpose. The same sense of dependence upon the formative ecstasy of St. Francis characterized, also, the first and second generation in the Franciscan movement of friar preachers, scholars, and saints. They likewise assembled every shred of recollection about the charismatic leader of Assisi who had lived so fully the life of his Lord that in the end he bore also the stigmata of His final suffering.

And as in the following of Jesus, and again as in the following of St. Francis, there was a universal vision shared by all who became disciples, so there was a universal vision embracing the religious needs of all mankind which prompted the followers of Ramakrishna to found their mission. Swami Vivekananda gave expression to this conviction in innumerable ways. Two representative utterances in America might be mentioned: 'The Way to the Realization of Universal Religion'⁷ and 'The Ideal of a Universal Religion: How It Must Embrace Different Types of Minds and Methods'.⁸

Now there are at least two kinds of religious universalism, one of which we might call the universalism of the mystically perceived Oneness of God, and the other which we call the universalism of the transcendent Kingdom. The vision of the one is individualistic, the other social. I should like to say a few words about each.

Swami Akhilananda and other representatives of Hinduism who have entered sympathetically into the Christian tradition find espe-

⁶ Guido Ferrando, 'St. Francis and Sri Ramakrishna', *Vedanta and the Western World*, edited by Christopher Isherwood (Hollywood, 1945) p. 253.

⁷ Address given at the Pasadena Universalist Church, 1900, *Complete Works*, II, (Calcutta, 1924) p. 357.

⁸ *Ibid.* p. 373.

cially congenial that strain within it which emphasizes the universalism of the mystically perceived Oneness of God. First of all, there is St. John himself with his doctrine of the *Logos*: then the fifth-century Neo-Platonist Monophysite Christian who, all during the Middle Ages, was identified with St. Dionysius the Areopagite; St. Francis, St. Theresa of Avila. And I might add one or two others who belong in a way to the Protestant form of this spirituality, and whose works I have been *recently translating*—Hans Denk and Sebastian Franck. In this same tradition, though with some qualifications, belong also the New England Transcendentalists, from Emerson and Theodore Parker to Dean Everett. Their central philosophical and religious motivation was the quest for the one permanent Reality behind the transient in all the different historic forms of religion. Theirs was a quest for a world religion.

Now, as a churchman and a historian, I rejoice in the Hindu recognition of the affinity of the men in this Western tradition with Ramakrishna and Saṅkara and the other great names in the history of Indian spirituality. But I think it is important to recognize, in the interest of mutual understanding and appreciation, that the primary universalism of the Jndaeo-Christian West is not this mysticism but the universalism of the transcendent Kingdom. Even in the earlier form of Hebraism, the Kingdom was here and there, among the prophets, perceived to be the realm of salvation for the elect of all mankind; and, in the Christian dispensation, this universalism was unambiguously enunciated.

Now in contrast to mystical universalism, which emphasizes the mystical reality and tends to depreciate the world as an illusion, the universalism of the Kingdom takes seriously the structures of human society; the family, the community, the state, the Church; and it tries to transform them in the image of the divine community, the Kingdom. The universalism of the Kingdom is pre-eminently corporate.

Each universalism has also its characteristic distortion. The recurrent aberration of the

universalism of the Kingdom is the repeated claim of Christians that that transcendent realm has been realized within their own Church or, in somewhat secularized form, in their own Christian nation; Christian history has therefore been the ever restaged arena in which sectarianism and religious nationalism have ravaged mankind in the name of religion. But no Christian can ever, in his more patient and discerning moments, abandon the great vision of the one Kingdom of God, of which we are not citizens but subjects. And though we confess our recurrent sin of making pretentious claims and spurious absolutes of our own partially realized hopes—despite all our historic and contemporary failings—we can never lose a sense of the seriousness of God's summons to us that we realize His love and His justice within the created orders of nature, history, and our immediate society. This is the vision of the universalism of the transcendent Kingdom, which continually places our lesser structures under the judgement of the King of kings.

But just as there is a besetting aberration of the universalism of the Kingdom, namely, sectarianism and divisiveness and religious nationalism, so there is a besetting aberration in the universalism of the mystically perceived One. This is idolatry. Now the religion of India as revitalized by Ramakrishna on the basis of his own exalted experience of the overwhelming waves of the Divine One, has recurrently fallen into gross idolatry, just as the West has fallen into belligerent sectarianism.

Since the recurrent failing of mystical and spiritual universalism is acquiescence in gross idolatry and social iniquities, and since the recurrent failing of the transcendent or eschatological universalism is presumptuous sectarianism, religious nationalism, and oppressive ecclesiasticism, it is useful to point out the strange reversal of the roles of these two Universalisms when it comes to an explanation of their recurrent declensions from their highest philosophical or theological ideal. For it is precisely the doctrine of recurrent incarnation (*avatāras*) in the realm of matter and things (*māyā*) which gives plausibility and full theolo-

gical sanction to the excesses in its popular cultural forms of an otherwise purely mystical universalism. And, contrariwise, it is the doctrine of a purely invisible and transcendently determined and eternally foreseen elect people which, in its diverse theological guises (predestination, grace, salvation by faith alone, election, chosen people, 'manifest divinity') gives plausibility and theological sanction to the often divisive and rival pretensions of the competing ecclesiastical forms of organized Christianity. Yet the sympathetic Christian observer of the many cults of India, who understands the ultimate oneness behind the innumerable rites of Hinduism, will be able to interpret this rich diversification of liturgy as comparable to the Catholic West and to withhold the easy judgement that it is all gross idolatry. And for his part the patient and discerning observer from India might likewise sympathetically interpret the plurality of churches and sects in the tradition which repeatedly insists upon not only one Lord but also upon one Kingdom and one Holy Catholic Church. For the Hindu thus sympathetic could say that this diversity of churches meeting the several needs of human temperaments and types might well have its place, so long as all of them try to maintain a humble relationship of mutual respect and self-criticism as partial churches reflecting, in the fragmentation of human society, the oneness of God's transcendent Kingdom. I myself like to call this situation in Christian affairs, when understood most constructively and positively, as our prophetically critical pluralism which arises from diversified Christian convictions as to the relevance of God's Kingdom for the structures of human society.

We gather here tonight, as Christians and as Hindus, then, mindful that none of us is fully able to understand the deepest yearning within the universalism which each of us tries to represent. And we also mutually recognize that, besides the two universal ideals of the mystical One and of the transcendent Kingdom, there are the historic aberrances, the partial, one might say, demoniac realizations of divine vitality in something less than the fully divine or fully sanctified. For the one it is idolatry; for the other it is a mutually destructive sectarianism.

I opened my remarks somewhat parochially by referring to the letters exchanged by Professor Henry Ware of Harvard and Rama Mohun Roy, one of the spiritual ancestors of the Ramakrishna movement. May I conclude with the observation that all of the faculties of Greater Boston are feeling increasingly the urgency of contributing, on the theological level, to the discourse now going on between the East and the West. Dean Muelder of Boston University and President Emeritus Herrick of Andover Newton, among others present here tonight, will surely agree. We are happy, therefore, for this occasion to salute Ramakrishna the saint, Swami Vivekananda the apostle, and, if I may so speak, our own winsome and beloved Swami Akhilananda for making possible the strengthening of the religious axis between the East and the West, steadying it, Professor Shapley,⁹ right here at the 'Hub of the Universe.'

⁹ Professor Harlow Shapley had given the first address of the evening on the universal vision offered by the sciences, particularly astronomy.

'The Hindu nation proceeded through the study of the mind, through metaphysics and logic. The European nations start from external nature, and now they too are coming to the same results. We find that searching through the mind we at last come to that Oneness, that Universal One, the Internal Soul of everything, the Essence and Reality of everything. . . Through material science we come to the same Oneness. Science today is telling us that all things are but the manifestation of one energy which is the sum total of everything which exists. . .'

—Swami Vivekananda

NOTES AND COMMENTS

TO OUR READERS

With the present issue the *Prabuddha Bharata* enters its sixty-first year of devoted service. Let us, who are in any way connected with the paper or are inspired by its ideal of God-centred life, pray and renew our devotion to the divine cause. A dedicated life is a continuous prayer and constant endeavour to feel and be identified with the universal flow that really works and fulfils itself every moment, creates fresh urges, covers new reaches. Its renewal means intensification, a deeper consciousness, of this fact of identity. Convention requires that we should offer thanks to all co-workers and sympathizers and we extend our hearty thanks to all and pray for their well-being. But if we have accepted the ideal and have been inspired by it everyone will be pained by the intrusion of 'you' and 'we' in our own undivided and indivisible universal life. We are all partakers of the joy of this life. This interpretation of 'each in all and all in each' is our life, effort, goal, and achievement. . . .

The author of the illuminating paper, 'Towards Unity in the study of the Great Scriptures', very well known to our readers, has drawn, by his numerous writings, the attention of international savants like Prof. Gardner Murphy of Kansas, U.S.A., Dr. N. O. Lossky of St. Petersburg, Dr. C. D. Broad of Cambridge, Dr. Jan Ehrenwald of Prague. He has shown in this article how the mystics of all religions have used identical language in giving expression to their deep experiences. Mysticism, which is the core and quintessence of all faiths, in all lands and ages, advocates the establishment of the most direct and intimate relation with the God of love, which done, there issues forth a spontaneous flow of love and goodwill for all mankind that washes away all barriers between man and man, which is the crying need of modern times. The learned

Doctor has, through choice profuse quotations from the Scriptures of all the living religions, convincingly demonstrated the blessed fact. He says very aptly, 'One must be prepared to stake one's beliefs or convictions on ultimate issues', and asks, 'On any unbiassed survey, is not the irrepressible urge towards mysticism, in all the great religions, one of the most impressive lessons of human history?' . . .

In 'Mankind in a World of Stars' Dr. Harlow Shapley of the Harvard University asks, 'if there are reasons why we could and should now interpret the world in a way more rational than it could be done by Moses or Lucretius, or Spinoza, or Locke, or Pascal', and gives a categorical 'yes' as the reply. The great Doctor speaks with such knowledge and conviction, with so much zeal, humility, and catholicity, of this cosmic outlook of modern scientists as a religion that it is impossible not to concede his points. In fact Vedāntism is this to a very great extent. When the new discoveries 'shrink' our egos and make us participants of inter-stellar existences, when we are led to the conclusion that 'living' matter originates 'out of the inanimate' and consciousness out of life, when 'to be reverent, we now have no need of superstitious bolstering', we do not find any element of religion missing in the Doctor's new conception of it. We hope our Professor would also admit a great immanent plan (he may put it in the plural) in the too vast universe of his and would not give all the credit to Chance or at best to Statistics. The article is quite thought-provoking. . . .

Dr. S. K. De is one of the few versatile geniuses India is proud of. Author of many books in English and Bengali, he contributes articles in magazines on a variety of subjects, each of which bespeaks the quality of his research. His present article, 'Beginnings of English Education in Bengal' dispels a wrong

notion of the educated public that English education has been thrust upon the country by the British government and that it has been an unmixed evil, at least its evil effects have far outweighed its benefits. By an array of facts and figures Dr. De has very ably shown 'that the movements had begun independently of Macaulay's rhetoric and Bentinck's decision and had achieved definite results before the famous Resolution of 1835'; and that 'when necessity brought the East and the West side by side, it would be idle to quote Kipling's dictum of the unchanging East and assert ourselves independent of all contact or influence of Western ideas.' . . .

Mr. Danton G. Obeyesekere, M.A., Bar-at-Law, Ceylon, is a fascinating writer who adds a zest to the topics he writes on. In the article, 'Progress or Retrogression?' he has drawn a big note of interrogation across the history of civilization not of the East or the West but of all mankind. Taking examples from biology, psychology, sociology, ethics, and religion, from the fields of industry, military science, trade and commerce, and with quotations from writers of international repute he has shown that there is absolutely no sure standard of judgement, applying which we can correctly assess the achievements of man. Quoting Morris Ginsberg he says, 'As our knowledge of and sensitiveness towards human needs grow and greater control is achieved over the conditions of development, the system of rights and duties must on any theory of human progress undergo change.' . . .

Dr. P. T. Raju, M.A., Ph. D., Śāstrī, of the University of Rajputana, is a perfect rationalist who would not allow mysticism or supra-normal experiences to confuse philosophical issues, not that he has no regard for mysticism but that if reason is denied in the domain of thought bedlam prevails. Between hair-splitting and mysticism if philosophy is to choose it must show preference for the former, as it prevents softening of the brain, though it may lead to headache in some cases. It is unfortunate that the article 'The Problem

of the Integrality and Attributes of the Brahman' has been couched as a reply to Dr. Chubb's criticism of Raju's defence of Advaita. But that has not detracted its philosophical importance. One can enjoy the Doctor's polemical brilliance. 'Brahman is *nirguna*', says he, 'only because there cannot be any distinction, at that level of integrality, between the *guna* and the *gunin*, *dharma* and *dharmin*.' Again 'A logical infinite I shall define as that in which the subject passes into the predicate and the predicate into the subject. An epistemological infinite is that in which the subject passes into the object and the object into the subject.' Thought lasts as long as there is distinction between the subject and the predicate, the subject and the object. With the disappearance of the distinction thought ceases. So 'either there is no attribute at the level of the Infinite or the Infinite has ceased to be an infinite by ceasing to be integral experience.' . . .

Sri C. Sivaramamurti, M.A., Keeper, National Museum of India, New Delhi, is a veteran archaeologist and art connoisseur. What lends a special charm to his articles is his devotion in dealing with the themes. To him these sculptures and other masterpieces of arts are not merely objective examples of artistic expressions of ideas, which all arts are; they stir him to the depths of his being and put him in a prayerful mood joining him to the Universal Spirit, whose aspects our Indian arts depict. 'Attributes of God' is meant to illustrate the beauty and grandeur of four such art pieces of India, and Sri Sivaramamurti has succeeded in introducing a fine element of Bhakti into the article, . . .

The Hon'ble Mr. Justice P. B. Mukharji of the High Court of Calcutta breaks a fresh ground in 'The Atom and the Vedānta'. Our readers will be surprisingly delighted to see the great rationalist Mukharji taking his stand against the 'violent' fission of the atoms on the grounds of higher philosophy and humanity. He is in good company. Prof. Satyendra N. Bose of the Einstein Bose Law fame spoke

in September last of floods being caused in Bengal by radio-activity due to atomic explosions. Other scientists of note in Europe and America have also expressed themselves on other bad effects of excess of radio-activity on earth. But Justice Mukharji's contention on religious grounds, one is tempted to say, on ultimate grounds, is unique. How nicely he has put it! 'Energy born in force and violence is inherently incapable of producing a world of peace, harmony, and rhythm. . . . It carries its own doom of destruction. You cannot rob the atom to pay the molecule, you cannot rob the molecule to pay the compound'. . . .

Dr. George Williams, Professor and Dean of the Harvard Divinity School seems to be a rare balanced mind in theological circles. Divinity colleges will have a longer lease of life if such catholic souls preside over them. Unfortunately he has begun his theme so parochially that we shall have to ask our readers to bear with him for a while, with the assurance that their patience will be amply rewarded. The Professor's analysis and criticism of the two types of universalism, which he calls the 'mystical universalism' and 'the universalism of the transcendent Kingdom,' are both just and deep, and the Divines should take note of them and beware. His conclusion is a beautiful expression of humility that befits a preacher: 'We gather here tonight, as Christians and as Hindus, then, mindful that none of us is fully able to understand the deepest yearning within the universalism which each of us tries to represent.' . . .

THE LABOUR AND STUDENTS

Is 'Bhārata' (India) 'Prabuddha' (awakened)? 'Bhārata' means devoted (*rata*) to light or enlightenment (*bhā*). Is the country, so named, conscious of this eternal ideal, that every man or woman is dedicated to live the life of the spirit, whose light informs and illumines all? Is the 'socialistic pattern of society' tending towards that? Leaders have coined a foreign expression. 'Sarvodaya', however, expresses the tradition aright. Wherever its

leader goes there is a rise in the level of spirituality. Peace and sweetness abide when the leader leaves the village. Unfortunately, similar is not the case with the leaders of the 'socialistic pattern of society'. Why do they shy at uttering the word 'spirit'? Why do they not leave behind them a glow in the faces of their audience? With Bhaveji 'spirit' is a living presence, without which he is not. Others have no faith in it. Sometimes some of them do try to utter the word. But it gets stuck up in the throat and a hoarse voice comes out. They strut and make others feel their importance, sometimes their studied humility creates scenes. The Sarvodaya leader, sometimes uses harsh words, speaks unpleasant truths; but angers or offends none; for, a true disciple of the Mahatma, he scatters humility, love, and fellow-feeling. He speaks the language of the people. India understands him. . . .

Materially the country is on the road to progress. But for whom is prosperity meant? Where are they? What are they doing? The masses are surely awakened—awakened to their plight; but not to their duties. In the Assemblies and Councils we find the Congress represent the country—they command an overwhelming majority in these bodies. But where the toiling masses sweat in fields and factories, Congressmen are not to be seen. The best proof of this that in mills and factories most unreasonable strikes are defeating attempts at production. Schools and colleges throughout the country are in the grip of non-Congress leaders. If the Congress lose hold over the labour and the students for whom are they building? For Bulganin, Tito, and Mao; for Nasser, Soekarno, and Nu? How is it that the country's youths follow the P.S.P. leaders and communists? Why are Congressmen not seen among the students? Youths are being spoiled and Congressmen are building the country by passing resolutions in Assemblies!

The labour problem of India is easier of solution. Important Congressmen, preferably Sri Dhebar, should go round important labour

centres like Kanpur and Ahmedabad and meet both the labour leaders and important workers and the mill and factory owners, and have separate heart to heart talks with each party. When the facts and figures about the present situation and the future, bright or dark in case of mutual settlement or conflict respectively, are all gathered and properly marshalled, a joint meeting of all the parties should discuss all the problems and arrive at conclusions, drawn in the interest of the nation as a whole. Their implementation will be obligatory and observance binding on all parties. Any departure from the terms of this solemn covenant should be severely dealt with by government. Mere consultation with and undertaking from the labour leaders will not do. Their decisions might be flouted. Apart from the recognized leaders, there must be fresh representation direct from the labour. They should be asked to choose their special representatives, for, it should be properly explained to them, it is going to be a solemn contract, any backing out from which will be promptly and severely punished.

The student problem is a rather difficult one. It requires a regular organization of very capable, patient, whole-time workers. They must be educated, and intelligent practical psychologists, which cadre, alas, the Congress do not possess to spare. Nor is there any other organization in this vast country which can supply such men and women or help the Congress even indirectly. Other political organizations, such as the P.S.P. or the Communists are the worst enemies of our youths. They are doing the greatest disservice to the country when it is passing through the greatest crisis of its history. Alienate the youths from studies and constructive works of the country and to sow and nurture seeds of discontent and indiscipline in their pliant minds and hearts is simply criminal, to put it mildly, deserving heavy punishment. By fanning the fire of students' strikes they have debarred themselves from rendering any service to the country.

There is no organization capable of hand-

ling this most urgent and important problem. It must be brought into being quickly. The members must be brainy people but, above all, they must have an Indian mother's heart. They must live with students in hostels and help and guide them in every possible way. They must be seen by, the sick-beds of students, in their kitchens and dining halls, working with them in the gardens, playing with them in fields, debating and guiding debates in their common rooms, organizing outings and excursions, holding musical soirées. Their love for the students would be so overflowing that the latter would gladly and most confidently open their hearts to them and be grateful for the happy solution of their life's intimate problems. But where are such men? If ideal men are not forthcoming we are to do something with available materials. Immediate steps must be taken. Parents, teachers, senior students, research scholars, retired great men must be mobilized without delay. For, if the rising generations are lost, for whom are the elders working?

'UNIVERSALISM OF THE TRANSCENDENT KINGDOM'

Do we find the Idea of 'the Universalism of the Transcendent Kingdom' in Hinduism?

The Hindus may not understand the phrase 'Universalism of the Transcendent Kingdom'. When they grasp the import the question would evoke a quizzical smile from them, for the idea is too familiar to them to be asked. We have understood it in this sense. 'Kingdom' means the 'Kingdom of God'. It is 'transcendent' because God is 'King of kings'—all the ruling princes, bodies, etc. are under His care and guidance. So the whole phrase means a universal loving brotherhood under the fostering care and direct guidance emanating from the 'Father in Heaven'. Our earthly individual, social, political, economic, and all other corporate lives will be so imbued with the living presence of God that His will alone will prevail. Or in other words, our life will be a Divine Corporate Life.

From the earliest Vedic times down to the present, this alone has been and is the guiding principle of the Hindu life. During the pre-Vedāntic or the *Mantra* period, the Hindu life, individual or social (i.e. all kinds of corporate life), was guided by the *Yajña* (sacrifice) ideal. The *pañca-yajñas*, the five *yajñas* or sacrifices, viz. to Brahman, *pitṛs* (the manes), *devas* (the cosmic beings), *bhūtas* (visible creatures other than men), and to *ṛ* (men) were obligatory to every Indo-Aryan. This idea has been philosophically developed in the *Īśāvāsyā Upaniṣad*, which belongs to the *Mantra* portion of the Vedas, and beautifully described in the 'Madhu Brāhmaṇa' of the *Bṛhadāraṇyaka Upaniṣad*. From birth to death, including marriage, all rites and customs—individual, family, or social—have centred round this *Yajña-puruṣa* (God immanent in the universe, in the state, in society, and in family). Each man, woman, or child was taught to feel—circumstances compelled them to feel—that he or she was living in the presence of the Divine, that the Lord (*Īśa*) being everywhere and in everything he or she was to regulate and control his or her life in such a way, through purity, *ahimsā* (love), *satya* (truthfulness), *aparigraha* (living through honest labour), *brahmacarya* (continence), etc. that his or her body, sense-organs, mind, intellect, and all possessions might be worthy of the Lord's acceptance and habitation. During the later days, even before the advent of the Buddha, the concept of *dharma* was slowly taking the place of *yajña*. Buddha gave it a great impetus and made it too abstract philosophically but too practical in life. Vaiṣṇavism and Śaktism kept the concept, removed the too high abstraction, brought back the immanent-transcendent Lord to society, and banished or sucked up Buddhism. Since then innumerable saints, prophets, and *avatāras* have been born to the land to revive and reinstate this grand ideal of the Divine Brotherhood in the land of its birth. As to the propagation of this ideal beyond the frontiers of India, archaeology stands witness to the activities of the Buddhists, Vaiṣṇavas, and Śāktas. Of late was born Sri Ramakrishna

who, in his gentle and imperceptible but potent way, has incorporated within Hinduism what were noble and good in Christianity and Islam, and has asked his followers, as did all great saints of India of the past, to keep open all the doors and windows of Hinduism to let in fresh air from whatever direction it may kindly choose to come.

If the world is a myth or a nightmare, if human life is a day-dream of the lotus-eaters what is the use of the Lord's taking the trouble of being born as human beings, as *avatāras*, to suffer human miseries and limitations, crucifixion; of permitting His devotees, who are absolutely dependent on Him, to undergo horrible tortures and persecutions? Is not the concept of *Līlā* ubiquitous in the whole of Hinduism? Does it contradict *māyā* or complement it? How are we to account for Madhusūdana's (the monk-writer of the greatest book on Advaitism) being a worshipper of Śrī Kṛṣṇa; for Śuka's and Nārada's (two greatest *māyāvādins*) narrating stories of the Lord's *Līlā* and living the life? Immanence and transcendence are not mutually exclusive, as we ordinarily think them to be. Swami Vivekananda has powerfully controverted this wrong idea of *māyā* in his famous London lectures. If people choose to prefer their own explanations and then find fault with the theory, poor Hindu is not to blame for that. He can only pray, 'Lord, save me from my friends.' In his search for the abiding and immutable Reality man shall have to go on negating the shifting and the changing; then alone in the quintessence of his own being he finds the object of his search. Having grasped and understood it thoroughly when he comes out of the depth of his experience he finds the Soul of his soul permeating the vast changeable universe, he finds what was experienced in the transcendence of thought is immanent in and is the unfathomable Nature, within the scope of and informed by reason and the senses. This is the hoary traditional outlook of the Hindus, with which the *Gospel of Sri Ramakrishna* is replete. Hinduism is not merely mystical but robustly rational also. It does not deny life but says there are higher

regions of consciousness where life cannot enter, whose glories dissolve earthly life. But few souls can have entrance there. For the overwhelming majority of mankind the ideal is the Immanent God. And there are souls, like Śuka and Nārada, who can enjoy both immanence and transcendence. Without the Immutable, however, human experience, in spite of its bewildering richness, will be poorer, its brilliance is so intense. But that does not mean that 'Universalism of the Transcendent Kingdom' is wanting in Hinduism, or proper emphasis has not been given on it.

If the Ramakrishna Mission Swamis in America have laid greater stress on the mystical side of religion it might be to counter-balance the tremendously active life of the Americans, so that the actual result will be the 'Middle Path', to follow which has been the undying ideal of India ever since the time of the great Buddha.

BUDDHISM AND VEDĀNTISM

Critics take exception to Vedāntins' catholicity and say: 'Vedāntins are eager to prove that Buddha, the great herald of a pluralistic philosophy of permanent flux, taught the Brahman of the Upaniṣads.' Śaṅkara or any Vedāntin before the last quarter of the nineteenth century has not done it. In fact Buddhism was the main target of the Vedāntins' attacks. Unfortunately modern researches in Buddhist literature revealed deeper truths about the Yogācāra *Tathatā* and the Mādhyamika *Śūnya*. The old research scholars were not all Vedāntins. They, however, proved their case ably, though the Southern Buddhists, to whose school the critics in question seem to belong, never admitted it. Modern Vedāntins are not to blame if they accept the verdict of the researchists as true. By doing so the Vedāntins do not gain anything. They have not compromised their traditional view of Brahman. They accepted the Buddha and rejected Buddhism on logical and epistemological grounds. If the modern admirers of Buddhism salvage it and give it a deeper inter-

pretation based on the commentaries of the Buddhist philosophers of old, the Vedāntins' non-acceptance of it would have smacked of fanaticism. By their acceptance they have shown their catholicity.

There is no great difficulty in accepting Buddhism as pluralistic, though pluralism presupposes plural entities, which will go against the *anāttā* of the Southern Buddhism. The Buddhists do talk of flux (*anityatā*); nothing lasts for three consecutive moments. It is understandable though illogical. But 'permanent flux' appears to be a 'square-circle'. Do the critics mean *santāna*? But the flame is an appearance, false and illusory. Both the observer and the observed are momentary. This is Southern Buddhism. Will any pluralist of the West admit this to be true?

Again Buddha's '*anityam*', '*duḥkham*', '*viññānam*', and '*śūnyam*' are with reference to the ultimate nature of the phenomenal world. To the queries beyond he always maintained silence, the expressed reason being their unprofitableness to the solution of the life's main problem, freedom from '*duḥkham*'. '*Duḥkham*' is due to our wrong notion (*avidyā*) about ourselves and the objects outside of us. Reveal their true nature and our attraction for life and life's possessions vanishes. Truth, if there be any, is self-revealing; no explanation is necessary for revealing It. The Enlightened One was silent for this. His silence has been interpreted by his philosopher disciples in four different ways. Other philosophers have every right to interpret it in any other way, especially when they can quote the authorities from the scriptures and their accepted commentaries.

That the Mādhyamika *Śūnya* is a positive principle is undeniably admitted by Kumārajīva. Says he: 'It is on account of śūnyata that everything becomes possible, without it nothing in the world is possible.' 'All *dharma*s have for their refuge *śūnyata*' (*Prajñāpāramitā*). Speaking of Nirvāṇa, Radhakrishnan quotes from *Udāna*, viii.3.10: 'There is something unborn, unoriginated, unmade, uncom-

pounded; were there not such a thing, there would be no escape from that which is born, originated, made and compounded.' Hence Nirvāṇa is something positive and permanent. Dasgupta following Suzuki (who is not a Vedāntist) writes:

'This bhutatathata... is neither that which is plurality, nor that which is at once unity and plurality.'

So, we are not too sure that Budha was 'the great herald of pluralistic philosophy.' So far as the Saṃvṛti truth is concerned, do not the Vedāntins admit that the world is impermanent, hollow, and full of sorrows? Nor can we be too categorical in asserting that Budha's philosophy was one of mere flux, if we admit that Nāgārjuna and Kumārajīva did not misunderstand the master.

When the Vedāntins speak of the identity

of outlook of the Buddhists and themselves they do not mean the Southern interpretation of Buddhism, they point to the Mahāyāna interpretation in its purest form. To us it appears that if we add the emphasis on morality and inwardness of the Southern Buddhism to the Bodhisattva ideal and the Mādhyamika *Sūnyatā* of the other version we get a complete view of the Buddhism of the great founder, who, according to his expressed words, did not give out the whole truth to all his followers, which, it may be noted here, is the traditional Indian way of imparting truth according to the capacity of the recipient.

Modern Vedāntins ought to be proud of their new interpretation of the Buddhist philosophy. True Buddhism and true Vedāntism are one, the difference, if any, being on the emphasis on the negative and the positive side of the outlook.

REVIEWS AND NOTICES

THE ILLUSION OF IMMORTALITY. BY CORLISS LAMONT. Published by Philosophical Library, 15 East 40th Street, New York 16, N.Y., U. S. A. Pp. 316. Price \$ 3.95.

Dr. Lamont's book of immortality is in seven chapters, with a review from the pen of Prof. John Dewey serving as an Introduction to this reissue.

By immortality the author means personal immortality and this signifies the continuation of the individual personality after death. To disprove this contention the author surveys the conclusions delivered by biology, physiology, medicine, and psychology. Here he arrives at the growing belief in the identification of the alleged spiritual factor with the material. Biology explains the mystery of death, for 'Nature eventually discards human bodies for fresh ones'. The blame is conveniently put on Nature. But, though we too believe in personal survival doctrine, we are in duty bound to ask whether this solves the problem. For, instead of death remaining mysterious. Nature, remains a baffling problem and demands a solution.

Our nervous system, we are told, 'makes it pos-

sible for us to have the vast range and number of experiences that fill the normal life'. And to account for the continuity of this experience, he offers a physiological theory of memory based on the Associationist Psychology. One cannot afford to be so complacent as to ignore Bradley's unanswerable attack on Associationism.

That there is an indissoluble connection between the body and mind of a person we have to accept. But this connection, by no stretch of logic or imagination, can turn out to be an equation of identity, as Dr. Lamont makes out. A connection is a relation and a relation presupposes terms that are distinct from one another. As such body, personality, and mind are three, not one entity alone. These three are related to one another, and the goal of the individual is to dissociate the mind or the spirit from the other two. In other words instead of personality, it is the depersonalized or impersonal self, that is the goal of all philosophic life. This may lead us to some sort of dualism. It is dualism only in name; for what is matter? This is a word which has been much abused by the modern Materialists and Behaviourists. Is there

matter at all? The individual is only a finite centre of experience, a centre that makes explicit the principle of consciousness that is everywhere. This is by no means a dualism. Matter itself is animated. This principle alone can provide us with a satisfactory explanation of the problem under reference, since any metaphysics has to account for the unity of experience. And William James has told us that thought is only a transmissive function of the brain, not the productive function. Dr. Lamont refuses to accept even this position. He evidently ignores the fact that a physiological principle cannot produce a non-physiological principle. Instead he wonders 'how the immaterial can be associated with and work together with the material'. In answer it is enough to point out that this is exactly what life implies. The moment the material and the immaterial come together, we have Life that very moment; and they are by their very nature prone to come together because of the existence of animated matter. As a result the soul or spirit is no longer a 'mysterious entity from another realm breaking into the never-halting sequence of natural cause and effect.'

Another argument on which Dr. Lamont places a great credence is reason. 'Our approach to the question of immortality is primarily through science and through the enlightened common sense and logical analysis that go hand in hand with it. In short, our appeal is to the supreme court of human reason.' This is laudable if life itself were so rational, and if a single principle could so comprehend the varied richness of human life. Reason is not the only thing in life. There are other factors too. To many immortality seems to have an emotional appeal. And an emotion as such cannot emanate from a fiction. It demands something which is closer to the nature of the human mind, something like it and yet unlike it in the objective world of Reality. And emotion without such an objective counterpart is a fiction. And surely logic will not be on our side if we were to speak of the religious emotion as a pure fiction. A believer in the doctrine of immortality is not bound to discuss the environment of heaven as though it were in a world beyond. And Dr. Lamont presumes that heaven is elsewhere and spends his energy in taking to pieces the environment of heaven as though there will be many persons and not one alone. The fulfilment of the personal conscious being lies in that which it would most wish to be assured of. It is that of being eternally real in an ultimate being. Self-consciousness involves the idea of human development, and 'implies the eternal realization for or in the eternal mind of the capacities gradually revealed in time'. The ultimate being comprehend in itself the human spirit and what it is

capable of becoming. The content of the self is secure in the Absolute or Brahman; and it is this content that is preserved. These are the values characteristic of mortal life; and we thus see that mortality itself becomes reasonable only in the light of immortality.

Dr. Lamont examines spiritualism, ethical arguments, symbolism, and motivation, only to arrive at the denial of immortality, presuming all the while that the 'soul or personality' is complex. This doctrine is untenable, for the soul is emphatically simple in the sense that it is a unity or system. Starting with a chaotic doctrine, he tells us that the Kantian and the post-Kantian thinkers are only turning wishes into proofs. This argument proceeds from the self-contradictory argument advanced by Dr. Lamont. Earlier Reason is extolled as the only principle and here he raises both reasonableness and unreasonableness to cosmological status! A wish as such can never be a proof. Kant has treated immortality as a postulate of Practical Reason. For the post-Kantians it is a logical necessity arising from their theory of Value. And for the system of Advaita immortality is the logical corollary of the principle of Contradiction known as *adhyāsa*. In all these three schools of thought, immortality does not mean the survival of personality; nor does it involve a heaven and hell, or imply the survival of a plurality of persons. It is rather strange that Dr. Lamont's thesis fails to touch this doctrine. We are in profound sympathy and agreement with the author in his criticism of the doctrine of personal survival. But we have to notice that the author fails to touch the doctrine as it is accepted in Advaita and in Neo-Hegelianism.

How are we sure of immortality? This is a question to be asked and Dr. Lamont asks it. The answer lies in the relation between the body and the soul, which are equated in the book under review. The so-called features of the soul cannot be spoken of as qualities of the body, for they do not persist after death even if the body does. The body is only a means, which is actually dispensed with when we dream. Moreover, if consciousness is a quality emerging from the physical elements and their products, the physical world of objects cannot be the object of consciousness. It is the continued identity of the soul with itself that makes recollection and the like possible. The knowledge gained and the character formed by us pursue the soul throughout. Birth and death simply refer to the union of the finite centre of experience with the body and separation from it. The ideal of spiritual development, which is to be gradual, justifies the postulate of '*krāma-mukti*' (gradual emancipation) as a pragmatic necessity. But the true everlasting goal of the soul is that of *sarvātma-bhāva*, all-self-

ness. *Jñāte dvaitam na vidyate* (with the dawn of self-knowledge duality vanishes). True immortality as such can be predicated of the Brahman alone; *Brahmaiva hi muktyāvastha* (the state of salvation is nothing but Brahmanhood). The rationale of this philosophic position is the foundational theory of consciousness, according to which the individual is only a finite centre of experience participating in the nature of the Absolute or Brahman. Born into a temporal and mutable environment the soul aspires to a good which is above time and mutability, because there is something divine in man, something which is beyond the fluctuations of space, time, and causality. It is the nature of the Good that explains the nature of the Soul. And Sankara says: The real nature of the embodied soul is that of the Absolute Brahman, and the state of embodiment is due to the finitizing media. The very nature of morality involves a struggle between the higher and the lower. This struggle cannot arise if man were purely a creature of time, or if he were merely eternal. Man is the meeting place of the temporal and the eternal orders. In other words human personality is not a simple function of the passing state of the organism or of the nervous system. This is the fundamental principle on which the schools of Materialism and Behaviourism are shattered and with them their doctrine of the material soul.

The soul brings life to any body and life necessarily accompanies the soul. As such death does not belong to the soul. The soul is undying or *amartya*. Plato deduces the immortality of the soul from his doctrine of the forms. This great doctrine of idealism has stood the test of time. It is very easy to criticize the ethics and logic of such a doctrine from an incomplete set of promises. But, as Bosanquet puts it, 'the fact remains unshaken that a large portion of the human race ask no better destiny than to be lost in the Universe or in God. Their real desire clashes with their nominal self, and for the sake of their real desire they are willing to abandon what they are accustomed to call their personality.'

DR. P. S. SASTRI

THE BOOK OF BATTLES. BY G. H. MEES, M.A., (Cantab), LL.D. (Leyden). *Vol. II of the Revelations in the Wilderness*. N. KLUVER DEVENTER. (Higginbothams, Madras). pp. 348 with plates and diagrams.

The first volume entitled Book of Signs was reviewed already in this Journal. The second volume deals with the Book of Battles. The dichotomy of existence has been one of the most

important pieces of observation which any amount of cogitation cannot dismiss. This is sought to be explained metaphysically as the dialectics of opposition and this of course had a chequered history through Plato, Fichte, and Hegel in the West as it had an equally chequered history in the *darśanas* of India. The polarities once being recognized, the outcome of life is a struggle of each against the other and it is when circumscribed a battle or when unlimited a War. The battle of course there always is as Heraclitus announced; and the significance of the *Mahābhārata* lies in the Battle royal between the forces of the Night (*asura*) and the forces of the Day (*Deva*) whatever mystic meanings we may adopt about the Night and the Day. It is clear then that ancient thought in India has always played the two features of the Solar and the Lunar against each other, but be it noted that the Solar may tend to become *āsuric* even as the Lunar may tend to become daivic. The epics *Rāmāyana* and the *Mahābhārata* reveal this clearly as I have shown in my work on the *Idea of God* in the chapter on 'the Pañcarātra and the Upaniṣads.' The occult secret of this double Solar-Lunar battle is indeed to be interpreted in the Houses or Signs dominated by the Lunar and the Solar orbs. Thus the six houses from Aquarius to Cancer which is owned by the Moon clock-wise and the six houses from Leo owned by Sun to Capricorn form the major divisions of the celestial zodiac. Thus the planets have a Solar or a Lunar character according to the ownership they have in each sextet. It has always been very difficult to decide as to which is the power that makes for the transcendence over the battle, for each planet has a double rulership or rulership of two houses one in the Lunar or Night throne and another in the Day throne. Even here the *ayana* conception may be reversed as this also is clear from the hesitancy or, should I say, difference between the Upaniṣadic seer Pipalāda and Manu who considers that Day is the *Kṛṣṇapakṣa* as against the former who considers that it should be *Śuklapakṣa*.

Dr. Mees considers the seven light worlds and the seven under-worlds in the first chapter distinguished as *lokas* and *talas* later; but at the beginning there was not much difference between the words *loka* and *tala* except that the former was perceptual whereas the latter was spatial. Spatial, temporal, and consciousness-planal concepts are interlocked in the mystic mythic consciousness. There is also a correspondence between the *lokas* and the *talas*. Psychologically and even physiologically these *lokas* and *talas* are recognized to be in the organism but it must be remembered that all this is correspondentially true but not actually.

The author is quite correct in speaking about the non-existence of the hells in early thinking: for the lowest becomes the seat of the highest at a reversed valuation. The feet-mysticism is explained clearly as a universal phenomenon. The whole concept however is very difficult to associate with the view that the Capricorn represents the feet for it is Pisces that naturally is said to be the feet of the celestial Puruṣa. But the central concept will have to be rethought again and this Dr. Mees has suggestively done. The two important houses according to Dr. Mees are Capricorn and Aquarius, which are the seventh houses from Cancer, the house of the Moon, and Leo the house of the Sun. He considers that Aquarius is the Supernal Sun (Saturn on his upward or higher throne; the question is whether it is a Day throne or Night throne. Or is it Uranus?). The myths in respect of these are interestingly covered. The exposition of the Churning of the Ocean and the corresponding world myths and the explanation of the products of the churning are suggestive.

The inquiry into the symbolism of the creative power of consciousness (*Sakti*) leads to the myths connected with the Sphinx and *Navarātri*. The author rightly points out that 'only an exoteric doctrine divorced from esoteric tradition can teach that Salvation, Liberation, and Heaven can be attained only "hereafter" and that man should die physically before its attainment' (p. 40). This shows that *Jivanmukti* is a real possibility but such a possibility was veiled in such wise as to suggest that it could for most men be a possibility only after life. The psychological death or the death of the ego and its sublimation in a psychological sense are rather dependent on the fitness of the psyche, its openness to the vision, and the meaning and suggestion of the higher levels of consciousness.

The idealism which invokes the impossibility of *jivanmukti* even as it does all realization, not only here but anywhere when it is in love with itself, is fortunately a stranger to mystical life. But the mystic has as much need to understand the forms and natures of the two types of force even as the thinker has to know and interpret the categories (*tattavas*) of experience. The aesthetic intuition which is near enough to the mystic intuition, though undoubtedly different both in its scope as well as in its intensities, is also the field wherein the symbolic had its infiltration. Dr. Mees studies this with reference to *Srī Kṛṣṇa* (p. 81ff). He also connects this with the story of the Pied Piper of Hamelin made notorious by Robert Browning. This also leads him to the symbolisms of seven again. This leads to the symbolism of Zero, the discovery of Indian mathematicians and philosophers. The Tarot cards are then interpreted in the mystic manner. The uni-

versal significance of the process of life and death and regeneration seems to have been the one eternal topic of all myths all the world over. The Hebraic Kaballah also is closely linked up with the Tarot. The linking up of all this is indeed a valuable thing. The interpretation of the Tibetan Book of the Dead is shown to be the counterpart of the Christian mystic tradition. (p. 178 ff.) Even the fairy tales contain the mystic tradition. In the *Arabian Nights* the symbolic interpretation is seen to be relevant leaving alone the supreme fancy and fantasy of all these. The author illustrates the same with reference to the story of the third kalendar. The spiritual 'fall' is great and the parallel to the 'fate of Kassib which was not different from that of Phaeton, Ikaros, and Bellerophon who tried to ascend to Heaven on the winged horse Pegasus' is to be found in the fall of *Triśanku* in Indian Mythology.

The Islamic path of ascent and its seven stages are shown to be similar to the seven-staged Yoga; *sapta santāna*, and *sapta jñāna bhūmikās*. The study of the seven heavenly intelligences and Hierarchies follows. The comparison of the ten *Prajāpatis* with the ten Sephiroth is indeed very illustrative of the fundamental oneness of the Mystic symbolism. The ten *samskāras* are intended for the gradual spiritualization of life from the moment of conception to the marriage. The seven stages of the spiritual path are also sought to be illustrated by the Holy War of *Kārtikeya* (*Subrahmanya*). The illuminating part of the work is however the myths dealing with the world periods. The zodiacal mysticism, the mysticism of the planets, the precession of equinoxes, the *sayana* and the *nirayana* systems of computation of the positions of the planets and signs. The suggestion that the 'Hindu astrology is more suited to give light on "practical matters" and Western astrology is more suited to give light on "spiritual matters"' may not find much acceptance. The explanation of the reckoning of *Rāhu* and *Ketu* by Hindu astrology and its omission in the Western astrology may be due to the above consideration of the ascent rather than the fall (descent) in the latter. The consideration of the myths centring round Jason and Cain and Moses, the deluge and the tower of Babel, and Abraham and the Genesis, all show the black-out of the tradition. The return of the Tradition is indeed the return of the knowledge which will make us realize our real nature. The study of the lives of the great Messiahs of History offers a clue to the revival of tradition. It has always been the fate of tradition or Memory to be lost or forgotten only to be revived, or reminiscenced as Plato would put it (*smṛti* understood in its notion as tradition), by the illumined efforts of Messiahs and Avatāras,

who slay the dragons of existence and the dark-nesses and rescue the devout souls and spirits vowed to tradition.

The book is a remarkable one on grounds more than one. Firstly it is an untrodden ground for the most part. Secondly it essays an original adventure in correspondence and correlation of diverse traditions with the fundamental belief that they are bound to be one. It does not explain (it would have done so without being very much criticized) all as arising from the spread and influence of a single world tradition breaking up and getting distorted in different climates, though it does show that all have a mystical experience of the fall and the rise and the knowledge of the twin fields for the action and possession of the divine and the undivine forces.

The goal of man, however, is to rise above the battle. But the battle is an element; and Dr. Mees suggests abundantly the need for transcending psychically this battle, so to prepare a world free from the convulsions of the forces that are beyond the human being to meet. For this Vedānta is the only path, Vedānta understood as the culmination of world tradition.

K. C. VARADACHARI.

INDIAN THOUGHT AND ITS DEVELOPMENT. BY ALBERT SCHWEITZER. *Published by Adam & C. Black, 4, 5 and 6 Sopo Square London, W.I. p. 284. Price 15s. net. To be had of Macmillan & Co., Ltd., St Martin's St., London, W.c.2.*

This is a work of outstanding merit by a great German scholar. The first edition of it was destroyed during the war. Whether one agrees with its main thesis or not, one must respect the author for his keen desire to comprehend and evaluate a great but alien view and vision of life and admire his vast erudition and penetrative insight.

Schopenhauer thought and taught that the essence of the Indian thought was world and life negation or the denial of the will to live. But Schweitzer feels that world and life affirmation also 'is present at the back of this thought from the very dawn of its history'. Yet throughout this work the idea of 'negation' seems to haunt and dominate his mind.

The fact is that the Indian mind has always been 'against the falsehood of extremes' in all departments of life and thought. The real value of the author's work lies in his desire that humanity should avoid hereafter over-emphasis on life-negation or life-affirmation and should blend aright ethics and metaphysics. He seems to think that the religion of Jesus also, though in a less degree than in Indian thought, is based on world and life negation, though Jesus commanded everyone to

love his neighbour as himself. In the same way Sri Kṛṣṇa's command to work for *lokasaṅgraha* is an ethical and life-affirmation concept. The author says that originally the *ahimsā*-concept 'owed its origin not to a feeling of pity but to the idea of keeping pure from the world'. But the *Gītā* blends non-injury and love and compassion and says: *adveṣṭa sarvabhūtānām maitrah karuṇa-evaca*. The author rightly feels and says that Indian ethics is not concerned also with 'our human neighbour but all living things'.

The author says also that the true world-view is necessarily mystical because it implies spiritual unity with infinite Being. But he seems to think that there is some inconsistency or incompatibility between this concept and the concept of 'self-devotion to the world in ethical activity' (p. 13). There is no such incompatibility in fact. Oneness in love is a prelude to oneness in being.

The author thinks also that the original *Brāhmanic* mysticism implies merger 'in the original source of being' while the later Hindu mysticism teaches 'loving self-surrender to the one and only God' (pp. 14, 15). But there is no basis for such a pointed contrast between a so-called *Brahmanic* mysticism and a so-called Hindu mysticism. The concept of *karma* and the concept of *dharma* and the concept of *āśramas* and the concept of *yajña* and *dāna* and *tapas* are the pivots of such sublimation. The author himself says that 'in the Upaniṣads world and life negation and world and life affirmation are both represented' (p. 25). And yet he says also that the Brahmin priests were concerned with priesthood and sacerdotal power and not with religion (p. 28).

The author makes an over-statement when he says: 'They (the Brahmins) attribute no ethical qualities to the supra-sensuous Primal Cause of the Universe.' The *Chāndogya Upaniṣad* refers to the eight auspicious spiritual attributes of Brahman. Further the author seems to think that the doctrine of reincarnation was foreign 'to the original Brahman teaching' (p. 55). But the doctrine is referred to clearly in *Kaṭha Upaniṣad*.

The author then proceeds to say that the world and life negation in Jainism and Buddhism was based on the concept of deliverance from reincarnation and not on the concept of union with Brahman. To Jainism matter is real. But to Buddhism it is unreal. The soul and God are not, affirmed in the latter. The author says well that unless there is a permanent soul there is no basis for the ethical life.

He thinks wrongly that Buddha does not enjoin active help to all (p. 103). He says: 'He was no Francis of Assisi' (p. 104). He evidently means that the Nirvana ideal means world and life negation and must, hence, be inconsistent with

love and service to all. He says: 'The Buddha's ethics are different from the ethics of Jesus in that he did not demand real active love'. (p. 13). It is difficult to see the subtle difference between Buddha's so-called principle of love and Jesus's so-called principle of active love. The author says: 'The fact that the Buddha, the preacher of compassion, makes man only occupied with his own redemption, not with that of all living creatures, is a weakness of his teaching' (p. 115). He, however, points out that the concept of *sarva-mukti* is prominent in the later Mahāyāna Buddhism, which brought in the concept of Bodhi-sattva as redeemer and thus really became a religion.

The author thinks that the *Bhagavad Gītā* belongs to the 3rd century B.C. and is a post-Buddhist work. This view is not supported either by ancient tradition or by recent research. He thinks that the *Gītā* is 'a didactic poem interpolated in the *Mahābhārata*'. Nor is he right in ascribing Śaṅkara to the ninth century. Śaṅkara's *Brahmasūtra Bhāṣya* expressly says that in his time Buddhism was a living and active faith in India. The author seems also to think that Manu's code is a post-Jaina work (p. 172). This again is an incorrect view.

In describing the later history of Hinduism the author is obsessed by his view that the Hindu monotheism and ethics are opposed to a supposed anterior *Brāhmanic* world and life negation. He is right in saying that the *Tirukural* teaches 'the living ethic of love' (p. 203). But so does the *Gītā* though the author thinks otherwise.

The author is on surer ground when he deals with recent Hinduism after Ram Mohan Roy. But he is wrong in thinking that the concept of reincarnation in Hinduism has passed into the background (pp. 222, 223) and in saying that Hinduism has lived 'in a state of compromise between monotheism and polytheism, between pantheism and theism, between world and life negation and world and life affirmation, and between supra-ethical and ethical ways of regarding things' (pp. 223, 224). He says also: 'It does not go to the root of the questions with which it is concerned, but is only intent on finding practical, satisfying solutions.' He says about Mahatma Gandhi: 'He demands both things together: that man should belong to God with his soul and serve Him actively in His world' (p. 239). That has been the essence of Hinduism all along.

K. S. RAMASWAMI SASTRI.

RELIGION AS A QUEST FOR VALUES.
BY A. R. WADIA. *Publication Department, Calcutta University, Senate House, Calcutta.*

Religion as a Quest For Values is a most wel-

come addition to the already rich and ever-growing literature on religion. The learned author has succeeded in compressing, within the space of two hundred and odd pages, all the material relevant to the subject under discussion. All the same the book is refreshingly free from the crowding of details and makes a pleasant and illuminating reading. He has successfully combined the historical and comparative methods in his endeavour to utilize the 'historical material' in order 'to get at the root of the religious problem'. He has brought out briefly, as far as possible within the limits of six lectures, the richness and complexity of the religions life of mankind.

Having traced the origin of religion to 'fear' and 'helplessness', the author passes on to the study of the various phases of religious experiences down to our own age. With magic and sense of power, we are told, we have the beginnings of the positive contents of religious experience. Later on, love of power gave place to the love of the beautiful and the just and the true till love emerged as the greatest ideal of life.

All power-religion, says the author, is directly or indirectly focussed on sex. It is, however, only when religion succeeds in 'concealing crudeness' that it takes the first real spiritual step, and that is accomplished 'when religion becomes beautiful'. Love for art, music, and dance gives a fillip to our zest for religion. The author, then, goes on to say that Judaism, Zoroastrianism, and Islam have played a wonderful role in 'the purification of the idea of God'. In India, on the other hand, we come across a phase of religion which may truly be described as a 'search for truth'. 'If the old Testament shows an evolution in the moral conception of God, the Rig-Veda shows an evolution in the conception of divinity itself In the field the Upanishads constitute the richest and the greatest achievement of Hindu genius and have deservedly placed India in the front line of the spiritual kingdom'. Then follows a brilliant discourse on the place of Love in religious experiences as embodied in the *Gita* and the *teachings* of the great Bhaktas like Kabīr, Raidas, and Mira. The author concludes that religion *par excellence* is the quest for the Holy: holiness is the ultimate religious category. The Holy, in his view, finds its best expression in the personality of Jesus Christ.

In the concluding lecture religion is defined as 'an attitude to life, which makes us conscious of some great power beyond and behind us, making us conscious of our limitations, but giving us a sense of strength and kinship that we are not alone fighting our lone battles, and that through our struggles we find ourselves as men who are akin to the divine'.

The author deserves rich praise for the marshal-

ling of relevant facts, and the lucid and transparent style in which they are presented. The grand pageant of religious experiences of humanity is presented with the vividness of an artist and the clarity of poetic vision. The book has a literary merit besides its philosophical and historical interests. Despite all this one cannot fail to notice the author's bias for Christianity. Holiness is the exclusive monopoly of Christianity; all virtue, at best, is an imitation of the Christ; Ramakrishna-Vivekananda movement is a mere shadow of the Church which is the original, and from which it derives its inspiration. We cannot read Gandhiji's *Atma-Katha* without being convinced that the New Testament is peeping out of endless passages. Nor does the author see in the Māyā-ridden philosophy of Advaita the capacity for spiritual emancipation or human solidarity. Duessen's exhortation to Indians to 'keep to it', leaves him cold. He cannot persuade himself to accept the German philosopher's dictum that Advaita alone, 'in its unfalsified form' is 'the strongest support of pure morality.' It provides the logical basis to the highest ethical tenets of Christianity. In the face of all this his concession that 'India, not merely by her great past and her classics, but by her

present capacity can alone lead the world in the realm of spirit', seems to be a mere mockery—a conclusion loosely tagged to the premises from which it does not logically or directly follow; for India's spiritual greatness or capacity to lead the world is intimately linked up with *Advaita Vedanta*.

D. N. SHARMA.

DHARMA-PRASANGA. BY SRI BASANTA KUMAR CHATTOPADHYAYA, M.A. *Published by the author from 3, Shambhunath Pandit Street, Calcutta. pp. 302, Price Rs. 3/-.*

This book contains twenty articles of social, religious, and philosophical interest. Though most of the articles were written as criticism of certain controversial writings of Dr. Rabindranath Tagore, they are of general interest to all thinking Hindus, whose religious and spiritual ideals and principles have been vindicated through these criticisms. With a few exceptions his statements are all penetrating and convincing. He has got the courage, conviction, and clearness of thinking, which every Hindu should possess in these days of confused thinking due to conflict of ideals. We wish wide circulation of this book specially among the leaders of today, whose guidance will mould the future of our nation.

ADHYĀPAK SRI DINESH CHANDRA SHASTRI

NEWS AND REPORTS

THE RAMAKRISHNA MISSION HOME OF SERVICE, BANARAS

The following is a brief report of its activities during the year 1954.

Indoor General Hospital: Total number of cases was 2,930. Of these 2,222 were cured, 412 relieved, 87 discharged otherwise, 102 died, and 107 remained at the end of the year. The total number of surgical cases was 620, and of *ghāt* and road-side incidents 57. The daily average number of beds occupied was 94.

Out-patients' Department: A new wing was added during the year under report. The construction was made possible by the munificence of the government of Uttar Pradesh (a non-recurring grant of Rs. 22,000/-) and of a friend in memory of Pannalal Nan and Narayan Krishna Nan (Rs. 20,000/-). The building was opened by the chief Minister, Hon. Shri Sampurnanand. The total number of new cases treated in this department was 50,128, that of repeated cases was 1,83,138, and that of surgical cases 24,381, the daily average attendance being 648.

Special and Occasional Relief: 122 persons received monthly relief and the total expenditure was Rs. 3,322/11/8. 190 persons were given help in the shape of books to students, food for stranded travellers or cash. Rs. 208/10/8 was spent under this item.

The Mahesh Chandra Battacharya Memorial X-ray and Electric-Therapy Building: The X-ray plant was shifted to this new building on 5th January, when it was opened by Hon. Rajkumari Amrit Kaur, Health Minister of India. 510 examinations were conducted.

The Pathological Laboratory attached to the Hospital examined 7,284 specimens of blood etc.

The construction of a new workers' quarters thanks to the donation of Rs. 10,000/- by Shri Sitaram Gupta was another event of the year. It too was opened on the 14th January by the Hon. Shri Sampurnanand, Chief Minister of Uttar Pradesh.

The *Catuspāthī* attached to the Home conducted classes in Sanskrit for the inmates.

Finances: The receipts for the year under General Fund was Rs. 1,08,692/1/8 and the expenditure Rs. 1,07,616/9/8 and the surplus was Rs. 1,075/8/-. The receipt under the Building Fund was Rs. 38,717/10/3 and expenditure Rs. 27,295/13/-. The receipt under the N. C. Das Estate was Rs. 1,293/6/- and expenditure Rs. 600/-.

Though during the year there is a surplus of Rs. 1,075/8/-, the Balance Sheet under Surplus and Deficit account reveals that there is actually a deficit of Rs. 48,846/-, an accumulated one, as a result of the financial stringency through which the Home of Service had to pass during the years 1946-52.

The Birth Centenary of the Holy Mother Sri Sarada Devi was celebrated for eight days from 19th to 26th October.

Immediate Needs: Of the 190 beds there are many which are not yet endowed. The cost of endowing a bed for the surgical ward is Rs. 6,000/-, for the General ward Rs. 5,000/-, and Rs. 4,500/- for one in the Invalids' Home. Donors are invited to endow beds to perpetuate the memory of their dear and near ones.

(2) Construction of concrete roads in the hospital compound: Kutcha roads are unhygienic, especially during the rains. The total cost of concreting them will be Rs. 30,000/-.

(3) X-ray Diagnostic Set—200 M.A. The present apparatus was purchased of old disposals and the new one to be purchased will cost about Rs. 35,000/-.

(4) Cooling apparatus for the operation theatre which will cost Rs. 10,000/-.

(5) 40 beds with equipments (to replace old ones) Rs. 10,000/-.

(6) A surgical ward for female department Rs. 50,000/- and (7) to make up the deficit of the previous years Rs. 48,000/-.

THE RAMAKRISHNA MISSION SOCIETY, RANGOON, BURMA

The following is a brief report of the activities during 1954.

Free Library and Reading Room: It contained more than 12,000 books in nine languages, viz. Burmese, Hindi, English, Tamil, Telugu, Kanarese, Sanskrit, Bengali, and Gujarati. The total number of books issued was 6,117. This was a rapid increase over 3,880 of 1953. There were 18 dailies and 93 periodicals in the Reading Room. The average daily attendance during the year under report was 100.

Preaching and Religious Activities: 44 classes on *Vedāntasāra* and *Bhagavad-Gītā* were held on

Saturdays and Sundays respectively, the average attendance being 26. The Society organized small study circles and discussion groups for the study of comparative religions. There were public lectures on religious, cultural, and educational subjects on special occasions. Birthdays of Sri Ramakrishna, Swami Vivekananda, The Holy Mother, and other incarnations and prophets of various faiths were solemnly celebrated. Burmese, American, English, Chinese, and Indian ladies participated in the symposium organized on the occasion of the Holy Mother's Birth Centenary. Through the co-operation of the British, American, and Indian Embassies, and the Stage Development Department of the Burmese Government many films were shown in the Society.

Publication: 'The Story of Burma', a lecture by Mr. J. S. Furnivel with the presidential address of Dr. Niharranjan Ray of Calcutta University was published in pamphlet form. 'Kyunokee Saya', the Burmese translation of 'My Master' underwent another reprint.

Finances: Income K 19,429.76: Expenditure K 29,201.23. Excess of expenditure over income K 9,771.47.

Immediate Needs:

(1) General Maintenance:

- | | | |
|----------------------------------------------------------------------------------------|-------------|-----------------------|
| (a) Rent and tax, building repairs, electric charges, postage, and telephone | K 12,000.00 | |
| (b) Menials, Stationery and printing, food and guests, passage, transit and travelling | ... | K 10,000.00 22,000.00 |

(2) Library:

- | | | |
|------------------------------|-----|----------------------|
| (a) Book binding | ... | K 5,000.00 |
| (b) Purchase of books | ... | K 10,000.00 |
| (c) Salaries of Assistants | ... | K 8,000.00 |
| (d) Furniture and equipments | ... | K 5,000.00 28,000.00 |

(3) Reading Room:

- | | | |
|--------------------------------|-----|-------------------|
| (a) Newspapers and Periodicals | ... | K 1,200.00 |
| (b) Assistants | ... | K 800.00 2,000.00 |

(4) Lecture Hall:

- | | | |
|------------------------------|------------|------------|
| (a) 12 fans and fittings | ... | K 4,000.00 |
| (b) Polishing of chairs etc. | K 1,000.00 | 5,000.00 |

(5) Cultural studies:

- | | | |
|----------------------------------------|------------|---------------------|
| (a) Study groups and classes | K 3,000.00 | |
| (b) Epidiascope and tapes for recorder | ... | K 3,000.00 6,000.00 |

(6) Publications:

- | | | | |
|----------------------------------|-----|-----|----------|
| Translation and printing charges | ... | ... | 7,000.00 |
|----------------------------------|-----|-----|----------|

K 70,000.00

THE RAMAKRISHNA MISSION SEVASHRAMA,
KHANKHAL

The following is a brief report of the activities of the Ramakrishna Mission Sevashrama, Kankhal, Dt. Saharanpur, U.P.

Indoor Hospital: This department treated 1,445 patients with a daily average of 28 occupied beds. 83 were the surgical cases, of which 17 were major and 66 minor.

Out-door Dispensary: The total number of casts was 57,347 of which 19,854 were new and 37,493 old. 588 were minor surgical cases. The daily average attendance was 161.

The *Clinical Laboratory* attached to the hospital investigated 1,924 samples of blood and other fluids.

During the year under report Dr. S. C. Banerjee, the eye specialist of Saharanpur, attended 208 new and 35 repeated cases. He performed an operation and prescribed lenses for 13 persons.

Diet, medicine, nursing, and treatment under qualified doctors were provided free of charge to one and all.

General Relief: 7,050 lb. of skimmed milk was distributed from Jwalapur (centre temporarily opened for this purpose) and Kankhal among 1,450 children. Also 6,000 multi-vitamin tablets were distributed.

Library and Reading Room: 22 new books were added to the Library. The total number of books was 4,191 at the end of the year. The number of books lent was 1,405. 18 journals and 4 newspapers were kept on the table.

Feeding of Daridranarayanans: Nearly 3,000 persons including refugees and Harijans were fed sumptuously on the birthday anniversary of Swami Vivekananda.

The Government of Uttar Pradesh have practically finished the first phase of constructions to improve water supply and sanitation of the Ashrama. Further they have sanctioned a sum of Rs. 15,000/- towards electrification of the hospital buildings.

The Sevashrama has received from the Government of Uttar Pradesh Rs. 5,000/- towards the construction of quarters for the Resident Medical Officers and Rs. 8,000/- towards the building for the X-ray plant. Sm. Ram Piyari of Hapur has also given Rs. 9,000/- for the latter.

Finances: Income Rs. 59,318/15/9 and Expenditure Rs. 55,303/0/1. Surplus Rs. 4,015/15/8.

Immediate Needs:

| | Rs |
|------------------------------------------------------------------|--------|
| (1) To meet the deficit incurred in constructing the cattle shed | 1,800 |
| (2) Resident doctors' quarters | 27,500 |

| | |
|-----------------------------------------------------|--------------|
| (3) Kitchen block with store room and dining hall | ... 25,000 |
| (4) Replacement of old cots (13) by steel bedsteads | ... 4,000 |
| (5) Clinical Laboratory equipments | 3,000 |
| (6) Building for X-ray plant | ... 24,000 |
| (7) Endowment of 33 beds @ Rs. 3,000/- per bed | ... 2,64,000 |
| | <hr/> |
| | Rs. 3,49,300 |

THE RAMAKRISHNA MISSION, NEW DELHI

The following is a brief report of the activities of the Ramakrishna Mission, New Delhi.

Spiritual and Cultural: The weekly discourses on the *Bhagavad-Gītā*, inaugurated in 1951 was continued in 1954, attracting a representative audience of over, 1,000 people. Lectures were delivered by the Secretary at some of the educational institutions of the city. One of the important cultural events of the year has been a symposium held on the 14th February on 'Nation Building and Our Task'. Men of repute and learning participated in it. The Secretary undertook extensive lecture tours as in previous years. Among the places he visited may be mentioned Srinagar, Rohtak, Meerut, Banaras, Calcutta, and Rangoon. The number of classes conducted within the Mission premises and the outskirts of the city were 24 and 21, and the total attendance were 21,550 and 1,782 respectively. There were 63 lectures with a total gathering of 29,357.

The weekly classes on *Dṛg-Dṛśya-Viveka* and *Vivekacūḍāmaṇi* were continued at the Vedanta Samiti of the Delhi University. An average of 75 students and staff attended the classes. Over 110 students were attracted to the Sanskrit classes in the Mission every Sunday.

Birthday Celebrations: The birthdays of Sri Ramakrishna, Sri Sarada Devi, and Swami Vivekananda were celebrated during this year as well. Citizens flocked in large numbers to the functions. Being the Centenary year, the Holy Mother's birthday was celebrated with due *eclat* for one week from the 1st to the 7th November. The functions were held in the Mission premises, at New Delhi Kalibari, and at four educational institutions. Puja, Bhajan, and speeches on the teachings and life of the Holy Mother in Hindi and English, and the two symposia, held on the 2nd and 3rd of November, on 'The Women Associates of the Holy Mother' and 'The World's Great Holy Women' in which many scholars participated, formed the distinguishing features of the celebrations. The public celebration of Swami Vivekananda's birthday consisted of a recitation and speech competitions

among school and college students of Delhi, a Students' Day, and an Anniversary Day. The competition attracted 962 students and prizes worth Rs. 669/- were awarded to 114 successful candidates. On the Students' Day there was a public meeting presided over by Dr. S. Radhakrishnan, the Vice-President of India.

The Sarada Mahila Samiti: an informal group of women in Delhi inspired by the ideals of Sri Ramakrishna rendered valuable help to the Mission in its various activities, especially in the collection of funds.

Library and Reading Room: The Library contained 6,381 books and the borrowers numbered 6,569. There were 10 dailies and 60 periodicals. It gets an annual grant of Rs. 5,000/- from the Delhi State Administration.

The Out-door Dispensary (Mainly homoeopathic): It treated 40,978 cases of which 8,912 were new.

The Tuberculosis Clinic: situated on the Arya Samaj Road, Karolbagh treated 83,369 cases out of which 1461 were new. There are 26 beds, equally allotted to men and women.

Building Work: The foundation-stone of the *Sri Ramakrishna Temple* was laid by Srimat Swami Sankarananda, the president of the Ramakrishna Math and Mission on 5 November and that of the *Library and Lecture Hall* by Swami Nishreyas-ananda on 6 March. The new kitchen block costing Rs. 25,000/-, was completed in August 1954. The *Tuberculosis Clinic Staff Quarters* was completed in October 1954.

THE RAMAKRISHNA MISSION SEVASHRAMA, VRINDABAN

Established in 1907 and a branch centre of the Ramakrishna Mission, the Sevashrama at Vrindaban, district Mathura, has become an up-to-date hospital with 55 beds furnished with the most modern equipments. Its eye department established in 1943 by Seth Sri Banarsi Das Bhagwandas and Seth Sri Pahladrai Rameshwardas of Bombay, two great devotees of Nandababa and maintained mainly by their help, is a prominent feature of the institution. It has been giving relief to thousands of patients. The following is a brief report of its activities during 1954.

Indoor Hospital: The total number of patients admitted (including eye cases) was 2,105. Of these 1,520 were cured, 411 were relieved, 80 were discharged otherwise, 40 died, and 54 remained at the end of the year. 3,379 operations were performed.

Out-door Dispensary: The total number of cases treated was 1,41,770; 44,898 were new and 96,872 were old. The average daily attendance was 338.4.

382 cases were examined in the X-ray Department and 32 in the Electro-therapeutic department.

The attached clinical laboratory investigated 2,049 samples of blood and other fluids.

Pecuniary help was accorded to 38 persons and the total expenditure was Rs. 286.

A new addition to the work of the hospital has been the opening of a Dental Department in November.

A milk canteen was opened in March. About 28,386 pounds of milk was distributed. On an average 193 persons were given one pound of milk per head per day for five months.

Immediate Needs: The present site of the Ashrama is in an out-of-the-way place. It has been decided to shift it to a more prominent and safer site. The new plot measuring 22.76 acres, situated on the Mathura Vrindaban Road and north of the Taras Temple, Vrindaban. The new construction of the hospital buildings, doctors', workers', and servants' quarters, etc., will have to be taken up as early as possible. A sum of about 19 lakhs of rupees, as per estimate given below will be required for this purpose.

| Particulars | Estimated cost in thousands of rupees |
|-----------------------------------------------------------------|---------------------------------------------|
| 1. Out-patients' Dept. | ... 4,09 |
| 2. In-patients' Dept. (Men) | ... 4,27 |
| 3. Do (Women) | ... 1,92 |
| 4. Residential quarters (for doctors, workers, guests, etc.) | ... 4,96 |
| 5. Roadway and levelling | ... 87 |
| 6. Sanitary installations | ... 91 |
| 7. Water Supply | ... 76 |
| 8. Surface drainage | ... 20 |
| | — |
| | 17,98 |
| 9. Contingencies @ 5% | ... 90 |
| 10. Acquisition of land | ... 13 |
| | — |
| | 19,01 |

Against this target figure of Rs. 19,01,000/-, the receipts to the land and building fund, in the form of donations for construction on the new site, interest, etc., amounted to Rs. 97,916-7-0 on 31-12-1954. The rest is still to come from the generous public and Governments, State and Central.

THE VEDANTA SOCIETY PROVIDENCE, RHODE ISLAND

1954-1955

The Vedanta Society in Providence, which was founded in 1928, had a very successful year during 1954 and 1955. Swami Sarvagatananda came to Providence in September, 1954, as associate Swami. He has been lecturing and taking classes in the

Centre and he has also been elected a member of the Universal Club for Ministers in Providence. He is adapting very well to the new ways of life in America and likes the people. They are also very fond of him.

The Society has continued its regular Sunday services as well as classes on Tuesdays and Fridays. Throughout the year, Swami Akhilananda saw many friends and students for interviews and counselling during the first part of each week. The birthdays of Sri Ramakrishna, Holy Mother, Swami Vivekananda, Swami Brahmananda, Buddha, Sri Krishna, Jesus, and such other holy days were observed. A public banquet was given on Sri Ramakrishna's birthday. Many prominent scholars, professional men, religious leaders, and other important members of the community, as well as members of the Society, were present. Swami Pavitrananda of New York City, the Providence Swamis Akhilananda and Sarvagatananda, Dr. Chakravati of India, and Professor (Mrs.) Burches, who just returned from India, were speakers. Hindu music was played by an Indian student.

Swami Akhilananda took an active part in the Rhode Island Ministers' Union, the Universal Club of Ministers of which he is President, the Rhode Island Philosophical Society, and the World Affairs Council. He was also invited to attend conferences and other meetings in the community concerned with human welfare and religion. He addressed various groups in churches and cultural organizations.

THE RAMAKRISHNA VEDANTA SOCIETY BOSTON, MASSACHUSETTS 1954-1955

The Ramakrishna Vedanta Society of Boston, which was established in 1941, had a very interesting and successful year during 1954 and 1955. The Sunday and Thursday services and classes were continued, and Swami Akhilananda gave extensive personal interviews and counselling at the Centre.

The birthdays of Sri Ramakrishna, Holy Mother, Swami Vivekananda, Swami Brahmananda, Sri Krishna, Buddha, Jesus, and such other holy days were observed. A public banquet was given at the time of Sri Ramakrishna's birthday celebration. Swami Pavitrananda of New York City; Swami Akhilananda; Swami Sarvagatananda; Dr. Harlow Shapley of Harvard University; Dr. George Williams, Dean of the School of Theology in Harvard University; Dr. Allen E. Claxton of New York City; and Dr. George Burches of Tufts University were the speakers. Deans of Harvard and Boston University and the Massachusetts Institute

of Technology, President of Andover-Newton Theological Seminary, and other prominent scientists, philosophers, ministers, and professional men were present, as well as the students and members, who took an active part in the celebration. A musical programme was also arranged.

Swami Akhilananda was requested by the Massachusetts Institute of Technology to give regular interviews and instruction to the students there one day a week. He was asked to increase the time; but, unfortunately, due to a heavy schedule with many other activities, it was only possible to start giving one day weekly. He met with the Deans and other university officials bi-weekly for two hour conferences in planning a religious programme in the university. He was also requested to conduct a service once a week in the Massachusetts Institute of Technology Chapel. He was appointed a special member of the committee to devise and formulate religious training for the students of the institution.

The Swami gave a number of lectures in Harvard University, Boston University, University of Toronto, Canada, The Massachusetts Institute of Technology, University of Rochester, Wellesley College, and other colleges, churches, ministers' associations, and cultural organizations in the New England area. Twice he delivered lectures on television.

He continued to take an active part in the Massachusetts Institute of Pastoral Counselling as a member of the Board of Governors and was a member of the University Club of Boston and other Massachusetts organizations. He lectured, was formal discussant, and otherwise took part in activities of many national organizations. He was a member of the American Philosophical Association; American Academy for the Advancement of Science; American Academy of Political and Social Science; National association of Biblical Instructors; Oriental Society of America; Foreign Policy Association of America; Fellowship of Reconciliation of America; Conference on Science, Philosophy, and Religion; Committee of Scientific Research in Religion; Institute of Pastoral Care; and Conference on Religion in This Age of Science. He was also Vice-President and a member of the Executive Board of the World Parliament of Religions. During the past year he gave three lectures in the American Association for the Advancement of Psychotherapy, which took place in New York City, and in the Institute of Psychotherapy for Graduate Psychiatrists, also in New York City. The activities of Sri Sarada Ashrama in Marshfield were carried on as usual.

SWAMI VIVEKANANDA'S BIRTHDAY

The birthday of Swami Vivekananda falls on the 3rd February, 1956.