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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

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## MEMOIRS OF SISTER CHRISTINE

IN LIGHTER VEIN

But it was not all Vedanta and deep, serious thought. Sometimes after the classes were over, it was pure fun, such gaiety as we had never seen elsewhere. We had thought of religious men as grave all the time, but gradually we came to see that the power to throw off the burden of the world at will and live for a time in a state of childlike joy, is a certain sign of detachment and comes only to those who have seen the Great Reality. For the time being, we were all light-hearted together.

Swamiji had a stock of funny stories, some of which he told again and again. One was about a missionary to the cannibal islands who upon his arrival, asked the people there how they liked his predecessor and received the reply, “He was de-lic-i-ous !” Another was about the Negro preacher, who in telling the story of the creation of Adam, said, “God made Adam and put him up against de fence to dry,” when he was interrupted by a voice from the

congregation, “Hold on dere, brudder. Who made dat fence ?” At this, the Negro preacher leaned over the pulpit and said solemnly, “One more question like dat, and you smashes all teology !” Then Swamiji would tell about the woman who asked, “Swami, are you a Buddhist ?” (pronounced like bud) and he would say wickedly but with a grave face, “No, Madam, I am a florist.”

Again, he would tell of the young woman, cooking in the common kitchen of the lodging house in which he lived with Lansberg. She had frequent disputes with her husband, who was a spiritualistic medium, and gave public seances. Often she would turn to Swamiji for sympathy after one of these differences. “Is it fair for him to treat me like this,” she would say, “when I make all the ghosts ?”

He would tell about his first meeting with Lansberg. It was at a Theosophical meeting where Lansberg was

giving a lecture on "The Devil." Just in front of him sat a woman who was wearing a scarlet blouse. Every now and then, Lansberg said the word "devil" with great emphasis, and when he did, he invariably pointed a finger at the woman with the scarlet blouse.

But soon we found ourselves in an entirely different mood for he was telling the story of Sakuntala. With what poetic imagination! Did we think we knew something of romance before? It was but a pale, anaemic thing—a mere shadow of real romance. Nature became a living thing when the trees, flowers, birds, deer, all things lamented, "Sakuntala has departed!" "Sakuntala has departed!" We too were bereft. Then followed the story of Savitri, the wife whose faithfulness conquered even the dread Lord of Death. Not "faithful unto death," but with a love so great that even death retreated before it. Then Sati, the wife, who fell dead when she inadvertently heard someone speak against her husband. Uma, who remembered even in another body. Of Sita, he never spoke at length at any one time. It seemed to touch him as not even the story of *Savitri* did. It was too deep and precious for expression. Only now and then, a phrase, or sentence, at most a paragraph. "Sita, the pure, the chaste." "Sita, the perfect wife. That character was depicted once for all time." "The future of the Indian woman must be built upon the ideal of Sita." And then he usually ended with, "We are all the children of Sita," this with a melting pathos. And so was built up in our minds the ideal of Indian womanhood.

Sometimes he would tell us of his life in India—how even when he was a little child the *gerua* cloth exercised upon him such a spell that he would give away everything he could lay hands on

when a holy man came into the courtyard. His family would lock him up when one of these men appeared. Then he would throw things out of the window. There were times when he would sit in meditation until he was lost to all outer consciousness. But the other side was there too—when he was so naughty that his mother would hold him under the tap, saying, "I asked Shiva for a son and he has sent me one of his demons!" The power which was to shake India could not be so easily harnessed! When a tutor came and poured out his knowledge, he sat like an image with his eyes closed. The enraged teacher shouted, "How dare you go to sleep when I am instructing you?" at which he opened his eyes and, to the amazement of the man, recited everything that had been said. It was not difficult to believe this story, for his memory was phenomenal. Once when someone commented on it, he said, "Yes, and my mother has the same kind of memory. After she hears the *Ramayana* read, she can recite what she has heard." One day, he was speaking on some point of Swedish history when a Swede who was present, corrected him. Swamiji did not defend his position, so sure was he of the facts that he made no comment. The next day the Swede came looking rather shamefaced and said, "I looked up that matter and I find you are right, Swami." Time after time came such confirmation. He considered a good memory one of the signs of spirituality.

Many were the stories he told of his mother—the proud little woman who tried so hard to hide her emotions and her pride in him. How she was torn between disapproval of the life he had chosen and her pride in the name he had made for himself. In the beginning she would have chosen a conventional life for him, perhaps, marriage and



worldly success but she lived to see the beggar exalted and princes bowing before him. But in the meantime, hers was not an easy task. Asked, many years later, what kind of a child he was, she burst out with, "I had to have two nurses for him!"

Those of us who were privileged to see his mother, know that from her he inherited his regal bearing. This tiny woman carried herself like a queen. Many times did the American newspapers in later years refer to her son as "that lordly monk, Vivekananda." There was a virginal purity about her which it seems she was able to pass on, and which was perhaps her greatest gift. But could a soul so great find a perfect habitation? India and such parents gave him one that was a fairly satisfactory vehicle. How he loved his mother! Sometimes when he was in other parts of India the fear would come that something had happened to her, and he would send to inquire. Or perhaps he was in the monastery in Belur in which case he would send a messenger post-haste. To the very end her comfort and her care was one of his chief considerations.

And so perhaps for days we re-lived

his childhood in his father's house in the Simla quarter of Calcutta. His sisters for whom he had a special love and his father for whom he had a son's devotion, flitted across the picture. "To my father," he said, "I owe my intellect and my compassion." He would tell how his father would give money to a drunkard, knowing for what purpose it would be used. "This world is so terrible, let him forget it for a few minutes, if he can," the father would say, in self-defence. His father was lavish in his gifts. One day when he was more recklessly extravagant than usual, his youthful son said, "Father, what are you going to leave me?" "Go, stand before your mirror," was the father's reply, "and you will see what I leave you."

As he grew to boyhood, his energy was turned into other directions. There came a time when he would gather his companions together and hold religious services in which preaching played an important part. "Coming events cast their shadows before." Years afterwards, Sri Ramakrishna said, that if he had not interfered Noren would have become one of the great preachers of the world and the head of a sect of his own.

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## WORSE THAN THE BATTLE OF PLASSEY

BY THE EDITOR

### I

The West is not all bad. Whatever might be the pride of spirituality on the part of the East, the West also has got its intrinsic merit. Otherwise it could not be so powerful as it is—it

could not have the claim to rule the whole world. The West has shown how much can be done by human enterprise and endeavour. If the East has shown how to explore the inner world within man, the West has shown that man is born to conquer the external

nature, that there can be no limit to the extent of harnessing the forces of nature to the services of mankind. As a result, nature is daily giving up more and more of her secret to men, and the Westerners are becoming more powerful and more knowing, till some of them are aspiring, as it were, to oust God from His throne and occupy it themselves. For speculation is rife in the West whether life can be manufactured in the laboratory; if it can be done, then the last link of human allegiance to God will be cut asunder, and man will be in a position to reject God altogether.

Nor can it be said that there is no spirituality at all in the West. Idealism which is the nursery of spirituality is to be found in abundance in the West. Unselfishness and the capacity to detach oneself from personal interests are found in a great degree among many people in the West. They think no sacrifice too great, no suffering too much to increase the domain of knowledge by which the world may be benefited. How many have sacrificed their life as a trifling commodity to explore the deep or to extend the boundary of man's dominion in the region of the air and are still doing so! What is the reason that they can throw away life so easily? It is the dream, it is the idealism that is sustaining them. In no field of activity are they ready to own defeat. There is no attachment which can circumscribe their enterprise or limit their enthusiasm. It is a great irony of fate that in the East, though constantly talking of God, soul and spirit, people are clinging to life and body like the wealth of a miser, whereas in the West people, while denying the existence of anything beyond this world and life, are cutting off all shackles which bind men through attachment to the body or the bodily interest. The result is that the West intoxicated with

the greatness of its success is craving for more and more like blood-thirsty hounds, and the dreaming East finds its eyes dazzled by the achievement of the former.

## II

To admire a success is to covet it, and to covet that is but a step for imitating the process to gain it. So we find in the East a growing tendency to imitate the West. Many of the Eastern countries are under the influence of the West; so much so that many are altogether forgetful if they have anything at all which is of permanent value, and in the mad fury of love for new coins, they are throwing off the precious jewels of their own.

But imitation is death. The man who is not true to his self will in vain hope to achieve anything, and the nation which is not true to itself will soon be engulfed by a foreign culture and the influence of a foreign nation. The nation which has lost self-confidence and wistfully envies the success of another nation will be swept off the face of the earth by the latter. This is the danger that many of the Eastern countries are facing at the present age. One must have an open mind to be able to appreciate the ability of others and to profit by the lessons of persons successful in life, but in applying that process in one's life he must make it his own and not fall a prey to dead imitation. What we assimilate gives strength but what does not enter into our being comes to no benefit, on the contrary leads to disease. The Eastern nations have forgotten this simple truth and are running madly after things Western.

And in this respect India also is not an exception. Being a subject nation it runs the greater risk of falling a sad



victim to the influence of the civilisation of the ruling power. Whenever a strong man comes in close contact with a weak man, the latter usually loses his individuality in the former. In the same way when a nation conquers and rules over another nation, the latter in every aspect tends to be shaped by the former. In modern India can be found ample illustration of this sad sight. It is said that some snakes at first hypnotise the animals to be preyed upon by looking at them, and when the latter are paralysed, they are killed. Exactly similar is the case of how the civilisation and culture of the ruling race swallow up those of the subject nation. The invaders do not at once establish a new civilisation. They settle down and form for themselves a political body and build up a material structure to support it. Then gradually radiates the influence of their culture upon the subject people, who already stupefied by the powerful nation find themselves too weak to resist, and accept everything that comes from the former as a Godsend not rarely mistaking poison for elixir. This process has been repeated in India. During the first stages of the British rule in India, the British culture was viewed with suspicion and strongly resisted or given a wide berth. Gradually the English began to strike deep root into the soil of India and the people in proportion began to feel the greatness of the material power of the conqueror. And at last there came a time, when some of the best Indians threw overboard their national culture, religion and traditions and became in turn intoxicated with those of the West. Those were the days of tremendous reaction. The educated people began to think that through the Western civilisation would come the salvation of India which in the past had little to be

proud of. They would not care even to know or enquire what India had or had not, but began to see everything through the eye of the Westerners. Though the first tide of reaction has spent itself to some extent, we do not think the country has fully got over the shock. For the feeling is still in the country, and in some quarters it is very strong, that India cannot live unless she imitates the West.

### III

The year 1835 is very important in the history of India; for that was the year when the resolution was passed by the Government to introduce the English education in India and to make English the medium of instruction. In upholding the cause of English education in India Lord Macaulay said among other things: "We must at present do our best to form a class who may be interpreters between us and the millions whom we govern; a class of persons Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect." And thus the seed was sown that 300 millions of people would have to receive education through an altogether foreign tongue—a phenomenon quite wonderful in the history of the world, and to-day the soul of Macaulay must be rejoicing in Heaven: for his expectation has been more than fulfilled: In India a class is growing in volume who are not only "English in taste, in opinions, in morals and in intellect" but are the "mind-born sons (Manas putra) of the English" as that great friend of India, Sir John Woodroffe, says in indignant derision. It was said by Spenser in 1597 that "it hath ever been the use of the conqueror to despise the language of the conquered and to force him by all means to learn his."

We do not know if the English had any sinister motive in introducing English education in India; they were perhaps impelled by the best of motives as well as necessity to take that step, but the result has been inevitable. It cannot also be said that English education has done all harm and no good to the country. In the present awakening of India English education has played a great part. Through this the people have got an access to the Western science which is a greatly needful thing of the modern age. Though in India Science, Mathematics, etc., were highly developed in the past, for some centuries people forgot all about them and the cultivation of Science was altogether neglected in the soil. We at present days cite that Greek Science had a Hindu source; that the Saracen derived their Mathematics, Chemistry, and Medicine from the Hindus; the real inventors of Algebra were the Hindus who also originated Arithmetic with its numerals and decimal system of notation; Geometry and Trigonometry were the outcome of Hindu brain; Bhaskaracharyya anticipated Newton, and other achievements of India in the field of exact sciences, but it is only recently that the spirit of enquiry has grown to know these things. For some centuries people hardly knew even what their forefathers in the past did. And it is not even the question of what the nation did in the past, but the real problem is how to make the current of the past achievement flow through the present. English education has been the channel through which Western science has found its way into India. But taking into consideration many other benefits also of English education, it is doubtful whether the good it has done is at all greater than the harm caused. For what is the use of

embellishing a man, when his soul has passed away? Similar has been the case with India to-day. Her spirit has been stifled by the system of foreign education, her own culture is neglected in favour of one that is alien; in a word, she runs the risk of losing her soul itself. And in comparison with that what value can be attached to the tinsel show of some benefits that English education has brought in its trail to India?

The best means of introducing a new culture into a country is to introduce there first its language. Foreign language comes as the first messenger of death to a country which is too weak to resist the onslaught of a new civilisation. For through the language new thoughts and ideas, hopes and aspirations are introduced till the people forget to think in their own line and turn into an echoing automaton, repeating simply what is heard. This has been the case in modern India. In many provinces vernaculars have been ignored, and English has taken their place. People know more of English literature and English authors up to the most obscure names than what noble thoughts were stored up in their mother tongue by their forefathers for the benefit of their unworthy descendants. People write, talk and think more in English than in their own dialect. Amongst the English-educated Indians few have a close touch with the writings in their own vernacular and fewer still will be able to write in their own language. The result is they are out of touch with their own culture and are inspired more by Western ideals, thoughts and aspirations than by those indigenous. One generation of English education is sufficient to cut off one from the past connection of the family, country, and nation in matters of tradition, religion and culture. So we find that the generality of educated



people in the country at the present age are living more or less a parasitic life. Though a change has come of late in some of them, it is mostly superficial. Genuine, sincere and deep love for their own things few people have got. Many will loudly acclaim that India is a great spiritual nation, but they perhaps have never paused to enquire what constitutes true spirituality or taken the trouble to read a single book in Sanskrit, through which we can have access into the Indian scriptures. Many will say that India's achievement in the past was superb, but with all their vociferation they fail to get any inspiration from the past, not to speak of having any earnest desire to make the present worthy of that—their interest is at best like that of an antiquarian. Here also people very often are contented with second-hand information. They admire the past of India because some Western people have praised that. How many are ready even to take pains to know for themselves what India did or did not when all other nations of the world were not born or were at best steeped in ignorance? How many as a matter of fact have taken the amount of labour which some of the orientologists have undergone living far away in distance and time to understand India's past history, religion and culture? In fact our people with modern education have not their individuality rooted in their own culture, nor have they been able to strike root in any other culture; they are simply hanging in the mid air. Yet we find a great craze for English education, and as soon as one gets a smattering, he becomes a spoilt child.

#### IV

Illiteracy in India has been a subject, much talked of. But distinction must be made between illiteracy and educa-

tion. Amongst the Indians even in ignorant villages will be found many persons who will show much greater example of qualities which constitute the aim of education than many of our so-called cultured people. They are more God-fearing, honest, truthful, kind and charitably disposed than those in whom the modern system of education has created an unsatisfied and unsatisfiable spirit to "want more wants" and for which they have no scruple to explore any dark alley or by-way of making money. It has been seen that everywhere in the world crimes have been increasing amongst the people who have received modern education. It has been the case even in modern India. One lawyer in a village means increased litigation amongst the village folk and many cases of perjury and forgery. Even the son of a simple and honest cultivator, if he happens to pass some years in an elementary school, is sure to destroy the peace of the village by being the "legal adviser" to a group or party whose simplicity he uses as an instrument of self-aggrandisement.

It was the opinion of Herbert Spencer that "So far, indeed, from proving that morality is increased by education, the facts prove, if anything, the reverse." In India that was not the case in former days. The reason is modern education aims to offer greater material prosperity which in other words means to create greater selfishness and the craving for greater personal enjoyment. But in ancient India the aim of education was to ensure greater ethical and moral progress. Material aim was greatly subordinated to the ethical and spiritual interest in the matter of education. Not that there were no lapses, not that all in the past were saints, but the general tendency was that education created in men a horror for crimes and a love for virtue, truthfulness and other

moral and ethical qualities. This is not simply idealising the past. This fact will be greatly borne out by what Magasthenes and other foreign visitors to India described about the condition of the country during that time. The same spirit to some extent lingered in the indigenous system of education that was in vogue in the country, till its substitution by the modern one totally revolutionised the whole thing to the great dismay of every thoughtful man. And already we hear the stifled voice crying halt to this pernicious system.

If education has done anything it has created in our people a great craving for luxury, an inducement to live beyond means, a taste for foreign goods, and this has given an opportunity to foreign commerce to fleece India which is already in the grip of dire poverty. As education spreads, more and more people are alienated from indigenous things and simplicity of life, and deeper and deeper the economic grave of the country is dug. So much perverted becomes the taste of the people that Sir John Woodroffe mentions how a friend of his was invited by an anglicised Indian "to taste 'puffed rice' from America which turned out only to be the common and despised country Murhi, yet not so fine and good; but then it had come from America." And he deplores that such "examples of 'puffed rice' are to be found in religion, literature, philosophy, art, science, institution and manners."

## V

Nowhere is the effect of this inroad of foreign culture upon the country so dangerously visible as in the field of religion. When the first wave of the Western civilisation came, there was a tremendous reaction against the religion of the country; people thought it a

height of culture to break away from their parental religion, and many embraced the new faith that spread its magical net to catch unwary youths. Those were the heyday of the Christian missionaries in the country. In fact so much was the influence of Christianity that amongst the educated people who did not actually become Christians some formed into a new religious sect—though an offshoot of Hinduism—which was the prototype of Christianity. It is said of Keshab Chandra Sen by a Christian that there was a great chance of his becoming Christian actually, if he would live sometime longer. Of those who at that time embraced Christianity or were influenced by it some lived exemplary lives or sincerely strove for that, but now a reaction has come against Christianity also; and so most of our educated people are on the way to banish religion altogether from life. Many have imbibed the anti-religious spirit that pervades the world to-day and think that religion is the cause of the downfall of the country and is a great hindrance to her progress. They will say religion has created a spirit of pessimism in the country, it prevents one from growing into a dominant personality and makes the people fatalists. Fancy that the religion which boldly says that man is but an identity of Brahman, which has originated the theory of Karma, which means that man is the outcome of his past action and his future depends solely on how he utilises the present opportunities, is charged with making people pessimists, fatalists, etc. Such attitude is the result of gross ignorance and the effect of seeing through other eyes. Nor are the people in a mood to enquire as to what real religion is. As soon as a man gets a little of education he concludes religion is not worthy of man's struggle and



what manifestation of religion he saw in the family life was due all to superstitions brought on by the absence of education. Formerly children would grow up amidst religious surroundings as they would find their mother and other elderly ladies performing many ceremonies now and then; but with the spread of the female education, that stronghold has also been attacked. Now the people who in former days would be expected to get inspiration of life from 'Pujas' and 'Parvans,' try to get that from novels and light literature which are also but the third-rate gross imitation of Western fictions. In this respect Christian institutions have been most successful in spreading infectious germs of anti-Hindu religious spirit, for therein a deliberate attempt is made to alienate the impressionable minds of our youths from their own religion. And no wonder if these youths grow up with the spirit of 'no God,' 'no religion' and develop only craving for personal enjoyment and sense-gratification. Religion has become an eye-sore all the more because it means disciplined life, which is inconsistent with the modern idea of freedom that means defiance of authority, breaking away from old traditions and unchecked behaviour in everything.

The sad influence of the above is manifested in family and social life. People in the name of individuality are reluctant to submit to anything. As a result, our joint-family system which has stood the onslaught of so much time is breaking away. It is no longer possible for two members of the family to live together. Disruption easily ensues and family peace is quickly dried up. The same spirit is visible in the relation between educated husbands and wives. They are no longer partners to a common end—namely, the realisation of Dharma, but are always keen to

develop in their own way after Western model. As a consequence ghastly pictures of the Western social life are sometimes repeated even in our countries as is evident from the report of some divorce suits in the papers. We do not say that there is nothing undesirable in the married life which the influence of the Western education has not touched. But the redress of one evil does not mean its substitution by another evil.

Everywhere there is a clamour for right and enjoyment as opposed to the Indian ideal of duty and renunciation. The very thought of renunciation is an object of ridicule; for according to the modern idea renunciation is opposed to the spirit of all progress. But they forget that renunciation and sacrifice require much greater strength of mind and force of character than frivolous race after enjoyment. And as there can be no limit as to where one will meet with satiety for enjoyment, people are in eternal race after sense-objects; as a result of which they are finding no rest in life and are without any hope of comfort even in the one to come. As regards the idea of right, if all people are keen about it, social peace is easily disturbed. On the contrary the thought of duty serves as a controlling force to one's caprices, and there is greater sobriety in the society. In a fight if everyone sticks to his post and does his duty, there is a fair chance of success; but on the contrary if everyone is keen to eliminate one's disadvantages in comparison with those of his fellow-soldiers, the army breaks off. Similarly too much attention to the idea of right has brought in a chaos and disorganisation in the society. The feeling of discontentment and bitterness among different communities is daily becoming stronger. The spirit of revolution is manifest everywhere. This also could be appreciated, had it

been a growth from within and not the result of imitation.

Everywhere we find that imitation has been the law of life. Politics in many cases is inspired more by the Western spirit than by the genuine love for the country and its culture. So we find people are generally more eager to fight with the Government than to do material good to the country. As a result, any attempt at constructive work has almost everywhere failed. Not that there is anything wrong to aspire after political emancipation, but if people are not in real touch with the heart of the country, how can they give it a right direction? So we find many are trying to mould the national destiny of the country on Western models and hope to make India a replica of a Western nation. It can be suggested that after the political emancipation is attained, we shall be in a position to give the country a right direction. It has been well said that "whilst political Home-rule might be attained through adoption of the civilisation of the foreign ruler, there would be in such case no longer a Home (in the Indian sense) to rule. Those who will then rule themselves would be an *alias* of their departed ruler. . . ." "Political freedom is nothing for those who have lost their souls." Ah! perchance you will not then know really what the right direction is; for you have too long neglected to understand what the real country is. You are fighting for self-government, but there is no attempt to protect the lingering remnant of self-government or to re-awaken that in the villages. You are fighting to make India an independent nation, but independence about Indian ideal in every sphere of activity is gone—Indian ideals are everywhere falling to pieces. We are trying to free ourselves from foreign yoke, but in that also we are inspired

by foreign influence. There is an adage that little hope is left when the very medicine by which you will exorcise a ghost, has been the seat of the ghost itself.

## VI

The fact is that the influence of foreign culture has entered into every core of our national body and is eating into its vitals. Different was the case with respect to the Mahomedan rule in India. Though some of the Mahomedan satraps were conspicuous by their religious bigotry and despotism, generally the real heart of the country was untouched. In the villages people continued their old tenor of life, and so long as they paid the taxes they were not much disturbed. Of course many became converts, but the society soon became rigid and was able to protect its ideals. Besides the Mahomedans were Asiatics and settled in the country; they were in turn influenced by the culture of the adopted country to which they could not do much harm. But now we have got a foreign civilisation, quite different in character, which tends more to influence than to be influenced. The English are by nature insular, and as they have not mixed freely with the people of the country and come into close touch with their social life, they are unaffected by the ideal of the country during their stay in India. But the subject people lured by the glamour of their material prosperity are easily tempted to adopt their ways and ideals of life.

Of all the ancient countries of the world India has yet retained her individuality. Will she be able to retain it long? Signs are not all happy. Pondering over these things one is led to doubt whether the introduction of



English education in this country, so far as it is a harbinger of the foreign civilisation, has not been worse than

the battle of Plassey which marked the event of India's surrender to the hand of a new Power.

## AWAKENED INDIA'S INTERNATIONAL CULTURAL RELATIONS

BY DR. TARAKNATH DAS, PH.D.

India is passing through a spiritual, cultural, social, economic and political revolution. Agitation and activities in the field of political revolution in India have taken on an international character. It is now being acknowledged by British statesmen that with the loss of India, there will be an end of the British Empire. It is also dawning upon the mind of some of the Western historians that during the last three centuries, the course of world politics has been determined by the struggle for supremacy in India. Indian nationalist leaders have begun to think in terms of international politics and they are interested in shaping the course of world politics in such a manner as will lead to emancipation of their motherland from an alien yoke. In short, India has become a significant factor in world politics of today and particularly of tomorrow. There is not the least doubt, that India, as a source of raw materials, a market of 320,000,000 people and as a fast developing industrial power, is a more significant factor in world economics. Indian boycott of British goods has brought about havoc in British industrial life. India's social revolution is progressing at such a speed as is unknown to any other country. Indian women, who only two years ago led a secluded life, are now leading the Indian

nationalist movement. By thousands they are picketting shops and defying the alien government; and thousands of them have been put in jails while some of them have been treated most barbarously by the British police. India's cultural and spiritual life is also passing through a transformation.

### I

#### AMERICA

In the history of Awakened India's international cultural relations, the late Swami Vivekananda stands out as the most conspicuous pioneer figure. In 1893, during the Parliament of Religions, held in connection with the Columbia Exposition in Chicago, he roused world interest in Hindu religion and culture. In every culture centre of America, intelligent and cultured Americans began to take interest in Indian thought. He laid the foundation of the Vedanta Societies in America and other parts of the world. But his real success lies in the fact that he roused Young India of his time to think in terms of world culture and India's world mission. He urged them to go to other countries to acquire all that is best in other civilizations and to spread the priceless heritage of Indian culture all over the world. The name of Swami Vivekananda will always be connected

with Indo-American cultural co-operation.

About ten years later, Swami Ram of Lahore who was formerly a professor of Mathematics went to America *via* Japan. He not only preached Hindu philosophy to American audiences in various parts of the country, but *tried to interest American educators to confer scholarships to worthy Indian graduates to study science and agriculture.* In 1905 he secured 3 scholarships in an American Agricultural College for Indian graduate students. This was the real beginning of Indian student movement or India's cultural contact with the United States of America. About the same time, under the leadership of Rai Bahadur Jogendra Chandra Ghose of Calcutta, an Association for the promotion of Scientific and Industrial Education was organised at Calcutta. This society helped many deserving students to go to foreign countries. (Many of the scholars of this Association went to America.)

During the last 25 years, no less than 1,000 Indian students have studied in American Universities; and some of them have acquired experience in American industrial plants—General Electric Company, Ford Co., U. S. Steel Corporation, International Harvester Co., J. G. White & Co., and others. Today America-trained Indian engineers are playing important parts in Indian industries. There is close co-operation between Indian concerns, such as Tata & Co., and American business interests.

At the present time more than 300 Indian students are in American Universities. (This is the largest contingent of Indian students in a foreign country except those who are in Great Britain.) In spite of race prejudice in America, the authorities of American Universities show their generous hospitality to

Indian students. Many worthy Indian scholars are annually awarded Fellowships and Scholarships, on the basis of their merit. More than half a dozen of Indian scholars are now permanently engaged as members of teaching staffs of various American Universities. It is very interesting to note that every year some Indian scholars are invited to lecture in American Universities and Forums; while many American professors annually visit India and some of them lecture in Indian Universities.

In every important University centre in America, through the initiative of Indian students, an Indian Students' Society has been organised. Generally American sympathisers of India become members of the club and cultivate personal contact with Indians. At the present time there are fifteen such societies, which are federated into a national organization of *The Hindusthan Association of America* with its headquarters in the International House (500, Riverside Drive), New York. Many prominent American educators are Honorary, Active and Associate Members of this organization. The object of this society is to promote cultural co-operation between India and America by interpreting India to America and America to India. This society does not meddle in politics, yet it has done considerable work to rouse sympathetic American interest in India.

America-returned Indians have formed America Clubs in Bombay, Calcutta and other culture centres of India. They try to co-operate with visiting Americans in India, to cement Indo-American friendship, through cultural co-operation. In this connection it may be noted that America-trained Indians have become instruments of promoting cultural as well as commercial co-operation between the two countries. It may



be interesting to note that through mutual efforts of Americans and Indians, during the recent years Indo-American commercial interests have been augmented.

It can be safely asserted that Indo-American cultural co-operation is bound to grow in coming years and this will result in mutual benefit.

## II

### JAPAN

The history of cultural co-operation between India and Japan is associated with the spread of Buddhism in Japan. However for centuries both India and Japan suffered from the stagnating effect of cultural isolation. At the beginning of the twentieth century, Japan began to attract the attention of the world. Japan's success in the Russo-Japanese War, gave a new consciousness to the whole of the Orient, specially India. By the year 1905 there were more than 30 Indian students in Tokio, studying in the Imperial University and Higher Technical Institution of that city. Indian students were encouraged to go to Japan through the efforts of Japanese and Indian statesmen. Here again Swami Vivekananda played an important part. His work and writings roused such Japanese as the late Okakura, the author of *Ideals of the East*, and others. The late Baron Kanda, the late Marquis Okuma took personal interest in the welfare of Indian students in Japan. It was through the initiative of these statesmen and some Japanese educators and businessmen and Indian students, that the Indo-Japanese Association was formed in 1904.

The Indo-Japanese Association not only aided Indian students with advice, but it promoted Indo-Japanese commerce and cultural work. The great

Japanese Buddhist Ekai Kawaguchi who visited India, Tibet and Nepal was one of the supporters of the idea of Indo-Japanese co-operation.

As early as 1906 the Japanese Government felt the necessity of teaching Indian languages in the School of Foreign Languages in Tokio. Indian teachers were employed by the Japanese Government. At one time the late Maulavi Barkatullah was engaged as professor of Arabic and Urdu. Later on the Japanese Government followed the advice of British authorities in selecting Indian professors, so that the latter would be loyal British subjects.

Since 1905, Indo-Japanese cultural and commercial relations have gone through great changes. Japanese commerce in cotton goods is competing with British and Indian industries in Indian market. However in Japan there are many Indian students and permanent Indian residents who are engaged in Indo-Japanese commerce. In Japan there is a strong party which favors Indo-Japanese co-operation and supports Indian national aspirations.

In the field of cultural work, a few Japanese scholars are now studying in various Indian Universities and are in intimate touch with the Indian cultural world. The Japanese authorities have on various occasions encouraged Indian scholars to visit Japanese educational institutions and deliver lectures on Indian culture.

The Anglo-Japanese Alliance was an obstacle on the way of Indo-Japanese co-operation, because the Japanese Government had to consider the sensibilities of the British Government which was opposed to cultivation of intimate relation between Japan and India. With the change of world situation, with the assertion of Indian nationhood, Japan will find it to be of her special interest to cultivate Indo-

Japanese friendship, through Indo-Japanese cultural co-operation and other means. Needless to say that India will reciprocate Japan's efforts to cultivate Indo-Japanese co-operation.

### III

#### CHINA

During the Middle Ages, and in ancient times there existed a close cultural relation between India and China. Chinese scholars visited India and studied Indian philosophy and religion and Indian teachers went to China. It is possibly of the greatest interest for those who are concerned with the problems of world peace to note that China and India lived in peace for centuries and there was genuine friendliness between these two nations, due to mutual appreciation of their cultures. However for centuries there was no cultural co-operation between these two nations. In fact, with the advent of British rule, India became the cause of various disasters in China—the Opium Wars, the Boxer War, using Indian soldiers and policemen against the Chinese nationals.

The Chinese nationalists, under the leadership of the late Dr. Sun Yat Sen recognised the necessity of Indo-Chinese co-operation. Indian nationalists have also realised the necessity of such a policy for their mutual interests. It is not the proper place to discuss the political aspects of Indo-Chinese co-operation. We should mention the fact that during the last quarter of a century there is a marked tendency among Indian and Chinese scholars to promote Indo-Chinese cultural co-operation. Dr. Rabindranath Tagore and many young Indian scholars have visited China. Today Chinese interest in India is so great that many Chinese scholars have also visited India. How-

ever no systematic work for the promotion of Indo-Chinese cultural co-operation has been undertaken by India. It is a matter of credit to the Chinese educational authorities that, they have recently engaged an Indian professor from Benares Hindu University to lecture on Indian philosophy in the Nanking University.

It is vital for China to have the goodwill and support of the people of India. At the same time Indo-Chinese co-operation will be a factor in mutual security. This being the case, it is to be expected that systematic work for Indo-Chinese cultural co-operation will be undertaken by interested parties in both countries.

### IV

#### GERMANY

Since the days of Schopenhauer, German scholars—philosophers and philologists—have taken great interest in Indian thought. But this interest was merely academic. The German scholars and statesmen did not know much about the real condition of India, nor did they give real cultural contact with the Indian people. This fact was demonstrated during the World War. However during the early part of the twentieth century, some Indian students began to visit German Universities and Indian students entertained a spirit of admiration towards German scholarship and scientific achievements.

Since the conclusion of the World War, there have arisen two distinct movements which have some effect in Indo-German cultural relations of the future. A section of German politicians feel that they should have closer co-operation with India and Indian nationalists; at the same time some Indian nationalists are anxious to carry on political activities from Germany.



This phase of Indo-German relations does not interest us in this discussion.

In Germany more far-sighted statesmen and scholars have realised that the only lasting way to foster Indo-German friendship is to promote Indo-German cultural co-operation. In 1928, I was instrumental in inducing Die Deutsche Akademie to organise its Indian Section—India Institute of Die Deutsche Akademie—at Munich. In this connection, the first step in Indo-German cultural co-operation was to offer four stipends for Indian graduate students to carry on research work in Munich University for the college year of 1928-1929. These *Deutsche Akademie Research Fellows* from India were to specialise in Philology, Medicine, Chemistry and Engineering (one in each branch). More than 120 graduate students from 15 different Indian Universities applied for the Fellowships and thus Die Deutsche Akademie had the opportunity of choosing the most intelligent and promising scholars.

For the college year of 1929-1930, Die Deutsche Akademie not only continued these four Fellowships but added two more stipends—one for Physics and one for Medicine. Die Deutsche Akademie, also arranged to invite an Indian professor—Prof. Benoy Kumar Sarkar of Calcutta University—to lecture on “Social and Economic Problems of Modern India” in Munich University; and it arranged that Prof. Sarkar could lecture in other culture centres of Germany.

For the college year of 1930-1931, Die Deutsche Akademie in co-operation with various German educational institutions have secured additional 12 stipends for Indian graduate students to study Science, Medicine, Music and Engineering. It is also expected that Die Deutsche Akademie will be able to send two German professors to visit

Indian culture centres. At the present the number of Indian students in Germany is about 50.

It is interesting to note that India is not lacking in appreciation of German efforts to promote Indo-German cultural co-operation. Indian Universities have invited various German professors to act as lecturers on scientific subjects. During the last years some German instructors have been invited to teach German in some of the Indian Universities.

There is not the least doubt that the movement for Indo-German cultural co-operation is bound to grow. In German Universities there is every evidence of keen interest in the study of Modern India as well as Ancient India and Indian philology. It is of interest to note that Indo-German commercial relations are growing again. The people of India are in general favourably inclined to co-operate with Germany because they think that Germany is not opposed to Indian national aspirations; and they also think that Germany has a wholesome respect for the best of Indian culture.

## V

### FRANCE

During the recent years some efforts have been made by Indian scholars to bring about Indo-French cultural understanding. This has led to many Indian scholars to attend some of the French Universities. French Government cannot heartily sympathise with Indian aspirations; because they are afraid that any success of Indian nationalist movement will have its effect in Indo-China and other French colonies. However the French scholars and far-sighted statesmen have taken keen interest in promoting Indo-French cultural co-operation. The

visit of Prof. Sylven Levy of the University of Paris to India has contributed much to further this end.

Several Indian scholars have been, during the last few years, given scholarships in French Universities. During the month of December 1980, Madame Krishnavarma has donated a library on India and the University of Paris has inaugurated an India Institute in its connection.

Living is cheaper for Indian students who wish to study in the University of Paris. There is no race prejudice in France whereas race prejudice is growing against Indian students in Great Britain. It is to be expected that larger number of Indian students from British Universities and some from Indian Universities will come to French Universities. How far will the French authorities encourage the cause of Indo-French cultural co-operation will largely depend upon Anglo-French relations in world politics.

India has nothing to lose by sending her scholars to carry on higher studies in French Universities; on the contrary it may serve as a national asset in her relations with France.

## VI

### ITALY

The New Italy is a torch-bearer of a new civilization. India has much to learn from Italy's past experience and present experiments of nation-building. It is most interesting to notice that the new Italy is anxious to promote cultural co-operation with other nations of the world. It has taken the initiative on various occasions to promote Indo-Italian cultural co-operation. Without going into details, this may be pointed out that on various occasions Italy invited Indian scholars to participate in philosophical and scientific

congresses. Italy, under the leadership of Signor Mussolini, who is undoubtedly the greatest living statesman, took the initiative of sending two of the foremost Italian scholars on Indian culture—Professors Formuchi and Tucci—to Indian Universities. Italy presented a library of Italian literature to the Visva Bharati of Dr. Rabindranath Tagore. Italy extended her governmental hospitality to Dr. Tagore and his party. Italy has honoured Indian scientists by extending due recognition to such men as Prof. Raman and others.

The most interesting latest development in Indo-Italian relations is that five scholarships have been given to worthy Indian students to study in Italian institutions of higher learning. Italy is looking forward with possibilities of co-operation with the nations of the Orient. This is evident from the fact that some 54 Persian students are to continue their studies in Italian Naval Academy.

During the last ten years two nations of Europe—Italy and Germany—have demonstrated their national will to become great. In fact Italian success in ship-building, finance, science, agriculture, commerce, all branches of national defence, government and other fields of human endeavour has been tremendous. What is novel about the rejuvenation of Italy is this: *Italy is becoming truly Italian, while learning all that is best in the world. In this respect Italians may fully appreciate the spirit of Indian awakening.*

In connection with Indo-Italian cultural co-operation and its possibilities, it is necessary to note that Prof. Tucci's recent expedition to Tibet and Nepal will be of great value. Prof. Tucci has discovered new materials—manuscripts which will add considerably to the knowledge of Indian culture. It is my conviction that under the



leadership of Italian scholars and through the support of Signor Mussolini, Rome will again become one of the great centres of Oriental studies and therefore of Indian history and culture. Therefore it is my belief that so far as Italy is concerned Indo-Italian cultural co-operation will form a part of the larger scheme of Italian cultural expansion all over the world. It is needless to say that India has much to gain from such a possible course on the part of Italy.

## VII

Cultural isolation of India was one of the important causes of her degeneration. Awakened India will have to do her share in establishing cultural contact with other nations. India will have to adopt measures to spread accurate knowledge on world culture among her students. Is India doing

her part in this respect? How many of the Indian Universities have Chairs for American history and culture? How many of them teach German language and German cultural history? How many of them teach Italian and history of Italian contribution to world culture? How many of them have Chairs for Chinese and Japanese languages and cultural history of these great nations? How many of Indian Universities teach French, Spanish and Russian histories and languages? Is there any systematic movement in India to send Indian scholars of the best type to acquire all that is best in other civilizations and to spread the best of Indian cultural heritage? Awakened India's International Cultural Relations are yet in a chaotic condition. They are weak and need sustaining efforts on the part of Indian scholars and statesmen.

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## PROFESSOR WHITEHEAD'S IDEA OF GOD

BY M. A. VENKATA RAO, M.A.

The idea of God occupies a unique position in Whitehead's metaphysics. It gathers together all the elements of permanent value in religious experience and in metaphysical speculation in a daring and original synthesis. He points out that the religious experience embodies a unique reaction to the world and contains an element of lasting value, which cannot disappear with the advance of science. He emphasises the need for speculative philosophy to 'gather together all the aspects of fact and push reflection to the end.'

Whitehead classifies the cultural tradition of mankind with reference to the idea of God under three heads.

1. *God as Imperial Ruler*, the heritage of paganism which became the dominant interpretation of organised Christianity after its Romanisation.

2. *God as personification of Moral Energy*, the heritage of Hebrew prophets which, combined with the Roman theism, became the Omnipotent power, the rewarder of righteousness and the dread destroyer of evil.

3. *God as ultimate Philosophical Principle*. In the Western world, this conception of God as required to complete our conceptual interpretation of the world owes its origin to Aristotle in his doctrine of the Unmoved Mover, but it is antedated in world history by

the Indian and Buddhist Cosmologies. Whitehead points out that all these miss one feature of supreme importance—a feature “which dwells upon the tender elements in the world which slowly and in quietness operates by love, and which finds its purpose in the present immediacy of a kingdom not of this world.” (Process and Reality, p. 485.)

## II

Whitehead brings into focus certain pervasive but antagonistic features of the universe as an imaginative aid to the realisation of the central position of God. The first is a certain ideal opposition between self-restraint and self-indulgence resulting in greatness and intensity of achievement or the final good of immediate joy and instances the early Roman and the Puritan temperaments as against the Elizabethan epoch and the modern world—Paris or New York. The next impressive contrast is between the sense of permanence dominating the invocation ‘Abide with me,’ and the sense of flux dominating the sequel, ‘Fast Falls the Eventide.’ Another contrast is between order as the condition of excellence and order as stifling the freshness of living. This is illustrated in political and religious organisations and fashions in art. Both order and novelty are necessary for life.

All these contrasts are varieties of the one underlying rhythm of permanence and flux, God and the world.

## III

1. *God as non-temporal accident of creativity.* Theism conceives of God as the creator. In Whitehead’s philosophy, God is not the Creator, but one aspect of the perpetual creativity which

is the universe. The most ultimate notion is that of creativity or creative passage or advance into novelty. It cannot be explained, it helps to explain the world. Whitehead speaks of the ‘boundless wealth of possibility or the Protean character of the creativity.’ (Religion in the Making, p. 345.) He declares that this ‘creativity is ultimate and that God is its non-temporal accident.’ (P. and R. p. 9.) He definitely goes on to speak of God as ‘the outcome of creativity,’ as the ‘primordial character acquired by creativity.’ His motive is to render process ultimate; for creativity is rendered actual only when it acquires character by means of its accident, namely God. God is non-temporal actuality as contrasted with all other actual occasions which are slabs of duration. He declares definitely “. . . the ultimate creativity of the universe is not to be ascribed to God’s Volition. . . . The true metaphysical position is that God is the aboriginal instance of this creativity, and is therefore the aboriginal condition which qualifies its action. It is the function of actuality to characterise the creativity and God is the eternal primordial character.” (P. and R. p. 317.) Elsewhere he points out that God is not *before* all creation but *with all* creation.

Thus God is an aspect of creativity. The universe is an infinite fountain of actual occasions, each creating itself and God is the non-temporal actuality accompanying all actual occasions. This leads to the positive functions Whitehead ascribes to God.

2. *God as Primordial.* God as primordial is the static aspect or the inward aspect of the universe. In this sense ‘God is the unlimited conceptual realization of the absolute wealth of potentiality.’ Whitehead does not admit of eminent reality for God. He



does not regard Him as the *ens realissimum*. He declares that His feelings are only conceptual and deficient in actuality. God is, therefore, 'devoid of consciousness.' He speaks of God as majestic vision including all possibilities conceptually "which are grasped together in the synthesis of omniscience." (R.M. p. 138.) The conceptual possibilities in God are perpetually passing into the myriad forms of actualities, infinite processes of self-creation. The 'mind' of God accompanies and passes into the 'modes' or actualities whose community is the universe. Thus God is the static aspect of the creative canalized diversities of existence. Every individual existence derives its impulse and subjective aim from this primordial character of God. God presses from the inside upon every actual entity and informs it with the impulse and aim of its self-creative career. "God is that function in the world by reason of which our purposes are directed to ends which in our own consciousness are impartial as to our own interests. He is that element in life in virtue of which judgment stretches beyond facts of existence to values of existence. He is that element in virtue of which the attainment of such a value for others transforms itself into value for us." (R.M. pp. 142-3.) In idealistic language God is the principle of self-transcendence in all finite things and is the operative impulse urging towards universality.

3. *God as Foundation of Order.* But God is not an amorphous undifferentiated aspect of all actual entities. He is actual, though non-temporal, and 'includes in himself a synthesis of the total universe.' The world is a unity. The harmonious organisation of the world is to be accounted for. Here Whitehead intro-

duces his doctrine of eternal objects which is essentially Platonic in character. God contains in himself a world of universals or ideal forms which form a patterned hierarchy. "There is, therefore, in God's nature the aspect of the realm of forms as qualified by the world and the aspect of the world as qualified by forms." (R.M. pp. 105-6.) "Thus God is the one systematic, complete fact, which is the antecedent ground conditioning every creative act. . . . Thus the nature of God is the complete conceptual realisation of the realm of ideal forms. "The kingdom of heaven is God." (R.M. pp. 188-9.) "The abstract forms are thus the link between God and the actual world." (R.M. p. 141.) The eternal objects (1) set limits to the possibilities of actualisation. "Restriction is the price of value." (Science and the Modern World.) (2) Further, the eternal objects condition the gradations of relevance. "He is the source of gradation, of relevant decision and relevant novelty; in this respect God is the principle of limitation. Determination is necessary for realisation and value.

4. *God as the Principle of Concretion.* The universe is the community of self-creating actualities. Process is ultimate, multiplicity is ultimate. Self-creation is concrescence. Concrescence is embodiment of value. "It is the building up of a determinate 'satisfaction' which constitutes the completion of the actual to-getherness of the discrete components." (P. and R. p. 117.) Whitehead here reunites the aspects of value and existence, long-sundered in the history of philosophy. Every entity is the process of self-creation. "The world is self-creative; and the actual entity as self-creating creature passes into its immortal function of part-creator of the transcendent world. In

its self-creation the actual entity is guided by its ideal of itself as individual satisfaction and as transcendent creator. The enjoyment of this ideal is the 'subjective aim' by reason of which the actual entity is a determinate process." "The subjective aim is not primarily intellectual; it is the lure for feeling."

There are four strands of thought coalescing in Whitehead's principle of Concretion.

Firstly, God's conceptual realisation pressing upon the individual actuality gives it its impulse towards self-realisation—the impulse to pass into the concrete.

Secondly, God's conceptual realisation also supplies the entity with its *subjective aim*, its pattern of possibilities.

Thirdly, the conceptual pattern is the lure for feeling. "He is the lure for feeling, the eternal urge of desire." All thought is an inevitable lure for feeling, i.e., the thought as the subjective aim inevitably tends to clothe itself with feeling. The astronomer ends by loving the stars. We become what we contemplate. And Whitehead quotes with approval Aristotle's statement that the object of thought and the object of desire are the same with a protest regarding the term 'thought.'

Fourthly, each concrescence involves the whole universe. The world renews itself at every creative act. That is why the subject of the concrescent process is really the 'super-ject'-subject. Each actual entity is a 'prehension' or unification of the universe in a fresh process.

Thus God is the non-temporal actuality accompanying all the myriad careers which constitute the universe. He furnishes the aim by his conceptual patterns, the impulse by his primordial appetite and thus shares in the self-

creation of every entity and eternally renews himself.

5. *God as Consequent Nature.* "He shares with every new creation its world." Whitehead is anxious to avoid the reproach of the 'block universe,' and the bifurcation of the static and dynamic aspects of the universe. He points out that such a procedure has resulted in philosophies of illusion or *mere appearances*.

He distinguishes three ideal stages or moments in the relation of God and the world.

1. God in his character "as infinite conceptual realisation."

2. God in his character of home of eternal objects is the "multiple solidarity of free physical realisations in the temporal world." This idea is the metaphysical rendering of the principle of relativity.

3. God as the "ultimate unity of the multiplicity of actual fact with the primordial physical fact."

These three pass and repass into each other and hold in one embrace the intuitions of permanence in fluency and of fluency in permanence. Both the aspects of 'everlastingness' and of 'perpetual perishing' are thus included in a harmonious vision. "The problems of the fluency of God and of the everlastingness of passing experience are solved by the same factor in the universe. This factor is the temporal world perfected by its reception and its reformation as a fulfilment of the primordial appetite which is the basis of all order. In this way God is completed by the individual, fluent satisfaction of finite fact and the temporal occasions are completed by their everlasting union with their transformed selves purged into confirmation with the eternal order which is the final absolute 'wisdom.' "



## IV

*Final Synthesis*

Thus God in Whitehead is not All Reality, but an aspect of Reality, an aspect which is the foundation of order, the source of vital impulse, pattern of realisation and goal of endeavour for every actual entity. He is non-temporal, but the source of all temporal processes. He is the eternal fountain of all value. He is in all creatures and all creatures refresh Him. Whitehead sums up his doctrine in two bold images. As the eternal background of all creative careers, God is *full of a tender care that nothing be lost*. Whitehead here adds further perfections to his God. God is subtly transformed into infinite love, though not in personal form. He becomes the great Conservator of values.

God as primordial was said to be unconscious. Now He 'transmutes every temporal actuality into a living, everpresent fact.' "What is done in the world is transformed into a reality in heaven, and the reality in heaven passes back into the world. In this, God is the *great companion—the fellow-sufferer who understands*." Bradley's higher immediacy beyond relation, Sankara's non-dualism are not far off; only Whitehead's God is a Lover who understands without consciousness, or awareness of any kind.

To the obvious question, why God does not relieve suffering, Whitehead replies that God reveals himself through 'physical law,' that 'God's role is not the combat of productive force, of destructive force with destructive force; it lies in the patient operation of the overpowering rationality of his conceptual harmonisation. He does not create world, He saves it; or more accurately, He is the poet of the world with tender patience leading it by his

vision of truth, beauty and goodness.' Thus God does not create evil, but absorbs it. "God has in his nature the knowledge of evil, of pain and of degradation, but it is there overcome with what is good. Every fact is what it is, a fact of pleasure, of joy, of pain, or of suffering. In its union with God that fact is not a total loss but on its finer side is an element to be woven immortally into the rhythm of mortal things. Its very evil becomes a stepping stone in the all-embracing ideals of God." (R.M. p. 139.)

Thus Whitehead ends on the notes of transmutation and higher immediacy which are hard to reconcile with his initial doctrine of an unconscious primordial character. God is here immanent as conceptual harmonisation of universals, is transcendent as inexhaustible source of value and potentiality, the redeemer of all evil and suffering as infinite love, and holds the world in a 'union of immediacy' in which temporal succession is envisaged, but is essentially unconscious in nature.'

## V

*Critical Comments*

The metaphysical motive for this paradox lies in Whitehead's realism, which inclines him to make the process ultimate. For him it is only the actual process that is real; God is only potential. But this prejudice in favour of actuality leads him to put God midway between an ultimate creativity and the myriad actual processes of the universe. If God is only a character and an order of potentialities, how can He sustain the burden that Whitehead puts upon Him? How can a non-creative character become the principle of concretion? How can a potentiality inform every fact with vital impulse? Further, Whitehead's realism ends in a

claim. It is one thing to say that the process is ultimate; it is another to render it intelligible. Whitehead's actual entities derive their 'subjective aim,' plan of prehension and vital impulse from God, and are transformed into His immediacy. They are thus derivative creatures in every sense of the word. They are ultimate only in 'actuality,' which actuality owes its distinctiveness to its prehension of the entire universe.

Further, the notion of ultimate transmutation is inconsistent with the status he assigns to God. A mere potentiality cannot transform anything. Again, in the higher immediacy of transmutation, the ultimateness of his finite actualities disappears.

Another motive for assigning this position to God is derived from the moral order. God is good, and if He is

identified with creativity He will be responsible for evil. The remedy is to deprive God of creativity and make Him a creature—a familiar enough device in the history of philosophy. If Whitehead can go the length of assigning transmutation and immediacy, it is hard to see why God cannot be the all-embracing creativity. Good and evil then become features characterising temporal entities. From the eternal point of view, the good contributes positive value and enhances the universe, and evil will be transformed. Then it becomes inadvisable to speak of 'God' because of its familiar personal and theistic associations.

The value of Whitehead's idea of God lies in the fact that it is a bold attempt to envisage all the aspects of the Godhead, and to find a place for them in a comprehensive cosmology.

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## THE INFLUENCE OF INDIAN THOUGHT ON THE THOUGHT OF THE WEST

BY SWAMI ASHOKANANDA

*(Concluded from the last issue)*

### IV

As regards the Indian influence on Greek philosophers, evidence is less pronounced. External evidence is generally lacking, though many have thought the internal evidences as conclusive. But before I consider the philosophers, let me refer to a community, the existence of which in ancient Greece always seemed more or less anomalous and mysterious, namely, the Orphists. It is admitted that the Orphic cult was imported from outside. Its teachings were at variance with the

Greek spirit. The Orphists believed in asceticism, mendicancy and purification by sacrifices and incantations. They believed in transmigration of soul, in its eternity, immortality and Divinity. They also believed in ecstasy. All these doctrines are so similar to Indian teachings and so unlike the Semitic, Hellenic or even the Zoroastrian, that an Indian origin of the Orphic cult is naturally suggested. The cult had its origin about 600 B.C. which was the time when the Ionian philosophers were influenced by Indian wisdom as I shall presently show.



There is no doubt that very great similarities exist between the early Greek thinkers and Indian wisdom. Prof. M. Winternitz in his essay on *Indian Literature and World-Literature* says: "Garbe, the greatest authority on Sâmkhya Philosophy in Europe, has made it very probable, that Sâmkhya Philosophy has been of influence on the philosophical ideas of Heraklitos, Empedokles, Anaxagoras, Demokritos and Epikuros . . . . It seems to me to be proved that Pythagoras was influenced by the Indian Sâmkhya. Nor have I any doubt that the Gnostic and Neo-Platonic philosophies have been influenced by Indian philosophical ideas." In the *Chhândogya Upanishad* Vudila is found to regard the Atman as water, Jana as Akâsha—the boundless sky, and Indradyumna as air; whereas in Ionia identical views were held by Thales, Anaximander and Anaximenes who also considered the ultimate reality of the universe as water, the boundless and air respectively. Heracleitus' views are so similar to the Vedic views—space forbids me to detail the similarities here: readers may find them in an article by Dwijendra Nath Tagore in the *Prabasi* for 1323 B.E.—that these can in no way be considered as chance coincidence. The conviction that Heracleitus had access to the Vedic wisdom is forcibly borne in on our mind. There is not a single word of Heracleitus about fire which has not a clear parallel in the Vedas. One significant example may be cited here. Heracleitus calls the path of change the 'way up and down': fire sinks through water into earth, and earth rises through water into fire. The *Chhândogya Upanishad* has exactly the same statement: from fire is evolved water, and from water earth.

A greater similarity exists between the Pythagorean philosophy and Indian

wisdom. The indebtedness of Pythagoras to India is well recognised. Pythagoras' acceptance of the theory of reincarnation could only be from India, for no other race ever believed in it: the Semitic races believed in resurrection, but not in reincarnation which is quite different. He also learnt from India the forty-seventh theorem of Euclidean Geometry—it is not true that he discovered it; it was already embodied in the *Shulva Sûtras* of Baudhâya. He learnt some part of the science of music and the conception of the virtue of numbers from India, and also the idea of a fifth element, which was unknown in Greece and Egypt at that ancient time. The "holy tetractyls" by which the later Pythagoreans used to swear, have their explanation in the prescriptions of the arrangement of bricks in certain Vedic ceremonies (also see *Katha Upanishad*), out of which the decimal system of notation emerged in course of time. The discipline Pythagoras established, and the life of silence and meditation he enjoined, with the degrees of initiation introduced, which was a kind of successive ordination, correspond exactly to Indian doctrines. The Pythagorean institutions also are described to have been very monastic in character and monasticism, as is well-known, is peculiarly Indian in origin. "When we compare the doctrines, aims, and organisation of this (Pythagorean) brotherhood with Buddhistic monachism, we are almost tempted (with Alexander Polyhistor and Clement of Alexandria) to regard Pythagoras as the pupil of the Brahmans. . . . Dualism, pessimism, metempsychosis, celibacy, a common life according to rigorous rules, frequent self-examinations, meditation, devotions, prohibitions against bloody sacrifices, kindness towards all men, truthfulness,

fidelity, justice, and all these elements are common to both." (Weber).

Now all these similarities might be explained away as mere coincidences. But Dwijendra Nath Tagore adduces two evidences which are absolutely conclusive. The Pythagoreans always considered spitting before fire as a grievous sin, and they abstained from beans. These customs have no normally rational basis. They were mere conventions. If in addition to the very close resemblance of Pythagorean doctrines to Indian teaching and Pythagoras' admitted acquaintance with Indian wisdom, we find those conventions existing among the ancient Indians, it must be admitted that Pythagoras' relations with India must have been very very real. As a matter of fact both these taboos are clearly mentioned in the Vedas. Thus the *Chhândogya Upanishad* strictly enjoins that one should not spit before fire, and the *Yajurveda* in two places enjoins us to abstain from beans which it says are impure.

It is but legitimate to say that without the Indian elements the Pythagorean teaching would have lost its significant features. If that is so, and if we remember that the Pythagorean teaching spread widely over Greece, Italy and Asia Minor for many centuries after Pythagoras' death, we can well understand what a tremendous influence Indian thought indirectly exerted over European thought.

Nor is that all. Plato admittedly occupies a foremost place in Western thought. Did Plato borrow any element of his thought from India? There are scholars who believe that he did. Not long ago, Prof. E. J. Urwick wrote a book, *The Message of Plato*, in which he clearly showed how all the ideas embodied by Plato in his *Republic* were but echoes of Indian wisdom. Max

Müller also points out many similarities between Indian and Platonic thought. He says: "It cannot be denied that the similarity between Plato's language and that of the Upanishads is sometimes very startling," and adds in reference to Plato's use of the simile of the charioteer and the horses (*Phaedrus*, 246): "Some people have thought that the close coincidence between the simile used by Plato and by the Upanishad, and the resemblance is certainly very close, shows that there must have been some kind of historical contact even at that early time between the religious thought of India and the philosophical thought of Greece. We cannot deny the possibility of such a view, though we must confess our ignorance as to any definite channel through which Indian thought could have reached the shores of Greece at that period." Prof. Urwick tells us that he has ample evidence to prove the historical connection, though it is regrettable he has not yet published it. But Max Müller himself admits that Brahmins used to visit Athens about the time of Socrates. He says: "On the other hand there seems to be some kind of evidence that an Indian philosopher had once visited Athens, and had some personal intercourse with Sokrates. That Persians came to Greece and that their sacred literature was known in Greece, we can gather from the fact that Zoroaster's name, as a teacher, was known perfectly well to Plato and Aristotle, and that in the third century B.C. Herinippus had made an analysis of the books of Zoroaster. This rests on the authority of Pliny. As Northern India was under Persian sway, it is not impossible that not only Persians, but Indians also, came to Greece, and made there the acquaintance of Greek philosophers. There is certainly one passage which deserves more attention than it has



hitherto received. Eusebius quotes a work on Platonic Philosophy by Aristotle, who states therein on the authority of Aristoxenos, a pupil of Aristotle, that an Indian philosopher came to Athens, and had a discussion with Sokrates. There is nothing in this to excite our suspicion, and what makes the statement of Aristoxenos more plausible is the observation itself which this Indian philosopher is said to have made to Sokrates. For when Sokrates had told him that his philosophy consisted in enquiries about the life of man, the Indian philosopher is said to have smiled and to have replied that no one could understand things human who did not first understand things divine. Now this is a remark so thoroughly Indian that it leaves the impression on my mind of being possibly genuine."

## V

The fact is, in those ancient days, India was not so unknown to the Mediterranean world as is generally supposed. In the sixth century B.C. the Persian Empire "touched Greece at one extremity and India at the other." Ionia was well-known to the Hindus, as is testified by references to the Ionians or Yavanas in the *Râmâyana*, the *Mahâbhârata* and other ancient Hindu books; and there are strong philological reasons, so Dr. Suniti Kumar Chatterjee of the Calcutta University told me, to infer that the word *yavana* could not have been derived by the Hindus without a direct contact with the Ionians when they were known as *Iavones* which was about 600—500 B.C. But long before the Greek civilisation, the Vedic religion had spread in the Asia Minor, as is proved by the discovery of the inscription of Boghazkői in 1907 by the German archaeologist Hugo Winckler. In this

we read the startling fact that in Cappadocia, in the fourteenth century B.C., two warring tribes, the Hittites and the Mitannis, invoked the Vedic gods, Mitra, Varuna and Indra while concluding a treaty, and that the twin-gods the Ashvins, whom they call by their Vedic title *Nâsatyâ*, were invoked to bless the marriage-alliance between the two royal families. The kings bore Aryan names and they were evidently closely connected with the Aryans of the Vedic Age, who were then dwelling in the Punjab. Trade between the Indus valley and the Euphrates is very ancient: Indians have been experienced sailors from very ancient times. In 606 B.C. Babylon became the queen of Western Asia. "In the crowded market-places of that great city met the races of the world,—Ionian traders, Jewish captives, Phoenician merchants from distant Tarshish, and Indians from the Punjab, who came to sell their wares." There is a Jâtaka story of the Indian merchants who went to Babylon. "A Babylonian colony may have sprung up on the borders of India." There was communication between Persian Courts and India. Many Indians, scholars, philosophers, soldiers, lived in Persian Courts. "Darius had both Greeks and Indians as his subjects. Indian troops formed the light division of the army of Xerxes (fifth century B.C.): they must have marched through the bloody defiles of Thermopylae, and their usefulness caused them to be retained by Mardonius after the retreat of the King, to take part in the Boeotian Campaign which ended so disastrously at the Asopus. Ionian officers in Persian employ, and probably Ionian traders, visited the Punjab." (Rawlinson). There is a mention of Gaotama in the Persian scripture Fravardin Yasht (16). This evidently refers to Gautama Buddha, and shows that the name of

Buddha had reached Bactria during the first century after Buddha's passing away, say 477-377 B.C. In later times the presence of Buddhists in Bactria cannot be doubted. Says Max Müller : "The presence of Buddhists in Bactria in the first century B.C., is attested by several authorities. Alexander Polyhistor, who wrote between 80-60 B.C., mentions among philosophers the Samanyioi among the Persian Bactrians, the Magoi among the Persians, and the Gymnosophists among the Indians. These Samanyioi were meant for Buddhists. Later still, Clement of Alexandria speaks of Samanaioi among the Bactrians and of Gymnosophists among the Indians, while Eusebius speaks of thousands of Brahmans among Indians and Bactrians." And speaking of a much later time, it appears that in the sixth century A.D., the broad-minded Nowshirwan the Just, who was a great patron of letters, commanded Hindu Pandits to translate many philosophical works from Sanskrit into Pehlevi. Indian thought thus influenced Persian thought and spread westward. India also was not without contact with the Roman empire. There was trade between Italy and India from the time of Augustus, especially in silk, spice, precious stones, etc. But Indian elephants were introduced to the Romans in 281 B.C., when Pyrrhos transported some from Epiros to Italy. It is probable that the Carthaginians used Indian elephants and employed Indian mahouts to train them. "Hasdrubal at Panormos in 251 used elephant driven by 'Indians'; so did Hannibal and Hasdrubal during the second Punic War with Rome and at the battle of Raphia Ptolemy's Libyan beasts could not stand against the Indian troop of Antiochos." (Warmington). It is said that Hannibal's Indian mahouts knew very good Latin.

When Augustus became emperor (29 B.C.), "many Indian states sent embassies to congratulate him, an honour never paid before to any Western prince." Augustus himself says that Indian embassies came "frequently". The most striking of these embassies was sent by an important king called Porus. This embassy, charged with a letter written in Greek, sailed from Barygaza; it brought in its train a Buddhist monk, Zarmanochegas (Shramanâchârya) who burnt himself on a pyre at Athens. Other Indian embassies also visited Rome from time to time. *The Commerce between the Roman Empire and India*, by E. H. Warmington of the London University, (published by the Cambridge University Press), shows in details how intimate was the relation between India and Italy during 100 B.C. to 200 A.D.

Ever since Alexander's invasion of India in 326 B.C., there was a frequent intercourse between Greeks and Indians. Prof. Winternitz in his essay, *Indian Literature and World-Literature*, gives numerous instances of the migration of Indian ideas and literature to the West. Space forbids us to detail them here. Indian fables and Jâtaka stories have spread widely. Says the Professor : "A careful comparison of the Buddhist sacred texts and the Christian Gospels does not lead us to believe in any direct influence of the Buddhist literature on the Gospels. On the other hand it is certain, that ever since the times of Alexander the Great there existed the possibility of Buddhist ideas being infused into Western minds. And it is at all events possible that in the combination of Jewish and Greek ideas on which the teaching of the Christian Gospels is based, there was also a small admixture of Buddhist thoughts and legends. But it is not before the second and third centuries A.D. that we have



certain proofs of a knowledge of Buddhism in the West. And this is also the time when the *Apocryphal Gospels* were composed, in which we find some undoubted borrowings from Buddhist literature. But the influence of Buddhist literature on the West became far more apparent in later times." Prof. Winternitz mentions the *Book of Barlaam and Joasaph* which was one of the most popular books in all the Christian countries during the whole of the Middle Ages, and adds that this work was composed by a pious Christian monk who knew the Buddha legend from some Indian source. "The work was probably first composed in the Pehlevi language in the sixth or seventh century A.D., and afterwards translated into Arabic and Syrian. From the Syrian text probably the Greek version was derived, which was translated into Latin. The Latin translation then became the source of numerous translations into almost all European languages. In time Barlaam and Joasaph became so familiar figures among Christian people, that they were looked upon as pious Christian men, who had actually lived and preached, and were finally included in the catalogue of Christian saints by the Roman Catholic Church."

There are evidences of still further influence of Brahminism and Buddhism on Christianity. A French writer points out how Christian ritualism is more influenced by Aryanism than Judaism. For example may be mentioned the burning of candles, chalice and other ritualistic paraphernalia, which are really instruments of Hindu worship. Tonsure is really taken from Hinduism. Celibacy, confession, penance, are all taken from Buddhism. So also the methods of Buddhist organisation. Christianity greatly resembles in all these respects the Mahâyâna Buddhism.

## VI

The above, I am fully aware, is a very inadequate sketch of the historical connection between India and the West. Evidences are scarce. There is no doubt that many links in the chain have yet to be discovered. But even this bare outline has revealed that there *was* a connection in the past between India and the Mediterranean world, by means of which the West was profoundly influenced in her thought by India. Many startling discoveries of history are perhaps yet in store. Who could think that the Vedic religion existed in Cappadocia in the fourteenth century B.C.? A similarly startling information was supplied by Mesroby J. Seth in a paper he read before the Historical Records Commission at Lucknow in 1926. "The 'first' authentic record," he says, "we have of the connection of the Armenians with India is to be found in the work of Zenob, one of the earliest classical writers who flourished in Christian Armenia in the beginning of the fourth century." Zenob wrote a *History of Taron* in which he records the history of a Hindu colony that flourished in Armenia from the middle of the second century B.C. to the fourth century A.D.—a period of 450 years. Zenob gives a detailed description of the beginning and end of the Hindu colony, how the Hindu colonists built towns, established temples, etc., and were finally converted to Christianity, and lost their separate existence as a community. Zenob was an eye-witness of the destruction of the Hindu temples and massacre of the Hindu priests by the Christians; and he also saw the conversion of 5,050 Hindu men and children apart from Hindu women. Another interesting piece of information is supplied by D. A. Mackenzie in his book, *Buddhism in Pre-Christian Britain*

(Blackie and Son Ltd.), in which he shows that Buddhism existed in Britain in the pre-Christian eras. Origen, the Christian Father of Alexandria, writes : "The island (Britain) has long been pre-disposed to it (Christianity) through the doctrines of the Druids and Buddhists, who had already inculcated the doctrine of the unity of the Godhead." The thirteenth edict of Asoka makes mention of religious embassies sent to the realms of the Greek Kings of Egypt, Syria, Macedonia, Epirus, and Cyrene. "Buddhist teachers reached Asia Minor from India and the Parthian area, and the eastern wing of celts was in Garatia. It is difficult to believe that the Celtic Druids did not come into touch with Buddhist teachers and pilgrims and it is unlikely that the missionaries who were sent out from India to achieve religious conquests, would have ignored so numerous and influential a people as Celts. When, therefore, we find that the Celtic god Cernunnos bears so striking a resemblance in essential details to a Buddha, and especially to Virûpâksha, and the Origen testifies to the presence in pre-Christian Britain of Buddhist

teachers, it surely cannot be denied that Buddhist influence did really penetrate to the Celtic area and left a deep impress upon Celtic religion." "The discovery in a dried peat moss in Jutland of the Gundestrup bowl, on which the Celtic god Cernunos is postured like a typical Buddha and given the attributes of the Hindu-Buddhist god Virûpâksha, suggests that, after all Asoka and Origen must be taken quite seriously." The silver bowl found at Gundestrup is dated about 100 B.C. Such scraps of information are valuable in showing the propagation of the Hindus and their ideas over wide areas even in those distant days. But however inadequate the historical information at our disposal, there is not the least doubt that those who were most responsible for introducing Vedântic ideas and practices in the West—Pythagoras, some Greek philosophers, Gnostics, Essenes, Theraputæ, Plotinus, and the Neo-Platonist Dionysius—were indebted directly or indirectly to India. As to the Modern Age, little more comment is necessary.

(Concluded)

## THE SRINGERI MATH

BY SWAMI NIKHILANANDA

### I

Nestled in a picturesque spot in the plateau of the Western Ghat mountains, popularly known as the Malnad, surrounded by charming hills which rise on all sides like the galleries of a huge amphitheatre, and reflected in the crystal water of the Tunga washing its steps, is the monastery of Sringeri

associated with the great Sri Sankara Acharya, the Lion of Vedanta. The surrounding mountain ranges, known as the Rishyasringa Parvata after which the monastery is so named, have derived the appellation from the celebrated Saint immortalised in the Ramayana. A more charming spot can hardly be found in the whole of the Mysore Plateau which abounds in



numerous natural scenes. Here the stream Tunga issuing from a hill, named the Varaha Parvata in the Malnad, winds her tortuous course somewhat north-east and speeds to meet her sister, the Bhadra, which, coming from the same source flows in a somewhat different direction. The two streams ultimately meet about ten miles off Bhadravati and form the sacred river reverently worshipped by the Hindus as the Tungabhadra. The highpeaks of the Western Ghat silhouetting against the sky in all directions, the dense forest full of tropical vegetations, the warbling birds and the solitude that reigns all around conjure up the irresistible vision of the hermitage of the ancient Rishis. There is a legend, respectfully treasured by the people, regarding the selection of this particular spot by Sankara Acharya for the monastery. It is said that in the course of his travels in this region, the Acharya noticed at a spot on the bank of the Tunga river a snake protecting with its hood a frog in labour, its natural prey, from the scorching rays of the mid-day sun. Sankara concluded from this miraculous phenomenon that the place was free from all violence and animosities, and he selected it for his monastery where the Sadhus would devote their time in study and serene meditation of the Supreme Truth. A tiny temple on a step of the bathing ghat immortalises this miraculous event.

The monastery, no doubt, was originally far away from the prying look of the vulgar crowd. But now the modern facilities of communication, especially the ubiquitous motor buses, place it within easy reach of intending visitors. There is a motor service to Sringeri from the Shimoga Railway Station *via* Tirthahalli and Koppa. Or one may get down at Tarikere in the Shimoga line and then

proceed to Narshimharajapuram by steam train finally reaching Sringeri by motor bus. Either of the routes, cool, shady and serpentine, is surrounded by the sylvan beauty of the Western Ghat mountains abounding in vast paddy fields and areca-nut groves. The Agambey Ghat which is only a two hours' drive from the Sringeri Math rises abruptly from the planes and commands a magnificent view of two hundred miles of the planes of the South Kanara district. The distant view of the Arabian sea, which is not more than twenty-five miles, as the crow flies, beggars all description, especially at sunset. Tinging with crimson colour the drab and grey clouds and the blue sky, the red disc of the sun imperceptibly sinks behind the waves and the streaks of cloud float for sometime like cream over the ocean.

A small town has grown up around the monastery which supplies the visitors and the pilgrims with the simple amenities of life during their short stay in the holy place. There is a Post and Telegraph Office at Sringeri. A small electric installation on the other side of the river lights up the temples and the living quarters of the Jagadguru. The principal temple is that of Sri Sarada. There is also another old temple of Shiva, known as the Vidyasankara Temple, constructed in the fourteenth century. Some smaller temples adorn the monastery compound. Sri Sachchidananda Sivabhinava Narasimha Bharati, the late Jagadguru, often used to go to the other side of the river not frequented by people, for the purpose of prayer and meditation. There has now been erected a residence of the present Jagadguru where he spends the four months of the rainy season. A beautiful mausoleum has been built over the burial place of the late Jagadguru. There are four temples dedicated

to Shiva and the Divine Mother, the guardian deities of the place, in the four corners of the Sringeri village. The temple of Mallikarjuna Shiva built on a high hill commands a grand view for miles around. The monastery supplies free board and lodging to all pilgrims. There is a Guest House attached to the Math for respectable visitors. There is also a Traveller's Bungalow in Sringeri. The Sanskrit Pathshala with its Brahmacharins, numbering about 60 at present, seeks to keep up the old tradition of the Math as the place of learning. His Holiness Sri Swami Chandrasekhara Bharati, the present Jagadguru, nominated to his high office, in 1912, is twenty-sixth in succession from Sri Vidyasankara Swami (1228-1333) and twenty-fourth from Sri Vidyaranya (1331-1386), the celebrated commentator of the Vedas and the author of various Vedantic treatises.

## II

Sri Sankara Acharya, the august founder of the Sringeri Math, who combined in himself the highest realisation of Advaita with the most practical knowledge of human welfare, recognized that the existence and the stability of the Sanatan Dharma depend upon the resuscitation of the Vedanta Philosophy embedded in the Upanishads as well as on the reorganization of the monastic life of India, which is the fittest conduit for the flow of the elixir of Vedanta, containing as it does the noblest spiritual realizations of the Indo-Aryan sages. With that end in view he reformed and reorganized the entire Indian monastic system and also founded four Maths or Pithas in each of the cardinal directions of the country. These are the Kalika Math at Dwaraka (west), the Badarikashrama or the Joshi Math in the Himalayas (north),

the Govardhan Math at Puri (east) and the Sarada Math at Sringeri (south). All these different Maths are associated with different *divinities*, Thirthas, Vedas, Acharyas, Sampradayas, Mahavakyas and titles. The Sringeri Math holds the highest position among the four monasteries though their great founder presumably invested all the Maths with power to adopt their own successors and initiate them into the mystery of Advaita Vedanta. He placed his four disciples, Sri Padmapadacharya, Sri Throtakacharya, Sri Hasthamalakacharya and Sri Sureswaracharya in charge of the monasteries in the west, north, east and south respectively. The divinities associated with the Sringeri Math are the Linga worshipped by Vibhandaka Muni, Varata Devata, Sri Ramakshetra and Sri Sarada Devi. The sacred Tirtha is the Tungabhadra. The Veda is the Yajur Veda. The Sampradaya is Bhurivala. Sri Sankara empowered the Acharyas of the Sringeri Math to use any of the titles, *viz.*, Saraswati, Puri, Bharati, Aranya, Tirtha, Giri and Ashrama; but the Sringeri Gurus have, for some centuries past, preferred to adhere uniformly to the title of Bharati.

The time of the foundation of the Sringeri Math cannot be definitely stated, as the date of Sri Sankara is still a matter of controversy among the scholars of history. The date of the great Acharya is placed by scholars at different periods between the second century B.C. and 788 A.D. (the date of Kumarila Bhatta whom Sankara met); but the information traceable up to date in Sringeri assigns to its founder the latter half of the century that preceded the birth of Christ. It is an indubitable fact that the great Acharya founded the Sringeri Math along with three other Maths stated above, and placed it in charge of his favourite dis-



ciple, Sri Sureswaracharya. No reliable history of the early Sringeri Gurus can be traced till we come to a very remarkable personage in the fourteenth century who is no other than Sri Vidyaranya. This great soul has left an indelible impress in the history of India as a great scholar, warrior, politician, and lastly as a man of the highest spiritual realization.

The fourteenth century is a period of political effervescence in Southern India. The Mussalmans, by this time firmly established as the ruling power of Northern India, turned their greedy eye to the south and, before long, destroyed the old Yadava Kingdom of Devagiri in the Deccan, overthrew the Andhra Kakatiyas ruling in Warangal, Telingana, and uprooted the sovereignty of the Hoysala Vallal of Dwarasamundram in the Karnataka country. The whole of Southern India was about to fall prostrate before the invading Islamic hordes when the subtle brain and physical powers of Sri Vidyaranya, known in history as Madhavacharya, founded the Vijayanagar Kingdom as a strong bulwark against the surging waves of the Mussalmans. Madhava\* was born in or about 1314 A.D. His father's name according to an inscription found in the Shikarpura Taluka is Chamundya or Chamundabhatta and his ancestors were the family Gurus of Sangama, the father of Bukka and Hakka under whom Madhava served as a Minister, General and Viceroy. Madhava founded the city of Vijayanagar and placed Bukka as its ruler under the title of Harihara. Madhava, further, acted as the Commander-in-chief of the army sent to relieve Goa,

and was appointed as the Chief Minister of the Vijayanagar Kingdom and subsequently as the Viceroy of the Western Districts of the newly-founded empire with Chandrakuta, now known as Chandragutti, as its capital. He built and restored a number of temples throughout the Kingdom. The sway of the Vijayanagar Kingdom, under the guidance of Madhava, extended from the Bay of Bengal in the east to the Arabian Sea in the west, reaching to Rameswaram in the extreme south.

In grateful recognition of the invaluable services rendered by Madhava, Harihara Raya and his four brothers and one son-in-law endowed the Sringeri Math with extensive landed properties. The present temple of Vidyasankara, the Guru of Madhava or Vidyaranya, wherein is worshipped the Shivalinga of the same name, was constructed by the ruler of Vijayanagar. It is believed that the same Harihara also erected the old temple of Sri Sarada Devi—since replaced by a highly artistic stone structure raised through the efforts of Sir K. Sheshadri Iyer, one of the late Dewans of Mysore during the time of the late Jagadguru—where a metallic image of the goddess was duly set up by Sri Vidyaranya in place of the previous one of sandal wood near the sacred Yantra (Sri Chakra) installed and consecrated by Sri Sankara. Sri Vidyasankara, also known as Sri Vidyatirtha, initiated Madhava into the sacred monastic order of life and conferred upon him the name of Sri Vidyaranya. It is said that Sri Vidyasankara, a Yogi of the highest order gave up his mortal body in Samadhi. A legend associated with this event is religiously believed in by the Sringeri devotees. It is said that after giving up his office of the Jagadguru, Sri Vidyasankara had a stone image made and placed in Sringeri, to the south of the Tunga. It was termed

\* Some Scholars hold that Madhava, the minister and general and Madhava, the future Vidyaranaya were two different persons but the Sringeri records are not against the position held in this article.

as the Chaturvidyeswara Moorty and is still regularly worshipped. It shows him seated in the Siddhasana facing the north underneath the feet of Sri Lakshmi Narasimha Swami, surmounted with a Shiva Linga with the forms of (1) four-faced Brahma, (2) Vishnu and (3) Iswara near it facing towards the east, south and west respectively. At the same time on the north side of the Tunga he had an underground cellar made for himself and proclaimed to all by-standers that if the spot were not disturbed in any way for twelve years and opened in the thirteenth, his body would be found to have transformed itself into the shape exhibited in the stone sample. He then entered into the pit and sat down in the Lambika Yoga. In spite of the clear injunction of the Jagadguru the curiosity and impatience of the people could not make them wait for the stipulated time. They opened the door of the pit after the lapse of three years and found that the body of the Guru had disappeared. They saw instead, in the course of transformation, only the form of the topmost Linga shown in the sample. The same night the then Jagadguru was informed in a dream that as his command was disobeyed, his original desire would not be fulfilled. The underground compartment should be filled up and a Shiva Linga set up and consecrated on it. This command was obeyed, and now stands on the spot the magnificent temple of Sri Vidyasankara.

The successor of Sri Vidyasankara was Sri Bharati Krishna Tirtha (1328-1380) who is reputed, according to some scholars, as the author of Vakya-Sudha. Sri Bharati Tirtha was succeeded by Sri Vidyaranya (1331-1386). Vidyaranya was a man of very striking personality. He was a true type of practical Vedantist. The great commentator of the Vedas, the author of

such Vedanta treatises as the Panchadashi and the Jivanmukti-viveka and a man of high spiritual realizations, Sri Vidyaranya was also a statesman of rare ability, an able administrator and a successful military officer. He was the real upholder of the Sanatan Dharma in the South during a period of great storm and stress, and but for him the Mussalmans would have swept over the whole of South India with their levelling doctrines. Under his aegis, the Sringeri Math reached the pinnacle of its glory, which continued undiminished for some successive generations. The material prosperity of the Math also greatly increased during this period.

The successive rulers of Vijayanagar showed their active sympathy and patronage towards the Sringeri Math by liberal grants of money and landed properties from time to time. Some of the Sringeri Gurus also visited the Capital of the Hindu Kingdom, where they were received with the grandeur and respect suited to their exalted spiritual position. The Vijayanagar Kings conferred ample power upon the Jagadgurus in regard to the general administration of the Jagir and the development of its agricultural and other resources. Even some of the Mussalman Kings of the Deccan solicited the blessings of the Sringeri Gurus at times of peace and war. The Vijayanagar Kingdom began to decline during the latter half of the 16th century when the capital was transferred to Penukonda after the battle of Talikota in 1565 A.D. The territory was dismembered and a number of feudatory states formed. One of these, Keladi, in the Western Malnad provinces of the Vijayanagar Empire became powerful under the Naik dynasty. Various chiefs of this ruling family also made suitable endowments, thus en-



hancing the power and prestige of the Sringeri Math. The Jagadguru at the earnest invitation of Sri Krishnaraja Wodeyar II, the then ruler of Mysore, visited his capital (1759-60), and this event was signalised by a grant of extensive landed properties. Mysore passed into the hands of the Mussalmans, and Hyder Ali, the then ruler, made liberal donation to the Sringeri Math. Tippu Sultan would often seek the blessings of the Sringeri Gurus at the time of war. When he learnt that the Mahratta cavalry had plundered the Sringeri Math and razed the temples to the ground, Tippu paid a considerable amount of money for their restoration. It is also recorded in the archives of the Sringeri Math that Tippu strongly urged the performance of the "Sahashra Chandi Japa" with a view to exterminating his enemies. In this connection he paid all the expenses including those of daily feeding a thousand Brahmins for a period of forty days. Tippu really believed in the high spiritual power of the Gurus and even once intended to make a pilgrimage to Sringeri. The Mahratta States also patronized the Math. Valuable grants were made by the Peshwas, Holkars and the Sindhias.

The Hindu rulers of Mysore, after their restoration have been showing unabated zeal for the welfare of the Sringeri Math. The Jagadgurus have also occasionally visited Mysore and other places in the State. All these gracious visits have been signalized by suitable endowments by the pious rulers of Mysore. Sri Narasimha Bharati, the late Jagadguru, was a man of vast learning and high spiritual realizations. He was looked upon as the embodiment of the great Sankara, and highly revered by all scholars, Pandits, rich and poor alike. This is a short history of the development of a small hermitage

set up by Sankara about two thousand years ago. Though from many points of view, the Sringeri Math has now crossed the meridian of its career, still it sways over the hearts of millions of people. It is one of the oldest religious institutions of India. And it contains within it the potentialities for future development. The Hindu rulers of Mysore, Poona, Gwalior and Indore vied with one another to demonstrate their practical sympathy and respect towards this premier religious organisation of India. A few centuries ago, the Hindu Rajas, true to the tradition of their ancestors, looked upon themselves as the defenders and the custodians of the Sanatan Dharma, and thus zealously upheld its cause. It is, therefore, no wonder that the Sringeri Math all along basked in the sunshine of royal patronage. Even now, when religion seems to be passing through a period of trial, the Sringeri Math is looked upon with great veneration by thousands of Sadhus and hundreds of thousands of devotees. Pilgrims stream in throughout the year to this holy place. His Highness the Maharaja of Mysore, undoubtedly influenced by the liberal spirit of Sri Sankara that still pervades to some extent the Sringeri Math, cherishes the most catholic views regarding religious matters and extends his munificence to all Hindu religious sects, *viz.*, the Smartas, the Madhwas, the Sri Vaishnavas and the Lingayets. Nay, the Christian and the Mussalmans also have received his unstinted support in the propagation of their respective religious faith.

### III

As one sits in the evening on the river bank with the Tunga washing the steps of the bathing ghat and the tame fishes sporting in the water at the

reflection of the rising moon, the mind wanders back to the history of Sringeri through a tangled period of twenty centuries—an eventful period of triumphs and vicissitudes, glory and decadence. The birds are returning to their nest. The distant echo of their warbling is not yet silenced. The last gleam of the setting sun touches the pink-coloured hill-tops. All around reigns a peace that passeth understanding. A few Brahmacharins are taking their bath in the sacred water of the river. Some Sadhus are absorbed in meditation on its bank. The sweet sounds of the bells from the temples, the distant echoes of the Vedic chants from the shrine of Sri Sarada, the incense smoke hanging in the thick evening air, the sounds of gongs from the other side and the streams of pilgrims coming to the monastery with garlands and offerings in their hands—all these create an atmosphere of spirituality which cannot but strike a sympathetic note in the heart of a devotee. The mind imperceptibly glides back to that weird period of Indian history—which this country witnesses now and then in the course of its evolution—when the wizard of the Advaita Vedanta appeared and by his magic wand transformed the whole aspect of Indian national life. Various opinions (Matam) reigned supreme in India confusing the minds of the people regarding the ultimate nature of Truth (Tattvam). All around arose a veritable babel of screechings and howlings and lo! suddenly drowning all these noises roars the Lion of Vedanta. The last hour of the blackest night passes away and the eastern horizon is again reddened with the new glory of the rising sun. A youth of precocious intellect, a sage of deep insight and a seer of highest illumination, Sri Sankara—the very incarnation of Shiva himself

—goes out into the world with a begging bowl in his hand and the immeasurable spiritual lore of the Vedic seers in his head, in order to re-establish the lost greatness of the Sanatan Dharma. The Saugatas, the Arhatas, the Charvakas, the Kapalikas, the Sankhyas and the Mimansakas challenge him at every step but ultimately make way before him. The Vedamurti Bhagawan himself has incarnated to restore the greatness of the Vedas. The intrepid youngman enters the lists against a host of mighty opponents. Reason is met by reason and the polemic is silenced by polemic. He is to break many a lance before the crown of victory is put on his head. Truth is tested in the melting crucible of reasoning and experiences, to be established ultimately. Sri Sankara does not preach a truth which is a mere logical necessity, an entity of speculation or only a mystic experience. He demonstrated the ultimate Truth, based upon the bed-rock of human experience, as capable of answering to the tests of the most universal principles of reasoning.

In the course of a short span of life covering only thirty-two years, he writes commentaries on the principal Upanishads, the Vedanta Sutrās, the Gita, writes numerous books and composes hymns in praise of gods and goddesses. And nowhere is found even a trace of inconsistency in the voluminous works ascribed to Sankara. The world still wonders at a genius which can perform such a Herculean task in the course of a short life. Not content with this, he travels throughout the length and breadth of the country disputing with the Pandits, challenging their dogmas and opinions and tearing their arguments to mere shreds. He reforms the monks, who had been the custodians of the highest knowledge but now wallowing in the



mire of degradation. The whole monastic system of India is reorganised and set on a firm footing. He establishes four Maths at four cardinal directions of the country for the study and contemplation of Vedanta. The whole of India from the snow-peaked Himalayas to Cape where it juts into the ocean, from the grey Arabian Sea to the blue waters of the Bay of Bengal receives the benefit of his spiritual ministration. And all this happens in the course of sixteen years at a period when modern facilities of communication are unknown. Bhagawan Sankara is the *Shanmatasthapanacharya*—the establisher of the six schools of philosophies founded upon the Vedas. While teachers appear now and then in the country upholding this or that particular faith, Sri Sankara establishes the ultimate Reality which alone can explain and justify various schools of faith. He is not, as is falsely imagined, the enemy of Dualism or Qualified Monism. He only asserts that Non-dualism (Advaita) is the ultimate Reality, whereas other systems of thought are its different readings from the relative standpoint. He explains the Personal God from the standpoint of the Impersonal Absolute,

beyond time, space and causation, upon which is superimposed the whole illusory phenomenon. Deep as the ocean and broad as the sky, Sri Sankara is the first seer to understand the fundamental unity of the Indian people based on spiritual values. It is chiefly through his efforts that Vedanta, to-day, forms the national thought of India. And in the scheme of his thought every one, the agnostic, the fetishist, the dualist, the atheist and the absolutist, finds a place. As all-embracing as the Brahman whom he preaches, Sri Sankara does not refuse anyone his birthright. Ignorant people love to paint him as a puller-down, whereas his real place in history is that of a mighty builder-up. The Truth of the fundamental unity of all beings, animate and inanimate, rediscovered and preached by Sankara, goes far beyond the ideal of a universal brotherhood founded upon the shaky basis of the Fatherhood of God, and if truly understood and practised, is sure to bring peace and happiness to a world distracted to-day by the unseemly fight of bellicose faiths, opinions and ideals.

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## GURU ANGAD

(Obedience)

BY PROF. TEJA SINGH, M.A.

Guru Nanak's reforms had done the work of Renaissance. He broke the first sod, and cleared the ground for the building of the national character. An ideal had been laid before the people. That they might firmly grasp it, and not fall into an easy-going latitudi-

narianism, it was necessary that they should constantly look up to and be loyal to it. This was made secure in the time of the succeeding four Gurus. Guru Angad (1504-1552) committed to writing the compositions of Guru Nanak in a special alphabet designed by him-

self. The third, fourth and fifth Gurus established places where they were to be sung day and night. Guru Arjun went further. He collected the sayings of all his predecessors and, adding to them his own as well as those of other Hindu and Mohammedan saints, compiled a volume for the permanent guidance of the Sikhs. He also gave distinction and peculiarity to the Sikh movement by declaring that, with all the sympathy and brotherhood that the Sikhs were to maintain with others, they were in no way to confuse their ideals with other ideals established around them. He says in *Bhairo* :

"I don't keep the Hindu fast, nor that observed by Mohammedans in Ramazân.

I serve Him, and Him alone, who is my ultimate refuge.

I believe in one Master, who is also Allah.

I have broken off with the Hindu and the Turk.

I won't go on Haj to Mecca, nor do worship at the Hindu places.

I shall serve only Him and no other.

I won't worship idols or read Namaz.

I shall lay my heart at the feet of one Supreme Being.

We are neither Hindus, nor Mussulmans :

We have dedicated our bodies and souls to Allah-Ram."

But we are anticipating matters. Let us see what was the contribution of Guru Angad to the formation of Sikh character. In his life and in the lives of his disciples, nothing strikes us so forcibly as their obedience to the cause of Guru Nanak. Let us take a few examples.

When Bhai Lehna came the second time to see his newly-found Guru, he found him working in the fields. Guru Nanak had prepared three bundles of grass for his cattle, and was waiting for

somebody to come and help him in carrying them home. He asked his sons; but they refused, saying, "Here is a labourer coming; ask him." Bhai Lehna, who had just come up, made his bow and said, "Make me your 'labourer,' and let me do this work." And he began to lift all the three bundles at once. The Guru smiled and said, "Aye, you will shoulder the whole burden!" Bhai Lehna carried the grass to the house of Guru Nanak, but on the way his fine new clothes got soiled with the mud dripping from the grass. The Guru's wife, seeing this, was very much grieved and complained to her husband about his apparent want of consideration for his Sikhs. "Is it proper," she said, "that a guest should be made to do such a menial work? Look at his clothes,—all soiled with mud!" The Guru replied, "It is not mud, but saffron, marking him out as God's elect. God found him alone fit to carry the burden."

Once, as he himself records in the Holy Granth, Guru Nanak put on terrible looks; and dressed in ragged clothes and with a knife in hand, he ran towards the forest. All the Sikhs left him, excepting Bhai Lehna and three others; and the latter, too, were terrified when the Guru threatened them with looks and gestures and began to throw stones at them. But Bhai Lehna stood firm. They came to a cremation ground, where they found a dead body lying unburnt. The Guru said, "Let whoever wishes to go with me eat of this." The Sikhs were horrified at the proposal, but Bhai Lehna, who knew no hesitation when the Guru commanded, fell to at once and found that it was nothing but a sweet pudding.

In the words of a contemporary bard, 'Bhai Lehna obeyed the orders of his Guru, whether necessary or unneces-



sary,' whether it was to wash his clothes at the dead of night or to jump into a dirty pool to take out the Guru's cup.

It was for his unsparing, patient obedience that Bhai Lehna became Guru Angad; and it was due to their refusal to undergo this discipline that Guru Nanak rejected his own sons:

"Guru Nanak displayed such power when he tested so great a man.

He put his umbrella over the head of Lehna, who then was exalted to the skies.

Guru Nanak's light blended with Guru Angad's, and one became absorbed in the other.

He tested his Sikhs and his sons, and all his followers saw what he had done.

It was when Lehna was tested and purified that Guru Nanak consecrated him."<sup>1</sup>

After the test was over, Guru Nanak embraced his disciple and called him *Angad*, the flesh of his flesh and the

<sup>1</sup> *Ramkali ki Var*, Satta and Balwand. The same test was applied by the second Guru in selecting his successor. Guru Ram Das says in *Var Bilawal*, X: "Marking to whom the signs from on High pointed, Guru Angad entrusted the great position of Guruship to Amar Dass. He had tested his own and his brother's sons, his son-in-law, his relations and other people round about, and disillusioned them of their own self-importance." The third Guru also rejected his sons and, while yet alive, consecrated Ram Dass as his successor, not because he was his son-in-law, but because through constant service and general ability he had proved himself to be the only fit person to be appointed. By the time of the fourth Guru the lesson had been brought home to the Guru's sons that merit alone would count, and therefore after that they tried to fit themselves for the onerous duties. One thing to be remembered is that the test was applied to Sikhs and sons alike. Why should the sons have been excluded from the test? Guru Nanak had not passed over his sons because they were his sons, but because they were unfit. If any of them had been found fit, he would surely have been appointed.

bone of his bones. He led Angad to his own seat and, placing five pice before him, fell at his feet and hailed him as his successor. He asked his followers to do the same.

Guru Angad, on his accession, began to impart the same discipline of obedience to his followers. Mana was a Sikh who had a wrong notion of service, would wag his head in pious ecstasy when the Guru sang, and looked an image of humility and devotion when sitting in the congregation; but he would not exert himself to do anything practical. When asked to serve in the common kitchen, he would say, "Am I a servant of everybody? I will do anything the Guru desires, but I am not going to oblige anybody else." The Guru wanted to show to him that a man of his nature could not be obedient even to his Guru. Once finding him offering himself for service, the Guru said, "All right, go to the nearest forest, gather some wood, and burn yourself." He went, but he could not sacrifice himself, and was involved in further trouble.

Similarly, Satta and Balwand, the musicians who used to sing daily before the assembly of Sikhs, were taught obedience, when they became proud and struck work.

Amar Dass himself, when he had yet to learn his role, had constantly to be on the watch in order not to forget this lesson. A hypocritical monk, called the Tappa of Khadur, was severely punished by the villagers for his cruelty to the Guru: and Amar Dass, forgetting the orders of his Guru, had countenanced the violence of the villagers. Guru Angad felt much grieved at this and said, "Thou canst not endure things difficult to endure. What thou didst, thou didst to please the rabble. Thou shouldst have endurance like the earth, steadfastness in woe and weal

like a mountain : thou shouldst bear pardon in thy heart, and do good to every one, irrespective of his acts."<sup>2</sup>

A similar check was placed on his impatience to use his fast-coming spiritual powers, when he found himself

blessing Khivan of Bhairon with the promise of a son.

These lessons of obedience were quite necessary for the Sikhs at the start : for, those alone know how best to command, who have known how best to obey.

## PROFESSOR BENOY KUMAR SARKAR ON THE ECONOMIC DEVELOPMENT OF INDIA

BY SHIV CHANDRA DATTA, M.A., B.L., F.R. Econ. S.

(Continued from the last issue)

### CO-OPERATION WITH GOVERNMENT ESSENTIAL

While Prof. Sarkar thinks that a great deal may be done through self-help, at the same time he holds the view that co-operation with Government is indispensable for the economic development of India. "In certain problems of economic development co-operation with Government is an absolute necessity."<sup>193</sup>

Economic development is not possible without advanced economic legislation. Nor, without adequate funds. The first is impossible of attainment through private efforts. And the second cannot be obtained in an adequate measure if we depend upon private sources alone. For these reasons, co-operation with the Government is thought as indispensable. This idea is forcibly stressed in the following passage—

"The help of the Government will have to be sought in almost every item that is considered essential in the scheme of economic development. For certain purposes, we need special economic legislation and grant-in-aid from Government, provincial or local, Corpora-

tions and District Boards, will be required for new industries, industrial research as well as technical and commercial schools in the districts and so on."<sup>194</sup>

The Scheme of Economic Development drawn up by Prof. Sarkar contemplates what can be done through the efforts of the people themselves. Even that scheme comprises items which cannot be realized through self-help alone. For instance, one of the items in the scheme is the enlargement of the holdings for the amelioration of the peasant. But that object cannot be realized without appropriate legislation—which presupposes the utilization of the legislative machinery of the country towards that end.<sup>195</sup>

Not only is co-operation with Government thought to be necessary, but the aloofness from the measures undertaken by the Government for the economic betterment of the people, such as the establishment of the Co-operative Societies or Experimental Farms, is strongly denounced.<sup>196</sup>

<sup>2</sup> Macauliffe, II, 38-39.

<sup>193</sup> *Greetings to Young India*, p. 15.

<sup>194</sup> *Ibid.*, pp. 16-17.

<sup>195</sup> *Economic Development*, p. 400.

<sup>196</sup> *Greetings to Young India*, pp. 48-49 and pp. 94-95.



In all these matters Prof. Sarkar refuses to be guided by common catch-words or to be tyrannised over by empty platitudes, his sole test being—whether India is or is not likely to be benefited by a particular measure, no matter by whom it is initiated or whether a third party is likely to profit by it.<sup>197</sup>

That is why he supported the appointment of the Royal Agricultural Commission even though he thought that the Britishers might gain something from it, because he also expected that India also would to some extent be benefited by it—"The very prospect of Great Britain gaining something out of the transaction can, therefore, be no excuse for our denouncing it. Like practical business men the people of India must welcome anything and everything that brings some substantial benefit to the country, no matter if others also profit by it at the same time."<sup>198</sup>

In every modern country shipping is an important branch both of commerce and industry.<sup>199</sup> India is very deficient in this line of enterprise. Prof. Sarkar however does not expect that Indian shipping can possibly develop without Government aid. "Much has and remains to be done by the people themselves. But in the little thought that I have been able to devote to the question of mercantile marine of the world it appears to me that this item of a people's economic venture owes its life, growth and expansion pre-eminently and almost by nature to the friendly, pioneering and self-sacrificing solitudes of the Government."<sup>200</sup> According to him, then an Indian mercantile marine cannot develop without adequate State assistance.

Large developmental or social service schemes cannot be undertaken by the Government without adequate funds. It is for this reason that Prof. Sarkar seeks to educate the public to contribute greater funds to the State Exchequer through taxation in order to advance their own economic interests. "If Young India wants that the State should look to education, sanitation, social insurance, the protection of the widow and all other measures described generally as 'developmental functions,' our theorists as well as practical statesmen cannot fight shy of popularizing among the masses and the classes the privilege of contributing to the public revenues in a handsome manner."<sup>201</sup>

#### "POLITICAL MEDICINE vs. ECONOMIC PURGATIVE"

Prof. Sarkar holds that economic medicines alone are not sufficient for the cure of economic ills. "The cure for 'stomach trouble' is not all economic."<sup>202</sup> "For even economic diseases there is a political medicine."<sup>203</sup> Hence, he lays great stress on 'the importance of the State as a machine for the economic re-making of the people.'<sup>204</sup>

This is instanced by what has happened in England and other countries—

"The transformation of the laws of property and other civil laws by which the poorer classes have been enabled partially to communalize the inheritance of landed estates and other wealth as well as enjoy the right to administer to a certain extent the workshops, factories, etc., have also been accomplished not by the so-called economic methods,

<sup>197</sup> *Ibid.*, pp. 50-51.

<sup>198</sup> *Ibid.*, p. 51.

<sup>199</sup> *Ibid.*, p. 149.

<sup>200</sup> *Ibid.*, p. 150.

<sup>201</sup> *Ibid.*, p. 157.

<sup>202</sup> Article on "Chittaranjan and Young Asia," *The Political Philosophies since 1905*, p. 359.

<sup>203</sup> *Ibid.*, p. 358.

<sup>204</sup> *Ibid.*, p. 359.

but by ways and means that are 100 per cent political. Politics has indeed been the most spiritual force in the movements that have led the industry to be democratised and earnings of labour placed on a human level. It is the political machinery, command over the State, influence over the Courts of Justice, nay, power over the actual administration—that have enabled the working and cultivating classes of England and other countries to enjoy the little sunshine, the few ‘ultra-violet rays’ that they can to-day in the twentieth century.”<sup>205</sup>

Hence we are expected to learn the lesson that the question of the further political progress of India is a factor which cannot be altogether left outside a programme for the economic development of India.

And it is particularly pointed out that control over the currency, tariff, shipping and railway policies is not possible without the democratisation of the Government. “Until the administration is more democratised, i.e., Indianised, virtually nothing can be expected in these directions.”<sup>206</sup>

For these reasons he puts forward the advice that, for the sake of the economic development of India, Indians should concentrate on acquiring ‘command over the law, the constitution and the public finance.’<sup>207</sup>

#### INDIA AND THE BRITISH EMPIRE

It is generally held that the economic connection of India with Great Britain has always been to the detriment of the former. Prof. Sarkar however does not subscribe to this commonly accepted view. He rejects the theory of

exploitation and holds that just as India is drained of her raw materials or her foodstuffs through her connection with Great Britain, similarly India has been draining Great Britain of her capital, her organizing ability and her expert training for her own development. “If Indian agriculture is being exploited by Great Britain, no less are British talent, British organizing ability and through them the world-market being exploited by the Indian people in and through the same agency. Command over Indian raw produce is certainly a great advantage for Great Britain, but the creation of a steady and expanding market for the goods produced by Indian muscle is no less significant an instrument in the struggle for existence assured to India by British industrial organization. The *exploitation of Great Britain’s material and moral resources* by Young India is *one of the greatest facts of modern civilization.*”<sup>208</sup> The same idea is vigorously presented in another striking passage—“He (Prof. Sarkar) wants us to remember that while jute, cotton, oil-seeds, and hides and skins are being shipped to foreign countries *we ourselves have been draining foreign countries of their machineries, tools and implements, scientific apparatus, motor lorries, rolling stocks and so forth for our own economic development.*”<sup>209</sup>

Even in future he believes that the supply of British capital would prove of immense help in furthering the industrialization of India. And hence he advises that a more intimate touch with the London Money Market is necessary and that a special propaganda should be carried on in London to prevent the increasing diversion of the flow of

<sup>205</sup> *Ibid.*, p. 357.

<sup>206</sup> *Economic Development*, p. 417.

<sup>207</sup> *The Political Philosophies since 1905*, p. 359.

<sup>208</sup> *Greetings to Young India*, pp. 70-71.

<sup>209</sup> *Ibid.*, p. 121.



British capital from India into the Dominions—which have but limited capacity for its absorption.<sup>210</sup> “More British capital will imply more prosperous peasantry, more organized and efficient labour, more self-conscious middle class and, paradoxically enough, more *Swaraj*.”<sup>211</sup>

He also holds the view that the movement for establishment of the British Empire on an economically self-sufficient basis—however that self-sufficiency be impracticable—should be availed of for the economic advance of India. “The British Empire is a legal and political unit. The problem of Empire Development consists in transforming this unit into an economic entity, self-sufficient so far as it is practicable.” From the Indian angle we have only one problem to discuss in this connection, ‘Is there anything in all these recent British Schemes likely to be economically beneficial to India?’ Accepting that the relations between India and England are those of mutual exploitation, he puts forward the idea that the problem of Empire Development is nothing more or less than that of ‘promoting this mutual exploitation more extensively and intensively according to the changed circumstances of the day.’<sup>212</sup>

A suggestion is offered that a Ministry of Economic Development should be established in Delhi to discharge two principal functions, first, to organize the economic advance of India along the best possible lines and secondly, to keep India in touch with the economic development of the British Empire. The suggested Ministry is expected to keep in touch

with the British Empire through a Bureau to be established in London.<sup>213</sup>

#### LABOUR IN INDIA

It has been pointed out already that the strength and expansion of the labour class is regarded as important from the political standpoint because, according to him, the structure of a modern democracy can be raised only on the foundations provided by a large, self-conscious, virile and organized labour class. A strong labour force is also considered of importance in carrying on bargains with the capitalist class.<sup>214</sup> Further, the very fact of large numbers of men being employed in factories, workshops, etc., is held up as a factor of tremendous educational and spiritual importance.<sup>215</sup> Lastly, though the intellectual and the moneyed classes are regarded as helpful in the ushering in of the great economic India of the future, yet, it is the labour force that is regarded as the backbone of the future society. “The contributions of the middle class to India’s progress are not to be belittled. Nor are the services from the side of the agricultural people of a mean order. But I venture to believe that it is the working men of the factories—persons trained in instrumental training and practice, persons used to discipline *en masse*, to habits of punctuality, co-ordination and team work in the workshops, persons organized in self-determined unions for the economic and cultural uplift of their own class—that constitute the real backbone of the great society that is making its appearance in India.”<sup>216</sup>

<sup>213</sup> *Ibid.*, pp. 117-118.

<sup>214</sup> *Economic Development*, p. 406.

<sup>215</sup> *Ibid.*, p. 407.

<sup>216</sup> Article on “The Earnings and Social Values of Clerical Labour,” *J.B.N.C.* June, 1928, pp. 162-163.

<sup>210</sup> *Ibid.*, pp. 95 and 160.

<sup>211</sup> *Ibid.*, p. 75.

<sup>212</sup> *Ibid.*, pp. 70, 71 and 75.

Hence, he notes with considerable satisfaction that in India there are already 15 lakhs of factory labourers,<sup>217</sup> that some of the biggest factories employ as many as 25,000 workers,<sup>218</sup> that the labourers have learnt how to act unitedly and also to declare strikes in order to realize their demands from the employers,<sup>219</sup> and also that they have begun to voice forth their grievances through journals some of which are conducted by themselves.<sup>220</sup> In other words, his satisfaction is derived from the fact that Indian labour is already a force of some importance in the industrial arena of modern India.

But he notes with deep depression that, compared with the size, strength and achievements of the labour class of Eur-America, those of India are very poor indeed! France which is three-fourths of the size of Bengal, possesses 50 lakhs of labourers, while India with a population of 320 millions has only 15 lakhs to her credit.<sup>221</sup> And, probably only 5 out of these 15 lakhs can stand comparison with the workers of Eur-America in point of vigour, efficiency and self-assertion.<sup>222</sup> The weakness of Indian labour can be further gauged from the fact that it has but commenced to master the principles of socialism and labour philosophy which prevailed in the Europe of 1870.<sup>223</sup> Further, while the trade union movement has but recently commenced in India, Eur-American labour has not only well mastered the art of

organizing itself in trade unions, but has, in some countries (Germany, Czechoslovakia and Austria), already entrenched itself within the inner walls of factories, workshops, railways, offices, etc.,—private or public—by winning the right of wielding powers of control and management on an equal footing with the employing class, including the State itself.<sup>224</sup> The backwardness of Indian labour is further evident from the fact that India is far behind Eur-America in respect of industrial insurance, and also in regard to the standard of wages, factory and housing conditions, etc.<sup>225</sup>

The weakness and backwardness of the Indian labour movement is traced to two causes—first, the smallness of the number of labourers in India,<sup>226</sup>—that being itself due to the backwardness of Indian industrialism and capitalism and, secondly, the lack of compulsory, universal and free primary education in India.<sup>227</sup>

India, it is said, cannot claim to be fully civilized so long as she is backward in her labour force. “As long indeed as the power of the working classes organized in unions is not felt by the Indian employers and the moneyed classes in industrial and social life, India cannot be described as civilized or cultured in the latest sense.”<sup>228</sup>

Hence he thinks that one of the greatest benefits to the country can be conferred by those who interest themselves in advancing the interests of the

<sup>217</sup> “The New Democracy in the Labour World,” *Arthik Unnati* for Pous, 1884, p. 696.

<sup>218</sup> *Economic Development*, p. 341.

<sup>219</sup> *Ibid.*, p. 340.

<sup>220</sup> *Ibid.*, p. 344.

<sup>221</sup> “The New Democracy in the Industrial World” *Arthik Unnati* for Pous, 1884, p. 696.

<sup>222</sup> *Ibid.*, p. 697.

<sup>223</sup> *The Pressure of Labour upon Constitution and Law*, p. 54.

<sup>224</sup> “The New Democracy in the Labour World,” *Arthik Unnati* for Pous, 1884, B.S., p. 699.

<sup>225</sup> *Economic Development*, p. 340. Also the article on “The Beginnings of Social Insurance in the World,” *Arthik Unnati* for Aswin, 1885, pp. 458-468.

<sup>226</sup> *Economic Development*, p. 341.

<sup>227</sup> *Ibid.*, p. 343.

<sup>228</sup> *Greetings to Young India*, p. 123.



working classes and in organizing them. "Those intellectuals who will choose to serve the interests of this new class of

the Indian population (i.e., the workers) will rank among the greatest of patriots."<sup>229</sup>

(To be concluded)

## A TALK OVER THE RADIO

BY SWAMI NIRVEDANANDA

The ninety-sixth birthday anniversary of Sri Ramakrishna is being celebrated to-day\* all over India and in certain places in the West. On this day it will be in the fitness of things to speak a few words about the significance of Sri Ramakrishna's life.

Within a few decades of his passing away the life and teachings of Sri Ramakrishna have stirred thousands of human hearts in various parts of the earth. Max Müller introduced his wonderful life to the West and Monsieur Romain Rolland has recently brought out an elaborate book in which he has presented Sri Ramakrishna as a modern Avatar, a 'Man-Gods.'

Sri Ramakrishna has appeared at a psychological moment of the world's history, and this is why his life and teachings have begun to exert so much influence over the human society. It is just when human civilization has been, for its safety, in need of a complete spiritual readjustment that this great luminary has appeared on the spiritual horizon of the world.

Modern society is gloating over epoch-making triumphs of science. Science has unravelled many mysteries of nature, wrested from its womb manifold secrets of getting material comforts and brought mankind closer together

by removing the barriers of time and distance.

Yet this is not all that we want. We want peace. Simply coming closer together physically cannot make us happy. For, if we come closer together and begin to quarrel and break one another's neck, that certainly is not a very welcome situation. When a portion of the physical barrier between us has been removed by science, the higher interests of humanity demand urgently that we should spare no pains to remove the barrier that divides us on the mental plane. Our hearts must be tied together by bonds of love and fellowship, so that we may really feel that we belong to one human family. This is precisely what humanity wants at the present moment more seriously than anything else, for, otherwise it is destined to perish by its own inventions.

All prejudices that stand like so many Chinese walls between castes, creeds and colours have to be blown up, so that the hearts of men all over the world may beat in perfect unison. Selfishness in individual and collective life, that is at the root of all dissensions, should be allowed no further to soil the pages of human history. We have to give up for ever the materialistic outlook of life that makes us believe that we are born

\*22nd February, 1931.

<sup>229</sup> *Economic Development*, p. 407.

to eat, drink and be merry and have no concern with God or morality. Yes, all that makes us narrow and self-centred must leave the precincts of human society. The triumphs of science must be followed quickly by a triumph of the inner spirit of man in order to herald an era of peace and goodwill.

Mr. H. G. Wells while concluding his 'Outline of the History of the World' has made a strong appeal to mankind for bringing about a world federation. In this connection with a few pointed words Mr. Wells has made it plain that we should for our very existence greatly strive to bring in an era of peace and goodwill by eliminating all that go to divide us mentally. He points out clearly that this happy consummation can be brought about by a great moral and religious revival that will give a great impetus to devotion, service and self-effacement.

When we look back upon history we find that at the top of each spiritual revival there is a life of one intensely spiritual personality like that of Buddha or Jesus. Yet history provides us with records of spiritual revivals whose influence was felt only by sections of humanity. Now the time has come when the whole of humanity will have to be stirred to its depths, when the underlying force of all the great religions on earth will have to be brought into play. This is why this time it must be a gigantic tidal wave of spirituality, and on its crest we must find the luminous personality of a Prophet whose equal the world has never seen.

And Romain Rolland's presentation leaves no doubt that Sri Ramakrishna's life is pregnant with the possibilities of stirring up such a tidal wave of spirituality whose influence may be felt by the entire human society. His life and teachings have undoubtedly the potency

of wiping out all invidious distinctions between castes, creeds and colours and of really uniting all races and all nationalities into one human family.

Sri Ramakrishna appeared from his early childhood to be a living challenge to the modern epoch of intellectual domination and material prosperity. He was born and brought up in the midst of the humblest surroundings. Far away from the zone of modern cultural influence, in a little out-of-the-way village of Bengal, Sri Ramakrishna was born of a poor Brahmin family in the year 1836. His early life was spent in an environment of medieval piety and artlessness. He left his school career before going through even a full course of vernacular education, simply because the spiritual bent of his mind revolted against the idea of a wage-earning education. In his youth he shifted from his village home, came up to Calcutta and settled at Dakshineswar, a few miles up the Ganges from the city, accepting the humble vocation of a priest attached to a big Kali temple.

While serving the temple Deity Sri Ramakrishna was seized with a passion for testing the truth of scriptures by realising God. He threw himself heart and soul into an intense search for God. Days would be passed in worshipping the Deity and nights would be spent in silent meditation. Sometimes at nightfall he would cry aloud in remorse and disappointment because the day had slipped away without bringing the blessed vision to him. His intense yearning for God seized him like a whirlwind, shook him, tormented him, uprooted him from all earthly attachments and finally carried him aloft to have the glorious vision. One day frenzied with despair and disappointment he decided to put an end to his life and snatched at a sword that was



hanging from the wall of the temple, but lo! all on a sudden he came face to face with the Divine Presence and became absorbed in God-consciousness.

This vision opened a new vista before him. Not content with the blessed vision on one occasion and in one form only, his ardour for spiritual practice grew more intense to realize God in all forms, in all states and in all relations, and to remain always absorbed in a state of God-intoxication. His desire was fulfilled. He took up one after another different spiritual practices prescribed by the various branches of Hinduism and also by Islam and Christianity and satisfied himself thoroughly by realizing the Truth underlying them all.

The rest of his life Sri Ramakrishna spent in a perpetual mood of ecstatic devotion, broken now and then by a complete self-absorption. During this period he lived like a blazing fire of spirituality giving light and warmth to all sincere seekers who flocked to him for spiritual guidance and inspiration. Just like any other Prophet Sri Ramakrishna would by a touch, a glance or a mere wish transmit spirituality to blessed aspirants.

A more perfect picture of purity and renunciation the world has scarcely seen. In his early days of intense spiritual practice he had renounced wealth as an obstacle in the path of God-realization, and so strong and one-pointed was his will that even in the last days of his life his nerves would be shocked even by an unconscious touch of a coin. So great was the purity of his mind that his nervous system like an extremely delicate instrument would record the touch of an impure man by an excruciating pain. Though married in his youth he literally lived a life of absolute sexlessness. His wife stayed with him and served him as a disciple

till the last day of his life and received from him in return the worship of a devotee wonderfully combined with the care and attention of a spiritual preceptor. Indeed each phase of Sri Ramakrishna's life is a fresh chapter of revelation of the depth and potency of the human mind.

Lastly, his love for man was as phenomenal as his purity and love for God. He could never breathe a curse or condemnation. Even the slightest consideration of self, or the most insignificant impulse of vanity or hatred could not disturb the surging flow of his Divine Love. To him even the idea of mercy appeared to proceed from vanity. For he realized man as a manifestation of God and asked all to serve him as such with all love and reverence. He loved all, prayed for all and showered his blessings upon all. No sex, no colour, no creed, no way or station of life could raise the slightest barrier between him and any other man on earth.

Sri Ramakrishna, the latest 'Man-Gods' in the history of the spiritual evolution of man, did not stand for any particular sect or any particular creed, like any one of the Prophets that preceded him. His life was verily a parliament of religions. He found out the key to the entire range of spiritual experience of men and discovered a wonderful harmony underlying all religions. He fathomed the depth of spiritual consciousness and realized the truth that God without form was as real as God with form. Within the brief span of fifty years he seems to have lived the entire spiritual life of mankind. His spiritual experience comprehends the spiritual experience of Buddha and Sankara, Chaitanya and Ramanuja, Jesus and Muhammad. The monistic, qualified monistic and dualistic realizations of the Vedic Rishis were all within the sure grasp

of this wonderful personality. The lives of all saints and all prophets have literally been lived over again by Sri Ramakrishna. The spiritual experiences of all his illustrious forerunners appear to be so many different threads forming the warp and woof of the splendid texture of Sri Ramakrishna's realization,—and on this texture is woven the harmony of all religions.

Standing on the surest bed-rock of his own realization Sri Ramakrishna has announced to mankind the fact that God is One, who is worshipped according to different religions through different names and different forms. His wonderful spiritual experience established once for all the fact that all paths prescribed by all religions lead alike to the same blessed goal of God-realization.

Sri Ramakrishna was undoubtedly born to throw lustre on all religions so that they might dispel the gloom of doubt and scepticism that had been gathering round human society. He

appeared just in time to revitalise all creeds, so that humanity might be saved at this critical moment of its civilisation from the fatal grip of materialism.

On the occasion of the ninety-sixth birthday of this God-man, who came to quicken the spiritual life of humanity and unite us all by a tie of love and fraternity, the monks of the Ramakrishna Mission of Belur send their best wishes for peace and goodwill, concord and harmony among all men and all women irrespective of caste, creed, colour or community. Let us all turn to God and pray that we may manifest the Divinity within us and dedicate ourselves to the service of humanity. Let brute instincts of man cease for ever to disturb the human society, and let us all meet in love and peace to erect a magnificent edifice of Universal Religion and Universal Brotherhood, the foundation of which has been laid by Sri Ramakrishna through his life and teachings.

## ASHTAVAKRA SAMHITA

BY SWAMI NITYASWARUPANANDA

अतद्वादीव कुरुते न भवेदपि बालिशः ।

जीवन्मुक्तः सुखी श्रीमान् संसरन्नपि शोभते ॥ २६ ॥

जीवन्मुक्तः One who is liberated even while living अतद्वादी इव like one who does not say that कुरुते acts अपि even though बालिशः dullard न not भवेत् is ( सः he ) संसरन् being in the world अपि even सुखी happy श्रीमान् blessed शोभते flourishes.

26. The *Jivanmukta* acts like one<sup>1</sup> who does not say that he is acting so ; but he is not, therefore, a fool.<sup>2</sup> Even<sup>3</sup> though in the world, he looks happy and blessed.

[<sup>1</sup> One etc.—i.e., a fool. An ordinary, intelligent man is conscious of the motives and aims of his actions, he can specify them when asked. Not so a fool. A *Jivanmukta* also acts without any determination of purpose.

<sup>2</sup> Fool—For though seemingly alike, the fool is below the normal level, whereas the *Jivanmukta* is above it.



\* *Even etc.*—Even though in the world, he is not of the world,—hence his happiness and blessedness. There is no harm in being in the world if one is not attached to it. It is only attachment that binds us and makes us unhappy.]

नानाविचारसुश्रान्तो धीरो विश्रान्तिमागतः ।

न कल्पते न जानाति न शृणोति न पश्यति ॥ २७ ॥

नानाविचारसुश्रान्तः Tired with diverse reasonings विश्रान्तिं repose आगतः attained धीरः the wise one न not कल्पते thinks न not जानाति knows न not शृणोति hears न not पश्यति sees.

27. The wise one who, weary of diverse reasonings,<sup>1</sup> has attained repose, neither<sup>2</sup> thinks nor knows nor hears nor sees.

[<sup>1</sup> *Diverse etc.*—in search of Truth, which he found at last as above all reasoning.

<sup>2</sup> *Neither etc.*—refrains from all sorts of internal and external activities, and thus enjoys supreme bliss in Self.]

असमाधेरविक्षेपान्न मुमुक्षुर्न चेतः ।

निश्चित्य कल्पितं पश्यन् ब्रह्मैवास्ते महाशयः ॥२८॥

महाशयः The man of tranquillity असमाधेः owing to the absence of *Samadhi* अविक्षेपात् for want of distraction मुमुक्षुः aspirant for liberation न not चेतः the reverse च and न not ( भवति is सर्वं all ) कल्पितं figment ( इति this ) निश्चित्य knowing for certain पश्यन् seeing ( अपि even सः he ) ब्रह्म Brahman एव as आस्ते lives.

28. Being beyond *Samadhi* and distraction, the man<sup>1</sup> of tranquillity is neither<sup>2</sup> an aspirant for liberation nor the reverse.<sup>3</sup> Having<sup>4</sup> ascertained the universe as a figment, even though he sees it, he exists as<sup>5</sup> Brahman Itself.

[<sup>1</sup> *Man etc.*—The condition of the *Jivanmukta* is implied.

<sup>2</sup> *Neither etc.*—Because the desire for liberation and consequently the attempt to gain *Samadhi* no longer exist with the dawn of Self-knowledge.

<sup>3</sup> *Reverse*—i.e. bound.

<sup>4</sup> *Having etc.*—Even though he continues to see the universe with all its ramifications as a consequence of his past *Samskâras*, he finds it as shadowy and unsubstantial.

<sup>5</sup> *As etc.*—Untouched by the actions of his mind and his senses and unaffected by the universe, i.e. almost in the Absolute State.]

यस्यान्तः स्यादङ्गारो न करोति करोति सः ।

निरङ्गारधीरेण न किञ्चिदकृतं कृतम् ॥२९॥

यस्य Whose अन्तः within अङ्कारः egoism स्यात् is सः he न not करोति acts ( अपि though ) करोति acts निरङ्गारधीरेण by the wise one who is free from egoism किञ्चित् any अकृतं wrong deed न not कृतम् is done.

29. He who has egoism in him, acts<sup>1</sup> even though he does not act.<sup>2</sup> The wise one who is free from egoism, does not do any wrong deed.<sup>3</sup>

[<sup>1</sup> *Acts*—mentally.

<sup>2</sup> *Act*—Physically.

Egoism is really the mainspring of all our actions, internal and external. We may refrain from the physical actions but not from the mental ones, as long as there is

egoism in us. It is only with the destruction of the sense of egoism that true inactivity comes.

' *Deed*—The sage really cannot do wrong, being free from egoism and all sin and impurity. All his actions are attuned with the cosmic will and ever tend to benefit the world.]

## NOTES AND COMMENTS

### IN THIS NUMBER

Dr. Taraknath Das, Ph.D., whose article on *Awakened India's International Cultural Relations* we publish in this issue is well known for his profound knowledge of international affairs. He himself is trying his best to further the cultural relation and mutual understanding between India and the outside world. It was to the credit of his efforts that the Indian Institute, Die Deut Sche Akademie was started in Munich, Germany. . . . Mr. M. A. Venkata Rao is a brilliant scholar and now belongs to the teaching staff of philosophy in the University of Mysore. . . . Swami Nikhilananda has contributed many articles to *Prabuddha Bharata* in previous years. The present article is the result of his recent visit to *The Sringeri Math*, an institution, which has played such an important part in the past religious life of India and is still held in deep veneration by thousands of Hindus . . . Swami Nirvedananda is a monk of the Ramakrishna Order. The *Talk* was broadcasted from the Calcutta Station.

### INROADS OF CIVILISATION INTO CULTURE

It is very difficult to make any sharp distinction between culture and civilisation, as the two coalesce with each other at so many points. Roughly it might be said that culture represents the soul

or mind of a people, civilisation, its outer garb—an external paraphernalia. In culture we find the genius of a race, in civilisation, an indication of its material prosperity. There may be ebb and flow in the civilisation of a nation, it does not matter so much, but if the culture is lost that means death to it. Where the culture is kept intact, civilisation may take shape of itself in the same way as, if the soul lives, the body may acquire health and beauty surviving all conditions of diseases.

Usually culture is confused with civilisation. Culture is the inner life of a race, embodying its characteristics, its hopes and aspirations, dreams and ideals—indicating its intellectual and spiritual level. A Chinese Thinker once cleverly remarked with regard to the distinction between culture and civilisation: "When Mr. Lloyd George speaks of culture he means thereby cheap soaps and wireless telegraphy; but when I speak of culture I mean thereby my capacity of being enthusiastic over the beauty and the fine shades of the colours of flowers in a peony garden, varying from the lightest to the deepest tones of hue." Truly, indeed, culture is often mistaken for 'cheap soaps,' the luxuries and comforts of social life. Civilisation brings us these things, whereas culture gives us inner strength, joy and peace. So it is we find that with all the boasts of their civilisation, modern nations are as unhappy as ever, and at any moment



they may descend down to the level of worst brutes. The modern civilisation has given us control over the air and the sea, it has greatly annihilated time and space, it is more and more pandering to our greed for greater and greater comfort and luxury, but, all the same, our inner soul is withering away—it is pining for health and beauty. Just as its symbol is the machine, modern civilisation has made life mechanical, crushing down all nobler ideas and feelings. Yet the modern world pays greater homage to civilisation than to culture. According to Dr. Paul Rohrbach, a German writer of *The Calcutta Review*, in Germany at the present age, culture is running a great risk due to the importance people are compelled to give to civilisation. After the Great War, Germany suffered from a great economic crisis. So to tide over the difficulty, Germany had been struggling heart and soul to develop its industry, its machinery, for that is the only way in which it can hope to live in competition with other nations of the world. In it Dr. Rohrbach sees a great danger to the life of Germany. So he says :

“Culture is an attribute of the soul. If a man or a people is unable to plunge into its own self and even for a time forget *the outer* mechanism of life in order to turn to its inner depths—to the beautiful, the exalted and the mystical, to art and poetry, the higher realm of philosophy and poesy—then, with the progress of time it will never escape the fate which is sure to overtake it. Perhaps the will shall be still there throbbing and vital, but its soul will be dried up.

“This is the danger which is threatening German Culture to-day and it arises out of the fact that Germany has now been compelled to consider the machine as the only means of rescue and the ladder by means of which she can again

rise to her pristine glory. This danger can only be averted if Germany can be freed from the enormous pressure of the burdens which have been imposed upon her through the injustice, violence and hypocritical moralistic exaltation of the victors. A nation is in a position to save its culture only when it is above the pressure of this type of soul-killing mechanical compulsion and brutal oppression.”

### THE NEED OF EDUCATION IN INDIAN ARCHITECTURE

Some time back, Sir C. V. Raman in an article in the *Hindustan Review* paid a glowing tribute to Mr. Srish Chatterjea for his valuable service done to the cause of Indian Architecture. Mr. Chatterjea advocates Indianization of the architecture of both private and public buildings. For many years we have been watching his untiring zeal and labours for improving Indian Architecture. Sir C. V. Raman rightly observed : “If history teaches us anything, it teaches us the immense strength of the civilization of India, which has conquered and made vassal even those who have sought to destroy or enslave her. The waves of invasion which passed over India left the essential continuity of Indian culture and the essential solidarity of the sub-continent unbroken. It is this essentially Indian culture that has expressed itself in the architectural monuments of India, and it is in these remains of the past and in the ever-present spirit of Nature, that we must seek to find the inspiration which will maintain and enlarge our architectural heritage.”

The great physicist suggests, however, that the endowment of a scheme of education in architecture with a special outlook may be commended as an object worthy of public or private

generosity. It goes without saying that education in Indian Architecture is a necessity of the present day. If the revival of our national culture is to be all-comprehensive, Architecture also

should not lag behind. We hope and trust that those who are already in the field, will spare no pains to push forward the cause of education in Indian Architecture.

## REVIEW

**ALTAI-HIMALAYA—THOUGHTS ON HORSEBACK AND IN THE TENT.** By Prof. Nicholas Roerich. Published by F. A. Stores Company. New-York. xix+407 pp. Price \$5.00.

A new book by Prof. Nicholas Roerich has been published, a book on his travels in Central Asia,—“Thoughts on horseback and in the tent.” The book is very different from the dry reports of ordinary explorers. Prof. Roerich is not only an explorer and archaeologist, but he is the greatest living painter and a seer of the spirit and inner life of the people, one who understands not only every psychological expression and gesture, but who also reads the universal significance which every part of humanity plays in the evolution of the whole, and this gives infinite interest and charm to his works.

We all know already from the newspapers what brilliant success the expedition achieved in scientific and artistic respect and how many remarkable, previously unseen, panoramas were brought back to the West, as permanent remembrances of the exceptional beauty of Central Asia, the cradle of humanity. There was also the important advantage that the Roerich Central Asiatic American Expedition was accompanied by Prof. Roerich's son, Dr. George Roerich, the Harvard Orientalist, who is perhaps the best master of the Tibetan language among all Westerners, and thus the inner soul of the people was reached and could be understood without the use of clumsy interpreters, who usually, not being scientists nor artists, fail to give the exact colour of reality. Thus the true spirit entered the book and a full understanding, never before reached, gives an insight into the inner and most hidden questions.

Roerich, the Master of a Cosmic Synthesis,

brings through this book a beautiful message to every striving heart, a message clad in a symphony of colour, sound, refinement of thought, all blended in the greatness of Life far beyond the small everyday's interests—of Life of Cosmic Motion.

The book has twenty reproductions of Prof. Roerich's own paintings as illustrations, which add much to the vividness of his descriptions. He writes:

“Majestic is Karakorum and the icy kingdom of Sasser. Beautiful is Kwen-Lung. Fantastic is Tian Shan—celestial mountains. Broad in sweep is Altai. Decorative is Nan Shang. Austere is Angar Dackchin. But all these are only the preface to the unutterable grandeur of the Himalayas. . . . In the Himalayas was crystalized the great Vedanta. In the Himalayas Buddha became exalted in spirit. The very air of the Himalayas is penetrated with spiritual tension—the true Maitreya Sanga.” The get-up and printing of the book are excellent.

**ETHICAL PRINCIPLES IN THEORY AND PRACTICE.** By Hans Driesch, Ph.D., Professor of Philosophy in the University of Leipzig. Translated by W. H. Johnston, B.A. George Allen & Unwin Ltd. Ruskin House, 40, Museum Street, W.C. 1, London. 248 pp. Price 7-6 net.

The present volume is an essay on moral science written in four chapters. The first chapter supplies a metaphysical background to the work, the second deals with the doctrine of duties, the third with enlightenment, and the fourth with religion as the aim of enlightenment. The author justifies his claims to write on Ethics, as he has reached the age of sixty years. The learned Doctor is a man of experience, and he has brought his experience to bear upon the



practical aspect of moral teaching. The author discusses such problems as war and war-guilt, penal code, marriage and birth-control, state patriotism, religion and so on. He disparages war and so-called patriotism and supports marriage and birth-control.

Life as a complex whole covers such facts as subconscious and unconscious, experience and intuition, freedom and determinism, passivity and evolution. The author has done well to touch all such apparently contradictory notions and to give each of them its share in a general plan. He has tried to see life as a whole, but some of his writings have been scrappy. They demand further elucidation, particularly to throw light on the basic principles.

Moral sanction of an act is to be found in intuition. The author derives this idea from his experience. If experience tells him to rely on moral intuition, it is experience again that tells us that moral intuition is often confused with moral convention; for traditional morality is so much in the blood of humanity. How to distinguish one from the other?

The author supports birth-control even by means other than self-restraint, though at the same time he states that man has a dignity of his own, and this dignity may be in conflict with the sexual impulse. Birth-control by artificial means can have no place in a moral code, though economic and hygienic considerations may lend support to it. Many evils may be averted by one, but this one is after all, an evil, as it is grounded on self-indulgence.

Dr. Driesch is a determinist with a slight modification. "... By freedom we mean no more than that we have the power to assent to or dissent from contents of will, the occurrence of which is determined, so that we are free only to admit (or exclude) the realisation of contents of will," (p. 205.) So the ego is wholly inactive and a mere recipient entity. This passivity is not modified by the slight degree of freedom which consists in the power to admit or exclude the contents of will. If the ego

be so passive, what is the use of moral teaching? The author replies, "And—I know as a matter of experience that enlightenment by contemplation about that which ought to be does in fact bring about the will to the good and the realisation of the good. . . ." This may or may not be a part of the pre-determined plan. I cannot tell. It may be that my intuition and my teaching and the reaction of my own soul and of those of others are part of a plan and all these events together are the unfolding of one drama," (p. 207.) Here the plea for moral teaching appears to be weak, agnostic, and purely personal.

Dr. Driesch has a theory of his own when he says that the conscious ego cannot bring about any change; the reason is that the ego is not an active entity. But souls are capable of effective action, and the conscious experience of volition is the evident proof that they are so. He means that an individual has two parts, the conscious or ego, and the unconscious or soul. Soul can bring about mental or moral changes by receiving auto-suggestion from the ego.

Now what is this unconscious? Is it a psychical phenomenon? If so, then how does he know the property of the unconscious; and if both the conscious and the unconscious aspects are mental stuff, how is it that one is so passive and the other so active? Again if the conscious be a spiritual unit (supra-natural), how does he criticize Spinoza and Kant according to whom individuals are empirically bound, but transcendently free?

We think that these difficulties arise, because the author tries to give a psychical background to all the phases of life which we believe, with greater reason, to be a mystic mixture of spirit and matter, the latter containing both physical and mental substances. We may not agree with the learned author in some points, but we are full of admiration for his power of subtle analysis, comprehensive outlook, vast experience and practical bias, and as such we recommend this book to all earnest readers of Applied Ethics.

## NEWS AND REPORTS

### SWAMI ASHOKANANDA SAILS FOR AMERICA

Swami Ashokananda sailed from Calcutta on the 15th of May last for U.S.A. where he goes to work in the Vedanta Society of San Francisco. The Swami joined the Ramakrishna Order at its Madras branch, where his literary ability was of great service to the Publication Department. From Madras he came to the Advaita Ashrama, Mayavati, to take charge of the *Prabuddha Bharata*, which he served till the end of 1930. The remarkable ability with which he conducted the journal and the considerable improvement of the paper made during his regime are well known to the readers of the *Prabuddha Bharata*. While an Editor, he came in touch with M. Romain Rolland whom he considerably helped in writing his two recent books about Sri Ramakrishna and Swami Vivekananda, and in properly understanding the ideas and ideals of the Ramakrishna Mission.

We feel sure that his experience as a Sannyasin of a pretty long period coupled with his deep scholarship and keen intellect will enable Swami Ashokananda to be of great help to those who will seek his guidance in America, and also to correctly interpret the Soul of India to the West. Just before his sailing, he brought out a small book, *The Influence of Indian Thought on the Thought of the West*, which shows his wide range of knowledge and his deep love for and acquaintance with Indian culture. May he prove another connecting link between Indian and Western thoughts will be our fervent prayer, while wishing him all success in his new field of activity.

### MASS EDUCATION WORK OF THE RAMKRISHNA MISSION

We have received the following appeal from the Secretary, R. K. Mission:—

The well-being of a country depends largely on the condition of its masses. This in its turn depends on the spread of education. The Ramakrishna Mission has been striving in its humble way to remove illiteracy by conducting over sixty free primary schools

in different parts of the country through its branch centres. Four of these were started by the headquarters in 1928, viz., at Mankhanda in 24-Perganas, Brahmanikta in Dacca, Belda in Midnapur, and Charipur in Sylhet, which have at present 43, 32, 104 and 24 pupils respectively on their rolls. The first two are for girls, and the rest are mixed schools. The schools at Brahmanikta and Belda are U. P. and the rest L. P. schools.

The L. P. mixed school at Banmukha in Bankura, started by the headquarters in 1928 had 18 pupils on its rolls, but it was closed in 1930 for want of local support, and another was reorganised in its place at Amlagora in Midnapur, which has 47 pupils on its rolls.

An attempt is being made to convert the Belda U. P. school into a Model School, with a provision for an extra year's course so as to give a finishing touch to the training usually imparted in the U. P. Schools.

For the spread of useful knowledge, secular as well as religious, among the adults, lantern lectures were organised in the interior from the headquarters. Different villages in 24-Perganas, Midnapur and Bankura were visited, and everywhere the villagers showed a keen interest in the subjects dealt with. The party sometimes carried a radio with it which did its work in attracting a large audience. The Mission centres at Deoghar, Tajpur (Sonargaon) and Sylhet have been provided with magic lanterns for educational work in the villages.

The funds at our disposal have been exhausted. Yet we feel that the schools already started must be kept going. We earnestly appeal to our countrymen to replenish our funds. We sincerely hope that the generous public on whose help we have always counted will promptly come forward with their offerings in aid of Mass Education. Any contribution will be thankfully received and acknowledged at the following addresses:—(1) *The President, Ramakrishna Mission, Belur Math P.O., Dt. Howrah.* (2) *The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.* (3) *The Manager, Udbodhan Office, 1, Mukherji Lane, Bagh-bazar, Calcutta.*