

Prabuddha Bharata

OR AWAKENED INDIA

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

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JANUARY, 1932

No. 1



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

A HYMN TO THE HOLY MOTHER

BY SWAMI ABHEDANANDA

प्रकृतिं परमाभयां वरदां
नररूपधरां जनतापहरां ।
शरणागतसेवकतोषकरीं
प्रणमामि परां जननीं जगताम् ॥ १ ॥

O, Prakriti, Supreme ! in human form,
Bestower of boon and bliss !
Distress of souls removest Thou,
And grantest them content and peace.
Thy servants who surrender all to Thee
Of fear, them, Thou makest free.
O, Great Mother of the world,
Be my salutations ever to Thee.

गुणहीनसुतानपराधयुतान्,
कृपयाऽद्य समुद्धर मोहगतान् ।
तरणीं भवसागरपारकरीं
प्रणमामि परां जननीं जगताम् ॥ २ ॥

Through mercy do Thou save
Thy sons bound in Maya's chain,
Who hath virtue none to say,
Full of crimes and ever vain,
O, Thou art the only ship !
To ferry them across the earthly sea !
O, Great Mother of the world,
Be my salutations ever to Thee.

विषयं कुसुमं परिहृत्य सदा,
चरणाम्बुरुहामृतशान्तिसुधां ।

Renounce, my mind-bee !
The sense-flowers of the earth,
Drink the nectar of “Lotus-feet,”
Enjoy, thus, in peace and mirth.

पिव भृङ्गमनो भवरोगहरां,
प्रणमामि परां जननीं जगताम् ॥ ३ ॥

कृपां कुरु महादेवि सुतेषु प्रणतेषु च,
चरणाश्रयदानेन कृपामयि नमोऽस्तु ते ॥ ४ ॥

लज्जापटावृते नित्यं सारदे ज्ञानदायिके,
पापेभ्यो नः सदा रक्ष कृपामयि नमोऽस्तु ते ॥५॥

रामकृष्णगतप्राणां तन्नामश्रवणप्रियां,
तद्भावरञ्जिताकारां प्रणमामि मुहुर्मुहुः ॥ ६ ॥

पवित्रं चरितं यस्याः पवित्रं जीवनं तथा,
पवित्रतास्वरूपिन्यै तस्यै कुर्मो नमोनमः ॥ ७ ॥

देवीं प्रसन्नां प्रणतार्त्तहन्त्रीं,
योगीन्द्रपूज्यां युगधर्मपार्वीं ।
तां सारदां भक्तिविज्ञानदात्रीं,
दयास्वरूपां प्रणमामि नित्यं ॥ ८ ॥

स्नेहेन बध्नासि मनोऽस्सदीर्यं,
दोषानदोषान् सगुणीकरोषि ।
अहेतुना नो दयसे सदोषान्,
स्वाङ्के गृहीत्वा यदिदं विचित्रम् ॥ ९ ॥

प्रसीद मातर्विनयेन याचे,
नित्यं भव स्नेहवती सुतेषु ।
प्रेमैकविन्दुं निरदग्धचित्ते,
विपिञ्च चित्तं कुरु नः सुशान्तम् ॥ १० ॥

जननीं सारदां देवीं रामकृष्णं जगद्गुरुं,
पादपद्मे तयोः श्रित्वा प्रणमामि मुहुर्मुहुः ॥११॥

In charm of Delusion
Then shalt Thou cease to be,
O, Great Mother of the world,
Be my salutations ever to Thee.

Pity, please, O merciful Mother !
Thy sons bowing to Thee anon,
Grant them refuge at Thy feet,
Take their salutes ever and on.

O, Sarada, Gracious Mother !
Giver of wisdom in "modest veil,"
Protect us, please, I salute Thee,
Ever since from sin and ail.

Thy heart to Ramakrishna doth remain,
To hear His name is joy to Thee,
O, Embodiment of His thought alone,
I salute Thee over, over again.

Noble, Thou hast a character,
Pure is Thy life divine ;
Ever I bow to Thee, O Mother,
Thou incarnate, Purity fine !

O ! Sarada, Goddess holy
Killer of misery in souls resigned,
Saviour of religion in every age,
By Yogindra worshipped, O Mother
kind,
Givest Love and Wisdom Thou,
Grace incarnate ! to Thee I bow.

Through tie of 'Love' divine
Bound Thou hast the heart of ours ;
Granting e'er Thy lap benign,
O, Wonder ! how Thy mercy showers !
By grace hast Thou made us holy,
To virtue changed our endless folly.

Be loving and gracious to Thy sons,
O, Mother ! I humbly beseech,
Sprinkle in their hearts arid,
A drop of love, to enjoy peace !

O, Ramakrishna ! the Teacher of all
And Mother Sarada, Goddess divine !
In bosom holding Their Lotus Feet,
Salutations to both e'er be of mine.

THE BIRTH OF RELIGION

BY SWAMI VIVEKANANDA

The beautiful flowers of the forest with their many-coloured petals, nodding their heads, jumping, leaping, playing with every breeze; the beautiful birds with their gorgeous plumage, their sweet songs echoing through every forest glade—they were there yesterday my solace, my companion, and to-day they are gone: where? My playmates,—the companions of my joy and sorrow, my pleasure and pastime—they also are gone—where? Those that nursed me when I was a child, who all through their lives had but one thought for me—that of doing every thing for me, they also are gone. Everyone, everything is gone, is going and will go. Where do they go? This was the question that pressed for an answer in the mind of the primitive man. "Why so?" you may ask, "Did he not see everything decomposed, reduced to dust before him? Why should he trouble his head at all about where they go?"

To the primitive man everything is living in the first place, and to him death in the sense of annihilation has no meaning at all. People come to him, go away and come again. Sometimes they go away and do not come. Therefore in the most ancient language of the world death is always expressed by some sort of going. This is the beginning of religion. Thus the primitive man was searching everywhere for a solution of his difficulty—where do they all go?

There is the morning sun radiant in his glory, bringing light and warmth and joy to a sleeping world, slowly he travels and alas, he also disappears, down, down below; but the next day

he appears again—glorious, beautiful. And there is the lotus—that wonderful flower in the Nile, the Indus and the Tigris, the birthplaces of civilization—opening in the morning as the solar rays strike its closed petals and with the waning sun shutting up again. Some were there then who came and went and got up, from their graves revived. This was the first solution. The sun and the lotus are therefore the chief symbols in the most ancient religions. Why these symbols?—because abstract thought, whatever that be when expressed, is bound to come clad in visible, tangible, gross garments. This is the law. The idea of the passing out as not out of existence but in it, and only as a change, a momentary transformation, had to be expressed, and reflexively that object which strikes the senses and goes vibrating to the mind and calls up a new idea, is bound to be taken up as the support, the nucleus round which the new idea spreads itself for an expression. And so the sun and the lotus were the first symbols. There are deep holes everywhere—so dark and so dismal; down is all dark and frightful; under water we cannot see, open our eyes though we may; up is light, all light, even in night the beautiful starry hosts shedding their light. Where do they go then, those I love? Not certainly down in that dark dark place, but up, above in the realm of Everlasting Light. That required a new symbol. Here is fire with its glowing wonderful tongues of flame—eating up a forest in a short time, cooking the food, giving warmth and driving wild animals away,—this

life-giving, life-saving fire; and then the flames—they all go upwards, never downwards. Here then was another—this fire that carries them upwards to the places of light—the connecting link between us and them that have passed over to the regions of light. “Thou Ignis,” begins the oldest human record, “our messenger to the bright ones.” So they put food and drink and whatever they thought would be pleasing to these “bright ones” into the fire. This was the beginning of sacrifice.

So far the first question was solved, at least as far as to satisfy the needs of these primitive men. Then came the other question. Whence have all this come? Why did it not come first?—because we remember a sudden change more. Happiness, joy, addition, enjoyment make not such a deep impression on our mind as unhappiness, sorrow and subtraction. Our nature is joy, enjoyment, pleasure and happiness. Anything that violently breaks it makes a deeper impression than the natural course. So the problem of death was the first to be solved as the great disturber. Then with more advancement came the other question, Whence they came? Everything that lives moves; we move, our will moves our limbs, our limbs manufacture forms under the control of our will. Everything then that moved had a will in it as the motor, to the man-child of ancient times as it is to the child-man of the present day. The wind has a will, the clouds, the whole of nature is full of separate wills, minds and souls. They are creating all this just as we manufacture many things; they—the “devas,” the “Elohim,” are the creators of all this.

Now in the mean while society was growing up. In society there was the king—why not among the bright ones, the Elohim? Therefore there was a

supreme “deva,” an Elohim-Jahveh, God of gods—the one God who by His single will has created all this—even the “bright ones.” But as He has appointed different stars and planets, so He has appointed different “devas” or angels to preside over different functions of nature,—some over death, some over birth, etc. One supreme being, supreme by being infinitely more powerful than the rest is the common conception in the two great sources of all religions, the Aryan and Semitic races. But here the Aryans take a new start, a grand deviation. Their God was not only a supreme being but He was the Dyaus Piter, the Father in heaven. This is the beginning of Love. The Semitic God is only a thunderer, only the terrible one, the mighty Lord of hosts. To all these the Aryan added a new idea, that of a *Father*. And the divergence becomes, more and more obvious all through further progress, which in fact stopped at this place in the Semitic branch of the human race. The God of the Semitic is not to be seen—nay, it is death to see Him; the God of the Aryan can not only be seen but He is the goal of being; the one aim of life is to see Him. The Semitic obeys his King of kings for fear of punishment and keeps His commandments. The Aryan loves his father and further on he adds mother, his friend. And “love me, love my dog,” they say. So each one of His creatures should be loved, because they are His. To the Semitic this life is an outpost where we are posted to test our fidelity; to the Aryan this life is on the way to our goal. To the Semitic if we do our duty well we shall have an ever-joyful home in heaven. To the Aryan that home is God Himself. To the Semitic serving God is a means to an end, namely, the pay, which is joy and enjoyment. To the Aryan enjoyment

or misery everything is a means and the end is God. The Semitic worships God to go to heaven. The Aryan rejects heaven to go to God. In short, this is the main difference. The aim

and end of the Aryan life is to see God, to see the face of the Beloved, because without Him he cannot live. "Without Thy presence, the sun, the moon and the stars lose their light."

ONWARD MARCH

BY THE EDITOR

I

When an once prosperous nation after falling into degradation, again takes an upward curve towards progress, it passes through three stages. At first, it is dazed and overpowered by the grandeur of any other prosperous nation with which it comes into contact and considers everything in the latter as good and everything in itself as bad. When a man meets with a miserable failure in life, he loses self-confidence and sees defects in his every action. This is the case with the life of a nation also. As a consequence a fallen nation thinks that its way to life is to follow the methods of those nations which have captured the imagination of the world by their brilliant success. This is the first stage and may be called the stage of imitation.

Then comes the stage of worshipping the past. The unworthy descendants very often try to hide their defects of life by boasting of the glorious deeds of their forefathers. In the same way, when a nation falls in evil days and has nothing to speak of the present except its tale of misery and shame, it tries to keep up appearance and a position with others by vaunting of its past civilization and prosperity.

But as a reaction comes the third

stage. Soon the people realize that mere fine words come to no avail—their vociferous praise of the past will not help them in the least in the present—it will make their position all the more ridiculous and by so doing they will show their unworthiness in a much more glaring light. So they set themselves to rebuild their present in the light of the past experience and gradually become more and more hopeful of their future and gain greater and greater self-confidence.

During the eighteenth and nineteenth centuries India reached the lowest level of downfall. She lost the freshness of life and was simply eking out a miserable existence. There was no creative impulse amongst the people and the nation was living on the earnings of its past. When there is a low level at a certain part of waters, water from around rushes there. Similar is the case in regard to national life. When a nation becomes weak, it is liable to succumb to the influence—cultural, moral, religious, etc., of other nations which are prosperous. So when India was in a moribund condition, the English came as a harbinger of a new civilization with new hopes and aspirations and easily overpowered our national life. For a time people were dazzled by the material prosperity of the West and began to

think that the Western civilization would bring a sure panacea for all the ills of Indian national life. People began to study Western art, literature, history, etc., with great avidity and turned to them for the sustenance of life. They were more interested in the details of the French Revolution and the battle of Waterloo than in any of their national deeds. The British sense of justice and love of liberty appealed to them more than any Indian deed of virtue and morality. They found their own religion as full of blind superstitions and meaningless rituals—they had not the patience to study it thoughtfully—and some of them actually embraced the Christian faith. For a time it seemed as if India would find an eternal burial in the rushing tide of the Western civilization.

Then side by side arose a section of people who began to justify every trifling act of their ancestors as full of deep significance and great importance. The enthusiasm and vehemence of their blind worship of the "Aryan civilization" were equalled only by their sad ignorance of their past. The worst pity of it was that their attention to the past was directed by the people of the West. When any Western scholar praised anything of India's religion, culture and civilization, their words echoed and re-echoed throughout the length and breadth of the country and their Indian disciples were in breathless expectancy to catch any fresh word of testimony regarding India that might fall from their lips.

Soon there came a disgust against this idle spirit of living on the hollow praise of others or the unprofitable work of magnifying the past. The more sober and serious amongst the people began to work silently, steadily and earnestly to see what they themselves might do to get for India a worthy place amongst

all other nations of the world. Some of them have been splendidly successful and they have opened up a new vista of hope for others.

But the above three stages are not separated by any clear-cut division. We can divide them into three classes only by taking account of the most prominent part which one particular tendency has played in a particular period—other factors not being necessarily altogether absent. If we analyse the current thoughts of the present-day India, we can classify our people into three groups: First, those who are still blindly worshipping the past and making no effort to build the present or if they at all stir themselves to action, they want to make the present a replica of the past. Second, those who are torn with grief at seeing the present abject condition of the country and are anxious anyhow to raise India from the mire of her degradation. And as their anxiety sometimes gets the better of cool judgment which is so very necessary for a right kind of action, specially at a time of great crisis, at least in some of them we find now and then a spirit of ignoring—if not altogether rejecting the past. Though their enthusiasm for working out a new destiny for India is genuine, they betray that they are also blinded by the success of the nations which now rule the world or which are rising in prosperity, and they want to import things into India which may not suit Indian soil, or if they grow at all in India it may be to her great peril. Of course we find another section of people also, who are trying to adapt the past to the present, combine the East and the West and to utilize all the forces which are likely to benefit India—rejecting nothing, ignoring none, but all the while discriminating whether a particular thing will be of *real* good to the country.

II

If we look to our actual activities, we find that the people in all fields, after passing through a period of imitation are now coming to a sense of gradual self-consciousness. There was a time when Indian artists would study Western art with greater attention and give greater importance to it than to that of India. It will be astonishing to learn that when Mr. E. B. Havell, the then Principal of the Government School of Arts, Calcutta, removed the Western paintings from the Calcutta Museum and substituted them by a collection of Indian paintings so that the art students would be compelled to give better attention to Indian arts, protests came even from the Indian Press and public. It is said of the great artist Sir Abanindranath Tagore of Bengal that he was in love with Western art before he knew anything of the art of Ajanta, or of Moghul and Rajput paintings, trained as he was under two European artists—one Italian and the other English. It was by a mere chance that his attention was directed to Indian arts. Once he saw old manuscripts in his family library with nice illustrations in them. He was so charmed with them that gradually an ambition grew in him to become a true Indian artist instead of wasting life in imitating European models. Now the Bengal School of Art, which is said to be the best expression of Indian Renaissance and whose influence has spread all over the country, owes its origin to the genius of Abanindranath Tagore.

The same thing might be said of literature. Michael Madhusudan Dutt wrote his *Magnum Opus* on the model of an English Epic and his ambition was to be the "Milton of Bengal." There was a time when everyone receiving modern education looked upon the

vernaculars with piteous scorn, but now at least in one province in India we see the birth of a rich literature, some of whose books have been translated into almost all the important languages of the world and whose high-priest has been a household word all over the civilized world. In other provinces also vernaculars are receiving greater and greater attention.

A great stir of life is visible almost everywhere. Indians were so long supposed to be fit for nothing but dreamings and many Indians in the period of national decadence could not dare aspire after anything better and higher. But now even in the field of exact science we have got some Indians who have got recognition amongst the best scientists of the world and whose achievements can shed lustre on any country. It must however be said that though their individual achievements are great, by no means a nation can have anything greatly to be proud of by producing only two or three eminent scientists. But what is really significant is that they show the possibilities of the Indian genius. If under so many adverse circumstances and overwhelming obstacles, they could succeed so much, why should not one very legitimately hope for better results in the future under more favourable circumstances?

It is said that Indian politics of the present day is the outcome of English education in the country. There is much truth in that saying. There is much in Indian politics which is a European imitation. Even till lately Europeans were necessary to be called in to preside over the deliberations of Indian national assembly. British friends were required to come to India to tell the Indians what their legitimate rights are and what their hopes and aspirations should be. But now even in the field of politics creative spirit is visible. Re-

cent events show that in India has been discovered a method of political warfare, which, if it succeeds, will have a lasting influence upon the future history of the world. There was a time when Indian political leaders could not speak louder than in a petitioning tone, but now they are emphatically demanding their rights to stand shoulder to shoulder with any other nation in the world. Even a few years back, politics meant the capacity for giving lectures and speeches at intervals of one's professional work. Nowadays a political leader is judged by the standard of sacrifices and sufferings he has undergone for the cause of the country. It is a happy sign that the people are showing greater and greater readiness to sacrifice their personal interests of all kinds for the ulterior cause of the country. Many persons have given exemplary proofs that no sacrifice is too great for them if thereby the destiny of the country can be changed.

One most significant sign in the contemporary national activities is the coming out of Indian women from their life of seclusion to take interest in public affairs and national welfare. The Indian women are showing greater interest not only in what directly concerns the well-being of their sex, but also that of the country as a whole.

It is said that repentance carries with it an indication that the Kingdom of Heaven is at hand. In the same way, consciousness of our defects indicates that we are not far from remedying them. And fortunately the country is passing through a process of self-examination in all fields of life to remove the evils.

Nowadays there is a constant cry that our present system of education is anti-national and that it is not in keeping with the genius of Indian nation. Sporadic attempts are being made here

and there to evolve a better type of Institutions. All these show that in not very distant future one can hope to see the growth of a type of education which will better foster Indian ideals and culture.

The same thing might be true of the defects in our social institutions. People themselves are being more and more conscious of the innumerable handicaps under which our present-day society is working. It needs no foreigner to awaken us to a sense of our drawbacks, by calumniating our society before the eyes of the world. Pressure of circumstances and greater and greater earnestness for progress will make the people more determined to root out all the social evils.

Nowhere is the sign of new awakening so clearly visible as in the field of religion. Impact of Western religion with Hinduism in the early part of the last century brought about the development of an offshoot of Hinduism which was Western in conception and setting. It is said of Brahmananda Keshabchandra Sen, who figured so greatly in the religious history of India in the last century, that so much was his love for Christianity (as opposed to the real understanding of Hinduism?) that he would have embraced that faith, had he lived longer. But soon Hinduism reasserted itself. Nowadays not only there is no danger of Hinduism being crushed by any other faith, but on the contrary the influence of Hinduism is spreading beyond the shores of India through various sources. And within the country itself the characteristic power of Hindu religion to assimilate foreign elements is clearly visible at work.

All these we say not in a spirit of pride for our achievements—as a matter of fact, if we take account of all things, our work has been very trifling in comparison with what lies before us to be

done. But we mention them because India has suffered much from self-depreciation and because a spirit of optimism always brings a greater chance of progress. And if we can be keenly conscious that a life of dead stagnation is over, we can try with a greater zeal for a better speed of progress. Due to various circumstances the idea of inferiority-complex has been implanted upon the people and the sooner this deadweight is removed the better for them. From that standpoint the country gets a fresh cause for rejoicing when any of her sons gets a world-recognition and brings new laurels of honour to her. The other day a prominent American, whose voice carries weight, said with reference to the national poet of India, "You alone are sufficient why India should be free." Such remarks have occasionally been made with regard to more than one great Indian of this generation or whom the present generation has not forgotten. Not that one should rely too much on such remarks and sit idle, but such recognition is a sure step to remove all feelings of inferiority from the mind of the people, if they still have any.

III

The country is now as if in a melting-pot—she is in a process of rebirth. Even a blind man cannot deny that India is going to take a new shape. At this juncture some people are in anxiety as to whether in the process of transformation India will remain true to herself. For, now and then signs can be seen that there is a tendency in the country to emulate the other newly rising nations of the world which are showing abnormal zeal to throw off all time-honoured customs, traditions, ideals, etc. Some of the social practices and usages even in India will change and they require changes. Besides, time means growth and growth means changes. But

on our part we believe that there will be no real danger to Indian culture. The soul of India which has stood the shock of so many attacks for ages past cannot die. Very often the present awakening in India is called a Renaissance, borrowing the phrase from the European history. But the present awakening in India is quite different from the Renaissance in Europe. There the Greek and Roman cultures *supplanted* the then moribund mediaeval culture of Europe; there it was the case of the substitution of the one by another. But here in India it means that the nation is gaining in self-consciousness and the stir of life indicates that the country is re-asserting herself. It is a case of awakening from self-forgetfulness. So all changes will mean *growth from within*. As such the country is bound to remain true to herself. A child of ten does not remain *the same* when he attains the age, say, of fifty. But nevertheless the child remains the same person though there is a difference of forty years. Similarly it is difficult to prophesy as to what shape exactly the future of the country will take. But this may be said that India will remain India—she cannot be anything else.

But in the meantime she may commit mistakes here and there and it is but natural. In the zeal and enthusiasm for progress the nation may try to run at a speed which will frighten any but a strong and courageous spirit. But in the future everything is bound to be all right. When there comes a high tide, the banks of a river are broken down and sometimes it loses even its identity in a vast watery expanse; but nevertheless the river remains the same. Similar is the case with the national life.

When we compare the present awakening in India with that in other nations of the world which have been showing the pulsation of a new life, we find a

great significance. Whereas in other nations—even in an Asiatic country like China, people in their awakened consciousness are showing a spirit of great revolt against religion, in India religious revival has been the harbinger of the new awakening. For, in the last century, when the nation passed through the greatest crisis, Indian religion though it suffered a little shock, soon gained strength, and it was in the field of religion first that people were self-conscious. From religion, in a sense, came the self-confidence which is now pervading other fields of activity. Beginning with Ram-mohan Roy, in Devendranath Tagore, in Keshab, Dayananda down to Swami Vivekananda—in all the religious reformers we find the same spirit of national consciousness working silently or explicitly—no matter that in some of them Western influence played such a great part that they could not make a common cause with the people in general. But on the whole in all the religious movements we find that the spirit of India was in revolt against an undue foreign aggression. And that spirit is working in wider fields and

diverse activities in the present century. Consequently the soul of India will ultimately remain safe though there may be some outward manifestation of changes.

As such it behoves all Indians to join, help and encourage all movements which are likely to accelerate the speed of the country in her onward march. And we hear the mighty voice of one who was as if consuming with his love for India, still resounding in our ears :

“The longest night seems to be passing away, the sorest troubles seem to be coming to an end at last, the seeming corpse appears to be awakening and a voice is coming to us. Like a breeze from the Himalayas, it is bringing life into the almost dead bones and muscles, the lethargy is passing away, and only the blind cannot see, or the perverted will not see, that she is awakening, this motherland of ours, from her deep long sleep. . . . None can resist her any more, never she is going to sleep any more; no outward powers can hold her back any more; for the infinite giant is rising to her feet.”

Is there any one amongst us who disbelieves it?

THE SOUL'S CRY FOR GOD

JABEZ T. SUNDERLAND, D.D.

*“My heart crieth out for God, yea,
for the living God.”*

—Old Testament Psalm.

*“Unlovely, nay, almost frightful,
is the solitude of the soul which
is without God in the world.”*

—Emerson.

No demand of the human soul is more deep, more pathetic, more indistinguishable, than its cry for God.

This cry began seemingly with man's creation on the earth; certainly it has accompanied all his earthly history, so far as we can trace that history; nor does there appear to be any reason for supposing that it will ever cease so long as he remains in this world. This cry of the soul for God is what all the altars and temples and religions of the world mean; it is what its philosophies really

mean; it is the deepest impulse of its poetry and art and music; I am not sure but it will sometime be seen that it is the real meaning of its science.

As a babe feels out instinctively for its mother's breast, and cannot be happy or still until it finds it; as the caged eagle is restless inside its bars and can be satisfied only when it feels its wings beating the free air; as the human eye pines for light, the human mind for truth, and the human heart for love, so the human soul, in its weakness, ignorance and imperfection, is restless—must be—its very weakness cries out for a Strength higher than itself; its very ignorance cries out for a Wisdom higher than its own; its very imperfection cries out for Perfection; and not until these are found, as they can only be found in God, does it seem possible, in the nature of the case, that man, created as he is, can rest or find peace.

* * *

I say I think that this is not only what man's temples and altars and religion mean, but really what his philosophies and poetry and art, and even his very science, will more and more be seen to mean at bottom as we learn to understand them better.

Man's reason is so made that it cries out for an answering Reason in Nature—an Intelligence over all things, through all things, in all things, the explanation of all things. Nothing is more abhorrent to man's mind than the thought of an idiot universe—a world without intelligence or meaning. But for man's reason to demand intelligence and meaning in the universe is, in its own way and language, to cry out for God—for what is God but the Infinite Reason?

The mind of man is so constituted that it seeks order and Unity. It cannot rest in disorder. It has some-

times been said that classification (putting things in order) is knowledge. We know by discovering likenesses; similarities and dissimilarities; by bringing parts together into wholes; tracing unities in diversities. This is the way all the sciences are built up. The science of botany is the orderly array of the facts of the vegetable world; it is the setting forth of the unities that run through the diversities of vegetable life. So too with the other sciences. As soon as the facts concerning the rocks of the earth, and the stars and planets of the sky, were fully enough studied out, to reveal their lines of order and their unities, we had the sciences of geology and astronomy. So everywhere science is the push out to find the order in the disorder, the one in the many. And this push is instinctive to man's mind. The human mind hungers for order: it cries out for Unity.

Nor can it stop with the attainment of its object in a mere part of the creation, it must find it everywhere. Botany and geology and astronomy do not embrace all there is in the universe. Is there not an order running through nature as a whole? Is there not a great unity binding all its parts into one? This is what the mind longs for. And it can never rest until the answer comes, "Yes, there is such a Supreme Order; there is such a Supreme Unity."

But when the scientific mind impelled by its own irresistible instinct has thus pressed on until it has discovered order transcending order, and unity beyond unity, until it has reached at last an ultimate highest unity in the universe, what has happened? Why, it has simply climbed the same mountain peak from its own side that philosophy and religion, propelled by a like impulse in the human soul, have been from the beginning climbing from their

respective sides. They have all been climbing from disorder to Order, from diversity to Unity.

This is exactly what philosophy's thought of First, or Efficient Cause, means. This is exactly what religion's thought of Creator, and Moral Ruler of all things means. As in the physical world the mind cries out for unity, and cannot rest until it finds it, so in the intellectual and moral worlds the mind's demand for a like unity is just as imperative. And the great final three-fold unity, unity in power, unity in intelligence, and unity in beneficence, which we find at the summit as we press up all these three paths of the physical, the intellectual and the moral, is what we mean when we say the Infinite, Eternal, Supreme, One—God.

Thus it is that the human soul's insatiate and ineradicable demand for order and unity is its own confession that it can never rest except in the thought of One Power over all, One Wisdom embracing all, One Plan of Good for all worlds, that is to say, a moral universe commensurate with the physical, "one far off divine event toward which the whole creation moves."

* * *

A hint of the same thing, I think, we find in the mind's cravings for Harmony. The lowest form of harmony is that of sounds—mere physical harmony—sounds of such pitches that the waves of air which produce them are in length multiples of each other. Such harmony of sounds gives pleasure of its kind. But we soon rise to the perception of subtler harmonies—harmonies of sound with feeling and thought; and then, to harmonies that transcend sound and all things physical. The great musicians soon get to the point in their musical compositions where they feel that their instruments are poor and inadequate, and the re-

sources of sound are practically exhausted, and they long to burst through the cramping limitations of the physical into the realm of the free spiritual. That is, the physical harmonies which the hand or voice can produce, and which the ear can hear, only dimly hint those higher harmonies which the soul feels. But when they come to try to express these feelings or to attach words to them, what is the character of the words? Instinctively they are religious words—words of adoration and worship. So deeply does the soul feel that its cry for the loftiest harmonies is really a cry for God—that is, a cry for the all-perfect Life and Love in whom all the soul's imperfections and dissonances are made complete.

Thus it is not by accident that music attaches itself so closely to religion. Harmonies of spirit are love and worship. When the soul yearns most for harmony on the human plane it feels most the spirit of love toward human beings. When it yearns most for harmony on the plane above the human it feels most the spirit of love and adoration to God. Perfect human Love is just perfect harmony between human soul and human soul. Perfect worship is just perfect harmony between the soul and God. Thus the soul's deepest longing for harmony are cries for a Perfect and Infinite Love. And what is that but God?

* * *

Likewise in man's natural desire for Beauty and inability to be satisfied with any possible beauty of earth, there seems to be a secret testimony to his relationship to the Divine. His longing for the beautiful quickly exhausts the possibilities of the physical, and rises to the richer realm of the intellectual and moral. It is the vision of the ideal that ever haunts him, woos him, thrills him—the ideal that is not on

earth—that finds its realization only in the All-Beautiful, the All-Perfect. Thus it is that man's longing for the beautiful, which cannot be satisfied short of the Perfect Beauty, is really, in its deeper meaning, the soul's cry for God.

And man's desire for Truth, too, seems to be the same. Man's soul is so constituted that it cannot rest in falsehood or illusions. It wants reality, it wants verity. And this not merely at one point, or on the surface: it wants these everywhere, and above all at the heart of things. It cries out with a passionate cry that will take no denial, for Truth, absolute, eternal, unchangeable, as the meaning of this universe. Is such truth possible without God?

And the soul's cry for Right, too—right that is immutable and eternal—right and justice at the heart of being—what is that but a cry for God? No thought that ever came to man has more power to drive him wild, to make life intolerable, than the thought that possibly the great plan of things may not be just—the thought that possibly in the end wrong and not right may prevail in this universe. From this thought all that is sanest and highest in man revolts—saying, it cannot be. Amid all the shortcomings and seeming miscarriages of earth where the wrong seems to prevail, amidst all the dark problems of evil where we can see little light, there is that within us, deeper than all other voices, which says, There must be a solution; there must be a Justice throned on high which we may trust.

And what is that voice but the divine within us witnessing to itself? What is it but the soul, as St. Augustine puts it, made for God, unable to rest until it rests in him? And when it does thus consciously rest in him, able to feel that whatever comes the Judge of all

the earth will do Right, how great and inexpressibly precious is its peace!

* * *

These, then, are some of the ways, and there are many more, in which the human soul cries out instinctively, and ever, from the earliest moment of its conscious rational existence, all through life, for something above itself, stronger than itself, more perfect than itself, the light of its day, the source of its life, the permanent amidst the changing, the explanation of its ideals, the infinite unity and harmony at the heart of all discords and diversities, the satisfaction of all its longings.

We see, then, the answer that is to be made to any of our fellow men who may ever talk lightly of our relations to God or of our dependence on him. We see the answer that is to be made when any speak, as thoughtless men sometimes do, of outgrowing the need of laying hold of the Divine Hand as we go through the world.

Talk lightly of our dependence on God? Outgrow our need of help higher than ourselves? Alas! who are we that thus we dream? Can the creature outgrow his Creator?

When we can call ourselves into existence, or sustain ourselves; when we can bring the morning at our wish, or the night at our call; nay, when we can create a blade of grass, or guide our own steps for one hour with certainty that within that hour sorrow and danger and death shall not overtake us, then, but not before, may we talk lightly of our need of God, or cease to listen to those deep voices of our nature that cry out for him.

Do without God? Yes, if the time ever comes when other things can do without the source of their life, then perhaps we can.

If the time ever comes when fish are able to do without water, or plants

without light, or babes without mothers, or the earth without the sun, then, but not before, may we, we puny children of earth, turn our backs upon him who is our Strength and our Life, or stop our ears to those voices, without and within, that forever call us to his Protection and his Love.

We little realize what treasures exhaustless and infinite we have in God.

Imagine a world without God, and then we shall see. Without God the universe loses its meaning. Without God reason is baffled in its every flight.

Without God our ideals are dreams and our hopes are bubbles. Without God faith's feet stand on nothing. Without God immortality fades away, and man sinks down essentially to the level of the brute, and death speedily swallows up all.

But with God, a real God, a God of Infinite Wisdom and Love, the world is rational; the universe is alive; man is immortal; hope lights eternal fires; love reigns in all worlds; and there is no good thing in earth or heaven that is not waiting to be ours.

THE PRESENT-DAY CONFLICT OF CULTURES

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I

Until about two centuries ago, there was fundamentally one culture, which may be conveniently called ancient culture, all over the civilized world—in the East as well as in the West. On the intellectual side it embodied a very high development of mental science. Though there are not many who will agree with Schlegel that in comparison with Hindu philosophy, "even the loftiest philosophy of the Europeans," appears "like a feeble Promethean spark in the full flood of the heavenly glory of noon-day sun, faltering and feeble and ever ready to be extinguished," the fact is patent, that modern philosophy has not been advanced much beyond the point to which the ancients had carried it. "The latest German philosophy," observes Mr. Davies, "is a reproduction of the philosophic system of Kapila in its materialistic part, presented in more elaborate form but on the same

fundamental lines. In this respect, the human intellect has gone over the same ground that it occupied more than two thousand years ago; but on a more important question it has taken a step in retreat. Kapila recognized fully the existence of a soul in man, forming indeed his proper nature—the absolute ego of Fichte—distinct from matter and immortal; our latest philosophy, both here and in Germany can see in man only a highly developed physical organisation." The system of Laotsze, the greatest philosopher of China has produced; corresponds so closely to Vedantism, that he is supposed by some to have drawn inspiration from India. In the West, the mantle of Socrates fell on his most distinguished pupil, Plato. Of all the systems of Greek philosophy Plato's approximates most to the Indian, especially to the Vedantic system. His conception of the Divine Being, that of Supreme Intelligence, incorporeal, eternal and immutable is

essentially Vedantic. He rose to the lofty Vedantic conception of God as Absolute Beauty, "explaining how man's love of the beautiful, elevated gradually from flesh to spirit, from the individual to the general, ultimately reveals itself as the yearning of the soul for the end and essence of all life and being."

The ancient culture embodies the ethical development of antiquity, which is the highest as yet reached by humanity. Gautama Buddha preached in India that—

"Never in this world does hatred
cease by hatred,
Hatred ceases by love; this is always
its nature.

"Let us live happily, there, not
hating those who hate us,
Let us live free from hatred among
men who hate."

As long ago as B.C. 2435, the Chinese Emperor Kuh taught that no virtue is higher than to love all men; and later on Laotsze preached the sublime doctrine, "Recompense evil with good." This high standard of altruism was carried to the West by Christianity. Greek ethical culture though of a very high order failed to recognize it as one of the cardinal virtues. The origin of culture is traceable, at least partly, to warfare. To the palæolithic or neolithic man the two were very closely connected. What culture he had, was devoted to a great extent, to the manufacture and perfection of implements for fighting and killing. But with the progress of civilization and the propagation of humanitarian ideals, culture was gradually dissociated from warfare, and came to hold a higher place in social estimation, until, as in the case of the Hindus, the differentiation was so complete that it centred in a class

of non-combatants who wielded the greatest influence in society, and the art of war was relegated to a class of men who occupied a lower position in the social scale.

The pacific tendencies of ancient culture especially in the East, were mainly due to its ethical and spiritual development, which inculcated altruism, simplicity of living and humility as the highest virtues. Gautama Buddha lays down emphatically: "As a mother, even at the risk of her own life, protects her son, her only son, so let him cultivate good-will without measure among all beings. Let him cultivate good-will without measure towards the whole world, above, below, around, unstinted, unmixed with any feeling of differing or opposing interests. Let a man remain steadfastly in this state of mind all the while he is awake, whether he be standing, walking, sitting, or lying down. This state of heart is the best in the world."

These Buddhistic precepts are echoed in the literature of the Brahmanic Hindus and of the Jainas as well as of the Chinese. There is no virtue so insistently enforced by them as that of selfless altruism. And it was not a mere expression of pious wishes and precepts. But, as the writer has shown elsewhere,* there is abundant evidence to show, that an earnest endeavour was made to realize them in life. India exerted immense influence all over Asia. It gradually extended even into Europe, Africa, and America. But this world-wide empire was neither established nor maintained by the sword. It was an empire of culture absolutely free from any taint of the military spirit and survives to the present day. After India had attained the highest stage of civilization, she suffered repeated in-

**Epochs of Civilization*, pp. 186-191.

vasions from outside, by the Greeks, the Scythians, the Parthians and the Huns, who succeeded in establishing their authority in various parts of the country. Sooner or later, however, they were either expelled or became Indianised, adopting the Indian religion, the Indian literature, and the Indian institutions. Hindu culture also presented an impenetrable front of opposition to the disintegrating influences of Mahomedan invasion, and in course of time, captured the Moslem mind and largely influenced Moslem culture and Moslem administration.

Ancient culture was also considerably developed in China, and she has been remarkably free from militarism. The profession of the soldier has ever been despised in China. He is placed last in her scale of social usefulness. She has, like India, made heroes of her saints and philosophers, not of her military men. The Emperor of China was probably the only ruler in the world who never wore a sword. Paradoxical as the statement may appear, it was not her military strength but her ethical elevation, not her material development but the harmony which, she like India, was able to bring about between it and her moral culture which enabled her to preserve until recently the integrity of her civilization.

Ancient culture has never been averse to material progress, but has always endeavoured to maintain equilibrium between it and moral development, and has therefore discouraged inordinate mechanical development. Plato valued Mathematics only because it "habituates the mind to the contemplation of pure truth and raises us above the material universe." He remonstrated with his friend Archytas who had invented powerful machines on mathematical principles, and declared, "this was to degrade noble intellectual exercise into

a low craft fit only for carpenters and wheelwrights." Archimedes was half ashamed of his inventions which were the wonders of his age. The cultured classes among the Hindus and the Greeks kept aloof from industrialism. Visvakarma, the divine patron of arts in India, receives worship only from artisans, and he was in no way superior to Maya, the architect of the Danavas. Shukracharya, the greatest Indian inventor of ancient times, of whom we have many traditions, was a professor of the Daityas. In India trade and all other money-making occupations were left to the lower castes.

Happiness under whatever name has ever been the aim of life. Ancient culture seeks it through the inner rather than the outer man, by self-denial rather than by self-indulgence, by curtailing the wants of life than by increasing them. Even Epicurus with whom pleasure was the sole ultimate good, maintained the immense superiority of the pleasures of the mind over those of the body; and the Epicurean sage no less than the Vedantic, Confucian, Buddhist or the Stoic sought for happiness from within rather than from without.

II

Modern culture is the result of the phenomenal development of Natural Science in the West during the last two centuries. The Aryans of northern and western Europe were not so favoured by their physical environment as their brethren who migrated to India. The physical surroundings of the latter were favourable to early economic development. The wants of the outer life easily satisfied, they had abundant leisure to turn their attention to the inner life. They were either in friendly intercourse with Nature or regarded it as a negligible factor in life. Far different was

the case with their Western congeners. For good many centuries they were engaged in a keen struggle for bare existence and were but little above the savage level. Their climate and their soil were adverse to economic progress, and their energies were exhausted in overcoming natural obstacles. They had little time left for introspection, cogitation and contemplation. Nature loomed large before them because they had constantly to contend against her forces. The efforts made by them to obtain mastery over her have left their impress upon their national character which exhibits qualities requisite for sustained action in an eminent degree. It has also developed a habit of mind which is as helpful for a minute investigation of the objective world as it is prejudicial to a close study of the subjective phenomena. The general trend of intellectual development of the moderns has been as markedly scientific as that of the ancients was philosophic. There has no doubt been considerable progress in philosophy which reckons such eminent names as Descartes, Locke, Spinoza, Leibnitz, Kant, Fichte, Hegel and Schopenhauer among its devotees. But in the first place, their number is much smaller than that of the scientists. Secondly, the influence they have exerted on contemporary thought dwindles into insignificance compared with that of the Naturalists. Thirdly, they have had a very solid foundation laid by the ancient thinkers to build upon.

As in philosophy, so in mathematics, the moderns have had a very good basis to go upon. In this respect they are very largely indebted to the Moors of Spain who, not only spread the mathematical knowledge of the ancients in modern Europe, but also considerably improved upon it. It is chiefly the pioneering educational work of the

Spanish Moslems which rendered possible the brilliant achievements of such mathematicians as Descartes who applied algebra to geometry, Fermat who perfected algebra, Kepler, Napier and Briggs who invented logarithms, Newton who discovered the law of gravity, and Galileo who revived and developed the system of Copernicus.

In Natural Science also the ancients had done a good deal of pioneering work and paved the way for the moderns. The ancients had grasped its central ideas. The principle of evolution, which has made such a stir in the modern scientific world, was enunciated by them several centuries before the Christian era, and was later on, taught in the schools of the Saracens. They (especially the Hindus) early rose up to the modern theories about the genesis and the age of the world, the vastitude of the changes it has undergone, and the conservation, transformation and dissipation of energy. But they did so chiefly by the deductive method. They did observe and experiment. The Hindus, for instance, used the rain-gauge, made careful observations of the different kinds of clouds and other atmospheric phenomena, such as the heights of the clouds, the distances from which lightning is ordinarily visible, the height to which the terrestrial atmosphere extends, etc. But the method of induction was not in favour with the thinkers of antiquity and they did not carry it very far. Natural Science was cultivated by them mainly as subsidiary to metaphysics and medicine; and the progress they made in it dwindles into insignificance compared with the vast strides made by the West especially within the last century. The key-note of modern science was sounded early in the seventeenth century by Bacon who, though not himself a scientist, developed the method of investigation of nature by induction in

his "Novum organum." New sciences like geology and biology have been developed which were unknown to the ancients, and old sciences like physics and chemistry have been carried to a stage of perfection beyond their most ardent dreams. Galileo, Celsius, Franklin, Galvani, Bunsen, Faraday, Ampere, Priestley, Lavoisier, Gay Lussac, Darwin, Haeckel, Huxley, Elie de Beaumont, Murchison and Lyall are only a very few of the galaxy of brilliant names which adorn the annals of modern science.

The practical applications of Natural Science, especially of physics and chemistry, have been even more marvellous than the discoveries of theoretical importance which we have briefly and cursorily referred to above. Railways, steam-navigation, electric telegraphs, friction matches, gas-lighting, electric lighting, the telephone, photography, the phonograph, and the wireless telegraph, may be mentioned as some of the more remarkable inventions of the present age. The last century boasts of more brilliant inventions than all the previous centuries of human history put together. Science has been marching with bewildering rapidity, the goal of one generation becoming the starting point of the next.

The inventions just mentioned have caused a momentous revolution in the industrial world. About the beginning of the last century the industrial condition of the West was in no way better than that of the East. If anything, it was worse. Calicoes had long been exported from India before they could be manufactured in England. In the beginning of the last century, England imported nearly two-thirds of the iron and much of the salt, earthenware, etc., used by her. The cotton and iron manufactures of India were then largely exported to Europe. The situation has

now been reversed. The application of labour-saving machinery has enabled the West not only to meet all her own manufactured requirements, but also to supply, with the aid of steam navigation and railways, the markets of Africa and Asia.

Spiritual and ethical progress has been, as we have seen above, the goal of intellectual development with the ancients. However various the paths commended by ancient culture for salvation, they all agree in denouncing egoism and in controlling if not suppressing the animal side of man. Modern culture, on the other hand, takes but little heed of the ethical and spiritual life, and seeks to accomplish the well-being of man by material progress, by the gratification of his senses, by adding to his physical comforts and convenience, by multiplying his wants, and by mechanical developments to satisfy those wants. The technological side of a modern University overshadows the cultural (in the ancient sense), and there have of late sprung up Universities solely for the purpose of technical education.

The labour-saving machinery and appliances which have come so largely into vogue have created capitalism, concentration of capital being the essential condition of modern industrial expansion; and capitalism has led to the substitution of urban for unquestionably healthier (physically as well as morally) conditions, and has led to enormous inequality in the distribution of wealth. Besides capitalism, over-production is another serious evil caused by the unrestricted application of science to industry. A great deal more is produced by the West than is required by it. Consequently the manufacturers of the West have to seek for markets in Asia and Africa. This is the chief reason for the maintenance of dependencies and

spheres of influence in these continents by the great Western Powers by methods which are not consistent with a high standard of morality. The colossal armaments maintained by them are mainly for the expansion and protection of their interests abroad; and these interests are chiefly commercial. It is over such interests, that Russia came into conflict with Japan, and Germany was drawn into the whirlpool of the late world-war. Besides the promotion of the military and predatory spirit, over-production has led to the momentous problem of unemployment in the West.

The influence of the numerous improvements effected in arms and ammunitions by modern science has been highly detrimental to the well-being of mankind in general, and of the weaker peoples of the world in particular. Might has generally been right in this world. But the improved arms of long range and precision, and the explosives, poison-gas, etc., which have so largely come into use in recent times have made might much mightier than ever before. The weak and ignorant have often been more or less oppressed or exploited by the strong and the cunning, but never so extensively, fearlessly and systematically as at the present day. Normally industrial and commercial expansion is antagonistic to the military spirit and favours peace and the virtues it fosters. And in the nascent stage of modern industrialism, the Manchester politicians expected the Angel of Peace to descend in a "drapery of calico." Their expectation, however, has not been realized. The relation of modern industrialism to militarism has been rather that of allies than of enemies.

One of the most salient results of the ceaseless inventions for gratifying our senses in accordance with the principles of modern culture has been to perpe-

tually multiply our wants, so that the goal of luxury to-day becomes the starting point of necessity to-morrow, which leads to ceaseless struggle for the acquisition and accumulation of wealth. The mechanical progress of the age has rendered a simple ethical life almost an impossibility with the great majority. There has never been a community of any size which has emerged out of the primitive stage in which certain sections have not been ardent votaries of Mammon. But there never has been a civilized society in which Mammonism has been so universally prevalent as in the Western and the Westernized society of the present day.

Thus we find, that Industrialism, Capitalism, Militarism and Mammonism are the four wheels of the gigantic Jagannath car of the goddess of modern culture which is being exultingly and recklessly drawn amid the huzzas of countless zealous votaries.

III

As rain-water when it descends from the sky is pure, but when it touches the earth gets mixed up with a good deal of dirt, so the purity of ancient culture as proclaimed by seers and sages is to a great extent lost when it spreads among the mass of the people who in every community must always be more or less superstitious. Life is so short and the path of true knowledge so long and so arduous, that real enlightenment must always be the prerogative of the few. The attitude of the sages of antiquity, therefore, towards superstition was generally one of sympathy and toleration. Gautama Buddha was one of the greatest rationalists of antiquity. No modern rationalist could define his creed more emphatically than he did, when he exhorted his followers "not to accept anything that is either written or spoken by any teacher of any age unless such

harmonises with reason and bears the test of examination." But his attitude towards idolatry and other superstitions of his age was never hostile. The formulation by Indian sages of the three-fold path of Jnana (Enlightenment), Bhakti (Faith) and Karma (Works) for the salvation and well-being of humanity—the first for the enlightened few and the others for the multitude—is based upon an eternal psychological verity.

Owing mainly to this sympathetic attitude of the ancient intellectuals towards superstition, religion which has hitherto been its main stronghold held until recently undisputed sway all over the world. The tendency of the propagation of modern culture which is based upon the marvellous progress of Natural Science has been to weaken the influence and authority of religion, especially in the West which is the main theatre of its operations.

Dean Inge wrote sometime ago, that "organised Christianity is doomed," and Bishop Gore declared that "belief in God is dead in England." In the most civilized countries of Europe, the intelligentsia are deserting the Churches, and it is yearly becoming more and more difficult to secure suitable young men to go into training for the Christian ministry. The stories and legends of the Bible are being relegated to the category of folk tales; and there are some who have begun to entertain doubts about the historicity of Christ and who try to prove him to be a myth. The Rationalist movement is spreading and is carrying on systematic campaigns against Christianity. The socialist movement is, to a large extent, atheistic. William Liebknecht, one of its prominent leaders, declares: "It is our duty as socialists to root out the faith in God with all zeal; nor is any one worthy of the name who does not consecrate himself to the spread of atheism." Some-

time ago it was reported that a League of Communist Youths in Russia had arranged processions with the object of destroying religious feeling, and had erected scaffold in Petrograd and Moscow on which effigies of Christ and Virgin Mary were beheaded. During the period of Soviet rule, hundreds of thousands of religious people and ministers of religion have been subjected to savage persecution, the express object of which has been to root religion out of the land. Year before last considerable sensation was created throughout the civilized world by these persecutions. The Archbishop of Canterbury said in the House of Lords in April 1930 that "he had received a mass of independent information from the leaders of the orthodox Church, Baptists and Jews and had read many reports from eye-witnesses all enabling him to prove that an elaborate system of persistent oppression of religion had been continued in Russia." Though religion is not similarly oppressed outside that country, its hold upon the multitude is being gradually slackened.

No doubt with the passing of religion there are passing away many superstitions which are peculiar to it. The majority of the clergy are trimming their sails to the prevailing wind and are becoming what is called modernised. They are throwing overboard all that is really characteristic of historic Christianity—the Genesis, the Garden of Eden and the Fall, the Virgin Birth, the Resurrection, etc. It would, perhaps, be no exaggeration to say, that the conference of modern Churchmen held at Oxford in 1924, made a clean sweep of Christianity as it has been hitherto understood.

But while the followers of Christianity have been jettisoning superstitions, those of Science have been developing them. The great majority of them

have been carrying their antagonism to religion to the point of superstition. It is true they have vastly extended the domain of Law in the kingdom of Nature, but there is still a very large area which is *terra incognita* and attempts at its exploration are anathema to them. They would not admit anything which is not susceptible of experimental demonstration and scrupulous verification, would exclude the ultra-sensual region from their purview altogether, and even such eminent scientists as Crooks, Oliver Lodge, Flammarion, Barrett and Russell Wallace who venture to pry into it, are ridiculed and castigated as renegades.

Christianity has now been purged of its gross and revolting superstitions, such as witchcraft and the killing and torturing of heretics. Some of those that remain are as harmless as Nursery Tales or Stories of Arabian Nights, such as belief in Jonah's Whale harbouring a disobedient prophet in its capacious stomach, and in the floating of the Noah's ark over a flooded world, or of an iron axe-head at the bidding Elisha. There are others which are on the whole beneficent and useful to the individual as well as to society, such as belief in Heaven and Hell, in worship and in prayers. It is a commonplace of sociology that there are but few even in highly civilized societies, with whom altruism has become almost an instinct, and who can regulate their conduct by the sublime conception of doing good irrespective of any reward. But in regard to the mass, it is the prospect of a Heaven that leads them to perform benevolent deeds, and reconciles them to what often appears as undeserved evils of sublunary existence. The idea of Hell is as effective a deterrent of evil deeds with them, as that of Heaven is stimulant of good ones. Then, again, prayers and worship apart

from the consolation they often afford, foster a frame of mind which is distinctly conducive to moral and physical health. They may not comport with reason. But the means by which the apostles of Science propose to secure the salvation and happiness of the multitude—namely, by allying it with industry and thus adding to their comforts, conveniences, luxuries, and social amenities—appears to us to be equally irrational and not half so beneficial. Even if it were possible to confine the alliance to such peaceful ends, the net benefit to humanity as a whole would be highly questionable. But extended to warfare, as it is bound to be under existing conditions, and has been from the start, it has proved positively disastrous. The late world-war, and the subsequent sorry plight of civilized mankind has shaken the faith in its beneficence in the West to some extent. As has been well observed by an American writer, "recent events have made it only too clear that the world cannot be saved by machinery alone. Power over nature does not in itself make men more human; it merely makes them more terrible. It might be argued with some plausibility that we know too many of the secrets of nature already. Science is too dangerous a tool for the sons of Adam. If we increase our knowledge of science we do so at great risk. So far as we can see at present, the only thing that saved the world from utter annihilation in the recent war was ignorance. If science and invention had been fifty years further along, the fighting nations would have made a clean job of it, like two bull-dogs which, according to the story, started chewing each other up, so that finally nothing was left of the combatants except the tails. Fortunately, the embattled nations did not quite know how to achieve such a

result; but if we may trust what we hear, they have made up their minds that there shall be no such failure next time. We hear hopeful talk already about aeroplanes that can be loaded with explosives and directed against an enemy by wireless; and about gas bombs

that can wipe out a whole city. We are not quite ready yet, to be sure, but with just a little more control over nature our civilization will be in a position to commit the most elaborate and the most effective suicide ever known to history."

(To be concluded)

A UNIQUE EXPERIMENT

BY A VISITOR

It was on a summer morning last year in the month of May that myself with some friends of mine went out on a trip to Diamond Harbour, about 30 miles to the South of Calcutta, on the bank of the Ganges. The day was rather sultry from the very morning, and it gave us a great relief to be away from the congested metropolis with its hurly-burly life which was quite sickening. The moment we were outside the town, we felt a fresh life pulsating within us. The motor rolled on the smooth pitched road with the open fields on either side of us. Though the cool morning air of the open country was refreshing yet we were much disappointed; for the country scenery we saw was not up to our anticipations. First, it was summer and so the fields were barren and arid; but even the villages we came across were not quite a pleasing sight. They looked more or less deserted, the buildings were crumbling without repairs; the villagers seemed to have no life in them. In short it looked as though Sri or the goddess Lakshmi had deserted them. One of my friends heaved a sigh as he remarked, "Is this 'Sonar Bangla'

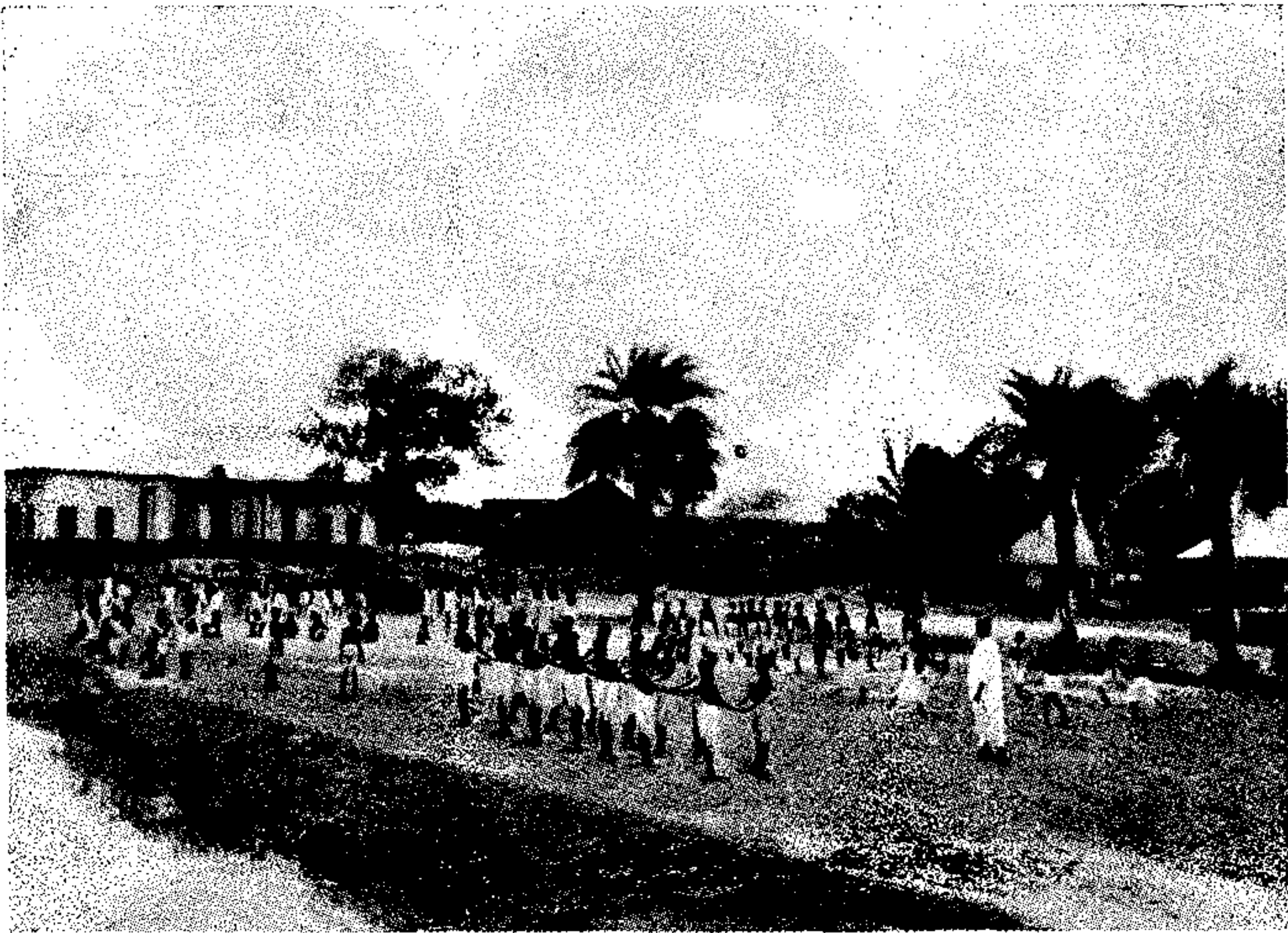
(Golden Bengal)! To what a state has it come!"

The motor rolled on, and soon we left behind our thoughts of the villages and their present lot. After we had motored for about an hour or so and were nearing our destination, we came across on our right a few mud buildings, some of them roofed with corrugated iron sheets and some thatched. The simple yet picturesque outlook of the whole site, quite a contrast to what we had all along seen, made us curious to know what it was when a sign-board indicated that it was one of the Ashramas of the Ramakrishna Mission. "Again it is the Ramakrishna Mission," remarked one of the group rather in a sarcastic and taunting manner. Anyway we passed it by to our destination but settled that we should visit it on our way back.

In our return journey we halted at Sarisha and entered the Ashrama compound. Many young children were playing about and it looked as though they were enjoying an interval in their school hours. At our request one of the boys went to inform the Swamis about our arrival. Seeing just at the entrance of the Ashrama, right on the road as it

were but inside the Ashrama compound a tube well, we washed ourselves with the cool refreshing waters pumped up from the interior of mother Earth. We had hardly finished, when a young man, quite well-built, and having a clean-shaven head, greeted us with a smiling face. We learnt afterwards that he was in charge of that centre of the Ramakrishna Order. "Excuse us Swamiji,"

and objects of this institution. We have no doubt heard much of the activities of the Ramakrishna Mission, of its Relief Works in times of famine, floods and epidemics, of its Sevashramas at various places of pilgrimage, but we had no idea that it had centres even in such villages as this. So we are particularly interested to know the kind of work that is being done here."



Ramakrishna Mission Ashrama
Sarisha, Diamond Harbour

I remarked, "we have made use of the tube well without your permission. From its position we thought it was intended for public use." "Quite so," remarked the Swami, "there was great scarcity of good water in these parts and so we bored this tube well. It is at present supplying drinking water to these villages round about and I am glad to inform you that there has been much improvement in the health of the villages because of this. You are quite welcome to use it as your own."

"If you don't mind, Swami," I said, "we would like to see the place and whatever of interest you have to show us; we would also like to know the aims

"I shall be only too glad if I can be of any service to you in this matter." "As regards the object of this institution," continued the Swami, as we all walked along the paved road towards the main building which was about one hundred yards from the main road, "our aim is to form a happy group of model villages, rich in education, health and wealth. The villages were the centres of culture in ancient India. Due to contact with Western civilization the urban aspect of that culture is being introduced into India with the result that the villages are running towards destruction."

"That is what we have observed all

along our way down from Calcutta," remarked my friend.

"As yet it is not quite beyond remedy," said the Swami, "for even at present we find 90 p.c. of the population of India live in villages, but unless these villages receive the attention of national workers I don't think there is any hope for India. The improvement of the villages—the home of the masses—in India is the most vital and complex problem to-day before the nation. The village life has to be reformed and re-

in this field, I am convinced that the spread of education is the first and foremost thing required. When ignorance and superstition are overcome through the spread of education, we shall have finished more than half our work. Education makes everyone self-conscious and self-reliant. It makes a person responsible and gives him an idea of his legitimate claims, privileges and above all of his duties. Once these grow in individuals we can expect them to work out their own salvation. So from the



Spinning Class

organized in such a way that no villager would be tempted to leave it, seeking the so-called advantages of town life. A new life has to be infused into the villages which would reconstruct the villages, physically, economically, intellectually and morally."

"How do you propose to bring about such a condition, Swamiji?" I asked.

"Well, Rome was not built in a day. We have to cultivate patience and perseverance, and be ready to work for the country unknown and unheard of. With the little experience that I have

very outset this Ashrama is striving for the diffusion of sound education, adequate to the needs of the times and the place, among boys and girls, the future hopes of the country."

By this time we arrived at the main building of the Ashrama, which had mud walls and corrugated iron-sheet roofing. It was quite simple yet neat and tidy. We entered the Library, which is quite well-equipped for a village. There are about a thousand volumes on varied subjects besides many Dailies and Monthlies. It is open to the public.

The boys especially seem to be making a very good use of it. They are trying to keep themselves well-informed about their country from the various periodicals, of which the Swamis have made a very good selection. Next we visited the weaving department where many poor young men of the neighbourhood are being given a technical training to earn a livelihood. To my query whether weaving could really solve to any extent the economical problem of the villages in these days of machinery the Swami remarked, "A considerable number of young men of the neighbouring villages have been trained here since the starting of the Ashrama and many of them are able to supplement their earnings considerably by this industry." We passed on from the main building to another small thatched mud house, the Ashrama Free Dispensary where, we learned from the Swami, as many as 2,000 patients got treated every year.

From here we passed on to the Free Upper Primary School—The Ramakrishna Siksha Mandir—run by the Ashrama. It is a pucca building but left unfinished due to want of funds. Anyway the classes are held there. At the time of our visit there were about 220 boys on the rolls and the School had a competent staff of twelve qualified teachers, of whom nine were in charge of regular subjects and three in charge of physical training, music, and spinning respectively. As there was a High School very near by, I asked the Swami what idea he had as regards the future of the Primary School. "We want to give free primary education," said the Swami. "It is not our aim to

convert this into a High School but to so extend the curriculum that it can be converted in time into a full-fledged model institution efficient to meet the industrial and agricultural needs of the villages."

What appealed to us most was the special attention that was being given to the moral and physical training of the boys. Many students of the neighbouring High School also have come under the influence and some of them have practically made the Ashrama their home. The Ashrama maintains also about seven students of the Primary School and High School as inmates of the Boarding House attached to it. The students are trained in various



Mass Drill of Boys

kinds of physical exercise besides outdoor games. They have their military and Swedish drill, dagger and Lathi

play, Ju-jitsu, and boxing under the guidance of an expert. Every student of the School is given tiffin of puffed rice at midday interval and because many are not able to purchase their text books, these are distributed free among them. It is thus a question of Mahomed's going to the mountain. Education is actually carried to the doors of the poor cultivators and the Swamis think themselves blessed if the parents only condescend to send their children to school though that may not cost them a pie. Thus the Swamis are struggling against illiteracy in the villages. To encourage the spirit of co-operation, service and brotherly feeling an association called the Bhratri-Sangha has also been formed with the boys of the higher classes.

Leaving the boys' school we were on our way to the girls' school—Sri Ramakrishna Sarada Mandir, when I asked the Swami, "What are your ideas about education, how is our present-day education defective?"

"It is all defective," remarked the Swami. "Education has to be completely overhauled. There is no agreement between our educational institutions and the actualities of life. It has not produced *men* but clerks. The greatest trouble is that we are not as yet definite about our national ideals—into confusion as we have been thrown by the influx of Western civilization. As a result the teachers have no clear idea of the goal for which they are educating their students. They are beating about the bush and hence they have no real interest in their work. Once our national ideals are defined, the character of our schools will be changed and education will realize its aims. The teacher also will then be in a position to train his students in the right direction."

"What are our national ideals?" I asked.

"Renunciation and service," remarked the Swami, "are our national ideals. Renunciation is the fundamental basis on which society is based. And the spirit of service will put an end to all competition by welding all men, nay, all races into a single brotherhood of man. Service is the highest ideal and every student, who leaves a school or a university has to realize that he has developed his faculties not for acquisitiveness, not for self-gratification as he thinks to-day, but for the good of the society at large. Religion must play a prominent part in education, so that the student may learn to adjust himself rightly to his fellow-beings and God. The fundamental thing necessary for the building up of such an educational system is that it should be in the hands of persons of consistent character and high ideals, for it is the personal touch that works wonders and not mere lectures.

"Another great drawback that I find in the present-day education is that it does not develop independent thinking amongst the boys. The capacity to think for oneself is the sign of real progress. Students are, again, overworked and over-examined, so much so that by the time they finish their education there is altogether no enthusiasm left in them, while some of them become altogether physical wrecks. Physical health is neglected in schools and colleges and it seems almost impossible to awaken the authorities to this fact."

"Are there any schools for girls in this vicinity besides yours?" I asked as we entered the Ramakrishna Sarada Mandir, which had been raised to the Middle English standard very recently. "No," said the Swami, "ours is quite a new venture in this direction."

There were about 75 students on the rolls at the time and a staff of 7 competent teachers. That the teaching

was efficient could be easily inferred from the fact that there were as many as four government scholarship-holders among the girls. The teaching staff was composed of men of good moral character and those who were well-known to the Ashrama authorities. To my query on this point the Swami replied apologetically, "Notwithstanding our great endeavours we have not been able to appoint lady teachers. We have found it practically impossible to get for this distant village

"Will you explain the working of this institution?" I asked.

"We give them instruction in subjects generally prescribed in every school and in addition we have suitable arrangements for regular training in music and drawing. Every possible care is taken of their health by means of adequate physical training. A Chhatri Sangha has been organized by the students of the higher classes of this institution which is entrusted with various functions. There are four de-



Girls Playing at Lathi

school accomplished women teachers with high and noble ideals in life on such low salaries. Our pecuniary condition is not such as to allow us to get lady teachers on higher salaries and also to make arrangements for their lodgings." "We hope however," continued the Swami, a sense of pride lighting up his face, "that our own girls will run this institution in time. I mean to provide them facilities for higher education so that they may in time take up the work for the regeneration of women in the neighbourhood."

partments in it, *viz.*, Physical Culture Department, Service, Publication and a Court of Honour Department. The Girls in charge of the Physical Culture Department look after the regular exercise of all the students. They are all given a training in Swedish and ordinary drill as well as in Lathi and dagger plays. Those of the Service Department volunteer to nurse their ailing schoolmates and also others who are badly in need of help. The Publication Department is concerned with the publication of a handwritten quarterly magazine called the

Chhatri. They also encourage the reading of good books and discussions on various topics concerning the good of the country and the progress of their sex by arranging classes for the same. Of course they get much help in this matter from their teachers. The Judicial Department settles all disputes and differences among the students. Often these girls meet the students of the other two girls' schools run on similar lines by the Ashrama in the villages Kalagachia and Mankhanda about 3 to

4 miles from the place, thus creating a sisterly feeling among the girls round about." cation for boys and girls in all stages will not be quite desirable. No doubt there will be much that will be common but there will be great differences too. For example, girls will have to get a training in domestic hygiene, in cooking and other household duties, in fine arts and also regarding the rearing of children. We do not want our women to be like their sisters in the West, competitors with men in all spheres of life. But at the same time it is essential that they are in touch with



Girls at Pole Drill

4 miles from the place, thus creating a sisterly feeling among the girls round about."

"And what do you think about their education as a whole—do you think the same education as given to boys will suit them also?"

"It is a thing to be regretted," said the Swami, "that though it is quite apparent that the average man and woman have quite different spheres of activities and duties in life, no separate system of education has yet been evolved for women. The same kind of edu-

the modern thought current, and well-equipped to meet the requirements of changing times."

"Don't you think, Swamiji, that the attention paid to their physical culture here is rather too much? Will it not make them masculine in temperament and destroy their feminine grace and tenderness?"

"We have to see that they are physically strong enough to protect themselves in case of need but care should be taken that their womanly grace is not lost. The problem is how to build

a vigorous yet graceful womanhood. That is just what we are attempting. While we insist on physical training we try to remedy the evil effects to which you refer by holding before them all



Keeping in Touch with Current Events

that is best in the past of Indian womanhood as seen in characters like Sita, Savitri, Mira Bai, and others, so that they may imbibe the ideals of modesty, patience, service, humility and devotion. We take care that the modern ideals of equality and liberty do not dislodge them from ancient ideals. They are made to realize that true service does not mean slavery nor true humility inequality, while the so-called equality and liberty lead to slavery to self and fierce competition. The woman should never place herself in man's occupation as a competitor with him. That would wreck family life, and the society will be

jeopardized as a result. It has to be recognized that man and woman both are equally great in their own spheres and there can be no question of superiority or inferiority of one or the other. That would make them look on each other with Shraddha. Then only can the happiness and prosperity of a nation be secure. Anyway we are only in the experimental stage as regards the education of girls and time alone can say whether we are on the right path. It is only when a generation of girls educated here pass out and enter life that we shall be able to judge the worth of our system. But at present from enquiries made at their homes we find that it is not having any baneful effect and in one voice the parents say that their girls have become more efficient and have all praise for this school."

That is really encouraging, Swamiji," I said, "I wish you all success in this enterprise of yours."

We went back from the girls' school to the main Ashrama where by this time, as the school hours were over, the boys including a good many from the High School also had assembled for their evening games. We were much pleased to see the healthy looks of many of these boys and also their skill in boxing, Lathi play, Ju-jutsu and gymnastics.

The Swami next took us to the shrine of the monastery. The shrine was very simple, yet there was a sanctity about it. Here was the fountain-head, the main source of inspiration of every activity connected with the Ashrama. It was the life of Sri Ramakrishna and that of his illustrious disciple Swami Vivekananda that had made these young men take to the life

of the homeless and consecrate themselves to the service of humanity through activities like those conducted by the Ashrama. After finishing their games, boys, I learnt, meet in the shrine for their evening prayers. At the close of the evening services they sing Bhajans and some of them meditate for some time before they disperse. At early morning again the Swamis, the students of the Boarding House as well as those boys who come to the Ashrama for their studies after their meal at their houses, attend the morning congregational prayers. Thus this little shrine is playing an important part in the life and training of the boys.

The Swami now invited us to some light refreshments, consisting of green cocoanuts and sweets; for it is the practice with these monks to entertain every visitor to their Ashrama,—a tradition that has been handed down, I learnt, from Sri Ramakrishna. As we were partaking of those things, I asked, “What other activities have you here, Swamiji?”

“We have a Night School,” replied the Swami, “for boys of the labouring classes. The daily attendance is about twelve. Besides this the Ashrama helps 15 students with their school and college fees. Ten of them are studying in schools and the remaining ones are in various colleges in Calcutta. You will be glad to learn that many of them are determined to devote their life to this work in the villages. We also give relief to poor families which are in great need. At present 24 families of altogether 83 heads get such help by way

of rice and money. In every winter we distribute clothes and blankets to the helpless poor of these villages. We also do some relief work at Jairampur Mela every year with about 70 volunteers, most of whom are selected from the local High School, thus creating opportunities for the boys to have practical lessons in organization and service.”

“But how do you manage the expenses?” I asked, “The work must be costing you more than Rs. 1,000 per month.”

“We have been making both ends meet till now through the Lord’s grace, by the generosity of our countrymen, especially of some Gujrathi and Bhatia merchants of Calcutta. We have many times felt His active hand in this affair since the starting of the Ashrama in December, 1921, with almost nothing in our pocket. At times the difficulties were so great that it looked as if the Ashrama would have to be closed. But we have tided over such difficulties with His help. That has emboldened us to depend on Him, to put our hopes more and more in the Divine.”

“I wish that the public take more interest in an institution like this, giving such all-round service to the masses, and not allow it to suffer for want of funds.”

It was getting late for us.

“Excuse me, Swamiji, we have taken much of your valuable time,” said I as we took leave of him.

Soon our car whizzed off leaving the Ashrama and its environments behind. But the pleasant memories we carried of our visit are still fresh and inspiring.

Of course they (women) have many any grave problems but none that are not to be solved by that magic word “Education.”—Swami Vivekananda.

THE SEMI-VEDANTISM OF THE WEST

BY MADELINE R. HARDING

I

Just recently, in the course of an interesting conversation, a Swami of the Ramakrishna Mission made a remark which gave great light on a matter which has been controversial in M. Romain Rolland's *Life and Gospel of Vivekananda* as to how far Vedantic thought has all along been the heritage of the whole world, or, on the other hand, how far its dissemination has been the direct work of India, or has emanated from India.

We were discussing the subject of Christian Science and its similarity to Vedanta and what we considered had been the contribution of Christian Science to the religious thought of the world. The Swami remarked that he felt its biggest contribution had been in giving to the West that of which she stood so much in need, *viz.*, the power of concentration and meditation. Also, that the great power which was going out as the result of that concentration, however much at present it may be applied in endeavouring to bring about material harmony, might one day be turned towards the spiritual, or God-realization, in the true Vedantic way.

In his book M. Romain Rolland, writing on the subject of the widespread adoption of Vedantic thought in the West emphasizes the point that Vedantic thought is universal and that neither India nor any other nation ever has been the exclusive repository of a Divine Revelation. This flood of Vedantic thought or semi-Vedantic one would prefer to call it, M. Romain Rolland

speaks of as being chiefly post-war. Granted it may have manifested more since then than formerly; that terrible catastrophe made humanity grasp at everything which floated by in the midst of that awful wreckage. But surely it had permeated the West long before! One needs, not only to live in the West—in England, for instance—but to be in close touch with the religious elements of the country, in order to realize that thought akin to Vedantic is indeed becoming a mighty force there. As M. Romain Rolland says, in spite of the great work done in the West by Swami Vivekananda, there are very few to whom his work is now at all familiar. His Mission too, was more limited then than it would be now; thought is broadening in the West. The great Swami was then more restricted by the insularism and dogmatism of the people than would be the case now. Years ago it would have been looked upon as nothing short of blasphemy, by the majority of men and women, to go to hear the religious views of one who represented a nation of "Idol worshippers." Only a comparatively small number of English people would then have been directly interested in his teaching, however much the seed he sowed has since gone on germinating in certain prepared soil.

II

Swami Ashokananda in his pamphlet *The Influence of Indian Thought on the Thought of the West* emphasizes the point that however Vedantic thought entered the West, it came by some means or other from India. This seems

the one and only way, if one is really familiar with the narrowness of orthodoxy in the West.

But in this difference of opinion it would appear that one important factor has been overlooked, *viz.*, the contribution made by the modern schools of thought, such as Christian Science, New Thought and Modern Spiritualism, a factor which cannot be set aside. M. Romain Rolland refers to these but not from the same view-point as this little article. The writer has proved the power of their teachings in the exercise of concentration. They are all more or less based on Indian thought, even if put into practice in a more material Western manner. The first, and the one which has perhaps done more than any other to promulgate what is akin to Vedantic thought, is Christian Science. It has, of course, taught the application of great truths to various *material* conditions of life, but all the same the standpoint is a belief in the spiritual nature of man. Results are brought about by *concentration*, the avowed object of such concentration being to obtain *Spiritual or God-realization*. Of the power of this method one can speak from personal experience, when it has been possible to remain entirely unconscious of the material world around, for forty-five minutes and longer.

It has been shown again and again that all that is best in Christian Science is based entirely on Vedanta and that translations of the Bhagavad Gita were, anyhow in part, responsible for its conception. It is only a question now whether this great powerful flood of concentration, or as Christian Science would say, spiritual realization, so allied to the Vedanta, shall be used also for the betterment of material and physical condition, as in Christian Science, New Thought and Modern Spiritualism, or whether the current

shall be turned toward the realization of the spiritual only, in the true Vedantic way. That the results of this concentration are facts many of us know,—those who have seen taking place what, in days gone by, would have been termed miracles. When we read only a few of Swami Vivekananda's words on concentration we see the importance of this great avalanche of concentrated thought which is percolating to every corner of the West. He says, "There is only one method by which to obtain knowledge, that which is called concentration." Again, "From the lowest man to the highest Yogin, all have to use the same method; and that method is what is called concentration."

This power of concentration cannot be acquired all at once we know, and therefore it may be of untold value in the future should the Indian ideal be acknowledged—that realization should be altogether apart from any action on the material plane. Christian Science claims that it *already* teaches nothing less than spiritual realization but that spiritual realization should naturally react on all conditions and therefore make whole all which is diseased, or is in any way inharmonious. But, apart from this debatable point, there is the fact, that a vast army in the West are using Vedantic thought under the banners of these newer cults, particularly under the banner of Christian Science. The Christian Science text book—*Science and Health with Key to the Scriptures*, was given to the world in 1875, so that for over fifty years this organization has been disseminating Vedantic thought under another name. Its churches number thousands and its adherents hundreds of thousands. And a great army of its adherents have learned the art of concentration.

They concentrate on God whom they term, "Incorporeal, Divine, Supreme,

Infinite Mind, Spirit, Soul, Principle, Life," etc. Surely as near the Vedanta names for the Supreme and Only One as can be! They declare the nature of man, as set out in *Scientific Statement of Being*, as follows, "There is no life, truth, intelligence nor substance in matter. All is Infinite Mind and its Infinite manifestation, for God is All in all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal, matter is the unreal and temporal. Spirit is God and man is His image and likeness. Therefore man is not material, he is spiritual." A slight difference here! They do not speak of the SELF within, or of man as God. They hold that Spirit and matter never meet; that Spirit or God can have no contact whatever with matter. But they concentrate on these statements as to the nature of God and man, in order to obtain spiritual realization.

Earlier than Christian Science, there had come into existence the other great movement known as New Thought, the adherents of which *acknowledge* their indebtedness to India. As they say, its followers could never be numbered, it is not an organization in the true sense of the word but a mode of thought. We know how in later years Ralph Waldo Trine was a student of Vedanta under Swami Abhedananda and that his book, *In Tune with the Infinite*, is full of Vedantic thought—again, the chief difference being that the SELF within is given all power over material conditions. They, too, hold that if man is in tune spiritually, there should be, as a consequence, perfect harmony in his material surroundings. The West is full of New Thought. It is a plain straightforward understanding of the nature of man without any of the complications which make Theosophy, for instance, so impossible for the ordinary person. The adherents of Theosophy in the West,

must be infinitesimal compared with the followers of the other schools of thought. Talking with a disciple of New Thought it would be oftentimes difficult to distinguish his conversation from that of a Vedantist.

All the names which Swami Ashokananda mentions in his pamphlet stand out as shining lights along the centuries, that India may never be forgotten as having been, all along, the storehouse of spiritual truths. But those few outstanding ones have not been sufficiently known to people generally to account for the great tide of Vedantic thought which is in the world to-day. The more one thinks about it the more certain it seems that these newer cults have been as labourers scattering the seed throughout the nations, the seed which has been stored in India to produce food for a hungry world whenever and wherever the ground was prepared to receive it. Up to the present, perhaps, we have had in the West only the food which the people were sufficiently advanced to assimilate. "Strong meat belongeth to them that are full of age, even those who by reason of use have their senses exercised to discern both good and evil."

Then there is Modern Spiritualism, which first came to notice in 1848. In more recent years it has been gaining in power tremendously, and wherever one goes in England, and to a great extent it is the same in other Western countries, the subject of conversation constantly turns to this. One great mind after another enters its fold. India does not need to be told of the truth of Spiritualism. Again, it is only the manner in which it is oftentimes used which takes from its spiritual character. Sometimes it seems to reach great heights of spirituality. Articles in Spiritualist papers, recently more so than formerly, teem with Vedantic thought

and with quotations from Indian writings. Spirits, who give addresses through trance mediums, constantly teach Vedanta, although not so characterized. Such paragraphs as, "Ever since I became a conscious being I have searched to find what life truly is, and the outcome of that search for life and understanding has been to recognise some great power which manifests in and through all things. . . . Since passing the change called death the horizon has been made much wider. I have been able to see, too, that you have been born into the world for a purpose. I have seen, too, there can never be uniformity, but there must be unity. . . . Now in the religion of Christianity, not of Jesus of Nazareth, but of Christianity as understood to-day upon your earth, you believe in duality, and it is that which has caused the weakening. You believe that there is evil and good. You say that they are two separate things. I come to-night and I say that evil and good come from one power, one source, and are different only in degree. There is but one power in the universe. Evil is but ignorance."

Again and again articles on Spiritualism are headed with extracts taken from Indian writers—Rabindranath Tagore, for instance. Sometimes extracts are taken from the Bhagavad Gita and the Upanishads. Ralph Waldo Emerson is constantly quoted, and we know how his mind was saturated with Indian thought. Sometimes articles appear which are based entirely on Indian teaching. Here are just one or two quotations from recent articles in a leading Spiritualist paper, *The Two Worlds* :—"The universe (in its physical, mental, or moral aspect) is an expression of one divine and eternal unity which we call spirit. . . . It is large enough to include God and the whole

of His universe from the speck of dust or wandering star even to the archangel. The universe is a unity. Nothing exists but spirit, and the universe is its expression." Again, "The fact is that the survival value of any life can be summed up in the measure of service which that life renders to its fellows. We may be told that one of the essentials is personal development, the development of the power of mind and spirit. That is of course true. But even these are best developed through the avenue of service. The individual who occupies his time, for instance, in social service to the downcast and downtrodden, develops the helpful mind and accumulates a mass of experience and information which he would never have obtained had he not put himself out of the way to serve others." Addressing a meeting last April for the propagation of Spiritualism, the speaker said: "Then came the wonderful teachings from the other side, which were meant to herald the dawn of a new era. Those teachings were not dogmatic, nor were they entirely original. They claimed, for example, that all the great religions were similar in essentials, and Spiritualism came not to add to their complexity, but rather to unite and to solve. Those teachings claimed that the religions of the world emanated from one common source. They were inspiring, lofty, beautiful teachings—thoughts and messages of hope and love and glory, and promise of the time that was yet to be. We believe that the only way in which the industrial problems of the world in time to come will be solved, the only way in which practical brotherhood can ever be established, will be by the acceptance of the fact that we are all partakers in the one common life."

Yes, various people quoted by Swami Ashokananda stand out big in their Vedantic thought as burning and

shining lights ! But it is the hundreds of thousands holding the Christian Science understanding, the New Thought teaching, the higher forms of Spiritualism, who are giving the broad Vedantic or semi-Vedantic ideals to the world and who count in confirming the belief that the flood of Vedantic thought which is in the world to-day came from India and that she alone was the source of this wonderful spiritual understanding. The adherents of these cults, too, are free of the dogmas of the orthodox religions of the West. The orthodox are still orthodox and admit no other doctrines but their own. If one expresses any views which differ from theirs, in order to prove one as being among the erring, they will merely answer with such words as, "Yes, the Bible says, 'There shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect.' " Only recently the writer was told by a good Christian man in Calcutta that anything to do with Vedanta was *compromising with evil* ! Poor soul ! But further conversation made it doubtful whether even the name *Vedanta* was at all familiar to him, to say nothing of even the most threadbare understanding of its meaning.

To go back to our point ! As in Christian Science and New Thought concentration on the spiritual reality is taught, so in Modern Spiritualism of the higher type, in order to obtain knowledge of the Greater World, the all-important thing is to *enter into the Silence*, to concentrate away from the material.

III

Vedantic thought is indeed flooding the West. But it does not seem possible that it was inherently the possession of the West. The religious ideals of the

West have been too limited in all directions and the idea of individual souls to be saved or damned, too strong to think thus. Martyrdom, as the penalty of holding a larger or freer thought, has been too rife down the centuries to permit that view. It would seem that India, the land of spirituality, was naturally in touch with the divine and received in a measure which no other people could do, on account of lack of their own spiritual development. One and another have from time to time taken of her life-giving seeds and scattered them, and now those seeds are beginning to bear fruit, particularly as seen in the great organizations mentioned. They have been like the grain of mustard seed, "Which a man took and sowed in his field, which, when it is sown in the earth, is less than all the seeds which be in the earth; but when it is sown, it growth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it."

Looking at these newer schools of thought in the West, we may think that many tares are growing up with the good seed when compared with the pure Vedantic teaching. But that which is bad will naturally wither away without the efforts of the bigoted and narrow-minded. Truth can take care of itself. The temptation to narrowness on the part of Christians commenced while Jesus was still on earth. John, the Apostle of Love and the Master's best loved disciple, once complained to Jesus and said, "Master, we saw one casting out devils in thy name; and we forbad him, *because he followed not with us*. And Jesus said unto him, *Forbid him not; for he that is not against us is for us*." Gamaliel too said, in the days of the Apostles, "Refrain from these men, and let them alone; for if this council

or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." This narrow-mindedness of the orthodox Christian has gone on all through the centuries, as history tells us, and the broad all-embracing Vedantic thought could scarcely have been natural to the West. And so we may find that all these Western organizations are instruments in the Hand of God to bring to perfection the plant sown with the seed from the storehouse of India but for which the soil of the West, so far, has not been fully prepared.

If there is error in them let us still recognize what is good and true in them. Error has a way of creeping in. In a parable spoken by Jesus, a servant came to his master and said, "Sir, didst thou not sow good seed in thy field? From whence then hath it tares? . . . Wilt thou that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let them both grow together until the harvest." The great Vedantic thought is certainly in the West, although awaiting recognition as such. The difference is that the concentration in the West is often times used for the benefit of the material, whereas in India it is for God-realization only, bringing into life, not material things, but that which is eternal and indestructible.

Surely it is the seed sown at the *right season* which brings fruition, however well prepared the soil may be. We may say that non-violence was the natural

inheritance of India. But it needed a Gandhi to sow the seed and raise the plant. The Mahatma realized this great aspect of spirituality. He lived so near to God that he became the receptacle for this truth. Although Buddha and Jesus had preached it centuries before they were as ones born out of time. The Mahatma has been the channel for it to spread throughout the world. He has proved that "One *with God* is a majority." He is a fulfilment of words in the Christian Scriptures, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren like unto thee." Are not certain nations and certain great souls specially prepared as receptacles?

One cannot but believe that Christian Science with its innumerable followers and churches and these other modern schools of thought have been the means, more than any other agency, of giving to the West the Vedantic thought. When Vedantism is taught in England, the people will recognize, as the writer did, from whence these cults received their inspiration. Christian Science, New Thought and Spiritualism make tremendous appeal to the people. They attract in their thousands. Through their teaching the people prove that by the *realization of good*, changes come into their lives, whether in matters of sickness or material conditions. It is this same realization, but recognizing and desiring the spiritual only, which will enable the self-same people to be called Vedantists. The Vedantic thought is there, it is just the direction in which it is turned which makes the difference.

RAMDAS AND THE MARATHA POWER

BY SRIMANT BALASAHEB PANT PRATINIDHI, B.A.,
CHIEF OF AUNDH

I

The history of Maharashtra from the beginning of the thirteenth century to the end of the seventeenth bears a great moral and historical significance worth very careful study by all students of Indian history. The picture which the hundred years of the seventeenth century particularly paint and present before the historians' mind is the most glorious and the most inspiring of all pictures. The history of these five hundred years can be significantly called the Renaissance of Maharashtra. It is certainly the wonderful history of the religious upheaval and of the severe and successful struggle for the political independence of Maharashtra. It was not the work of a single man, of a single school of workers, or of a single century. It was a splendid achievement of which every true Indian should be truly proud.

The early commencement of the religious upheaval and the struggle for political independence can be traced even to the very beginning of the Mahomedan conquest of the Deccan. Under the benign rule of Rama Raja of Dewgiri, the last powerful Kshatriya kingdom of the Deccan, Dhyaneswar, the first saint and prophet of Maharashtra wrote his eloquent commentary on the Bhagavatgita in the spoken language of the country and taught people the powerful lesson of endless and selfless action. The Mahomedan invasions swept every thing before them and seemed to have paralyzed for a time all activity—nay, the

very life of the Marathas; but gradually as God would have it, the national spirit regained its health and strength. A galaxy of saints and prophets whose names have become household words and so dear to the people, rose high up in the religious and political sky of the country. The light and inspiration continued to flow down from it in full stream for nearly five hundred years. During this Renaissance period some fifty saints and prophets flourished in this land who by their selfless actions and noble lessons have left their indelible mark in the history of the country and on the hearts of the people. A few of these saints were ladies, a few were Mahomedan converts to Hinduism, nearly half of them were Brahmans, while the other half represented all other castes,—the farmers, tailors, potters, goldsmiths, repentant prostitutes and slave girls, even outcaste and untouchable *mahars* and *chamars*. A unique feature of this wonderful religious and political Renaissance is to be found in the fact that a very high degree of spirituality was not confined to this or that class, but permeated deep through all strata of society, amongst all people—male and female, high and low, literate and illiterate alike. This type of religious and political awakening has certainly no parallel in the history of the world.

The sinking Maharashtra was elevated and rebuilt on a firmer foundation by these saints and prophets with their righteous and selfless work, which was the work of all-round enlightenment. The moral influence was great and

abiding. The lives of these saints were innocent and childlike. They were meek by their very nature : but they were militant for the cause of God. They were suffering men, suffering for the cause of Truth and Humanity. They placed their unshaking trust in Providence and their trust was justified beyond their expectations, oftentimes to their own surprise. The moral interest of the lives of the Maharashtrian saints and prophets centres in their consistent and persistent struggles and in the testimony their lives provided in vindication of the eternal verities of the moral law and man's higher spiritual life. Indeed their very fine achievement both in the provinces of religion and politics was invaluable and blessed beyond all comparison.

II

In the galaxy of Maharashtrian saints and saintly poets, Ramdas shines with the magnificence of a star of the first magnitude. "Unite all who are Marathas and propagate the Religion of Maharashtra," was the first and foremost advice and inspiration, that Ramdas flashed from house to house and hamlet to hamlet. This cause of the right and liberty both of the body and mind led to a wonderful type of political movement, which assumed its majestic shape and bore fine fruit under the ever-enterprising leadership of Shivaji the Great. Really speaking, the religious and the political movements went hand in hand : or rather the one movement was only the reflection of the other movement. Ramdas recommended and exhorted, just as he had done in the case of Shivaji the Great, Sambhaji to work for and propagate the religion of Maharashtra. What was there so particular and distinct in the religious belief of his contemporary countrymen that it so greatly attracted Ramdas's

attention and was regarded by him to be an unfailing remedy for securing the salvation of his sinking people, sinking apparently hopelessly under the terrible misgovernment that ensued the most lamented demise of that greatest champion of Maharashtrian independence? The close interdependence of the religious and political upheavals of Maharashtra is a fact of such a great moment that to those who have tried, without the help of this clue, to follow the rapid and amazing course of the growth of the Maratha Power, the purely political struggle becomes either an unending puzzle or dwindles into a story of adventures without any abiding moral interest in it. The European and Indian writers alike have scarcely done any justice to this two-sided character of the Maharashtrian movement from the thirteenth to the seventeenth century ; and this ignorance of or rather indifference to the history of the spiritual emancipation of the Maratha mind accounts for much of the prejudice which still dims the minds of historians and hampers the proper study of the Maratha struggle for national independence.

The result of all the elevated teachings of Ramdas and other Maharashtrian saints is seen even to-day in the fact that caste exclusiveness now finds no place in the religious sphere of life and it is relegated solely to the social customs and concerns of men, and even there its restriction is much relaxed, as any one can judge who compare the stern caste prejudices and the abhorrence of even the shadow of the lower castes in Southern India with the comparative indifference shown in such matters in the Deccan portion of Maharashtra. This spiritual equality brought about by love and devotion for God irrespective of castes and creeds, laid down a very firm foundation for the

political emancipation of the country. Ramdas summarised the ancient Indian Epic, the Ramayana, in Marathi—the living language of the people and thus made it accessible to all. Amongst a series of excellent books that Ramdas wrote, *Dasbodh*—advice to a people in slavery and of slavish mentality—occupied a unique position in Marathi literature and in Maratha politics of the time. “With God in heart and overhead, you should work for the political salvation of the country with great skill and caution, and success is sure”—this is the lesson that *Dasbodh* teaches to the Maratha people along with an amount of spiritual wisdom.

The aim and object of life of the old and young in those days was to get services or a recognition of services under the Mussulman rulers. Ramdas by his powerful writings and tireless preachings from village to village brought about a complete change in the mind of the young people, full of life and spirit, if not of the old unrepentant folk rotten and rejoicing in

slavery. Young Deshpandes and Deshmukhs and Mavalas joined wholeheartedly the spiritual and political movements started by Shivaji and advocated by Ramdas, and, at their noble instances, made it the aim of their life to sacrifice anything and everything for the sacred cause of the country. Thus Ramdas taught Maharashtra the gospel of equality, fraternity and liberty and made people work for it with wonderful success. The slavish and meek Maharashtra changed into free and militant Maharashtra. Ramdas and through his influence Shivaji the Great made young men feel their innate infinite strength and understand that they were cubs of lions and not a pack of jackals. The whole people rose to the occasion, stood through every temptation and terror and raised the Maharashtra Bhagwazenda high up in the sky as the faithful symbol of selfless and sterling action and of spiritual and temporal freedom. Maharashtra—nay, the whole of India—has reason to cherish and will ever cherish a grateful memory of Ramdas.

THE LIFE OF RAMAKRISHNA-VIVEKANANDA IN GERMAN TRANSLATION*

BY FRIEDRICH LIPSIG

In a “prefatory note for the Western reader,” Romain Rolland explains the object of these two wonderful books in these words : I have devoted my life to

*Romain Rolland: *The God-man Ramakrishna and the universal Gospel of Vivekananda*. An investigation of the mysticism and action of the present-day India.

I. *The Life of Ramakrishna*, 365 pages.
II. *The Life of Vivekananda*, 204 pages.
Translated by Dr. Paul Amann. Rotapfel-Verlag, Erlenbach-Zürich and Leipzig.

bring out a rapprochement between men. I tried it with European nations, especially in the case of two kinsfolk of the West who are at daggers drawn with one another. Since a decade I have been trying to do the same with the people of the East and the West.

The above books written about two “God-filled” personalities of India of very recent times are intended to awaken an interest in the spiritual life

of the people of India. India's struggle for freedom has recently again brought this mysterious land in the circle of vision of the European newspaper reader and the name of Mahatma Gandhi, the prophet of "passive resistance" towards England was very recently in the mouths of all. One has ridiculed or admired him according to one's political views. To the European however, he has remained only the proletarian leader and revolutionary.¹ One saw a down-trodden and exploited people gather around the name and person of Gandhi rebelling against their oppressors; one did not know and knows nothing about the spiritual force in this 'helot folk.'

The educated man perhaps possesses some knowledge of the wisdom of the Vedas and the teachings of Buddha; but he is inclined to suppose that the philosophical and religious force of India has been extinguished since centuries. There can scarcely be a greater error. Religious ecstasy in which the devotee sees the divinity with all the vividness of sense-perception is to-day a very common thing in India: "Every really devout Hindu raises himself easily to this stage, so fresh and rich gushes forth there the spring of creative life." The man about whom the first book has been written succeeded in transcending this stage of ecstasy in life, times out of number, and in penetrating into the imageless vision of the "all-one" Brahman. There are two paths of attaining this goal, viz., the path of knowledge and the path of love. Ramakrishna is a

Bhakta, a person who attained knowledge through love. He chooses a special form of divinity as the ideal; in his case it is the "Great Mother," Kâli. He gradually succeeded in seeing her and touching her. But before this single idea, all other ideas fade away and finally disappear until at last the 'absolute oneness' is attained by unreserved surrender of the self.

Rolland's work "begins like a fairy-tale. It is astonishing however that this antic fable which looks as if it has been borrowed from mythology is the history of the life of a person who died very recently in the eighteenth century, who was seen by his contemporaries many of whom are still living." "The man, whose form I conjure before me was the incarnation of two thousand years of inner experience in a population of 800 millions. Even forty years after his death, he is a source of life to India of the present day. He was neither a man of action like Gandhi, nor a genius of art and thought like Goethe or Tagore. He was a poor Brahman peasant from Bengal and his outward life was spent in a restricted circle, without any remarkable incidents, outside the political and social occurrences of his time. But his inner experience encompassed a variety of men and gods. He participated in the primary source of energy, the divine Sakti, . . . Few penetrate up to the source. The poor peasant however peeping into his own heart found the way again to the microcosm."

Rolland shows his internal development very clearly, describes to us how he gathers his disciples around him, how the people flock to him and how finally the drop goes back to the sea. No gloomy penitent nor preacher of penitence, but a philosopher and a sage, full of transcendent serenity, to whom nothing human is foreign, Ramakrishna knows how to inspire power and joy in

¹ Perhaps the life of Gandhi which has just now appeared will correct this imperfect and distorted picture. *Vide: M. G. My Life.* Edited by C. F. Andrews, translated by Hans Reisinger, Leipzig. In Inselverlag, the Editor calls Gandhi the "greatest saint and hero of the age." Romain Rolland has also written the life and struggle of Gandhi. For further literature on Gandhi see the two works on Ramakrishna and Vivekananda.

his surrounding; he embraces all men in love and finds the same eternal truth in all religions. "Taking into consideration the differences of the times Ramakrishna is a younger brother of our Christ."

Unification with all entities and realities is the illumination; that is the light which Ramakrishna brings to his own people. "What do we do, we free thinkers of the West, we who have recognized the unity of all living beings by reasoning or love? Is this not the constant aim of our endeavours, the passion which inspires us, our deep faith which maintains us in life and enables us to fly over the bloody ocean of hatred between men? . . . Is it not our desire which sooner or later will be fulfilled to unite nations, races and religions? And are we therein not also unconscious disciples of Ramakrishna?"

Beside Ramakrishna stands his great disciple "who was to be his spiritual successor and was to scatter the seed of his thoughts all over the world" and who was "physically and mentally an absolute contrast to him." Naren or as he was later on called, Vivekananda, is a young noble soul from Calcutta, endowed with all the excellences of the body and mind. He is practised in all the arts of "mediaeval chivalry" and comes into prominence in the University by "his sparkling intelligence." He zealously studies the sciences of the East and the West. He studies also philosophy and mathematics, reads the English and Sanskrit poets, meditates during the night on Vedanta and the "Imitation of Christ." He admires Keshab Chunder Sen and is for some time member of the Christo-brahmanical sect, the Brahmosamaj.

When Vivekananda is eighteen years old, the angelic master for the first time attracts towards himself the young, proud Kshatriya "filled with God," al-

though there are internal and external tumults until his pride is broken and he surrenders himself as a captive. But he experiences through Ramakrishna not really his "conversion," but the fulfilment of his innermost destiny. For this beautiful, free, emotional ephebe who had all the blessings and pleasures of life, imposes upon himself the strictest celibacy. He knows "that purity of the mind and the body is a spiritual force which is extinguished by the loss of purity."

Having become a disciple of Ramakrishna, he first travels as a pilgrim in his motherland; at the age of twenty-eight he goes to America, where he creates a great sensation by his striking personality and his brilliant oratory at the 'Parliament of Religions' in Chicago. After his tour in North America the voice of God in his breast calls him to Europe as it once did Paul. He receives powerful impressions here and achieves no less great success. Max Müller, Herbert Spencer, Paul Deussen come into contact with him. On his return to India, he, already very ill, organizes the "Ramakrishna Mission," an Order with social and humanitarian tendency, based on the knowledge and belief in the unity of all religions. After a second tour in the West he succumbs, a hero in the struggle with chronic ill health, to his disease at the age of hardly forty years. Deeply touching is his fate, lofty and free the faith which animated him.

The noble author of these two biographies has with deep love and intuitive understanding placed before us two personalities, the master and the disciple and thus brought us in contact with a large part of the spiritual life of India. We thank him for these two gifts.*

*Translated from the original German by K. Amrita Row, M.A.

ASHTAVAKRA SAMHITA

BY SWAMI NITYASWARUPANANDA

निवृत्तिरपि मूढस्य प्रवृत्तिरुपजायते ।

प्रवृत्तिरपि धीरस्य निवृत्तिफलभागिनी ॥ ६१ ॥

मूढस्य Of the deluded one निवृत्तिः inaction अपि even प्रवृत्तिः action उपजायते becomes धीरस्य of the wise one प्रवृत्तिः action अपि even निवृत्तिफलभागिनी sharing in the fruit of inaction (भवति is).

61. Even¹ the inaction of the deluded one becomes action, and even² the action of the wise one results in the fruit of inaction.

[¹ Even etc.—Because the deluded one, though outwardly inactive, is inwardly most active.

² Even etc.—Because the wise one, though he may be outwardly active, is inwardly completely inactive, inasmuch as he is not identified with his body and senses.]

परिग्रहेषु वैराग्यं प्रायो मूढस्य दृश्यते ।

देहे विगलिताशस्य क्व रागः क्व विरागता ॥ ६२ ॥

मूढस्य Of the deluded one परिग्रहेषु in possessions वैराग्यं disaffection प्रायः often दृश्यते is seen देहे in body विगलिताशस्य of one whose desire has vanished क्व where रागः attachment क्व where विरागता aversion.

62. The deluded¹ one often shows disaffection for his possessions.² He³ whose desire for the body has vanished, has neither attachment nor aversion.

[¹ Deluded—who identifies himself with his body and is therefore attached to it.

² Possessions—which are the necessary concomitants of attachment for the body.

³ He etc.—Because both attachment and aversion are born of the body-idea.]

भावनाभावनासक्ता दृष्टिर्मूढस्य सर्वदा ।

भाव्यभावनया सा तु स्वस्थस्यादृष्टिरूपिणी ॥ ६३ ॥

मूढस्य Of the deluded one दृष्टिः consciousness सर्वदा always भावनाभावनासक्ता attached to thinking and not-thinking (भवति is) स्वस्थस्य of the Self-possessed one तु but सा that भाव्यभावनया engaged in thinking the thinkable अदृष्टिरूपिणी of the nature of unconsciousness (भवति is).

63. The consciousness of the deluded one is always¹ attached to thinking and not-thinking. But that of the wise one, though attended with thinking the thinkable, is of² the nature of unconsciousness.

[¹ Always etc.—Because he identifies himself with the mind—the instrument of thinking, and thinks of the objects as real.

² Of etc.—Because the wise one is free from egoism and knows the objects to be unreal.]

सर्वारम्भेषु निष्कामो यश्चरेद्बालवन्मुनिः ।

न लेपस्तस्य शुद्धस्य क्रियमाणेऽपि कर्मणि ॥ ६४ ॥

यः मुनिः The sage who सर्वारम्भेषु in all actions निष्कामः unattached (सन् being) बालवत् like a child चरति moves शुद्धस्य pure तस्य of him क्रियमाणे which is being done कर्मणि to work अपि even लेपः attachment न not (भवति is).

64. The sage who moves¹ like a child without motive in all his observances and is pure, has no attachment even to work that is being done by him.

[¹ Moves etc.—being guided by Prarabdha alone.]

स एव घन्य आत्मज्ञः सर्वभावेषु यः समः ।

पश्यन् शृण्वन् स्पृशन् जिघ्रन्श्च त्रिस्तर्षमानसः ॥ ६५ ॥

यः Who पश्यन् seeing शृण्वन् hearing स्पृशन् touching जिघ्रन् smelling चन् eating (अपि even) त्रिस्तर्षमानसः with mind free from desire (सन् being) सर्वभावेषु in all conditions समः same सः that आत्मज्ञः knower of Self घन्यः blessed एव indeed.

65. Blessed indeed is that knower of Self, who, even though seeing, hearing, touching, smelling or eating, is free from desire and is the same in all conditions.

NOTES AND COMMENTS

IN THIS NUMBER

On the advent of the New Year, we offer our cordial greetings to our readers, sympathisers and all those who have obliged us by their help and co-operation. The world is torn with conflicts, fights and dissensions amongst varied interests—so much so that some are in despair as to its future. The best minds of the world are in mad anxiety to find out some remedy against the diseases that have seized humanity. May *Prabuddha Bharata* also be a humble instrument in bringing about a better state of things.

The first issue of the new year opens with *A Hymn to the Holy Mother*. The hymn in the original Sanskrit is in great favour with the devotees of the Rama-

krishna Order. We hope that the English rendering will be welcomed by a section of our readers who do not know Sanskrit. The translation also has been done by Swami Abhedananda *The Birth of Religion* is a hitherto unpublished article from the pen of Swami Vivekananda . . . Dr. J. T. Sunderland is known throughout the country for his espousing the political cause of India. His writings on religious topics are no less interesting as *The Soul's Cry for God* will clearly indicate. With an impassioned appeal the writer shows how it is impossible for man to deny God Pramatha Nath Bose has several volumes to his credit dealing with the problems of culture and civilization. He is an old contributor to our journal. . . . We publish *A Unique*

Experiment on the hope that it will point out the methods and difficulties for village-work—a thing which calls for our greatest attention at the present times. In fact, the nation in India lives in villages. . . . The name of Mrs. Madeline R. Harding must be known to our old readers. Last year she wrote 'After Three Years Stay in India' giving her experiences in the country which she greatly values. . . . The writer of *Ramdas and the Maratha Power* is himself a descendant of one of the great hereditary officers of the Maratha Empire and is known for his culture and love of learning. He is an artist too and has brought out a 'Shivaji Album' depicting the life of the great Maratha Chief in well-conceived pictures. . . . *The Life of Ramakrishna-Vivekananda in German Translation* is a review that was published in the last Year-book of the Schopenhauer Society, Germany.

QUESTIONS THAT CANNOT BE ANSWERED

It is a trite saying that a learned ignorance is the goal of arts and sciences. Philosophy can at best show us a way, when we are tossed to and fro by questions that cannot be answered. Professor Gilbert Murray, in course of a lecture delivered in the Assembly Hall of the University College, Hull, frankly confessed that there is no complete answer to such questions as "Why men were born," or "How we know things," or "What is the difference between right and wrong?" just as to "What is the value of the Ode to the Nightingale or the tragedy of Hamlet?" If these questions are left to themselves since they cannot be answered, where is then the resting place for man?—one may very pertinently ask. Prof. Murray replies: "You can get more and more light on such

questions, you can see deeper and deeper into them, and you can definitely reject various false and disastrous answers. But your real hope is to understand more, not to settle the question. Consequently, it is not much good looking up the last text-book and seeing the answers there given. The only method is to go through the process of thinking the questions over more and more closely, with the help of the greatest minds who have thought about them before." The learned professor speaks in the strain of Hindu seers. His utterances seem to be the distant echoes of the Upanishadic truths. The answers to the questions mentioned can only be found out in the realm where questions hardly arise and where there are no questioners nor questions.

NEED OF CULTURAL EDUCATION IN INDIAN UNIVERSITIES

It is a fact that the communal differences between the Hindus and the Moslems are, among other reasons, due to lack of cultural education in our Universities. The spirit of religious toleration requires a highly spiritual mentality. Therefore it is certain that our communal tension can be minimized by the mutual influences of both Hindu and Moslem cultures. If the educated youths of our country may be put in a position to imbibe the best things of the two cultures side by side, they may profitably develop a bond of mutual amity and goodwill and forget the superficial communal differences. Mr. N. C. Kelkar in a thoughtful article published some time back in the *Mahratta* tries to drive home the painful necessity of introducing cultural education in the Indian Universities. Therein he observes specially that institutions like the Benares Hindu University should give a definite place to the study

of the Persian and Arabic languages and literature and also Mahomedan religion and culture. He would, on the other hand, recommend to the Aligarh and Hyderabad Moslem Universities similarly to reserve a fixed place in the compulsory studies of college-students for the study of Sanskrit literature, Hindu culture, religion and philosophy.

Educational reform is not simply an academic question. It is to be made on the immediate demand of the nation. But it will be crying in the wilderness, if the nation itself does not raise its united voice and show a ready mood of acceptance. Will or nill, our youths must have a cultural education of the type. The ultimate good of India is linked up with the fusion of the Hindu and Moslem cultures. Besides, cultural education has also a charm of its own, so far as larger interests of humanity are concerned. The education that does not aim at them is worth but little.

THE REVIVAL OF INDIAN MUSIC

In ancient India, music was cultivated by the Rishis as religion. It was valued not only in social functions but also in spiritual practice. Rishis held that a proper cultivation of the art can give man final beatitude. It is a happy sign of the times that our countrymen are trying to revive Indian music of yore. The second session of the Music Conference organized under the auspices of the Allahabad University was held at Allahabad in November last. The aims and objects of the Conference were to revive the classical Indian music among the educated classes in general. Efforts were made to arrange lectures and discussions for providing a workable uniform system of *ragas* and *talas* with special reference to the northern system of music and to evolve

a uniform system of notation acceptable to all schools of thought in the country. Swami Vivekananda considered music as the highest art and according to him, those who can properly understand it can have the highest worship. He also gave much reflection on the revival of Indian music. Everybody knows that there is science in *Dhrupad*, *Kheyal*, etc., and that there is feeling in *Kirtan*. To produce the perfect music, the Swami suggested that the science of *Dhrupad*, etc., should be applied to the music of *Kirtan*. Besides, Indian music sadly lacks harmony in which the Westerners have much advanced. So, once the Swami said: "Our music was improving well and steadily. But when the Mahomedans came, they took possession of it in such a way that the tree of music could grow no further. Their (Westerners') music is much advanced. They have the sentiment of pathos as well as of heroism in their music, which is as it should be. But our antique musical instrument made with the gourd has been no further improved."

Those who are interested in the revival of Indian music will do well if they take a note of the Swami's valuable utterances on the subject.

THE SOCIAL EVIL OF DEVADASI SYSTEM

It is a matter of shame and deep regret that with all our zeal for the emancipation of Indian women, we cannot successfully fight against the Devadasi system. "It is a very deplorable fact," writes Dr. Muthulakshmi Reddy in the *Indian Social Reformer*, "that not only the ignorant and superstitious public but also our leaders with a few exceptions do not sufficiently realise that the evils of immorality are even more serious than those of drink itself.

No doubt, prostitution is an old and ancient evil and in every country, however civilised and advanced it might be, this evil exists, but no society gives its willing sanction to the practice of prostitution as a recognised profession, no civilised community will allow young innocent virgins to be trained for such a heinous calling even though they be born of criminal parents and above all, nowhere in the present-day world is such a custom associated with temple worship or any form of religion."

There can be no justification for such an evil in the name of religion. We express our heart-felt appreciation of the noble attitude seriously taken up by some illustrious women of the South like Dr. Reddy and others. Women can best solve their own problems. If a handful of women take up this cause in right earnest, a favourable atmosphere will be created in the society. Then alone can grow up a force which will be irresistible in the long run. The sooner such a heinous practice be eradicated the better for the society. Let the city of Madras take up the lead, then towns and villages will in no time try to follow suit.

IS PHILOSOPHY OUT OF DATE?

"Ours is an age of activity, a world-transforming age. Philosophy, now the mere echo of another era, looks pale among the revolutionary arts and sciences of such a time."—says Mr. Langer in an article in the *Atlantic Monthly*. He vehemently proclaims that we have come to the end of a philosophic epoch. It is hard to ascertain what he means, when he says that Philosophy is out of date. If Philosophy means a search after truth, it can never disappear from earth, so long as man tries to solve the riddle of the universe. If it means an interpretation of life, Philosophy and Science must go together to determine the values and verities of life. To-day even notable scientists are coming to a point where Philosophy and Science may meet together in their final conclusions. It may be a scientific age, but it is not altogether bereft of the influences of Philosophy. The coming age may herald the dawn of an era when it will be unmistakably proved that Philosophy is no enemy of Science, if both are pursued with an eye to the highest motive of life.

REVIEWS AND NO

VEDANTA OR THE SCIENCE OF REALITY. By K. A. Krishnaswami Iyer, B.A., Mysore Educational Service (Retd.), Joint Translator of Panchadasi. *Ganesh & Co., Madras. 346 pp. Price Rs. 10.*

The present work is a systematic attempt to represent the Advaita School of thought after Shankaracharya and Gourapada. The fullest significance of life is always lost, because life is ordinarily supposed to be revealed to only waking state, other two states, namely, deep sleep and dream being ignored. This partial view of life finds ex-

pression through all the Western systems of thought, so they are doomed to failure. None can penetrate the surface level of intellect and grasp life or truth as a whole. Western philosophy may be ingenious and even deep, but it is after all an intellectual gymnastic—a logic-grinding business. Indian philosophy, on the other hand, takes cognisance of all the three sides—waking, dream and sleep, and attempts to see life comprehensively. The former is based on Logic, while the latter gathers its force from intuition. In the one the ultimate realities

have been conjectured and various visible facts have been harmonized, and in the latter whatever have been intuited or seen direct, have been accepted and the rest rejected. According to Vedanta there are grades of Reality. The Ultimate Reality is Pure Consciousness, Brahman, in which subject-object relation disappears, it is revealed through sleep. Next comes the world of sense-experience known through waking and dream. Then there are illusions. The world and illusions being manifestations of Truth are not absolutely false, they are relatively true. Before the higher truth the lower one vanishes like darkness at the approach of light.

Reality is one that is Pure Consciousness. Ego and non-ego merge in it in sleep; when they float in waking and dream the world appears with all its forms to delude individuals. The entire appearance is due to the force of Maya or the principle of ignorance. Maya is unspeakable or unthinkable, for as soon as it is going to be known, it disappears. Brahman and Maya explain the riddle of the universe. They cannot be known by intellect, for they are beyond all time-space relations. Every Jiva is an individuation of Brahman, but it feels that it is beset with finitising clogs simply under the influence of Maya. Why should there be Maya? No one can say that. Is the answer avoided? No, it is the very nature of the case.

The author has made a comparative study of Philosophy and has criticised all the important systems of Western thought from the Advaita standpoint. Many of his remarks are quite sound, and all of them are calculated to strengthen the position of Shankara. But in his consideration of Christianity and Islam he could not evince that breadth of view which is expected from a moderner. Moreover Christ and Mohammed are supposed to be seers and as such they base their experience on intuition, and not on intellect, and in them we find notes of Monism as of Dualism.

The analysis of waking, dream and sleep has not been thorough. Good many materials might have been derived from the recent researches on Abnormal Psychology. Why is normal life generally identified with waking state? Can dream-materials go beyond waking stuff? Why is sleep pure consciousness and not unconsciousness as the materialists believe? Such questions demand more elaborate treatment.

Sleep and superconscious state should be clearly distinguished. In the former the ego ceases to function, while in the latter a kind of spiritual personality is developed through Psychic control. *Nidra* and *Yoga-nidra* are not the same. They differ in experience and effects.

It is rather strange that the author does not refer to Brahmasutras adequately. Shankara's commentary forms only one of the many schools of thought that emanate from Brahmasutras. What is the guarantee that Shankar's interpretation of Brahmasutras is the truest representation? In some cases there is, no doubt, text torture, and this is why Mr. Ghate has treated the views of Badarayana and Shankara separately. "If they are different, which of them can be accepted and why? If both are based on intuition, why preference should be given to Shankara? If both are true, how are they reconciled?"

It appears that the author is not so critical in establishing his own theory as in forming an estimate of others. He has no doubt, answered many objections, but some of them cannot be answered unless referred to intuition. Maya is inexplicable or unspeakable. It is not even a representative fiction. It is rather an indirect confession of agnosticism than a suggested solution. Again why should Brahman choose to be subjected to Maya or ignorance? What is the purpose of manifestation. If I am Brahman, why do I feel limitation and suffer? It cannot be in sports, for players are all self-conscious and happy. Reason cannot explain them. Here arises the necessity of Transcendental Logic or Intuition. The Ultimate Reality defies all the laws of thought? Reality and appearance, one and many, changeless and changing, are but different aspects of the Inscrutable Absolute.

It must be admitted that Mr. Iyer is one of the very few scholars who have not been subject to the infatuation and influence of Western philosophy. He has hit upon the right point of view and has strength and courage to push it up. The learned writer is to be congratulated on his clear grasp, cool courage and rational interpretation of intuitional truths.

SIDE LIGHTS ON WESTERN CIVILIZATION. By K. C. Sen, *Published by the Deshabandhu Publishing Co., Ltd., 74, Dharamtala Street, Calcutta. 404 pp. Price Rs. 3.*

This book is a thoroughgoing criticism on

Western civilization, its defects and excellences. It evinces no bias or prejudice. It is not an attempt to vilify Western civilization on mere sentimental grounds. It is a calm, honest and straightforward review of the vital problems of Western civilization. Its style is inimitable, lucid and enthralling. It is a unique production on the subject.

The writer has shown an admirable mastery over facts, a deep analysis of the thought currents of to-day. He has thrown ample sidelights on various questions such as nationalism, capitalism, socialism, masculinism, feminism, industrialism and trades unionism. He clearly shows how a modern man is a nationalist first, an internationalist or a humanist next—how he is a nationalist first, and a capitalist or a socialist next—how he is a nationalist first, and a churchman or a layman next. And what is nationalism to-day? Mr. Sen replies: "Nationalism means war and costly preparations for war; war means destruction, and the last war means final destruction of civilization, and the return to the primitive war of one against each and all, with the uncertain Hobbeseian prospect of a new experiment in social organization."

The civilized nations of to-day should cease to think nationalistically and try to do so humanistically. This seems to be the burden of the book. "The principle of self-determination has demoralised all the nations, and weakened Western civilization." This is what Mr. Sen emphasizes. We gladly recommend the book for a serious study by the reading public.

AN INDIAN IN WESTERN EUROPE
(In two Volumes). By A. S. P. Ayyar, M.A., I.C.S. Published by R. C. S. Maniam, Seshadripuram, Bangalore. pp. 400. Price Rs. 2.

The writer was born and brought up in an orthodox Brahmin family of Malabar and had strong prejudices against many Western manners and customs. But he had to go to England for study and remain in the West for three years. This very fact gives a peculiar interest to the book, and one feels curious to know his experiences. Mr. Ayyar is a keen observer, and he describes his experiences so faithfully that he does not hesitate to expose even his own follies and mistakes. He has also a very great sense of humour which has made the book an enjoyable reading. As a matter of fact, as a reader begins the book his attention is so

much gripped by a great interest that he feels reluctant to leave the volume until it is finished. Intending visitors to Europe—especially students—will find much profit and pleasure in going through the book. The last chapter, 'What India should learn from the West and What It should teach It,' reveals the author's penetrating knowledge of real India. If at times his criticism of things Indian is strong, it is because he is actuated by a burning love for his country. Any national worker cannot afford to miss reading it—nay, it will pay daily perusal. The author's last words are: "You will have to overcome the apathy of centuries, fight tyrants, defy society, be prepared for ostracism, assaults, prison and death and, what may be even more painful, the ingratitude of those for whom you have dedicated your life. Often, all your efforts will seem to have been wasted, and your life will unfold itself before you as one long record of dismal failure. Your fate will be that of your great countryman Bhishma. Like him you will have to fight, refuse to acknowledge defeat and lie on a bed of arrows wounded by your own kinsmen and countrymen, waiting for the Uttarayanam (better times) which never seems to come. At times the battle will seem to be lost and all further fighting appear useless. But remembering the glorious lesson of the Bhagavad Gita you should go on doing your duty, unattached, caring not for fruit, and unmindful of gain or loss, victory or defeat, honour or dishonour, pleasure or pain, till the goal is reached. Till Indians do this and recover their souls, they will not be fit to teach the West the sublime lesson of their sages. Will they respond to the call? I feel in my heart of hearts they will."

SPIRITUAL LIFE. By A. H. Jaisinghani. Ganesh & Co., Madras. 100 pp. Price Re. 1-2.

These essays are not the product of hard labour but of leisure hours. In the Foreword T. L. Vaswani writes: "Its author writes with courage, with authority, and may I not add—with insight?" The author strongly denounces organized religion. Organized religion is a menace to the world's progress. He believes in a 'Free Church of the Spirit.' Further he adds that organized religions are not amenable to reason; they lose sight of the reality and fight over shadows. Under the heading 'What is Spirituality' Mr. Jaisinghani

writes, "But religion despises reason as something dependant upon the senses and the knowledge got through them, and therefore as something ignoble and unreliable" But as a matter of fact, true religion does not despise reason. In the highest state of spirituality the adept should transcend reason. The author has confused the difference between theology and religion. The standpoints must be understood in a proper way. He denounces renunciation, "Renunciation makes religion little better than an excuse for inaction. And there are many who confound spirituality with renunciation." Renunciation is not inaction. But it is intense activity. There had been men of renunciation who were very active, and moved the world to its foundations. The man of renunciation, though he seems to be inactive, is intensively active. "The realisation of the One is the purpose of our being. But as the One is reflected in the Many it is to be sought through them. . . . Therefore emphasis is laid upon the ideal of realization through life." In other words enjoy life and not renounce! Is it through progeny and riches that spirituality is to be attained? If it be so, then it is a new contribution to religion! The book is written in a simple style, and the printing and get-up are good.

INDIRA DEVI. (*A ROMANCE OF MODERN POLITICAL INDIA*). By A. Smbrahmanyam, Advocate. *Ganesh & Co., Madras. 267 pp. Price not mentioned.*

The story is woven round Indian politics. The author introduces the reader to the would-be happenings in the year 1951. It seems that there will be no Swaraj Government even in that year. Many will take it to be a romance indeed! The book is an interesting reading.

MAHATMA GANDHI: THE MAN AND HIS MISSION. *G. A. Natesan & Co., Madras. xvi 190 32 pp. Price Re. 1.*

This is an enlarged and up-to-date edition of Mahatma Gandhi's life and career from his South African days down to his recent departure to London to attend the meeting of the Round Table Conference. It contains a detailed account of his activities in South Africa and India, a sketch of the Non-Cooperation Movement, his Great Salt March, his arrest and internment, the Slocombe interview, the Sapru-Jayakar negotiations, the historic Irwin-Gandhi Pact, his rupture

and the agreement with Lord Willingdon and his message from *S. S. Rajputana* by which he sailed for England. The appendix at the end contains the full text of the Irwin-Gandhi Pact and the rules of Satyagrah-shrama.

SVARA SASTRA. By Dr. A. R. S. Sundaram, Bhisak. *Published by Yogasrama, Royapettah, Madras. 36 pp. Price As. 8, Foreign 1 sh.*

This is a small treatise on the Hindu Science of breath. It discusses various psychic phenomena and facts relating to the breath and its modifications. In the Preface, the author confesses: "The personal difficulty of the author in getting a suitable Guru and the literatures on the subject made him to write this book to give publicity to the Divine teachings of the Mystics so that it will help those who are in pursuit of knowledge." If he himself be so diffident of them, the book may tempt and mislead many people. The paper and the printing are good.

RELIGION AND CULTURE. By T. L. Vaswani. *Ganesh & Co., Madras. 93 pp. Price not given.*

The book embodies the full text of the thesis the author was asked to write for the "Indian Culture Conference" under the auspices of the Gurukul, Kangri. It is a protest against materialistic Marxism and the trend of modern civilization. In the Foreword, the author says: "It is unfortunate that in the new reactions of Russian political thought on India, there has been initiated a campaign against religion,—and that in the name of 'nationalism!' I shudder to think of a 'nationalism' denying the Divine Values of life." The book is a profitable reading, and thought-provoking. It is nicely got up and printed.

THE MEANING OF LIFE AND JESUS. By F. W. Shaw. *The Christian Literature Society, Madras. 110 pp. Price As. 12.*

The book has attempted to show the meaning of life according to the teachings of Jesus. It seeks to present in simple language the great truths of the Christian religion. It lacks a clear vision of life—its purpose and goal.

SELF REALISATION. By B. V. Narasimha Swami. *Ramanasram, Tiruvannamalai. 242 pp. Price not mentioned.*

This is a book on the life and teachings of Sri Ramana Maharshi of Tiruvannamalai.

It embodies in a clear and lucid style the wonderful life of the saint with all possible information. It contains various illustrations that are of any interest with the career of the Maharshi. The paper and printing of the book are good.

HINDI

KALYAN (Sri Krishna Number). *Published by Ghanshyamdas at the Gita Press, Gorakhpur. 512 pp. Price Rs. 2-10.*

This is a special number of the Hindi Journal, *Kalyan*. It is devoted to numerous articles on Sri Krishna, His teachings and various topics concerning Him. It is full of contributions made by distinguished writers both Eastern and Western. It is replete with copious illustrations.

This is undoubtedly a valuable book in the Hindi literature. The paper and printing are very good. Lovers of Sri Krishna may profitably keep a copy of this number.

NEWS AND REPORTS

BIRTHDAY OF SWAMI VIVEKANANDA

The anniversary of the seventieth birthday of Swami Vivekananda falls on Saturday, the 30th January of this year.

BIRTHDAY OF SRI RAMAKRISHNA

The anniversary of the ninety-seventh birthday of Sri Ramakrishna falls on Wednesday, the 9th March of this year.

RELIEF WORK OF THE RAMAKRISHNA MISSION

The report for 1929 and 1930 gives a short account of the various relief activities organized by the Ramakrishna Mission in different parts of the country.

FLOOD RELIEF

In 1929, the districts of Cachar and Sylhet were visited by a flood owing to heavy rains in the Manipur and Lushai Hills. The Mission Headquarters advised the centres at Sylhet and Karimganj and the Silchar Ramakrishna Asrama to organize relief work in order to alleviate the sufferings of the people.

During the first two weeks 146 mds. of rice were distributed in the affected area as temporary help. Afterwards 93 mds. of rice and 30 mds. of paddy were distributed. The flood was followed by epidemic diseases. The Mission opened two temporary dispensaries, and with the help of two paid doctors treated 2,722 patients. Besides distributing rice, cloth and medicine, it also helped the flood-stricken people in the following way:

(a) A sum of Rs. 4,808 was spent in the construction and repair of 570 huts.

(b) Four boxes of condensed milk were distributed for children.

(c) 74 mds. of lime and 2 mds. of alum were used for disinfecting wells and tanks.

(d) 64 mds. of rice particles were distributed as cattle-food.

(e) Agricultural help was given to nine families.

In the same year, a severe flood swept over the Ghatal and Tamruk sub-divisions of the Midnapur district. The Mission, through the Ramakrishna Sevasrama, opened a centre at Radhaban and carried on its activities in the affected area. 519 mds. of rice and 407 pieces of new cloth were distributed.

The total receipts of the Mission for this relief work, in cash and kind, amounted to about Rs. 44,000 and the total expenditure to about Rs. 41,000.

CHOLERA RELIEF

In 1929, Cholera broke out in an epidemic form in the Burdwan district. The Mission sent a batch of workers to the affected area. Besides adopting some preventive measures and sending a qualified allopathic doctor and afterwards a paid homeopathic doctor, the Mission workers disinfected 20 houses and 70 tanks. The total number of cases treated by them was 107, of which 7 patients died and the rest were cured. The Mission, with pecuniary help from the villagers, sank two tube-wells in the locality. The total sum spent on the relief was

Rs. 606-15-3. The expenses were partly borne by the Provident Relief Fund of the Mission. After this, the village of Sanko in the Burdwan district was visited by the same epidemic. The Mission sent workers who distributed medicines, attended the sick, and disinfected houses as well as tanks. The expenses of this relief work amounted to Rs. 17-1-0, which were met from the current relief account of the Mission.

In 1930, Cholera broke out in the interior of the Araria sub-division of the Purnea district. Altogether 97 patients were treated, 82 were cured and the rest died. The workers disinfected 139 wells and 32 houses and inoculated 25 persons. The expenses of this relief work amounted to Rs. 148-14-6, which were granted from the Mission Provident Relief Fund.

FIRE RELIEF

In 1930, a number of houses were burnt down by fire at Laharia, in the Manbhum district in Bengal. 23 needy families were supplied with hut-building materials. The total sum spent for this purpose was Rs. 376-5-6. It was granted from the Mission Provident Relief Fund.

In the same year, a fire broke out in the village of Keshabpur in the district of Howrah. 9 families were supplied with hut-building materials. A sum of Rs. 129-11-9 was spent for the purpose from the Provident Relief Fund of the Mission.

KUMBHA MELA RELIEF

In 1930, on the occasion of the *Purna Kumbha Mela* at Allahabad, the Mission with the help of its Benares centre opened an outdoor dispensary on the mela grounds and one at Jhusi, across the Ganges. Altogether 6,210 patients were treated and 98 blankets were distributed among the needy Sadhus. The total sum received for the Mela relief was Rs. 1,693-5-6 including Rs. 1,361-11-0 from donations, Rs. 60 from sale proceeds and Rs. 271-10-3 from the Mission Provident Fund. The expenditure was Rs. 1,693-5-6.

RIOT RELIEF

In 1930, a terrible riot broke out between the Hindus and the Mahomedans in Dacca. At Rohitpur, ten miles off Dacca 191 Hindu houses were wholly stripped of their contents. Relief work was started at Dacca. At the same time, some 50 villages were

looted in the Kishoreganj sub-division of the Mymensing district.

From the Dacca centre 19 mds. 8 srs. of rice were distributed among 56 families. At Rohitpur 209 mds. of rice, 50 pieces of cloth, 9 husking rams, some utensils, as also some fishing-nets and carpenter's tools were distributed among 340 recipients. From the Mirzapur centre of Mymensingh 963 mds. 22 srs. of rice, 1 md. 20 srs. of dal, 1,212 pieces of cloth, and 1,451 assorted utensils were distributed among 862 recipients, belonging to 32 villages.

VARIOUS OTHER RELIEFS

The Mission centre at Rangoon organized a Flood Relief Work in the Arakan district of Burma from July, 1929 to February, 1930 at an expenditure of Rs. 51,454-13-6, followed shortly after by an Earthquake Relief Work at Pegu for nearly two months at a cost of about Rs. 4,186.

The Mission through the Ramakrishna Asrama, Khar, Bombay, also organized a Flood and Loot Relief Work in the Sukkur, Shikarpur and Larkana districts of Sind from August to November, 1930, at an expenditure of Rs. 19,414-10-9, and through the Madras centre a Flood and Cyclone Relief Work in the Tanjore and Chingleput districts of the Madras Presidency from October, 1930 to February, 1931 at a total cost of Rs. 20,949-10-9.

The promptness of the Mission's response to an appeal from the affected area mainly depends on the resources of the Provident Relief Fund. But its balance is often too inadequate to cope with any serious emergency. It will greatly help the Governing Body to start relief work promptly and carry it on effectively if substantial contributions are received in advance for this Provident Relief Fund at the Headquarters, Belur, Howrah.

THE RAMAKRISHNA MISSION SEVA-SHRAMA, KANKHAL, HARDWAR

The Thirtieth Annual Report for the year 1930 shows the activities of the Sevashrama as given below:

The number of persons who obtained relief during the period under review (in the indoor and outdoor departments) was 18,862 of whom 13,795 were male and 5,087 female patients. Of these relieved 14,465 were Hindus (of whom nearly 45 per cent. belonged to the higher castes), 1,436 Maho-

medans and Fakirs, 26 Christians, 2,162 Chamars, 1,310 Kanjers and Domes, and 642 Sweepers. The number of patients has increased from 42 indoor and 178 outdoor in the first year of its existence to 784 indoor and 18,079 outdoor during the year under review.

A free Night School attached to the Sevashrama was being maintained with a view to impart primary education to the children of the local depressed classes. There were 85 boys on the roll. A small Library consisting of 1,514 books was open to the inmates and the public as well. The Sevashrama purchased a plot of adjoining land measuring 4 bighas (pucca) at a cost of Rs. 1,969-1-6 for the erection of Workers' Quarters, Rest-house, Guest-house, Night School, etc.

The Sevashrama is trying to extend its activities also to Hrishikesh, where the suffering of the Sadhns, who go there for *Tapasya*, is great in times of disease and illness.

The present requirements of the Sevashrama are :

(1) A piece of land suitably located. This may be purchased at a cost of Rs. 6,000.

(2) A hospital building consisting of 4 rooms accommodating 4 patients each and verandah, at a cost of Rs. 8,000.

(3) An outdoor Dispensary consisting of one consultation room, one store and dispensing room, one operation and dressing room, and verandah, at the cost of Rs. 5,000.

(4) Worker's Quarters consisting of 4 rooms and verandah at a cost of Rs. 6,000.

(5) A kitchen consisting of 2 rooms, one for store and the other for cooking, at a cost of Rs. 1,000.

(6) A well, at a cost of Rs. 2,500.

(7) A latrine, at a cost of Rs. 500.

(8) To begin and carry on the work at Hrishikesh, at least Rs. 100 per month is required ; Rs. 50 for the establishment and Rs. 50 for indoor patients.

Subscriptions may be sent to the Hony.

Secretary, the Ramakrishna Mission Sevashrama, P.O. Kankhal, U.P.

INFORMATION REGARDING GERMAN UNIVERSITIES

Dr. Franz Thierfelder, Honorary Secretary, India Institute of Die Deutsche Akademie has sent us for publication some information regarding higher studies in German Universities for the benefit of Indian students. We give below some of the important points :

It is essential that a foreign student should come to Germany with sufficient funds to meet his expenses. One wishing to live modestly in Germany requires two hundred to two hundred and fifty marks or Rs. 150 to Rs. 175 per month. One must also be prepared for extra expenses for clothing, etc. It is made absolutely clear that there is no opportunity for any foreigner to earn a living in Germany. No foreign student can secure any opportunity for employment. It is practically impossible for German factories to make any special arrangements for him for practical training which may displace a German worker. In some cases foreign students who pay their own expenses may get the opportunity for the same. Adequate knowledge of German is very necessary for all in following lectures in classes. Every German student who does not devote four years' study in a University is not eligible for a degree. He must not only finish his studies satisfactorily, but will have to write a thesis in German and pass a difficult oral examination. An Indian student who has passed his Intermediate Science Examination may get along as a regular student in a German University, provided he is very diligent. Such a student will require more than four years, sometimes six years to finish a regular University course. So it is better that students have their B.Sc. degrees before taking admission into a German University. It is made clear that Die Deutsche Akademie has no special fund for Indian students other than those who receive stipends. To avoid any misunderstanding it must be said that German Universities welcome Indian students, whether they be beginners or research scholars.