

Prabuddha Bharata

VOL. XXXVII

FEBRUARY, 1932

No. 2



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

NOTES OF CONVERSATION WITH SWAMI TURIYANANDA

(FROM THE DIARY OF A DISCIPLE)

“What is wanted is dependence on God. One must surrender everything to Him. It is absolutely necessary that one should have complete self-surrender in Him. Without that no success is possible; know it for certain, no success is possible. After having total self-surrender in Him, live contentedly in whatever condition He places you. The path of self-surrender is open for all; but none sees it, none follows it.”

“People always seek advantages : They are always after physical comfort—busy with how to live well or to eat well. Does anybody really want God? Here are these boys—they have come after passing their B. A. examination. But none is doing anything. One must be ready to lay down one’s very life for Him. You must give your whole mind and body to Him—even more than that if possible. Whenever He gives you any work to do, do that with all your heart and soul, concentrating all your powers on that. That done, He will perhaps give you another one to do. Finish that also to the best of your capability. This way, be ready to devote your whole life to His work. In that case only, He will grant you release, after a few works have been done.”

“If you want to be a Fakir, you must give up the habit of all planning and scheming for yourself. Fully you must depend on Him, you must completely surrender yourself to Him. It will not do to keep anything at your own disposal. Body, mind, heart and soul—everything should be given away to Him—to be done with, as He likes. If the body is to be looked after, He will do it.”

“While I was at Langal (a place near Hardwar), I fell seriously ill. G— wanted to send information to the Math at Belur. At this I warned him, ‘Take care. If I learn that you have written any letter, then even in this state of health I will leave this place.’ There it was that I said, ‘Medicine is the Ganges water and physician is the Lord Himself.’ Did I say that in any pretension?—Not at all. Really I felt that from within.”

Disciple : “Diverse thoughts distract the mind—how to drive them away?”

Swami : “The more you think of Him, the more will other thoughts pass away. The Master used to say, ‘The more you go towards the East, the further will the West recede from you.’ As the waters of the Ganges flow in one continuous current, in the same way should your thoughts run towards Him. If you can continue this for some time, everything will be all right—mind will automatically flow towards Him.”

“Write on your mind in bold characters, ‘NO ADMISSION.’ Then afterwards there will come a time, when you will be in a position to say, ‘Come one and come all.’ It is because I keep the doors open, people come to me. If I close them, how will they come? Why should you allow other thoughts to come to disturb your mind? It is because you allow them to come, they come. In the beginning, you will not be able to always perform meditation and Japam—other things are necessary; a little meditation, a little Japam, some reading of scripture, singing devotional songs for sometime—various methods to remember Him alone, as they prepare various dishes with the same fish. After practising this way for some time, you will be able to think of Him one-pointedly.”

“Mere theoretical knowledge will not do. We know everything, but do nothing. Swamiji (Swami Vivekananda) used to say, ‘We know so much that it would have been better to know a little less.’ Do something—just do something. Nobody likes to take the trouble of doing anything. You must have to labour for yourself. It is not possible for another man to work as a proxy for you.”

Quoting a Sanskrit verse he said, “You can be relieved of a load on the head by another person, but if you feel hungry, you yourself will have to eat—your hunger will not be satisfied by somebody else taking food.”

“The Master used to sing, ‘Mind, struggle unto death. Can any pearl be found in knee-deep waters? If you want to realise Him, dive down into the very depth of the ocean.’”

“At one time, we laboured much. Even now there is such a habit that at will we can get back that capacity over again.”

Each individual has to work out his own salvation; there is no other way; and so also nations.

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The only condition of national life, of awakened and vigorous national life, is the conquest of the world by the Indian thought.

—SWAMI VIVEKANANDA

WHERE IS HE?

BY THE EDITOR

I

A person enjoying all the material prosperity of the world and having no higher object in life than the gratification of senses will say, when any talk of God arises, who is He? For he does not care for God, nor does he feel any need to enquire about God. His hopes and aspirations are not in the field of religion. He wants material enjoyment or earthly prosperity and he finds, to his good fortune, that his labour brings ample return. So he does not feel the necessity of asking himself if there is any one behind the universe he sees. There is another class of people, and they are endowed with a philosophical bent of mind. They will judge the pros and cons of everything. A spirit of enquiry is dominant in them. For everything they see, they will seek to know the reason, they will try to trace the cause from the effect and follow the cause to the effect. When they see the universe they ask themselves, how came this universe into being and how does it go on? Is there any law governing it? If God is the author of this universe, what is His nature? What is His relation with earth and earthly beings? In short, their problem in regard to God is, what is He?

There is a third class of people. They have suffered much in life. Everything they put their hands to, fails or turns against them. They labour, but their labour brings them no reward. They try to succeed in life, but all their attempts end in failure and consequent disappointment. They

are as if born to pine in misery and sufferings. They find no help from friends, no sympathy from the world. They feel like an isolated being who is the object of contemptible pity but not of any kindness. When the whole world is thus against them, they naturally turn towards God. To them the problem is not whether God exists, or what He is like—to them the existence of God is an axiomatic truth and they have not the patience to waste time and energy in discussion as to the nature of God or the ultimate Reality; they with pangs and anguish ask, where is He? They instinctively feel that there is One whose sympathy never fails, whose compassion can tolerate any amount of human frailties, who judges not by outward action, but by the inner spirit, and being buffeted by the world they want to go straight to God for unburdening their minds.

Thus in the world we get three classes of people: first, those in whom any question regarding God has not arisen; second, in whom the problem of God is the object of philosophical enquiry or intellectual discussion; third, in whom God is the object of realization: who *feel* that God is the life of their life, but suffer from pangs that He has not been *realized* as yet.

II

Man can never be an atheist or remain so for a long time. If a man denies the existence of God, it is only due to his want of sufficient experience: he has not got experience enough—no matter if he be old in age—so that the

problem of God may be a problem of life with him. With sufficient experience, his mind is sure to turn towards God. So it is said that our sorrows are a greater friend to us than happiness. For it is only the shocks of adversity that impel us to live a deeper life and enquire regarding the Reality behind the universe. Having unflinching happiness, we live a superficial life; it beguiles us and does not allow us to feel the necessity of anything which does not concern our immediate, present enjoyment. When Buddha was rolling in luxury and comfort that was heaped upon him, the quest of Truth did not arise in him. But when he came into contact with the misery of the world, his mind turned away from its vanities to know and realize the ultimate Cause. In every man there is a Buddha shut up within the prison-walls of desire for selfish enjoyment. But when he finds that the world cannot give him real and ultimate happiness, when he feels utter disgust for the world, it is then that the Buddha within him bursts out like a lion from a cage, and the man realizes the Truth.

According to the Vedanta, for a very enquiry about Brahman one must possess certain qualifications. Without the fulfilment of those prerequisite conditions, one is not fit even to ask about the ultimate Reality. For, philosophy to become a practical problem of life must be accompanied by discipline; otherwise it will be simply a matter of barren word-wisdom or of intellectual quibbling. The real aspirant after Truth is he, whose mind and senses are under control, who is indifferent to the pleasures and pains of the world, who has withdrawn himself from all worldly desires, who has got tremendous faith in himself and in religion, and who has got good concentration. Besides he

must have the power of discrimination between the real and the unreal, he must not be moved by any desire of enjoyment in this or in the life to come and he must feel a real thirst for freedom from the bondage of this life. Not to speak of having these disciplines, ordinarily people talk of God as of things that do not concern their life intimately, and as such there is no wonder if they talk irrelevantly. Here we should not go by the mere number. That the whole world can afford to remain forgetful of God, does not indicate that God does not exist or that He should not be enquired into. For, in the very nature of things, the spirit of genuine thirst for God is rare, as all our thoughts and energy are usually diverted to the phenomenal world, because of its so many attractions.

Descartes used to say, *Cogito ergo sum*—God exists because of the very question arising in me regarding His existence. The very fact that God is a problem of human enquiry indicates that God exists. Had not God existed at all, the question would not arise as to the possibility or impossibility of His existence. We do not discuss whether the will-o'-the-wisp has a real existence—whether the 'castles in the air' have got a reality except in imagination; that they do not exist is a foregone conclusion. But the case is otherwise regarding God. Since the dawn of humanity infinite attempts have been made to realize God; millions of persons have failed, perhaps only a rare few have succeeded to reach the goal. But as the latter form a class by themselves, they have not been understood by all. And the very fact that this search for God is as old as the human race itself indicates that there exists a real object of search. But if Descartes would think a little deeper, he would find that the proof of the existence of God is not

the fact that man thinks and enquires about Him, but that man exists: "God exists, because I exist." Man's own existence is the proof of the existence of God. And it is very strange that man strives all his life to know many things, but he does not long to know himself.

III

As we said before, it is only the shocks of adversity that turn our mind Godward. When our sufferings reach their climax, the existence of God remains no longer problematic with us; our heart gets the better of the intellect to affirm the existence of God, and we pang for help, guidance and strength from Him. But all our sufferings and fears centre round the idea that we are the bodies. The body perishes, the body suffers, the body has got the fear of danger and decay. Usually we live on the body idea, and as such we require the help of an external agency which is above all earthly changes. So we seek God outside of ourselves. We say that God lives in heaven, God awards punishment or reward according to our desert, he creates the world, preserves it and can destroy it as well. God is a being—at best a powerful being, whose will is law in the whole of the universe and to whom the whole world pays or should pay homage. He is omniscient, omnipresent, omnipotent and omnific. We attribute to God all that suggests power and strength according to our imagination. In fact, our God is the creation of our own thoughts, after our own image. It is said, not that God created man after His own image, but man creates God after his own image. Who knows if in the world of lower animals there is no conception of God which is totally different from the human conception but quite akin to *their* thoughts, hopes and

aspirations? Even in the human kingdom, do we not find different ideas of God? The savage people have a certain idea of God, which is different from that of the civilized and cultured people. And people in different grades of enlightenment have different ideas of God. So that with regard to the idea of God all stand on the same level—none can say that his conception of God is absolutely right. If a man in the civilized society laughs at the queer conception of God held by the savage people, he does so only on the strength of his superiority over the latter in many respects. Even the most civilized man will have to change his idea of God, if he develops, as for instance, a sixth sense. As such all our conception of God from the most cultured down to the aboriginal people (and should we include lower animals too?) is only a different reading of God on the basis of the central idea that He exists.

But none of these ideas can stand philosophically. If God is in heaven, where is heaven? If God creates the world, how did He create? If God is omnipotent, how can there be at the same time moral injustice and evil in the world? If He punishes man for his faults, why did He at all make human beings a prey to many weaknesses? If He is all compassion, why did He not make mankind immune from all miseries and sorrows? These are the questions with regard to the extra-cosmic idea of God, which cannot be answered rightly. In every religion we find there has been an attempt to patch up these problems and no real solution has been given. In the Middle Ages in Europe an edict was passed that philosophy and religion should be kept separate, the profane gaze of philosophy should not pry into the secrets of religion. But philosophy has no utility, if it has no relation to our practical life, and

religion has no real or permanent value if it cannot stand philosophical tests or human questionings.

With better discipline, however, man gets a different conception of God. It is only when a man lives with a body-idea that he thinks of God as an extra-cosmic being. But persons with better control over their senses feel that they are something more than a body. They are busy not with things of bodily enjoyment,—for they have transcended the desire for material enjoyment—they feel that they are the spirit, that there is something within them which is not material, which does not perish, though the whole world may perish. They feel that they are the individual souls, which are parts of the Great Soul, which is God. Their idea of religion is to realize that they are parts of the Great Being and thereby to get freedom from all the ills of life or the miseries that belong to the world. But here also a philosophical enquiry gives rise to many questions difficult to answer. If man is an individual soul, how was the soul created? what is the relation between the individual soul and the Cosmic Soul? what is the relation between man, God and the world? why the man was at all subjected to human weakness or thrown into the world of misery? and so on. These are the questions that require to be answered. Our heart says that we are the children of the Almighty Father, we are the parts of the Great Cosmic Spirit, we have got a proud heritage. These ideas are all right so long as our life finds opportunity for growth from them. But, then, doubt arises as to whether we are right. We are assailed by various questionings as we meet with various experiences in life. Fortunate are those in whom these disturbing factors do not occur, but for the majority of people—nay, for almost all

with rare exceptions—they are the great obstacles in the path of spiritual progress. Here also, therefore, people are not on secure grounds—here also people are not safe from the conflict between the heart and the intellect; the heart says we are the part of the Great Soul but the intellect denies it.

With greater development in spiritual life man feels that he is one with God; that there is only One Existence with which he is identical and in which everything else is superimposed; it is only "I" that exists, and whichever is not "I" has no real existence. There is only one existence, the Self, and all other things are but appearances. But in ordinary life we take appearances to be real and all our activities—our hopes and aspirations, joys and sorrows, misery and happiness centre round that illusion. Until we realize the highest state—i.e., our identity with the Self, we are not perfectly immune from fear or sorrow. For wherever there are two, there lurks the cause for fear; where there is only One Existence, who will fear whom? And until a man realizes his complete identity with the Self, he does not very much differ even from lower animals. An animal is moved by fear or joy when it is approached with a stick or food in hand, similarly man is disturbed by the prospect of loss or gain. So long as a man does not realize that he is the Self, he is not completely above animal cravings—higher or lower, refined or gross. In spiritual life from all grades of realization there is a fall, but when one realizes one's identity with Brahman there is no fall. Any state lower than this highest state is within the domain of Maya. Even the very Vedas are within that. The Shastric injunctions simply point out the way to go beyond Maya, but the Shastras themselves are within the limits of Maya.

IV

Now here also the question arises, How did the Self come to identify Itself with the non-Self? If man is Brahman, how did he forget this fact and began to live in the world like a miserable crawling worm? Well, for one who has realized his real Self, it is no practical problem, and to those who have not transcended the state of phenomenal existence, the answer cannot be given. When we are in dreams, we cannot judge the origin of dreams. So the Vedanta says that it is only due to ignorance that man lost the vision of his real state. In other words the question cannot be answered.

But then why should we or how can we take for granted that we are really the Self? Well, here only the religious experience of those who have gone beyond Maya is our sole guide. That man only who has come face to face with Truth knows what it is like or what is the way to it; for others it will be only a matter of speculation. This no doubt seems to be a dangerous doctrine—that in the most important thing of life, in the matter of religion, we should take the words of another for granted. But there is no other way. We may examine as best as we can if the man has really realized Truth in life; but what doubt is there that it is only he who knows Truth can give us light regarding that? So the scripture says that we must hear the word of wisdom from the right person, then reflect upon it—meditate upon it till that becomes a part and parcel of our being and Maya vanishes for us completely.

But discipline—internal and external—is the *sine qua non* of spiritual life. People forget this and this is the reason why there are so many conflicting opinions about religious ideals.

Religion is the most practical thing. When without undergoing any spiritual practice, people indulge only in speculations, there will be naturally a veritable babel of opinions. Many of the Western critics speaking of Indian religion say that it is not based on ethics. There cannot be any greater mistake than this. For, the Upanishads, the Gita and as a matter of fact all religious teachings of India have greatly emphasized upon a disciplined life for spiritual aspirants. Without proper discipline it is not possible for one to understand the highest truths of religion rightly. It is said in the Chhandogya Upanishad that once Indra, the king of gods, and Virochana, the king of demons, went to learn spiritual truths from Prajapati. But what Prajapati taught them they both misunderstood. Virochana thought that his body was the Self and engaged himself in ministering to its comfort and enjoyment. But a doubt arose in the mind of Indra that body cannot be the Self, for the body perishes whereas the Self is imperishable; so he returned to the Teacher for further light on the subject. Prajapati asked Indra to practise Brahmacharya for a longer period before he could expect to understand him. Indra returned after practising Brahmacharya for the required period. But this time also he could not rightly understand the Teacher. Again he was sent back for practising Brahmacharya, and when he returned, this time also he could not grasp the real meaning of what he was taught. Thus three times Indra was sent back to practise discipline, and it was only after that, he was fit to understand the teachings of Prajapati. The same thing we find in the Prashnopanishad. When the Rishi Pippalad was approached by six students for the knowledge of Truth, though these students were very sincere and devout, they were asked to spend

some time more in austerities, Brahmacharya and reverence. The Kathopanishad says, "The Self cannot be realized by one who has not ceased from wicked deeds, who has no self-control, who has not practised concentration or tranquillity of mind, simply through the help of mere intellect." According to the Gita, Yoga is hard to be attained by one having no self-control, but the person with self-control can obtain it when right means have been taken recourse to.

V

Thus persons fulfilling the requisite conditions in the shape of proper discipline will find that the Self is *within* themselves, whereas others indulging in sense-enjoyment will identify the Self with their bodies as did the king of demons. With greater and greater dispassion for the world, as the mind of an aspirant becomes more and more purified, he finds that the God whom he sought outside of himself, or of whom he thought himself as a part, resides within himself—nay, he is no other than He. At last he learns he is not to attain God, but he is already one with Him; he has simply to remove the ignorance, the obstacles that stand between him and God; he has simply to assert himself; he has not to weep

with a moping face for this and that, but he has everything within himself—the mine of strength, power and what not is within himself. He learns that like a musk-deer he was running a race of death in search of the musk which was within himself. This is the last word in religion: Knowledge culminates in knowing that there is only One Existence, Bhakti finds its fulfilment when the devotee finds himself identified with his Lord, Karma ceases to function for one who through disinterested work finds his self completely effaced and Yoga ends in controlling all the modifications of the mind due to which we see variety in place of Unity. Through Jnana, Bhakti, Karma and Yoga we reach the same goal—namely, our identity with the Existence, Knowledge and Bliss Absolute.

To reach this highest state of Monism, man passes through the stages of Dualism and Qualified-monism. The great devotee Hanuman said to Ramachandra when the latter asked him in what spirit he looked upon Him:

देहबुद्ध्या दासीऽस्मीति जीवबुद्ध्या लवदंशकः ।
आत्मबुद्ध्या लमेवाहमिति मे निश्चिता नतिः ॥

"When I am conscious of my body, I am Thy Servant, when I think I am an individual soul, I am Thy part, when I know that I am the Self I am one with Thee—this is my firm belief."

SWAMI VIVEKANANDA IN THE MAKING

BY SWAMI SARADANANDA

Sometimes Sri Ramakrishna comparing his own nature with Narendra's, and pointing to himself, would say: "Who lives here has the female qualities, and

who lives within Naren has the male qualities." It is difficult to finally decide in what sense Sri Ramakrishna used these words. But we can find a

consistent meaning of the words, when we study the means they principally employed in realizing the highest Truth or God. We find that Sri Ramakrishna implicitly believed in all the different ways that were prescribed in the scriptures for God-realization as soon as he heard of them from the lips of his Gurus, and earnestly practised them. Narendranath, however, assumed quite a different attitude in these matters. He would first employ his own intelligence in order to find out if there were not any errors in the holy books and in the words of the Guru; and then when through reasoning, he would become convinced of their truth, he would begin to practise. Though Narendranath was born with a strong instinctive faith in the reality of God, yet throughout his life, there was this idea in his mind that since all men are subject to superstition and error, their words should not be accepted without keen discrimination. Whatever might be the consequence of such an attitude and whatever its origin, there is no doubt that in the present age, the attitude of controlling instinctive faith by means of reasoning and thus to proceed spiritually and otherwise in life, is considered masculine.

Environments exercise a strong influence on the human mind everywhere and at all times. They also guide man in the course of his life. It is no wonder therefore that their influence should be noted also on the life of Narendranath. Even before he met Sri Ramakrishna, he had mastered, through his great intellectual powers, English poetry, literature, history and logic, and had been deeply influenced by Western ideas. The fundamental principle of Western thought that one should investigate into everything with a free mind, was deeply fixed in his mind about this time. It was natural therefore that he should be sceptically disposed

towards the scriptures and even consider them false, and refuse to accept a man as Guru in any other sense than that of an experienced teacher.

He was helped in this attitude by the ideals of his guardians and the contemporary social conditions. Though his grandfather had been an earnest believer in the Hindu scriptures all his life and had become a Sannyasi, his father lost that faith as a result of Western education and free thinking. To him the poems of the Persian poet Hafiz and the sayings of the Bible appeared to be the acme of spiritual idealism. Evidently he had to resort to these books for the satisfaction of his spiritual thirst because of his ignorance of Sanskrit which prevented him from studying the Gita and other Hindu religious books. We have heard that finding Narendranath devoting himself to the study of religion, his father one day presented to him a copy of the Bible and said: "If there is any religion, it is in this book." But though he praised Hafiz's poems and the Bible so highly, it is not that he allowed them to guide his life. We do not think he ever felt the need of such guidance from those books. His aim in life was to earn enough money to keep himself in happiness and make others happy through charity. From this and from a study of his daily life it is clear that his faith in God, soul, or after-life was very weak. In fact in those days, Western materialism and secularity had raised profound doubts in the minds of Narendranath's father and others of his kind as regards things spiritual,—they sometimes turned atheists—and convinced them that they had nothing better to learn from the ancient 'Rishis' and scriptures except weakness and superstition. They thus lost spiritual faith and their moral backbone, and gradually became selfish

and insincere with great divergence between their inner thoughts and outward professions. The Brahma Samaj established by that great mind, Raja Ram-mohan Roy, tried for a time to turn this tide (of materialism etc.) which was sweeping over the whole land. But it also succumbed at last to Western influences and was divided into two parties and became weak. And at the time we are speaking of, the persons belonging to these parties also showed signs of surrendering themselves to the sweeping tide.

After Narendra passed his F. A. Examination in 1881, he became intimately versed in Western science and philosophy. He had mastered the philosophies of Mill and other Western logicians. He now became eager to ascertain Truth by studying the philosophies of Descartes, Hume, Bain, Spinoza, Darwin, Comte and Spencer. Having heard the praise of German philosophers, he acquainted himself with the philosophical opinions of Kant, Hegel, Fichte, Schopenhauer and others by means of different Histories of Philosophy. He also studied medical books and attended lectures on physiology at the Calcutta Medical College in order to know the constitution and functionings of the brain and the nervous system. Thus even before he passed his B. A. Examination in 1884, he became thoroughly versed in Western philosophy. But from this knowledge he could not ascertain any sure means of the realization of God, the Absolute Truth, nor did he have any mental peace. On the other hand, he felt a more profound restlessness in his heart when he came to know the limits of the human mind and intellect and their inability to reach the Transcendental.

From his study of Western philosophy and science, Narendra was con-

vinced that it was the activities of the senses and the brain that were creating mental phenomena every moment and causing the knowledge of happiness or misery. It is these sensibilities only which men were actually realizing through the categories of time, space, etc., but the real objects which were causing these sensibilities were for ever beyond their knowledge. Such was also the case with their own inner being,—that also was unknown and unknowable. That inner thing-in-itself was somehow producing self-consciousness and many other mental phenomena, but was in itself beyond time and space and as such beyond the reach of the human mind. Thus wherever the mind went in search of the Eternal Truth, inside or outside, it struck itself against the insurmountable wall of time and space and felt itself totally insignificant and helpless. Narendranath thus came to know that the instruments of senses and mind with which man was trying to unravel the ultimate mysteries of the universe, were totally useless and incapable; that the sense-perceptions on which man based all his inferences and conclusions, were full of errors; and that the Western scholars were totally unsuccessful in coming to any real conclusion as to whether there was any existence separate from the body. To him therefore, the final conclusions of the Western philosophy as regards the spiritual realities did not seem conclusive and rational. Narendra also felt doubtful as to whether philosophy should be constructed in imitation of Western philosophy—on the assumption that the experiences of the common men—so full of errors—were natural, or philosophy should be based—in imitation of Indian philosophy—on the assumption that the experiences of Buddha and such other men of realization and character, were true and

real, howsoever those might antagonize the experience of the common men.

Though Narendranath could not accept most of the metaphysical conclusions of the Western philosophy as correct and proved, he praised highly the discoveries of material science and the analytical method of the West; and always took help of them in testing the psychic, mental and spiritual realities. Henceforth he applied the Western scientific and analytical method to an understanding of the extraordinary realizations of Sri Ramakrishna and whenever he could thereby ascertain any truth, he accepted it as true and fearlessly practised it. Though he felt a great inner restlessness to attain to Truth, yet it was absolutely against his nature to practise anything without being convinced of its truth, or to respect any one out of fear. If the proper practice and application of his faculty of reason led him even to atheism, he was ready to accept it; and he was ready to exchange not only his prospects of worldly happiness but also his very life, if thereby he could know and realize the Truth. Therefore, he was during that time, devoted to the pursuit of Western knowledge and the acquisition of whatever he found good in it, with his mind firmly fixed on the single object of knowing the ultimate Truth. As a result he was sometimes led away from the straight path of simple faith in God and found himself entangled in various doubts; but his perseverance and great intellect brought him ultimate victory and blessed him with the attainment of Truth. People however thought at that time that Narendra accepted all that was found in Western books as true. In fact his partiality for Western conclusions was so well-known at that time to his friends that when one day he read the Gita and praised it highly

to them, they were amazed and spoke of it to Sri Ramakrishna. Sri Ramakrishna also asked whether Narendra was not praising the Gita because some Englishmen had done so.

Even before these changes came upon Naren under the influence of Western education, he had met Sri Ramakrishna and had some extraordinary spiritual experiences. We can well understand that now those experiences helped him much in retaining his belief in a spiritual Reality firm. It is difficult to imagine how far he would have been otherwise swept away by the Western outlook and agnostic philosophies. These would surely have weakened considerably his faith in an ultimate spiritual Reality, if not totally destroyed it. But that was not to be. Because he had come to the world to fulfil a special mission in it. The great Guru to whom Providence had brought Narendranath said to him repeatedly: "God always responds to the earnest prayers of man. And I can swear to you that you can hear His words, see Him and touch Him, more clearly than the way we are conversing with each other." He said also: "If you cannot put faith in the forms of God known to man, and consider them as evolved by human imagination, but if you believe that there is a God who is regulating the universe, then pray to Him, saying: 'O God, I do not know what you are; show yourself to me as you really are.' If you thus pray to Him earnestly, He will assuredly show you His grace." It is needless to say that these words of the Master consoled Narendra greatly and inclined him to more devoted 'Sadhana.'

The Western philosopher Hamilton concludes his philosophy by saying that the human intellect can at the utmost indicate the existence of God, but it cannot ascertain His nature; and that

where philosophy ends there religion begins. These words of Hamilton were greatly to the liking of Narendranath and he often quoted these words to us in course of conversation. Though he devoted himself to 'Sadhana,' he did not give up studying philosophical books. In fact he spent a greater part of the day at that time, in study of books, meditation and music.

It was at that time that he betook himself to a new mode of meditation. We cannot have any other than an anthropomorphic idea of God. Before Narendra realized this fact, he used to contemplate on God according to the Brahmo mode of worshipping the formless Brahman endowed with qualities. But coming to feel that even this idea of God was vitiated by human imagination, he gave up this method of divine meditation, and took to the following method: He would pray to God, 'O God, make me fit to see the vision of your real nature,' and thus praying, he would try to remove all thoughts from his mind and keep it unaffected and unflickering like a flame in a windless place. After sometime, Narendra's pure and controlled mind used to be so deeply absorbed in the meditation that sometimes he would become unconscious of his body and also of the existence of time. He thus passed many whole nights in his room in meditation, after other members of the family had slept.

As a result of this meditation, Narendra once saw a divine vision. He

himself told us of this in course of conversation:

"When I tried to make the mind free of mentations, I would feel a tide of calm joy flowing in my mind. Even after the meditation was over I would feel, as a result of that joy, a sort of intoxication for a long time; and I would not feel inclined to leave my seat of meditation. Once while I was thus sitting on after meditation, I saw a monk suddenly appearing and standing a little off before me, filling the room with his divine effulgence. He was clad in ochre robes and had a 'Kamandalu' (water pot) in his hand; and his face wore such a calm and intensely inward look, born out of a deep dispassion for all phenomenal things, that I felt deeply attracted by the sight. He began to advance slowly towards me, looking at me all the while, as if he wanted to tell me something. But at that I suddenly took fear, left my seat, opened the door, and quickly came out of the room. The next moment, however, I thought that there was nothing to be afraid of. I courageously re-entered the room to hear what the monk had to say to me. But though I waited a long time, I could not see him again. I felt very sad and thought I was extremely foolish in thus fleeing away without listening to the monk. I have seen many monks, but I have never seen such a wonderful face. That face is forever impressed on my mind. I may be mistaken, but I often think that it was Buddha whom I saw that day."

When you have men who are ready to sacrifice their everything for the country and sincere to the backbone, when such men arise, India will become great in every respect.—SWAMI VIVEKANANDA

PHILOSOPHY AND LIFE

BY JAMES H. COUSINS

I

"The present age," (says the present age in America) "is one of ruthless all-round questioning." The most widely circulated note in the currency of the mind is the note of interrogation.

"The modern mind," (says the modern American mind) "will not be satisfied with, or even interested in, traditional modes of thought and conduct." Views of life must be revised in the light of science, and given authority after test in the laboratory of life.

This demand for a revision of the mental conceptions that operate action strikes an obstruction in its first step in the fact that mental conceptions seldom if ever operate action; for the bulk of humanity acts by impulse and desire; and, when challenged, packs a jury of reasons to justify its action. The demand for the formulation of a philosophy that squares with modern occidental life, is, likewise, for all its assumption of superiority to philosophy, itself an exercise of the mental capacity of humanity from which philosophy arises; and the effectiveness of the demand will ultimately be tested by its own nearness to, or farness from, an ever-increasing knowledge of the ever-emerging actualities of thought and life.

By that test, applied backwards across history, the denial of tradition is already traditional. Since the first sleepless night when the first mental conception gave the first thinker the first attack of cranial expansion, thought, by reason of increasing capacity and materials, has forever been

engaged in the American pastime of pulling down its sky-scrapers and building higher. Thought and life play a never-ending game of enthroning and dethroning their "authorities;" of doing reverence towards an image of clay, as in the Ganapati festival of India, and throwing the image into the village well when it has served its periodical purpose (and incidentally giving a cold douche to the traditional occidental notion of "oriental idolatry").

The tradition of anti-tradition began, indeed, a long time ago. It began, according to one tradition, when man (or, rather, woman) set the revolt of human impulse against the dictum of supernatural authority as to the effect of eating the fruit of a particular tree in the Garden of Eden. It is a recurrent phenomenon. It crops up in the uncompromising thought of the Orient at a date perilously near that allowed way down in Tennessee for the beginning of things,* and has kept cropping up ever since in the heterodoxies that compose the orthodoxies of India.

The sceptic philosophers of Greece kept the tradition of question on the move. In early Christian times, questioners like Gottaschalk and John the Scot, showed that the boldest of protestants were Catholics before protestantism was invented; and the first official protestant threw the ink-pot of anti-traditional question at the traditional Devil with epoch-making effect.

*A certain religious group in America holds to 4004 B.C. as the date of the creation of the world. A school teacher in Tennessee was dismissed for doubting the date as given in the margin of the Bible.

II

America has experienced anti-tradition severely many times. But this is not a history; and it must suffice to note as a historical example that William James showed the symptoms in 1906 when he hit high-browed Boston with the granitic, hard-mouthed word "Pragmatism," and claimed that "truth" (even the "hypothesis of God") should be tested by the simple standard, *Does it work?* Though just who is going to work the standard has never become quite certain.

The latest questioner of tradition in America is Humanism, a title which assumes the supersession of superhumanism. But Humanism is not permitted,* according to certain of its sponsors, to be ranked as either a philosophy or a religion, notwithstanding its use of intellectual exposition and the emotional potency of Sunday church. "It is the name of a human attitude which revived in Europe about 1300, and it signifies the intention of men to concern themselves with the discovery of a good life on this planet by the use of human faculties."

Still, notwithstanding the renunciation of philosophy, a human attitude is a mental attitude and shares to some extent the activities of the deliberative or philosophical function of humanity. The emphasis on the use of the "human faculties" would be redundant, since humanity has no other faculties to use, but that it implies a stockade built against any means for discovering the good life other than the mental faculties of humanity which are generally accepted as normal. Alleged extensions of sight or hearing, such as clairvoyance or clairaudience, as media of knowledge, are taboo. Their age-long association with the religions which Humanism outcasts puts them in the category of the

supernatural, hence the superhuman, hence beyond the pale of a purely humanistic attitude to life. It is, however, a fact of history that the religions did not give rise to so-called supernaturalism; it was the allegations of the possession of supernormal powers that produced the religions. Such allegations are doing the same thing to-day. Before they can be banished beyond the horizon of a purely "human attitude" to life, the question has to be answered, Are they true or not? And Humanism, like the other isms that it seeks to displace, apparently does not mean to answer that question in the scientific manner.

The excellent utilitarian intention of Humanism places it among the social sciences. Not the pure sciences; for the qualification of "life" by "good" frays the edges of the revived fourteenth century "human attitude" with numerous wriggling tentacles of question, from the lineal descendants of the ancient Sophists, as to who or what is the new authority-denying authority who or which will decide what "good" is or is not, and see to the formulation of a new Amendment to the Human Constitution to compel persons at every stage of development from gunmen to Gandhians to accept a duly authorized and guaranteed "good life." These questions will come, have come; so will the answers; and philosophy (which is the answering of questions), bowed out through the door, will return down the flue, picking up some heat (as well as smoke) on its way; for thought can no more escape philosophy than feeling can escape religion.

Two American scholars in philosophy (not protagonists of a system but observers of the "little systems" that "have their day") bear witness to certain other contemporary tendencies

in America in the attempted adjustment of philosophy to life.

Professor Harry Overstreet, of the College of the City of New York, writing in *Survey Graphic* of January, 1931, on "Why we are hungry for a philosophy," divides into three periods the history of "civilized man"—that wonderful being who inhabits history up to yesterday, and then disappears and leaves no available address at which we barbarians might call to gratify our curiosity: (1) an era of belief in the superhuman and in the unbroken continuance of individual life (a belief which Humanism does not think much of as a sign of civilization); (2) the era of scientific questioning now closing (so that all intending protestisms had better hurry up if they want to secure a place in history); (3) the era opening out of the failure of material science into an era of psychological science.

Philosophy, as Professor Overstreet points out, is now noting the biological aspect of science, and finds the world alive. But it is not sufficient just to prose around the fact of life. Philosophy takes from science the *Whats?* and *Hows?* of things, but furrows its own forehead over the *Whys?* The advance into psychology will, says Professor Overstreet, satisfy man's hunger for *meaning*: "Meaning in the universe. Meaning in the life of man. Meaning in significant relationship." But if the "German Revolt against Modernism" which Mr. Albion R. King, of the School of Philosophy of the University of Southern California, reports in *The Personalist* of April, 1931, goes any further than it has done in its repudiation of the psychological interpretation of religion, it is not impossible that philosophy might join theology in treating the word *Psycho-*

logismus as "a familiar term of derision," at least in Germany.

The same emphasis as Professor Overstreet lays on the *meaning* of things was laid by Dr. Josiah Royce of Harvard in the introduction to his book *The Spirit of Modern Philosophy*. "You philosophize when you reflect critically upon what you are actually doing in the world. What you are doing is, of course, in the first place, living. And life involves passions, faiths, doubts and courage. The critical enquiry into what all those things *mean* and *imply* is philosophy. We have our *faith* in life; we want reflectively to estimate that faith. We *feel* ourselves in a world of law and *significance*. Yet we feel this homelike sense of the reality and the worth of our world is a matter for criticism. Such a criticism of life, made elaborate and thoroughgoing, is philosophy."

The words of Dr. Royce which we have underscored indicate the possibility of immediate participation in the process of questioning life for its meaning and so producing a philosophy of life. Professor Overstreet, on the other hand, views the matter historically in the article quoted, and visualizes a prospect of future philosophical disquisition when philosophy, having with the help of science made the amazing discovery that life is alive, will pass on to the further discovery, also with the help of science, that man not only exercises a faculty called reason, but may perhaps himself be a reason. And then occidental philosophy will have circled the square of mere fact that science would draw about it, and got back to ancient ideas of the relationship of man and the universe that oriental philosophy conceived millennia before "modern science" was born.

The need for philosophical revision has spread from the professors to at

least one of the paragraphers of the daily press who disseminate copy-right wisdom daily. Mr. M. E. Tracy sitting up and taking notice of the predominance in life of desire over philosophy, asks: "Why don't we study desire; its causes and consequences?" Why don't we, indeed? and not let the psycho-analysts do all the studying, as they have been for the last half century. Why don't we? and not let them get ahead of us in discovering (as Jung has recently done in regard to China) that the Orient knew a thing or two about many things quite a while ago, and that a Hindu Will Rogers* of two thousand or more years back uttered the "wisecrack," "The nature of Purusha (the Universal Life) is desire;" which being translated means that everything shares the universal impulse to want something or other.

That diagnosis of the cause of desire needs no laboratory paraphernalia and no prolonged technical study for the realization of the truth of it. A glance with open eyes at any embodiment of life tells us that, from mineral to man, any local organization of substance presenting the external appearance of, say, a mountain, a tree, a woman, or any work of man's hands, if denied the fulfilment of its desire for its proper sustenance and satisfaction, will cease to serve the deeper desire of the life that makes and sustains and continues it, and disintegrate before its due time. That desire in humanity has no "cause" at the purely human level. Man is born of desire and with desire. Life in general calls desire into action through the various capacities which it has evolved for its own ultimate satisfaction through the transient satisfactions of desire.

*The most popular of America's humourists, gifted with a shrewd commonsense.

Life in particular causes the variety of quality and intensity of desire, but does not cause desire itself. The "human faculty" of desire is more than human, much more than a strictly humanist attitude might desire.

The suggested affiliations of philosophy with faith and feeling, extensions into experience, testings of how truths work, were thrown into an omnibus suggestion by Dr. Glenn Frank in the editorial pages of *The Century Magazine* in 1925. He asserted that modern knowledge needed the same service as Diderot and the Encyclopedists had rendered knowledge in the eighteenth century, by which service we might compile an inventory of the raw materials of social renewal. "The end of all research and analysis is synthesis and social application." He demanded that the major results of creative scholarship should be intelligently presented to the average man. "I should like to see some great publishing house or some great university sponsor such an enterprise, for, despite the almost insuperable difficulties that lie in its way, I cannot but believe that the victories of intelligence will be insecure, liable to periodic defeats by strange revivals of obscurantism, until . . . we match the evangelism of superstition by the equally earnest evangelism of scholarship."

This demand for the co-ordination of knowledge and life is reinforced from beyond America. Professor Arthur Eddington, in his "Swarthmore Lectures" (London, 1929), imagines a series of letters to the press by various people objecting to a statement, in a hypothetical obituary notice, that the deceased person had loved in his last days to watch the setting sun. One correspondent disputed the statement that the sun set. Another claimed to have seen it set, thus proving Coper-

nicus astigmatic in his inner eye if not in his outer. A third (profiting by the presence of Einstein in the world) asserted that both were relatively right. "And," adds Professor Eddington, "the simple reader feels himself in an age of disquiet, insecurity and dissension, all because it is forgotten that what the deceased man looked out for each evening was an experience and not a creed."

III

Now the co-ordination of creed and experience, of philosophy and life, has two aspects, each of which tends to claim predominance for itself: (1) philosophy as a guide to life, (2) life as a test of philosophy.

But the reports of the mind, based on a science which must always remain as far from ultimate truth as an American newspaper "story," and formulated through a sensorium as far from the capacity to speak the whole word of life as a saxophone* to utter symphonic music, are not likely to produce a philosophy that humanity in its present mood of rejection will accept as a guide of life. On the other hand, philosophy is equally unlikely to accept as its test a "life" that, as at present lived, is directed mainly towards experience in the satisfaction of desires at lower levels than the desires of the mind; an experience that does not fit it to express an informed and balanced opinion on philosophy, much less to order it about. Yet thought and life are forever going on, and may reach a level on which they may merge. But since a whole cannot realize its wholeness while it allows itself to be dominated by a part of itself, life as a whole must be the ultimate test of that part

*An instrument used specially in jazz bands.

of itself whose job is to think its thought. Hence if life is to have a philosophical control (and God knows it needs it, even if God, according to William James, is only a hypothesis) the world would either have to be populated by a race so completely negative that it would accept the dictatorship of philosophy as readily as human gulls swallow slogans on the edge of the ocean of publicity; or by a race whose intellect was so developed, and whose philosophy was so fully carried into life, that the professional philosopher would be no more distinguishable from the high-browed multitude than mad Hamlet from the people of a certain country—or any country for that matter.

With no sign on the horizon of a race of amenable morons or a race of incorrigible sages the prospect of placing on the American market a guaranteed control for the engine of life does not seem unduly hopeful. The pull of the witch dance called "life" is on "human faculties" below the level of the brain, below even the level of the heart. Mankind, with a few heroic exceptions, marches cheerfully into mental, emotional and social slaveries under banners flaunting that blessed word Freedom, accompanied in the occident by a jazz band of clanking manacles and shackles provided (gratis for publicity) by the sponsors of inartistic art and irreligious religion.

Yet the situation is not completely hopeless. Mankind has in its possession at least the rudimentary or vestigial apparatus of thought and experience, with elaborately exploited opportunity for the latter. If some always possible renaissance of the human spirit, as an alternative to calamity, gave the occasion and impulse to live life more like the rational individuals that humans claim to be; to telescope philo-

sophy and life, instead of delegating thought to the universities and life to the theatre and press; humanity might leave the habitual philosophers to their elaborate exposition of what philosophy and experience really are; do some plain thinking themselves; enjoy some

adventure of the head as well as of the heart and limbs and nerves; and thus, before their obituaries record their gazing at the positively last appearances of the sun, make philosophy not merely an academical interest but a living joy; "an experience and not a creed."

RELIGION ON TRIAL

BY SWAMI NIKHILANANDA

I

An undeniable indication of the modern spirit is to look upon religion as a slowly dying phase of human thought. However much religion may try to hide, ostrich-like, its head in the sands of ecclesiastical dogmas and consider itself safe, there is no gainsaying the irresistible fact that the growth and the development of the scientific and the philosophical attitudes of modern times are gradually making the position of religion insecure. By religion we mean the institutional religions of the present day, associated with set dogmas and shibboleths, those crystalized and fossilized forms of thought which cannot brook the light of reasoning and cannot but stifle all free enquiry after Truth. In this age of doubt, the traditional formulæ have been withering in the mental environment created by modern knowledge and are being fast replaced by a wistful agnosticism. Most of the religious experiences, we hear nowadays, on account of their private and exclusive nature, cannot accept the challenge of reason. Therefore the modern educated mind, which always gives primacy to reason in determining the true nature of a thing, is fast losing its faith even in mystic experiences.

The attitude of religion towards the growth of human knowledge during the past few centuries has been unsympathetic and hostile. In Europe, the church with singular firmness ranged itself on the side of reaction and oppression. "When one looks back over history," as Mr. C. E. M. Joad writes, "one realises that there is scarcely any discovery which science has made for human advancement and which churchmen and theologians have not violently opposed. Not content with burning each other they burnt the men who discovered the earth's motion, burnt the men who made the first tentative beginnings of physics and chemistry, burnt the men who laid the foundations of our medical knowledge. When science made it possible to fight small-pox epidemic, churchmen opposed the necessary sanitary measures as an attempt to escape merited punishment, and denounced vaccination as an 'offence to God.' When chloroform was invented, they opposed its use, specially in child-birth—had not God laid a primeval curse upon woman?—and denounced it as an 'offence to God!' A hundred years ago, when the discovery of the steam engine made railways possible, the clergy preached against them as 'unnatural' and a sin against God. To-day they

are denouncing 'birth-control' as 'unnatural' and an offence to God. In the eighteenth century, they opposed the use of lightning conductors as an interference with God's intentions; in the sixteenth they opposed the introduction of forks for use at the table and denounced them from pulpit." Even the present generation has seen, during the great war, that Christians were exhorted by their clergies to hate and kill one another. During the period of Philosophical Enlightenment in Europe, many philosophers were condemned by the church as atheists or heretics. Naturally the rational mind of to-day asks if it would be possible for the ecclesiastical leopard to change its spots.

Rightly or wrongly, Islam is associated with a religion of set dogmas and unbending formularies. During the heyday of its political power, Islam not often tainted its fair name by carrying on everywhere, in the name of religion, arsons, murder, pillage and destructions of every form. How many temples and images expressing the finest sentiments of art have not been destroyed by its iconoclastic fury! There are not wanting sober thinkers among the Musalmans who believe that Mullahs, the sole custodians of the Islamic religion, are at the root of illiteracy of masses, torture of women and the social evils existing in the Mohammedan society. It has been possible for Mustapha Kemal Pasha to inaugurate in Turkey an era of progress and reform only after dissociating religion from the State. Unfortunate Amanulla had to suffer at the hands of the fanatical Mullahs for his liberal and progressive views.

Can the present-day Hindu religion, however high and noble its doctrines in the early times, give a better account of itself at the bar of history regarding the help it rendered to its adherents for progress and enlightenment during the past

centuries? Natural doubt of man, which is the mother of philosophy, has been ruthlessly stifled in the name of unquestioning faith, old traditions and dogmas. Caste excesses, oppression and illiteracy of women, child-widowhood resulting from child marriage, persecution of widows and many such social evils are justified and perpetuated in the name of religion. The privilege of God-given air, light and water is sought to be withheld on religious grounds from the so-called 'untouchables,' 'unapproachables' and 'unseeables.' 'Birth-made faith' is a common phenomenon in many Hindu religious sects, and consequently an individual note of sterile philosophical conviction is built up. From the hatred that some sects show to-day to one another, one is led to think that the so-called toleration of the Hindus may be due to their inability to manifest their physical revenge on account of the existence of some form of law and order in the country. And what is more, even immorality in some forms of Hinduism, is justified on religious grounds.

Hospitals, educational institutions and various relief organizations, associated with different religions, lack in universal and catholic spirit. Many such institutions associated with a particular religion show little or scanty sympathy to the members of the alien faith. Many of the schools and colleges organized by missionaries, not unoften, engender a spirit of hatred towards other religions. In the direction of social activities, religion could not transcend its narrow and exclusive bounds.

The presence of a few saints in a particular religion can hardly raise it in the estimation of the critical public. There have been saints in every religion. "But when one is considering religion as a social phenomenon," as Mr. Bertrand Russel truly observes, "one must con-

sider its effects upon society and not upon few rare individuals." The claim of religious mystics does not satisfy the modern spirit. The mystic often asserts that his experiences, on account of their private and personal nature, cannot, like that of tooth-ache, be communicated to others. These experiences are outside the understanding of the profane rational mind. But this very personal and private character of the experiences of the mystics often makes others think that they may as well be the illegitimate projection into a passive universe of morbid imaginings of the sexually-starved, psychologically-unhinged and neurotically-eccentric. Rational people are often led to believe that the mystics do not dare face the tests of reason for fear of their rose-pink soap-bubble security being pricked. Whatever may be the genuine experiences of a few mystics—and we believe that they are never afraid to submit themselves to the tests of truth—the majority of mystics make religion a cloak for immorality. "Inspiration" and "intuition" are charming and charmed words which often give sanction to the play of inhuman instincts. Decorum and decency of society have often been marred by the fanatical claims of religious mystics. Burning of thousands of women as witches, dropping of innocent children into the boiling cauldron as changelings and murders of Shradhanandas were the outcome of religious 'inspiration.' Even to-day thousands of innocent and credulous men are duped and ruined by the so-called religious mystics. There are, no doubt, in every religion some genuine souls against whom these charges cannot be levelled. But the mere incident of an individual saint here and there cannot justify this baneful aspect of religion.

II

Considering all these excesses of the religious institutions, many thinkers believe that there is not much that is holy or elevating in religion. They hold that religion originated from the tainted spirit of primitive men or it is derivable in part from the Oedipus complex. It is, in the main, rationalization of the frustrated sexual impulse of man. Others hold the theory that religion began with witchcraft, totemism and exogamy. Religion may even owe its existence to the feeling of loneliness and insecurity. God is at once the product of human terror and the prop of human pride. Some of the critics of the Vedic religion hold that the religion of the Indo-Aryans originated in their superstitious awe with which they looked upon the sun, the moon, the stars the nature of which, though unknown to them, cannot be rationally explained in the light of modern scientific researches. Thus these people think that religion, which is not a permanent need of human spirit, will disappear when finally we have left our savagery and superstitions behind us. We shall soon outgrow it altogether as we hope to do other savage practices. Science has already exposed many of the pretensions of religion. Free thought and rational attitude, the symptoms of the modern age, are not compatible with it. Mr. J. H. Tuckwell in the course of an article in an issue of *The Hibbert Journal*, writes, "The Youth of the country, by what seems to us indeed not as an unwholesome instinct, is leaving the church deserted but flocking to the universities. The days of the priest with his altar and the prophet with his 'Thus saith the Lord' are apparently coming, if they have not come, to their end, the teacher taking their place. Russia has already discarded religion.

Turkey seems to be moving in the same direction.

Though an imminent disappearance is prophesied about religion by thinkers, we are unable to subscribe to this view. There exists a confusion regarding religion and the churches. Though religion has to bear the brunt of attacks of the rational minds on account of its association with the churches, yet it seems hardly to be the fact that the generality of people want to get rid of religion itself. As the Archbishop of Canterbury truly remarks, "The Church repels but the religion attracts." Books on theological subjects are the best sellers next to fiction. Those who have given up religion in the West as superstition cannot find always corresponding substitutes for the expression of their emotional nature. They are taking to various enjoyments of "bear and skittles," and want to have a good time of it. But such enjoyment also has its limit, and human nature ultimately reacts against it. Along with the revolt against church and religion there has been, especially in America, an increase of insanity and suicide. Even the religious organizations must survive like other human institutions in some other changed forms. Humanity, constituted as it is, cannot altogether do away with the churches which are the media for attracting the common people to religion. Both religion and religious institutions are psychological necessities for most men excepting perhaps the philosophers who have transcended the need. Would it be a happy day for humanity if Mustafa Kemals or Lenins should, by fiat of the State, demolish all the churches, temples and mosques?

Whatever may be the nature of the pure religious impulse which appears to be an inseparable part of human mind, there can be no doubt about the part played by Satan in the evolution of

different churches associated with set dogmas and creeds. As an American writer truly observed, Satan failing to delude Truth in all other ways ultimately tempted it to *organize* and thus brought it down from its high throne of purity and holiness. Christ, Mohammed and Buddha who represent pure religions are essentially different from Christianity, Islam and Buddhism, those organized religions which are to-day prevalent in the world. A witty Christian once remarked, "For God's sake don't touch the Church of England. It is the only thing that *stands* between us and Christianity." We would like to substitute the word "Christ" for "Christianity." This holds true for all organized churches. The custodians of different churches from tainted motives and selfish considerations cover the original impulse of religion with dust and smoke. It is in the very nature of all organizations to discredit new truths and new thoughts that threaten to dislodge the churches from their authority. The directors of vested religious interests impelled by the motive of self-preservation and self-interest cannot but stifle the spirit of free inquiry and honest doubt in their adherents and engender in them an attitude of unquestionable submission to tradition, belief and authority. They have therefore systematically opposed the progress of science, philosophy, and education in general. Among the Hindus the very word "DHARMA" which originally meant the "sustaining power" is now identified with meaningless customs and superstitious practices. The word "SHRADDHA" which originally denoted a reverent attitude towards 'Truth' now signifies blind submission to a man or a book. The attribute "DHIRA," which in the Upanishads was applied to the aspirant who possessed the sharp intellect to distinguish between the real

and the unreal aspects of things, is now used to denote a man of atrophied intelligence who follows the guidance of his teachers as meekly as a lamb. Illiterate masses form most of the adherents of a church. People of undeveloped mind succumb to the seductive and soporific influence of religion. The triumph of a church is now demonstrated by a display of its material prosperity. The temples of the Hindus excite the wonder of the devotees and create religious emotion in their minds by an exhibition of gold and diamonds on the persons of their images. The hard-earned tribute money of the pilgrims goes to swell the coffers of the temple and is dissipated in the pleasures of the Mohants while famine decimates the land without relief from those coffers. The more the rational mind feels disgusted with the snobbery of the custodians of the churches, the more the latter are trying to get back their influence through the colour and the movement of the church services. They also succeed to a great extent in their efforts. A Christian writer very aptly observes, "Go to an Anglican-Catholic Church, preferably in some poor district in the East End of London, and you will no longer feel surprised at their influence. The warm colouring and emotional ardour of Anglo-Catholicism glow like a flame against the background of squalid streets and pinched lives. The tapers flickering on the altars, the slow silences and sudden bursts of sound, the tinkling bells, the incense smoke, caught in the shifting light of a high windowed building, the moving figures clad in robes of flaming colours, the procession, how can these things not appeal to the dwellers in narrow courts and fetid slums whose outlook is bounded by sordid cares of poverty and disease, and whose souls, starved of beauty welcome any gleam of

colour to break the drab monotony of their lives?"

Undoubtedly religion is off its moorings. The churches are hide-bound and cannot move *pari passu* with the changed conditions of society. The irrational nature of the church is reacting upon religion itself; and people consequently have been losing all faith in it. But, as we have stated above, man cannot do away with religion during his lower stages of evolution. Religion must remain the medium of its emotional expression. The church also must remain. But the church must change its outlook to attract people imbued with the modern spirit. Now in order to understand the nature of the reform of the church organization, we should pause for a while to enquire into the origin and meaning of the religious impulse itself. We have already seen various views on this point. But none of these sufficiently explains the origin of the religious impulse though all of them might have materially contributed to the present evolution of religion and many of its dogmas and creeds.

III

What is religion? Why do people follow religious impulse at all? There is something inherent in the nature of man that furnishes useful help to the conception of religion and religious ideal in order to reach its highest destiny.

According to Vedanta Philosophy, the end of all human strivings is to realize Freedom. This instinct of freedom distinguishes the living from the dead. The living being is conscious of his freedom and he utilizes his intelligence to realize more and more the ideal of freedom till he becomes absolutely free, the master of nature and the lord of all around him. This striving after freedom underlies the conception of religion whether a

man is conscious of it or not. Man of undeveloped intelligence worships ghost, devil or departed spirits because he thinks that they are more free and untrammelled in their movements than the worshipper. A spirit can fly through the air or the wall which a human being cannot. Similarly man conceives other ideas of Godhead whom he believes to be, in some mysterious ways, greater and more powerful than himself. Man worships such deities that he may also, in an inexplicable way, enjoy more freedom by obtaining favour from God—freedom in respect of hunger, thirst and other physical limitations. A more enlightened man goes beyond spirits and ghosts and conceives of his God as a supreme being, the Ruler of universe, the Governor of nature, established in his own majesty and splendour, untouched by and far above the din and turmoil of nature. As the Ruler of the universe, he guides its destiny. The whole of nature obeys him. Man seeks to propitiate such a God and through his favour wants to rise above the limitations of the world which obstruct him at every step. Freedom is the song of the soul. Therefore, with the conception of God as a perfectly free being, the worshipper cannot remain satisfied with his bondage. He says to himself, 'I may be a slave of nature, a bound creature, but there is a God who is perfectly free and I can also, through his favour, rise above my miseries.' It is quite essential for such a God to be without a rival. Hence the monotheistic idea of God arose among the different races who looked upon their respective gods as the only God of the universe. But a curious historical phenomenon underlies the evolution of this monotheistic idea. People belonging to a race thought of themselves as the chosen people of their particular deity whom they invoked at the

time of war. Thus as a tribe or race defeated other tribes or races and gradually assimilated them, the God of the victorious tribe also became the Lord of the gods of the defeated. The Jehovah of the Jews became the supreme God over other Molochs, the gods of the tribes defeated by the Jews. Jehovah became the God of gods. So, too, of all the Greek gods, Zeus came to the front and assumed big proportions while others degenerated into minor angels. The Buddhists and the Jains raised one of their prophets to Godhead and made all other gods subservient to Buddha or Jina. It may be observed here, in passing, that the Hindus of the earliest times were also confronted by a similar problem of different gods. But they solved it without having recourse to fight, by declaring Reality to be one and different gods as its manifestations. Though this grand conception underlies Hinduism, it cannot be said that all different credal religions of the modern Hindus carry this ideal into actual practice.

IV

This is, in brief, the origin of religion. The conception of God, therefore, is as essential and as fundamental a part of human nature as is the idea of bondage. Both are the outcome of the ideal of freedom which man is striving after. All religions are essentially dualistic in conception and nature. As ultimate happiness which is the outcome of freedom, cannot be obtained in this limited world, every worshipper thinks of a Kingdom of Heaven, Swarga, Paradise, Vaikuntha or other heavenly worlds where he, after giving up the material body, would live for ever in perfect happiness by enjoying supreme freedom being liberated from the manifold miseries of the world. Because God is the master of the entire universe, its

creator, preserver and destroyer, His grace can alone enable man to enjoy freedom in heaven. People take to various means to propitiate such a God. Man creates his God after his own conception. He adopts various means such as the sacrifice of animals, offering of food, flower, water, music, temple, prayer, hymn, etc., for pleasing God. Highly evolved souls attach more importance to such moral qualities as purity, love, honesty, truthfulness, etc., than to material offerings. Self-surrender to the will of God is the acme of all religious worship.

All religions are essentially dualistic in nature. God is never one with the created being. Either he is a part of God or essentially different from God. And this God also is nothing but a conditioned being, equipped with noble human qualities, such as love, virtue and purity, etc., million times more magnified. He is after all a man endowed with human passions and emotions and the like. He rewards or punishes men according to their deserts. This is the last limit of religion. Religion starts with the crude idea of a free being represented by ghost or spirit and ends in an all-merciful, omniscient or omnipresent Ruler of the universe. A religious man finds the highest fulfilment of his ideal of freedom in the possibility of living in some kind of heavenly world in close proximity with God. Religion is thus an essential feature of human evolution. As science represents man's efforts after freedom in the world by the conquest of nature, similarly religion seeks to ensure his freedom from sufferings in the life to come. The generality of human mind feels itself satisfied with this ideal of freedom which religion affords. But a few thoughtful persons after careful analysis of the conception of the freedom of heavenly worlds, felt it to be conditioned by

time, space and causality and thus as impermanent as any material happiness on this earth. Even the so-called infinite happiness of heaven limited by space and time as conceived by the Hindu religion is extremely transitory from the standpoint of the Absolute. The Hindu Philosophy says that what is acquired as the result of a particular work can never be permanent. This doubt regarding the permanence of heavenly freedom led the ancient people of India to seek after another conception of freedom which is unconditioned by space, time and causality. This natural doubt of Indian mind which refused to be satisfied with a temporary make-shift gave birth to philosophy. As the idea of bondage suggested to the mind of man the idea of freedom, similarly the idea of a being caught in meshes of time, space and causality naturally suggested the idea of something which is beyond all those limitations. This is but natural. The ancient Hindu philosophers arrived at the conclusion that man, being, in reality, a perfect and free being, cannot rest satisfied till he gets back his perfection and freedom. All religions are based on this ideal of human perfection. The New Testament of the Hebrews admits man as a perfect being at the beginning. He has made himself impure by his own action. All religions, through allegories, symbols and illustrations preach the same truth. They assert that the perfection can be realized by knowing God. Another feature of religion is belief in the immortality of soul.

This enquiry about the ultimate freedom of man led to the discovery of certain startling truths which are imbedded in Vedanta. By critical reasoning the Hindu philosophers realized that if permanent freedom be the ultimate goal of man it cannot be an external or adventitious thing. That which is foreign

to a man and as such should be obtained, can never be permanent. Therefore freedom essentially belongs to human nature. Man is essentially free, free from the limitations of birth and death, hunger and thirst, ignorance and misery, time, space and causality. Otherwise he can never transcend these. Then, what is the nature of man? The Hindu philosophers held that Man is Absolute Existence, Absolute Consciousness and Absolute Bliss. This is his real nature. Ideas of bondage and misery are illusion. Man can realize his freedom by knowing his own nature. Then only he gets Moksha or liberation from conditioned existence. If God be the highest ideal of freedom then man is God himself. The phenomenal world which obstructs his freedom at every step is an illusion. It is like the world of dream which cannot affect the real nature of man. It is like the mirage which cannot soak a single grain of sand. The Vedantin designates his ideal as Brahman or Sat-Chid-Ananda and emphatically declares that Brahman is one with the embodied being. This Brahman is one and without a second. Nothing exists outside Brahman, and therefore It is complete in Itself. Man attains his freedom by realizing his own self as Brahman. And he is trying all along this evolutionary course to realize his own nature through science, religion and philosophy.

If the Brahman of Vedanta fulfils the highest ideal of freedom and therefore satisfies the conditions of Truth, as it is the most universal and self-explanatory concept, what will be the fate of the personal God? Is He not real? And if unreal, should He go to the wall? No doubt, from the standpoint of the Highest Truth, Brahman alone is real and all else is false. If the universe of time, space and causality be unreal, then the personal God, the ruler and

the sustainer of the universe, cannot be real. But those who have not yet transcended the limitations of phenomena, must have religion and a personal God too. Personal God cannot go to the wall. He will be a real entity, till a man reaches the highest Absolute. A personal God can be rationally understood and explained only in the light of the Impersonal. This universe in its various forms is but the different readings of the one impersonal Absolute. The personal God is the highest reading of the Absolute that human mind with its limitations can reach. A personal God is as real as the chair, but no more. He is not and can never be the Absolute. He is like one of the many photographs of the sun taken from different positions, but He can never be the Truth as even the most accurate photograph is not the Sun itself.

The conceptions of man as totally different from God represent only different stages in his evolution. Therefore dualistic and qualified monistic religions are but the partial expressions of the Absolute Truth, and as such they are necessary to satisfy the needs of partially developed human minds. Those who cannot conceive the immanent aspect of God, prays to the "Father which art in heaven." A more highly developed mind prays to God saying, "Ye are the Vine and we are the creepers" or "Thou art the whole and I am thy part." The most perfect man will say, "I and my Father are one" or "I am He."

Different dogmas and creeds have evolved to suit partial aspects of Truth. Different rules and formulæ of worship are designed to suit different types of devotees. The churches accepted different ideas of creation and the external universe following the prevalent beliefs of the time.

IV

So far can one understand the origin of religion and its place in the evolution of man. The Vedantic philosopher always assigned to religion its legitimate place. The Vedantic texts prescribe Upasana, that is the worship of the Saguna Brahman (God with attributes), as the absolute prerequisite for the student desirous of taking to the study of philosophy, because such worship trains the student in concentration and one-pointed devotion which are absolutely necessary to understand the subtle conclusion of philosophy. Therefore no one will ever question the utility of religion, if only it keeps itself within its legitimate bounds and understands its own limitations. One can, as one ought to, bear with such church creeds and conventions as are helpful to men for understanding philosophy. But the present-day religion has brought upon itself the opprobrium of reason by forgetting the contingent character of its dogmas and creeds, upon which the church puts the stamp of finality. A man must not only be born in a church but he shall die in it. Moral and ethical codes which held good in a particular state of evolution are often enjoined upon a man who has even outgrown them. A member of a church is required to shut his eyes to the expanding knowledge of the world simply because it is new. In a word everything that is contained in a book, written thousands of years ago, is sacred and sacrosanct, while any doubt regarding its applicability to life is an anathema. A man either must be a whole-hogger or an atheist. The exterior shell of the church has become so hardened that no new idea can penetrate into it.

This degeneration of religion is not a peculiar character of the present age alone. In this, as in every thing else,

history only repeats itself. Whenever people banished from their mind the philosophical attitude, superstitions set in and theology filled the country with its fanciful dogmas. The resuscitation of philosophy alone put the society into the right track of progress. The philosophy of the Upanishads came as a protest against the theology of the Brahmana and the Sahmita of the Vedas and gave a new lease of life to the Hindu nationality. Another protest against the meaningless dogmas and creeds was made by Krishna during the Epic Period, and the Gita restored the correct bearing of the paths of Bhakti, Karma and Yoga in the light of Jnanam. Buddha raised his voice of protest against the meaningless and superstitious religious dogmas of his time, and in the wake of Buddha followed a wonderful upheaval of Indian national life in all directions. And lastly Shankara revived the Hindu society by restoring the supremacy of reason and checking the wild extravagances of superstitious theology. But in the course of the past few centuries, we have again forgotten the lessons of Shankara's teachings, and this alone is responsible for the all-round degeneration of Indian life, the effect of which is most noticed in the realm of religion.

A little more of philosophy and reasoning will cure many follies of religion. The strongest point of religion lies in its appeal to human emotion which, if unchecked by reason, leads a man astray. Mysticism without careful self-analysis dupes not only the mystics but also others. A mystic must not be afraid to lay his experiences before the rational mind. Sri Ramakrishna Paramahansa, the great mystic of the modern time, readily submitted himself to the test of the scientists and the rational people of Calcutta. He converted the agnostic Vivekananda not by asking him to be-

believe blindly what he said or did, but by satisfying the doubts of his mind from the standpoint of Truth. The life of Sri Ramakrishna furnishes us with the clearest example of how religion checked by reasoning at every step ultimately leads the aspirant to the highest Truth.

People following religion should always test their experiences on the touchstone of reasoning, which tells us that our highest ideal must possess a universal and self-explanatory character. If religion on the other hand makes a man exclusive and dependant upon external phenomena, then obviously he is on the wrong track. Superstition is the deadliest enemy of human progress. A little knowledge of science gives us the rational explanation of many things regarding which religion all along held dogmatic and erroneous views. Religion must no longer insist in teaching those ideas about the nature of the physical universe which science has demonstrated to be false. A knowledge of modern psychology will correct many of our deep-rooted notions regarding trance and visions and other mystic experiences. Lastly religion, must not forget its own limitation. Even the most rational conception of God is after all

a symbol of or an approach to Truth, but never Truth itself. Truth cannot be confined within the narrow walls of a church or the pages of a book however sacred that may be. Religion should always encourage in its student a healthy enquiry after Truth and bear with his legitimate doubts and guide his course to the realization of the ideal with the infinite patience of a teacher and the infinite love of a mother. "Rejection of a creed," as Prof. Eddington truly observes, "is not inconsistent with being possessed by a living belief." All men, whatever may be their avocations of life are but pilgrims wending to the shrine of Truth through various paths. It is not any particular avocation, but the attitude towards it combined with the universality of outlook, sincerity of purpose, purity of mind and a grim determination to realize the ideal, that determines the fitness of the seeker regarding his realization of Truth. If all pilgrims look upon one another as kinsmen and fellow-travellers and often compare their notes, it will serve as the greatest corrective of errors. This is the method followed by philosophy and science. The self-luminous Truth reveals itself only when error is removed.

EDUCATION WHICH WILL EDUCATE*

BY DR. G. S. KRISHNAYYA, M.A. (Madras); M.A., Ph.D. (Columbia)

No matter what the ideals of a particular people have been, the school has always been looked upon as the maker of citizens. History shows that nations

have made their education a training for the attainment of the things they valued most. Athens, prizing beauty,

* A fuller treatment of this subject, and of the ways and means of enabling the school to fulfil this all-important function,

will be found in the author's book, *Education Out of School, A Handbook of Extra-Curricular Activities*, shortly to be issued by the Oxford University Press.

symmetry and harmony, both physical and intellectual, sought through her great teachers to cultivate a love of the true, the good and the beautiful. Rome, exalting law, authority and conquest, instructed her youth in oratory, so that they might advocate the claims of law, and trained them in war, so that they might introduce the Roman Eagle to the uttermost parts of the earth. The education of Monasticism was other-worldly; because the gaze of its adherents was fixed upon the hereafter. Training in arms, loyal and gallant service to the king and devotion to whatever was noble, brave and courteous, comprised the education of the Age of Chivalry, because these were the highest ideals of that period. And in our time the same thing holds true. England needed patriotic sons, valiant heroes, and dependable representatives to help her with her colonial expansion, commerce and administration, and so her outstanding schools set out to give an education which stressed courage, character and love of country. America, after her first struggle for liberty, shared with other countries of the nineteenth century an eager desire for material success, and therefore, the surest means of obtaining that treasure became the object of close study and effective practice.

INDIA'S NEED

But in India, education has not consciously sought to meet the needs of the times, much less to respond to the ideals of the nation, and therefore her citizens are not found in possession of the many qualities which a progressive people should manifest. Our schools have yet to devise a system of training which will aim at correcting inherent and long-standing defects and drawbacks. If it is true as we have been

told *ad nauseam*, that Indians do not co-operate with each other, that they lack initiative and practical-mindedness, that their critical faculty is never exercised, that a sense of responsibility is conspicuous by its absence, that enterprise, originality and independence are unknown—if they do not possess or exhibit these desirable and essential traits, it is evident that in India, the citizen-making institution has not yet been made to function effectively.

THE FAILURE OF THE SCHOOL

The Indian high school has yet to recognize its responsibility for this larger social control. Even when it gives comprehension, insight and perspective, and helps the student to become conscious of his ideals, it does little to relate them to the business of being good citizens. Unrelated to national thought, unresponsive to national needs, uninterested in home and community, our educational system moves on from one decade to another blessing neither him that gives nor him that receives.

The "regular" work of the school centres around knowledge, and comparatively few opportunities are provided for the practice of desirable ideas and attitudes. Education is usually treated as something stored up in text books, certified by tradition, guaranteed by teachers, meant to be taken by children willynilly in uniform fashion, in order that they may become good citizens! Or else, it is regarded as a process which can go on only in class rooms, under the supervision of school masters. But if man is to be considered as a whole his well-being means the well-being of his body, the well-being of his spirit as well as the well-being of his mind. The curriculum in its almost exclusive attention to one aspect has neglected these others.

This comprehensive work therefore at the present time, cannot be carried out in the class room, much less can it be left to chance. So long as the purpose of the school is supposed to be the teaching of "examinable" subjects prescribed by the ubiquitous syllabus, so long as the mastery of book information takes the place of the building up of the whole aesthetic, intellectual, moral and physical life, so long must most activities calculated to introduce pupils to a world of broadly varied and significant education, be regarded as "extra-curricular." It is this recognition that the school should seek not only to produce citizens who shall have acquired certain skills and abilities, but somehow to educate them so that they may take into life with them strong character, balanced judgment and robust physique, that has brought into existence, what are usually called "extra-curricular activities."

WHAT CAN BE DONE

From the point of view of the development of attitudes, the "life" of the school as distinguished from its courses of study has very large significance. This principle has long been recognized abroad. Indeed, the emphasis upon school life has probably been the chief factor in the unquestioned contribution of the great secondary schools of England, Eton, Harrow, Rugby and Winchester. Such schools, have an advantage over most of our high schools, in that the entire life of their students is under institutional control during the years of schooling. Though this advantage cannot be duplicated in day schools, a great deal can be done to overcome this handicap in some measure through the intelligent development of extra-class-room activities,

clubs, societies, games, sports, scouting, dramatic performances, school magazines, excursions, student councils, social service leagues and the like. The most valuable lesson, perhaps, which we may learn from English and American schools is their recognition of the value of the more purely social activities as a means of training youth.

Nor can it be forgotten that the school is the best and most appropriate agency for the promotion and proper regulation of this side of the pupils' life. Thrown together intimately during a large part of their working hours, the pupils most naturally form themselves into groups, and find in extra-class-room activities, wide possibilities for self-expression, self-realization and therefore real education. There is the added advantage of the presence of the teacher's authority which, if extended sympathetically to the social life of the pupils, assures a much better regulation of it than can possibly be secured in any other way. Besides, the social instincts of gregariousness, emulation and altruism are especially strong during this period. These urges will cause students to form organizations, good or bad in their ultimate effect upon their life and character. And the school cannot escape the responsibility of determining whether the good or the bad effects of this social urge shall prevail.

THE NECESSARY DISCIPLINE

SOCIAL EFFICIENCY. The student needs to be able to understand and judge other people and get on with them. Social efficiency is therefore an invaluable aspect of the training for life. If education is not primarily a matter of lessons and examinations, but of becoming acquainted with, and

adjusted to the world of men and affairs, extra-curricular activities have a large part to play in achieving this very desirable educational objective. In the place of the old-time maxims and sermons on good social behaviour, actual practice in right social action is afforded. Unselfish service, co-operation, toleration and true democracy are ideals which are encouraged by being forced to function in actual social situations. The pupil has to exercise them if he is not to lose his place and standing in the different organizations.

CITIZENSHIP TRAINING. There is no better method of training pupils for their rights and responsibilities as citizens. It has been said that "the good citizen is one who has sense enough to judge of public affairs; discernment enough to choose the right officers; self-control enough to accept the decision of majority; honesty enough to seek the general welfare, rather than his own at the expense of the community; and public spirit enough to face trouble or even danger for the good of the community." Not only do these activities develop the mechanics and devices of government, but they also give opportunities for the development of the true spirit of good citizenship. The pupil learns many civic virtues. He also learns many valuable lessons in the art of ruling and of being ruled. Preparing a student for membership in a democracy by training him in an autocracy or an oligarchy is an incongruity.

MORAL TRAINING. Experience has shown that there is no better way of teaching and applying lessons in ethics than through bringing about the participation of students in extra-curricular activities. Qualities such as justice, honesty, fair play are put to the test. "Every ounce of moral experience is worth a pound of ethical teachings."

Besides, it is necessary that wholesome recreation, within reach of all, should be offered to our pupils under the right kind of supervision and environmental conditions. The inner discipline developed through practice in directing his own affairs will abide with the pupil long after he has ceased to be a school boy.

PROPER USE OF LEISURE. Too long has the school ignored its responsibility for stimulating interest in avocations. The purpose of education should include the increasing in the pupils of the ability to utilize the common means of enjoyment—music, art, drama, literature and social intercourse, games, picnics, excursions, scouting and other out-of-door pursuits. The problem of adequate and wholesome recreation is solved to a large extent by these activities. Apart from their direct and practical value, they are invaluable for the enlargement and enrichment of personality. 'Bookworms' rarely acquire a broad culture.

DEVELOPMENT OF LEADERSHIP. Another badly neglected duty is the development of leadership. The regular curriculum is incapable of encouraging the qualities which leaders should possess. Every student who gets the training that is to be obtained through leading his fellows in some school activity, is preparing himself for leading his fellow-men in the social, civic and vocational activities of later life. The least that the school can do to promote leadership is to furnish the necessary opportunities.

The school too stands to gain by the introduction of extra-curricular activities and the provision of citizenship-training. Participation in the management of the affairs of the school tends to enlist the interest and co-operation of the pupil. This "we-feeling" towards the members of the school—the

headmaster, the teachers and the fellow-pupils—has far-reaching effects. It makes possible and available a public opinion which can enforce conformity to certain accepted and acceptable standards. It makes co-operative effort easy and natural. Self-control and discipline readily become matters of common concern. Such an attitude is an invaluable asset to the school.

CONCLUSION. Summarising, it may be said that through these activities, intelligently conducted, it is possible to secure the broader social, civic, moral and avocational improvement so essential for a successful well-rounded modern life. The regular work of the school offers comparatively few opportunities for the development of desirable ideals, habits and attitudes. It is therefore

necessary that attention be given to nation-building and citizen-making activities outside the curriculum. In countries and schools with well-established traditions, many desirable things can be trusted to happen naturally, but in others such things will largely have to be made to happen. Deliberate and detailed planning will have to take the place of happy blundering. Then and only then will the school have discharged its obligation to this and the succeeding generations, teaching people to practise fair-play, to live co-operatively, to shoulder responsibility, to think clearly and critically, to exercise initiative and independence, to build strong bodies and active minds and to serve their God by serving their fellow-men.

WHAT THE WORLD NEEDS TO-DAY

BY SWAMI MAITHILYANANDA

There is no grander truth than that man is man. Fundamentally humanity is one. But it has split itself into various divisions through mere conventions. Though time, clime and colour are but shadows, they have succeeded in creating a false barrier between man and man. From prehistoric times man has passed through varieties of experiences. They have given rise to different channels of thought that we find expressed in so many cultures of the world. These cultures are but types of human Civilization. The term, Civilization is a misnomer. What we call now Civilization might be looked upon by the posterity as Barbarism. As times roll on, ideas change and ideals differ. An old culture gives place to a

new one. What was a fiction some thousand years ago is now a fact, and *vice versa*. Despite all these changes, what is the fact of all facts? It is the unity of man. Man is a whole. He is one, undivided and eternal. But as a matter of fact, we find a thousand and one divisions in human society. Caste, creed, colour and country—these have separated man from his own brethren. The conceptions of "white" and "coloured," "East" and "West," which are at once superficial and unprofitable, have already destroyed the homogeneous whole of humanity. This is the reason why there are groups of men having various denominations. The consequence of such partitioning is that one group tries to dominate

another. One enjoys comforts and happiness at the cost of another. The greatest part of human intellect is often employed in devising plans and means for the exploitation of one another. The effect of such feelings has reached its climax in the tendency towards mutual bloodshed. To this act of co-operative self-destruction has been given the dignified name of War. It is also advocated as a potent factor of human civilization. The lessons of great wars have stirred the hearts of noble men and women in all ages. They have rebelled against the state of things. But who will cry halt? The dog's tail can hardly be made straight. The world still pursues its own course. But since every action has a reaction, men there are who try to do all they can, for the establishment of friendship and goodwill. But for their creative genius, the world would have been far worse than what it is now. The modern epoch has come to a stage which shows signs of efforts for a better adjustment of world movements.

II

The League of Nations has almost proved a failure in its attempt to better the condition of the world. The World Peace still appears as the deluded vision of a golden age. A great upholder of Modern Science like Mr. Haldane wrote a few years back "We have already reacted against the frame of mind that endangered the League of Nations, but we have not reacted at all completely. The League exists and is working, and in every country on earth there are many people, who favour the idea in one form or another of a world-state. I do not suggest that a world-state will arise from the present League—or for the matter of that from the Third International. I merely observe that there is a widespread and organised

desire for such an institution, and several possible nuclei of it. It may take another world-war or two to convert the majority. The prospect of the next world-war has at least this satisfactory element. In the last war the most rabid nationalists were to be found well behind the front line. In the next war, no one will be behind the front line. It will be brought home to all whom it may concern that war is a very nasty business."

It is a problem whether the progress of Science will any day bring happiness to mankind.

If happiness means the gratification of senses or multiplication of wants, Science has done a great deal beyond any doubt. But the means adopted for the so-called happiness of man have lowered the standard of human taste and tendency. They have created in man not only an insatiable lust for luxury, but have also kindled a fire of desire for intensifying the same by a process which is at once inhuman and suicidal to the peace and comfort of man in general. The situation has reached the climax, when man has been made the worst enemy of man. Human lives have been made a target of destructive amunitions. The dignity of human labour has degenerated into criminal pursuits. The standard of culture having been lowered, ambition is ruling the vast human population.

The solution seems to lie not in the abolition of Modern Science but in that its outlook should be turned towards the uplift of humanity with reference to the supreme virtues of man. Knowledge is undoubtedly power. But if that is not rightly utilized, it may do incalculable harm instead of good. The pursuits of Science ought to be carried on for the betterment of the world so that they may add to the general well-

being and comfort of mankind. Therefore, the task of Science is not only to supply man with the needs of his body and mind but with those of his soul too. There should remain a moral and a still higher background behind all scientific labours. Else, it can never be possible for Science to work any good, so far as true happiness of man is concerned. In this connection, it is interesting to note the words of a Western savant like Bertrand Russell: "Science has not given men more self-control, more kindness or more power of discounting their passions upon a course of action. It has given communities more power to indulge their collective passions, but, by making society more organic, it has diminished the part played by private passions. Men's collective passions are mainly evil; for the strongest of them are hatred and rivalry directed towards other groups. Therefore at present all that gives men power to indulge their collective passions is bad. That is why Science threatens to cause the destruction of our civilization."

It is a good sign of the times that a certain section of people from all parts of the world is keenly feeling a need for the better understanding of human good as a whole. Although a very meagre effect is perceptible on the surface, yet it heralds the coming of a new era which may dawn after series of ceaseless attempts on the part of a select few. The triumph of a single good principle requires the labours of an age.

The noblest of men in diverse spheres of their activity have shown that the duty of man is far above the exploitation of man's natural rights. Love, goodwill and amity are the natural rights of man. As such, any endeavour conscious or unconscious that goes to deprive man of his natural rights is in

fact against the vital principles of manhood. Therefore the culture that Science represents in the modern world ought not to be dissociated from the higher interests of mankind. The aim of Science should not be lost sight of. And it is to seek truth in all its aspects. All arts and sciences are but so many modes of thought running towards the same goal.

III

The pioneers of Pan-Asianism proclaim that with the political independence of Asia, there is a considerable hope of World Peace. They say, there may come a time when Asia, Europe and America will shake hands with one another on the same platform of international brotherhood. Dr. Taraknath Das in an article in the *Modern Review* wrote sometime ago:

"The movement of Pan-Asianism is no menace to World Peace. It does not threaten any of the European or American states, but it is a movement for the recovery of sovereign rights of the peoples of Asia. World Peace with justice and liberty cannot be furthered without Asian Independence. Thus all efforts towards the achievement of Asian Independence through the instrumentality of a Pan-Asian movement are valuable assets towards the cause of World Peace." The proposition and conclusion of Pan-Asianism may appear to be very alluring but it is doubtful whether World Peace can ever come from any mutual understanding on a political basis. Politics is a fickle goddess. If she ever showers any blessing on mankind, it is doubtful if that would be of any avail for World Peace. The blessing may die in the very moment of its birth. Peace and goodwill are virtues too valuable to be got so easily. The problem of World Peace cannot be solved with any

amount of political device and speculation. The solution rests more on a cosmopolitan outlook than anything either political or national.

The world at present is greatly distracted with the effects of commercialism. The commercial greed is the parent of international rivalry. And the predominant tendency that incites the commercial instincts owes its origin to materialistic interpretation of human life. This is why the spirit of man suffers so much in the hand of Materialism. What the world needs to-day is an atmosphere where the message of peace can be propagated on the basis of cultural fraternity. Therefore, the sweetest fruits of human thought will be those that glorify the fundamental unity of all human beings and the greatest of men are those that transcribe the thought in the actions of their lives.

IV

Culturally, the East was isolated from the West in the remote past. But now through various communications, the two cultures have met for so many centuries. The task of the world to-day and to-morrow is how to work out the blending of the two for a wider outlook of man in general. The East is now influenced by the scientific culture of the West. Whereas the West is gradually being affected by the spiritual heritage of the East. Under these circumstances, neither the East nor the West can any longer remain completely aloof from each other. The future of the world badly needs the fusion of the two cultures. Sometime ago, Mr. A. Lobanov Rostovasky in a thought-provoking article wrote in the *Contemporary Review* of London that "the ever-increasing progress in means of communication the Europeanisation of Asia cannot be stopped or reversed and

the only thing to be done is to go through with it as quickly as possible in the hope that what can be saved of the beautiful achievements of Asiatic culture will eventually blend with what has been imported from Europe, to form a new original civilization of its own."

Whatever may be the form of a new culture as pointed out by the writer, the whole edifice of Asiatic culture is sure to be smashed into pieces, if the foundation of its spiritual aspect is removed from its central position. The advanced nations of Asia have got to carefully steer the ship of national existence to avoid this dangerous rock of Materialism. Because if there is to be any fusion of the two cultures of the East and the West, that can only be effected on the basis of the spiritual heritage of Asia. Therefore, it is the paramount duty of Asia to keep up the integrity of its culture side by side with what is imported from the West, so far as the material resources of life are concerned.

James H. Cousins in his well-known book, *The Cultural Unity of Asia* very rightly concludes, when he says: "The spirit of Asia and of India speaks in the Upanishad which says: 'Whoever beholds all living creatures as in Him, and Him—the Universal Spirit—as in all, henceforth regards no creature with contempt.' The Lord Buddha said: 'Be like unto brothers, one in love, one in holiness, and one in zeal for the truth!' The Christ said. 'Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself.' The Prophet said: 'Fear God with all your might, and hear and obey; and expend in alms for your soul's weal, for whoso is saved from his own greed shall prosper.' These are not four separate mutually exclusive truths, but one truth in its two aspects of principle

and practice—the truth that there is one Divine Power energising the multitudinous activities of the universe, and arising out of that truth an attitude of kinship to all creatures irrespective of distinction. This truth is taught in the Asian religions, it is expressed in the culture of Asia, and out of that truth alone and its practice in every detail of life will come the abiding peace for which the war-weary peoples yearn.” This vision—the unifying principle that the sages of the Upanishads had proclaimed long ago gives us a key to unlock the secret sources of friendship and amity among all nations of the world. This is the culture that can cover up all the alien cultures of the past and the future. Not only this—the ideal can give us a value of life that will lead us

to the promised land of all genuine systems of philosophy. Individually, life is a burden of miseries and a mirage unless an all-comprehensive meaning can be found out behind all diverse races, sects and nations of the world.

The more the ideal can penetrate into all aspects of life—the better for the harmony of the East and the West. The world will then shine in the luminous and lovely atmosphere where man will breathe an air of bliss divine, and every man will prostrate before another in awe and reverence, because of the fact that he will find his own Self resplendent in his brother. This is the goal of man individual and this should be the bedrock of any culture that will aim at the harmonization of all forms of life in the family of nations.

THE PRESENT-DAY CONFLICT OF CULTURES

BY PRAMATHA NATH BOSE, B.Sc. (London)

(Concluded from the last issue)

As I have shown elsewhere* the present-day superstitions ascribable to modern culture are proving more prejudicial to the well-being of man than the superstitions attributable to ancient culture. If he ceases to believe in the efficacy of charms and relics, of pilgrimages and ablutions, of Mantras and Yajnas to secure his salvation, he forthwith begins to entertain a belief, no less superstitious (and much more injurious) in the efficacy of steam and electricity and of other scientific developments as a cure for the ills of

life. . . . He pulls down old gods and goddesses such as Siva, Vishnu, Christ and Kali, only to instal new ones in their places, such as wealth, war, pleasure, or fatherland. If modern influences have shaken his belief in creation by the fiat of an Almighty Being, he has either ceased to believe in such a Being, or worse still, pays superstitious homage to a new deity denominated Evolution, and zealously propagates the cult of “*Might is Right,*” of ‘*Can I kill thee or canst thou kill me.*’ If he casts off a superstitious belief in the gospel of Duty and Renunciation, he instantly begins to entertain a no less

**Some Present-day Superstitions.*

superstitious and much more harmful belief in the gospel of Right and Enjoyment.

The whole world is becoming a seething scene of destitution, disease, vice, and malevolence. In the emphatic language of Frederic Harrison, "Kingdoms, constitutions, churches, peoples are in chaos." There is no surer indication of moral degeneration than the increase of the military spirit; and there is abundant evidence everywhere of such increase. The wars since the close of the last century have been far more devastating and destructive than all the wars of Mediæval Europe. The empire of Enmity has been spreading, and that of Amity contracting. The conflict between nation and nation, between Government and the people, between class and class and between individual and individual has everywhere been gaining in volume, in intensity, and in animosity. The craven spirit of commercial greed is running riot all over the "civilized" world. Human vultures gloat over the big profits made by exploiting the helpless sections of humanity. Individual freedom even among the so-called free nations of the world is passing away, and man is becoming a mere cog of the great state wheel. Further proof of degeneration is afforded by increase in crimes, in divorces, in venereal diseases, and in suicides.

"Never," says Mr. Edmund Holmes, "was the standard of duty lower. Never was dishonesty rife. Never was the mania for owning things more obsessive. Never was the pursuit of pleasure more absorbing." "Europe three years after the war," observes Mr. A. G. Gardiner, "is like a derelict ship left helpless on the face of the waters. The storm has passed, and the waters have subsided, but the ship is a wreck. Its timber has parted, its

machinery is scrapped, helm and compass and all the mechanism of control are lost. Worst of all there is no captain."

The *Nation* (Dec. 24, 1920) discussing in a leading article whether Christians were really entitled to celebrate the birth of Jesus says :—

"It is impossible, we hope, for us nominally Christian folk to celebrate the birth of Jesus without a feeling of shame or even of hypocrisy. What, we must think, have we to do with him or he with us? What, in fact, should we do if he reappeared in our society? It is clear that we should not recognize him, and that long before three years of his ministry had expired State and Church would combine against him in the old Judæan fashion, to bully, to betray and to kill. In truth, there would be no need for Jesus to essay a second travail. We are known by our fruits. For six years not a Christian deed has been done in the name of any Christian nation, nor, save in mockery of man's despair, or in vain appeal to the moral sense of his rulers, has one Christian word been spoken in their behalf. It may even be said that our Christianity, professed but not followed, does us more harm than good, for while we use it to consecrate war, and to cloak greed and polity as religion, we mask our souls with a new and deep falsification. The Christian world is a simple dwelling built for humble-minded men. We rear our proud temples on self-love and the depreciation of our neighbour. Worshipers of Moloch and Mammon, of Power and of Empire, would it not be better for us to own up, and, confessing that the God we worship lives not in the spirit of Jesus, follow a frank Diabolism, in place of a sham Christianity?"

The Rev. E. S. Tipple declared at a recent Methodist Conference in England

"that the world had fallen into a moral slump. Ideals had undergone amazing changes. Conceptions of primary gospel principles had been disturbed, truth had been perverted, Christian principles had lost their lustre, and physical force rather than moral law had been given the supremacy. There had been a universal recrudescence of sin, particularly in America, and the sense of sin had been dulled. And this is not all. Modern manners have deteriorated painfully. There is a growing vulgarity and recklessness in dress and behaviour, and an increasingly alarming disregard for the sanctity of the home. The world is groaning under industrial coercion, oppression, and antagonism, race-riot, ignorance, and illiteracy. There are millions of underpaid people in all lands, people who can scarcely provide the necessaries of life, who live monotonous, colourless lives, who know nothing of the sheer joy of living; there are multitudes who live in filth and squalor and sin, people with stunted bodies, stunted minds and stunted moral perceptions." Frederic Harrison said, in an interview published in the *Times* about five years ago, that "the boom in education has not brought any nobler literature, any greater art, any purer drama, any finer manners, serious literature is being choked out by the increased cost of printing, the abolition of a leisured class able to study in peace and to produce from its learning, and by the mad whirl of modern existence. The result of this chaos in spiritual and moral training is a manifest loosening of the canons of moral life, the defiance of discipline by the young and ambitious, the mockery of age and all the lessons of age; worst of all, the sacrifice of family as a moral institution, and the degradation of marriage to be a temporary partnership entered into as a frivolous mode of

getting 'a good time' and to be cast off as easily as a lodging which is not convenient."

At a recent meeting of undergraduates of both sexes at Oxford, a number of speakers demanded reform of marriages upon the lines of those in Russia, and one young woman declared: "From women's view-point companionate marriage in the University should not only be tolerated but encouraged. It would be far better than living in lonely flats as at present."

The Archbishop of Canterbury speaking on rescue work recently at the Mansion House declared that "multitudes of our young people of both sexes, who are supposed to be perfectly respectable, are indulging sometimes habitually in a manner which would have shamed men's conscience in the past and brought most disastrous consequences to girls."

IV

The present unrest all over the civilized world manifested by political revolutions and the bitter antagonism between nations and classes is mainly attributable to the victory of modern culture in the present-day conflict of cultures. There are still followers and advocates of ancient culture in the West as well as in the East, as is evidenced, among other things, by organizations for the propagation of Vedantism, Buddhism and Theosophy. There are Western sages who strongly condemn industrialism, mammonism and socialism, three of the most noxious products of modern culture.

"It looks," says Dean Inge, "as if Plato and Ruskin were right when they urged that the wealth that comes from trade is morally poisonous, and that we ought to go back to being a simple agricultural country. If these prophets are right, nothing will put an end to social

discontent except the destruction of our great cities and great industries."

"Even the best of Modern Civilizations," declared Huxley emphatically, "appears to me to exhibit a condition of mankind which neither embodies any worthy ideal, nor even possesses the merit of stability. I do not hesitate to express the opinion that if there is no hope of a large improvement of the condition of the greater part of the human family; if it is true that the increase of knowledge, the winning of a greater dominion over nature which is its consequence, and the wealth which follows upon that dominion, are to make no difference in the extent and the intensity of want with its concomitant physical and moral degradation amongst the masses of the people, I should hail the advent of some kindly comet which would sweep the whole affair away as a desirable consummation."

Referring to the industrial perfection of England, Ruskin exclaimed in his usual vigorous language: "Alas, if read rightly these perfectnesses are signs of a slavery in our England a thousand times more bitter and degrading than that of the scourged helot Greek. Men may be beaten, chained, tormented, yoked like cattle, slaughtered like summer flies, and yet remain in one sense, and the best sense, free. But to smother their souls within them, to blight and hew into rotting pollards the sucking branches of their human intelligence, to make the flesh and skin into leathern thongs to yoke machinery with—this is to be slave masters indeed; and there might be more freedom in England, though her feudal lord's lightest words were worth men's lives, and though the blood of the vexed husbandman dropped in the furrows of her fields than there is, while the animation of her multitudes is sent like fuel to feed the factory smoke and the

strength of them is given daily to be wasted into the fineness of a web or racked into the exactness of a line."

"The sucking power of the towns," observes Sir Rider Haggard, "I consider to be the most serious and vital problem facing civilization to-day. The supposed advantages of the cities are drawing our people off the land, and changing them from solid, steady, dependable men and women to a race of neurotics who will ultimately be unable to cope with the stress of modern conditions. We must at all costs, before it is too late, provide some means of preserving or recreating a class rooted in the land. The trend of people from the land to the cities has always preceded the downfall of nations, and there is no reason for supposing that Nature will alter her rule in this respect."

"Our country," says Mr. H. G. Wells, "is in a dangerous state of social disturbance. The discontent of the labouring mass of the community is deep and increasing. It may be that we are in the opening phase of a real and irreparable class war. It is idle to pretend any longer that these Labour troubles, are the mere give and take of economic adjustment. No adjustment is in progress. New and strange agencies are at work in our midst, for which the word 'revolutionary' is only too faithfully appropriate. . . . The worker is now beginning to strike for unprecedented ends—against the system, against the fundamental condition of labour. . . . The thing our society has most to fear from labour is not organised resistance, not victorious strikes and raised conditions, but the black resentment that follows defeat."

Herbert Spencer writing in the beginning of the current century, concludes a remarkable essay on "Re-barbarization" with the following significant words:—

“Thus on every side we see the ideas and feelings and institutions appropriate to peaceful life replaced by those appropriate to fighting life. In all places and in all ways there has been going on during the past fifty years a recrudescence of barbaric ambitions, ideas and sentiments, and an unceasing culture of blood thirst.”

Another eminent observer, Alfred Russell Wallace, writing about the same time as Herbert Spencer, says:—

“The latter half of the century (the nineteenth century) has witnessed a revival of the war spirit throughout Europe, which region has now become a vast camp, occupied by opposing forces greater in number than the world has ever seen before. . . . And what a horrible mockery is all this when viewed in the light of either Christianity or advancing civilization! All these nations armed to the teeth, and watching stealthily for some occasion to use their vast armaments for their own aggrandisement and for the injury of their neighbours are Christian nations. . . . The state of things briefly indicated in this chapter is not progress but retrogression. It will be held by the historian of the future, to show, that we of the nineteenth century were morally and socially unfit to possess and use the enormous powers for good or evil which the rapid advance of scientific discovery had given us; that our boasted civilization was in many respects a mere surface veneer.”

The havoc done by the demon of Greed even in England which enjoys the reputation of considerable commercial honesty is thus described by Froude and Lecky. “From the great houses in the city of London to the village grocer,” says Froude, “the commercial life of England has been saturated with fraud. So deep has it gone that a strictly honest tradesman

can hardly hold his ground against competition. You can no longer trust that any article you buy is the thing which it pretends to be. We have false weights, false measures, cheating and shoddy everywhere. We Londoners are poisoned in the water which we drink, poisoned in the gas with which we light our houses, we are poisoned in our bread, poisoned in our milk and butter, poisoned in the remedies for which, when these horrible compounds have produced their consequence, we in our simplicity apply to our druggist, while the druggists are in turn cheated by the swindling rogues that supply their medicines.” “It is much to be questioned,” observes Lecky in his *Map of Life*, “whether the greatest criminals are to be found within the walls of prisons. Dishonesty on a small scale nearly always finds its punishment. Dishonesty on a gigantic scale continually escapes. . . . In the management of companies, in the great fields of industrial enterprise and speculation, gigantic fortunes are acquired by the ruin of multitudes; and by methods which though they avoid legal penalties are essentially fraudulent. In the majority of cases these crimes are perpetrated by educated men who are in possession of all the necessaries, of most comforts, and of many luxuries of life, and some of the worst of them are powerfully favoured by the conditions of modern civilization. There is no greater scandal or moral evil in our time than the readiness with which public opinion excuses them, and the influence and social position it accords to mere wealth, even when it is acquired by notorious dishonesty, or when it is expended with absolute selfishness, or in ways that are absolutely demoralising.”

Socialism is the rage of the day. “But all socialism involves slavery,” declares

Herbert Spencer, one of the wisest men the West has produced. He has pointed out that "if an equal portion of the earth's produce is awarded to each man, irrespective of the amount or quality of the labour he has contributed towards the attainment of the produce, a breach of equality is committed. Our first principle requires not that all shall have like shares of the things which minister to the gratification of the faculties, but that all shall have like freedoms to pursue those things—shall have like scope. It is one thing to give to each an opportunity of acquiring the objects he desires; it is another, and quite a different thing, to give the objects themselves whether due endeavour has or has not been made to obtain them. Nay more, it necessitates an absolute violation of the principle of equal freedom. For when we assert the entire liberty of each bounded only by the like liberties of all, we assert that each is free to do whatever his desires dictate, within the prescribed limits—that each is free, therefore, to claim for himself all those gratifications, and sources of gratification, attainable by him within those limits—all those gratifications and sources of gratification which he can secure without trespassing upon the spheres of action of his neighbours. If, therefore, out of many starting with like fields of activity, one obtains by his greater strength, greater ingenuity, or greater application, more gratifications or sources of gratification than the rest, and does this without trespassing upon the equal freedom of the rest, the moral law assigns him an exclusive right to all those extra gratifications and sources of gratifications; nor can the rest take them from him without claiming for themselves greater liberty of action than he claims and thereby violating that law. Whence it follows, that an equal apportionment of the

fruits of the earth among all, is not consistent with pure justice."

"Equality," says Lord Avebury, "is a chimera of bookworms and visionaries who have never studied nature and humanity with their own eyes."

But the votaries of modern culture have scored a great victory over those of ancient culture, and the demon of industrialism continues its nefarious activities. As in the case of the individual so in that of the nation, ethical development counts more than material; and benevolence has from remote antiquity been recognized as the basic principle of such development. As long ago as B. C. 2435, the Chinese Emperor Kuh is reported to have taught that no virtue is higher than to love all men, and there is no loftier aim of Government than to profit all men. Gautama Buddha in India and Laotsze in China, and Jesus Christ five hundred years after them, enunciated the noble ideal of morality: "Recompense evil with good." It is self-sacrificing benevolence that binds the different classes and nations together, and directs the forces making for material progress to right channels, such channels as lead to the abiding happiness of humanity. Anything, therefore, that weakens it tends to social disruption and political disorder, and prejudices morality at its fountain-head; and industrialism has done this in various ways. As but a small fraction of the huge mills and factories in the West can be consumed there, markets must be found for them in Asia and Africa, and markets practically mean dependencies or "spheres of influence." The Greater Powers of the West are compelled by existing conditions to maintain them and thus keep alive racial antagonism and animosity. It is in the interests of her industries, that Great Britain is loathe to relinquish her hold upon India. "We did not

conquer India," observed Sir W. Joynson Hicks (now Lord Brentford) some time ago, "for the benefit of the Indians. I know it is said in Missionary meetings that we conquered India to raise the level of Indians. That is cant. We conquered India as the outlet for the goods of Great Britain. We conquered India by the sword, and by the sword we should hold it." It is the interests of trade and industry that lead to international jealousies and animosities among the Great Powers, and the restrictive rules and regulations about immigration and segregation concerning coloured peoples in South Africa, Australia, Canada, etc., which form a perennial source of dissension between them and the white peoples. Moreover, the same interests raise formidable ramparts of tariff in most civilized countries, and foster an unduly intense national spirit, both of which are highly inimical to international amity. This nationalism or patriotism is one of the most baneful products of modern culture. "I am still—I am even more antinationalist to-day," observes Mr. H. G. Wells. "I see no good at all in people getting together into groups to exaggerate and overvalue their own peculiarities and run down, exclude and injure the rest of mankind. . . . I am all for cosmopolitan and the high road; and when I find nationalism rising to intricate interferences with trade and money, and free movement of men and goods about this none too large a planet, boastings, hostilities, armies and the strangulation of the general welfare in the interest of the gangs exploiting patriotic instincts, my lack of enthusiasm deepens to positive hatred."

Patriotism and the physical courage it evokes are certainly good qualities, but no higher than what are displayed by some Carnivora that fight to the last

gasp, snarling with their dying breath, and, in some cases, retaining their hold even when a limb is cut off, or by certain species of ants that fight in serried masses giving no quarter and never hesitating to sacrifice themselves, or that "seize an enemy at once one by each of her legs or antennae, and when once they have taken hold, they will suffer themselves to be cut in pieces rather than leave go." "I have already several times expressed the thought," says Tolstoy, "that in our day the feeling of patriotism is an unnatural, irrational and harmful feeling, and a great part of the cause of the ills from which mankind is suffering; and that consequently, this feeling should not be cultivated, as is now being done, but should, on the contrary, be eradicated by all means available to rational men. . . . One would expect the harmfulness and irrationality of patriotism to be evident to everybody. But the surprising fact is that cultured and learned men not only do not themselves notice the harm and stupidity of patriotism, but they resist every exposure of it with the greatest obstinacy and ardour (though without any rational grounds) and continue to belaud it as beneficent and elevating."

The present-day exaltation of patriotism and nationalism above altruism and internationalism is proving a curse to humanity. In fact, it is one of the symptoms of the ethical perversity which, as we have seen before, is one of the worst consequences of the triumph of modern culture. It is true, that owing to improved means of communication, the bounds of international fellowship have been extended to the farthest ends of the world. But the beneficent results of the fellowship of a small band of humanists, Vedantists, Buddhists, Theosophists, etc., in the East and the West are overwhelmingly

counteracted by the baneful consequences of the international fellowship of immensely larger numbers of communists and other violent revolutionaries.

Under existing conditions it is not at all surprising that the attempts made during the last four decades for the establishment of durable peace have failed. In the nascent stage of modern industrialism, the Manchester politicians expected the Angel of Peace to "descend in a drapery of calico." But alas! there has descended the Demon of Discord instead of the Angel of Peace. The first comprehensive attempt to check the growth of the military and predatory spirit of the West was made by the international conference at the Hague. The Czar of Russia then suggested that the use in armies and fleets of any new kinds of fire-arms whatever, and of new explosives or any powders more powerful than those then in use either for rifles or cannon, the throwing of projectiles or explosives of any kind from balloons or by any similar means, and the use in naval warfare of submarine torpedo-boats or plungers, or other similar engines of destruction should be prohibited; and that the use in military warfare of the formidable explosives then existing should be restricted. Had these sensible suggestions been acted upon, there would undoubtedly have been considerable amelioration of the condition of humanity. But the peace conferences at the Hague gradually became "war conferences. The Hague became the inspiration of the new movements in armaments. The delegates came away full of suspicion one of the other. A new contest for force began. It was realised that the nations were antagonised and that each looked for safety not to treaties, but to its own armaments." Bernhardt rightly observes in his *Germany and the New War*,

"that the judgment of the Arbitration Courts could never be enforced by existing public opinion, and real compulsion could only be employed by means of war—the very thing which is to be avoided."

The experiences of the Hague have lately been repeated at the various peace conferences which have been held since the conclusion of the great World War. The one man among the politicians that met at Versailles who could take a comparatively broad and statesman-like view of things, was Woodrow Wilson. But his was a cry in the wilderness.

In regard to his fourteen principles an American paper humorously recounts the fourteen points actually achieved as:—"(1) Secret diplomacy, secret covenants secretly arrived at; (2) Clique of Nations; (3) Annexation; (4) Indemnities; (5) Self-determination of nationalities whenever allowed; (6) International relations, blockade and militarism; (7) Domestic situation, repression, espionage, censorship, raid, deportation; (8) End the Great War and continue twenty-three small ones; (9) Victory without peace; (10) Peace treaty, the first step towards the next great war; (11) Camouflage; (12) Hate; (13) Revenge; (14) Prepare for the War that is to come."

The solution of the disarmament problem is as far off as ever. The military correspondent of a recent issue of the *Sunday Express* says: "The world is not disarming. Twelve years after the war to end war, armaments are not only undiminished but are larger than in 1913—which was the peak of sixty years of military competition—in every important country in the world with the exception of Great Britain. Before the War the world's armaments cost £700,000,000 a year. To-day they cost £1,000,000,000. Since 1924 four great Powers—Italy, France, America and

Russia—have added £90,000,000, a year to their defence bills.”

“The comparative figures of the world’s cruiser tonnage are :—1913, 188,000; 1919, 64,000; 1929, 288,000. . . . Russia is steadily approaching as far as can be ascertained the strength of the pre-war Czarist armies which numbered 693,000 in 1918. The Red Army was 105,000 in 1919. To-day it is 562,000. . . . In the last four years the U.S.A. has increased her air forces bill from £8,000,000 to £13,000,000; Italy from £4,800,000 to £6,800,000.”

Diplomacy has proved a dismal failure, and so long as modern culture dominates the civilized world, we cannot reasonably expect any better result in the future. The truth is, though politics looms large in the public eye at present, the salvation of mankind lies in the now discredited field of ethics. The difficult work of establishing durable peace is to be accomplished not by politicians and jurists but by sages and seers inspired by the principles and ideals of ancient culture.

THE INDUSTRIALISM OF YOUNG BENGAL AND ITS ROLE IN WORLD-ECONOMY

BY PROF. BENOY KUMAR SARKAR

While enjoying the privilege of opening the industrial exhibition at Berhampore it is my foremost duty to begin with paying homage to one of her noblest and most patriotic sons, the late Maharaja Manindra Chandra Nandy of Cossimbazar, who it was that in 1905 helped forward the birth of Young Bengal by declaring the first historic Indian boycott at the nationalist meeting held in the Town Hall of Calcutta. Since then for over a quarter of a century Young Bengal has been achieving laurel after laurel, such as is recognized by the international world, in diverse fields of creative enterprise, cultural, political and economic. The little industrialization that the Bengali people has to its credit to-day,—in the form of cotton and jute mills, coal mines, chemical works, tea plantations, banks and loan offices, insurance companies, working men’s unions, etc., is in the main the outcome of the great Swadeshi

ideas of 1905. We must not forget that even in the line of constructing tools and machines Bengali engineers and mistris have also been showing some mentionable results.

The present exhibition like the Mela held the other day in Calcutta and like many other things in the industrial field that we have been able to accomplish is perhaps a child’s play in contemporary world-economy. But it is very desirable at the outset to fully realize that it is only in comparison with the industrial great powers that the Bengali people is backward in matters of modern technology and industry. But in the perspective of Bulgaria, Rumania, Poland, and other countries of the Balkan complex, Eastern and Southern Europe and Russia all of which are politically sovereign and some of which republican, the people of Bengal is not negligible. Indeed nearly sixty per cent of the peoples of Europe is in point of in-

dustrialism more or less in the same conditions as the Bengali people. An objective study of comparative industrialism is not likely to place Bengal in a very unfavourable situation.

Nor are the industrial conditions of the Bengali people specially discouraging by the Indian standard. So far as other Indians are concerned, there is hardly anything to choose between the Marathas or Deccanis and the Bengalis, the Punjabis and the Bengalis, and the Tamils or Andhras and the Bengalis in regard to industrial achievements. It is only the Gujaratis and the Bhatias as well as the Parsis who are ahead in this respect as much of the Bengalis as of the Marathas, Tamils, Punjabis and other races of India. Everybody will admit, however, in passing, that the industrial backwardness of the Marathas, Tamils, Punjabis and Bengalis does not as a matter of course imply an all-round backwardness of these peoples in comparison with the Gujarati-Bhatia-Parsi complex.

An intensive economic, statistical and sociological analysis will, moreover, indicate in any case that the industrial backwardness of the Bengali people, in so far as it is a fact, no matter by what standard, cannot be regarded as a backwardness in industrial "aptitude." All that it is rational to admit is that for one reason or other the economic initiative and energism of the Bengalis have as a rule chosen other fields to function in than those of modern industry. It is only recently that the Bengalis have begun seriously to attempt financial investments in industrial lines. It is chiefly this lateness in the emergence of effective interest that should account for the present backwardness of our people in modern industrial enterprises.

The backwardness can be explained, but I am not here to explain it away or excuse it. We have to combat this

regrettable defect by every possible means. In regard to industrial achievements Young Bengal has to-day but one objective before itself, namely, to catch up to the Gujarati-Bhatia-Parsi attainments, nay, to the extra-Indian heights as well.

The goal is definite. No less clear are the tactics. The most fundamental groundwork of Young Bengal's industrial policy is always to lie in the diverse activities embodying the epoch-making ideas of 1905. It is in the atmosphere of the Swadeshi Movement in all its aspects that the industrial enthusiasm of the investors can steadily deepen and expand.

In the second place, the industrial statesmen of Young Bengal will have to work energetically in order to compel the government to come forward in the function of pioneering and assisting industries under national auspices. State aid to industry will have to be re-defined according to the modern, post-War policies of nations, great, medium and small. It is to comprise not simply the theoretical investigations, propaganda work, experimental enterprises, etc., but actual Government undertakings, "public" ownership, management and control, constructive tariff, municipalization, and financial subsidies and credit facilities of all sorts as well.

The different branches of industry that may be attempted with or without State aid as thus defined, is legion. Young Bengal has already acquired solid experience in several. I am taking the liberty only to suggest that the construction of tools and implements of a simpler character but somewhat improved and rationalized, especially such as are connected with agricultural operations and the village arts and crafts, should be taken up immediately, district by district. The demand for these machines is extensive and keen, and

they can be easily manufactured by the available mistris and engineers of our country.

There is a third line along which the industrial energism of the Bengali people can and ought to be directed at the present moment. In each of the different economic regions of Bengal as well as in Calcutta the time is opportune for starting "Shilpa-Punji-Sangha" or Industrial Finance Corporations. These companies will have as their main function the financing of such enterprises as for want of adequate backing fail to show the expected results. The establishment of some half a dozen such corporations on a shareholder basis, say, @ Rs. 500 per share should enlist in its behalf the idealism and administrative capacity of some of the business heads of Young Bengal.

While discussing these three directions of industrial policy it is necessary to refer to another factor of great and almost universal importance in the socio-economic structure of Bengal. I am speaking of the non-Bengali Indian, in one word, the "Marwari" element in the capitalistic organization of Bengal. The industrial statesmen of Young Bengal will have to appreciate the Marwari financiers, industrialists and businessmen as their colleagues, and their cooperation is to be sought by us in every possible field of economic endeavour. It cannot be ignored that in the past the Marwaris, settled in Bengal, have worked hand in hand with us. In all Bengali movements, political, nationalistic, cultural, social and economic they have invariably taken an enthusiastic and active part in the same spirit as the children of Bengal. Their services will have to be still further utilized in our interest for some long time to come.

It is time to visualize in a scientific and unprejudiced manner the role of the Marwari in Indian economy. Ob-

jectively considered, his contributions to economic India are almost identical with those of the Jew in Eur-American business organization. Comparable to the "international Jew," the Marwari is an all-Indian personality. Not only the Bengalis, but the Marathas, the Punjabis, the Tamils, the Biharis and others,—all have to depend more or less on Marwari finance in almost the same way as the industry and trade of the different countries is largely controlled by Jewish bankers, banking institutions and trading houses. In my judgment intimate association with the Marwaris ought to be consciously and deliberately promoted as a fundamental tactic in the industrial policy of Young Bengal.

Let us not forget that we Bengalis have commenced the A. B. C. of modern industry and commerce rather late. We must not forget likewise that compared to the people of Great Britain the Frenchmen and the Germans were also late by nearly two generations in regard to modernization and industrialization. Late-comers in the same game have likewise been the Italians and of course the Japanese. I am therefore not indulging in mere bombast when on the strength of positive Bengali achievements in the different Vidyās and Kalas, in literature, arts, sciences, education, politics, handicrafts, agriculture, etc.,—achievements such as have stood the world-tests,—I dare foresee that like the Germans and the Japanese the Bengali people although late-comer is yet destined to demonstrate to the world that it is quite possible to catch up to the go-aheads.

The industrialism of Young Bengal will still be a source of inspiration to the backwards in India as well as in Asia from China to Mesopotamia and in Africa. Nay, the Swadeshi Movement of Bengal, although hampered as it has been by the conditions of political

serfdom, with which the ideas of 1905 are associated, is going to be appraised in the annals of world-economy as belonging to the same rank as the industrial nationalism of the Russian Gosplan and the economic patriotism of Fascist Italy.

It is in this faith and hope that I invite Young Bengal to a new epoch of self-sacrificing energism, practical enthusiasm, and constructive idealism so characteristic of our race but harnessed from now on to the pressing problems of technology, industry and commerce.

ASHTAVAKRA SAMHITA

BY SWAMI NITYASWARUPANANDA

क संसारः क चाभासः क साध्यं क च साधनम् ।

आकाशस्येव धीरस्य निर्विकल्पस्य सर्वदा ॥ ६६ ॥

आकाशस्य इव Like the sky सर्वदा ever निर्विकल्पस्य changeless धीरस्य of the wise one क where चाभासः reflected self क where च (expletive) संसारः round of birth and re-birth क where साध्यं end क where साधनम् means च and.

66. Where¹ is the reflected² self, where is the world, where is the end, and where is the means for the wise one who is ever changeless like the sky?

[¹ *Where etc.*—For, the realization of the Self as the Infinite One negates the existence of everything else.]

² *Reflected self*—The finite self is the reflection of the Real Self on the mind.]

स जयत्यर्थसन्न्यासी पूर्णस्वरसविग्रहः ।

अकृत्रिमोऽनवच्छिन्ने समाधिर्यस्य वर्तते ॥ ६७ ॥

वस्य Whose अनवच्छिन्ने in the unconditioned अकृत्रिमः unaffected समाधिः concentration वर्तते is सः that अर्थसन्न्यासी renouncer of all desires पूर्णस्वरसविग्रहः who is the embodiment of Infinite Bliss which is his own nature जयति is glorious.

67. Glorious is he who renounces all desires and is the embodiment of Infinite Bliss which is his own nature,—he who has attained natural *Samadhi* in the unconditioned.¹

[¹ *Unconditioned*—The Absolute Self is beyond all limitations.]

बहुनात्र किमुक्तेन ज्ञाततत्त्वो महाशयः ।

भोगमोक्षनिराकांक्षी सदा सर्वत्र नीरसः ॥ ६८ ॥

अत्र Here बहुना much उक्तेन by saying किं what need ज्ञाततत्त्वः who has known the Truth महाशयः the great-souled one भोगमोक्षनिराकांक्षी free from the desire of enjoyment and liberation सदा at all times सर्वत्र in all places नीरसः devoid of attachment (भवति is).

68. In short, the great-souled man who has realized the Truth, is free from the desire of enjoyment and liberation¹ and is devoid of any attachment at all times and in all places.

[¹Liberation—He is free from the desire of liberation because he knows the Self to be free by nature.]

महदादि जगद्द्वैतं नाममात्रविजृम्भितम् ।

विहाय शुद्धबोधस्य किं कृत्यमवशिष्यते ॥ ६६ ॥

नाममात्रविजृम्भितं Manifested through mere name महदादि beginning with *Mahat* जगद्द्वैतं the phenomenal existence विहाय renouncing शुद्धबोधस्य of one who is pure intelligence ज्ञाय' which ought to be done किं what अवशिष्यते remains.

69. What remains to be done by one who is Pure Intelligence,—one who has renounced the phenomenal¹ existence beginning with *Mahat* etc., which is manifested through mere name?

[¹ Phenomenal etc.—The Sankhya Philosophy holds that *Prakriti* (the undifferentiated) is the primal cause of this universe. Out of *Prakriti* evolves *Mahat* (cosmic intelligence) from which *Ahankâra* (egoism) proceeds, from that again mind, five organs of sense, five organs of action and five *Tanmâtrâs* (fine elements) arise, and the five *Tanmâtrâs* produce five *Mahâbhutas* (gross elements) which make up this gross material universe. According to the Sankhya system, the universe is real, but according to Advaita Vedânta it is unreal and illusory, existing only in name and form, being superimposed on the Self which is the Indivisible, Infinite One.]

स्रमभूतमिदं सर्वं किञ्चिन्नास्तीति निश्चयी ।

अलक्ष्यस्फूर्णः शुद्धः स्वभावेनैव शाम्यति ॥ ७० ॥

इदं 'This सर्व' all स्रमभूतं produced from illusion किञ्चित् anything न not अस्ति exists इति this निश्चयी knowing for certain अलक्ष्यस्फूर्णः to whom the Inexpressible is expressed शुद्धः the pure one स्वभावेन by nature एव indeed शाम्यति enjoys peace.

70. The pure¹ one who has known for certain that all this is the product of illusion and nothing exists, to whom the Inexpressible² is expressed, naturally enjoys peace.

[¹ Pure—free from ignorance.

² Inexpressible—The Self is beyond mind and speech. It cannot be objectified. The knower cannot be known. But It is self-luminous, as It is consciousness itself.]

NOTES AND COMMENTS

IN THIS NUMBER

Swami Turiyananda, notes of whose conversation we publish in this issue was, in the last few years of his earthly

career, a great source of attraction to hundreds of weary souls thirsting for God and religion, who would flock to him to hear his stimulating words of wisdom. The *Conversation* will be con-

tinued in some future issues.
Swami Vivekananda in the Making is the English rendering of a chapter from Swami Saradananda's Bengali work, 'RAMAKRISHNA LILA-PRASANGA.'
 Dr. James H. Cousins has been a student of the Vedanta for thirty years. From 1915 till 1918 he was a resident in India, and worked for the cause of India's culture as an educationist and author. He also spent a year in Japan, and was the first foreigner to be made a Doctor of Literature by the Imperial Ministry of Education. Since 1928 he has made two lecture tours through the United States of America, speaking mostly on the religion, art and philosophy of India, but also on art and literature in general as viewed from the highest standpoint. He has been appointed special lecturer in English poetry in The College of the City of New York for the academical year ending in June, 1932, after which he hopes to return to India to offer such cultural service as may be needed of him in the new era on which India is entering. The present article by Dr. Cousins gives an idea of some philosophical tendencies in the United States. We hope to present other studies from his pen later
 Swami Nikhilananda is now engaged in preaching Vedanta in America and belongs to the Centre at Providence. *Religion on Trial* was an address given by him at a meeting of the Philosophical Association, Maharaja's College, Mysore, before he left for the West.
 Dr. G. S. Krishnayya wrote in the *Prabuddha Bharata* last year on 'Education which does not educate.'
 Swami Maithilyananda is a monk of the Ramakrishna Order. He is a new contributor to the *Prabuddha Bharata*, but we hope to publish other writings from him in future The present article of Prof. Benoy Kumar Sarkar was the subject of a lecture delivered by him in

last December. Prof. Sarkar is one of the few Indians who have very closely studied the economic problems of the world. Though the present writing refers to Bengal, we believe, all India has something to learn from it.

SWAMI TURIYANANDA

An American disciple, Kalyâni, thus records her reminiscences of the Swami Turiyananda :

We have all felt the power of the presence of a redeemed personality, and our experience proves to us, that of all the reforming agencies, there is none equal to the contagion of such personality; for inspiration always counts far more than instruction.

It was my blessed fortune to meet with one, so endowed with this personality. I am writing of our dear and blessed Swami Turiyananda who came to America, to some few chosen students (I say 'chosen' advisedly) to demonstrate to them, in personal contact, the most trying of tests, viz., control of what is commonly called, the *personal nature*, using all its powers as agents for spiritual demonstration : calmness, patience and poise, under the most adverse conditions.

The students who partook of this spiritual teaching given at the Ashrama, California, by Swami Turiyananda, were somewhat prepared through attending some of the public lectures given by Swami Vivekananda, and by their spontaneous recognition of Vedantic truths seemed to give evidence of this same knowledge as having been obtained in former incarnations, and so it was in divine order that our beloved Turiyananda should be the one to father and mother this Divine Spark in us.

How can I put into words his patience and endurance through many

a rough and crude encounter with the Western material mind? He was so wise, seldom treating or using the same methods with any two students, but it was as he said: Mother showed him their different disposition, and also the best method of treatment.

It is needless to say, how we all loved this *Divine Mother*, shown forth in her blessed child Turiyananda.

It was good to stand aside, and witness some of the personal grievances betwixt student and student, and to observe how each one never wavered in his or her love and devotion to him, who was our authority,—and do you not think that even *this* was a cleansing process? For in contrast to our shortcomings, the blessed example of self-control, calmness, and clear-sighted guidance always opened to us an avenue by which we could regain our self-respect and spiritual poise.

Once, when in serious conversation, Swami said to me: "What is it that you wish for most?" I answered: "I wish and pray, Swami, that nothing will ever come to obscure my vision of Mother,—I want to keep awake *always* to the knowledge of Her presence." Swami was so pleased with my answer that he exclaimed: "That is good, that is good."

Swami was very much interested in a dream I once had. It was as follows: I found myself in a very large field, with mountains and sea in the distance. Upon looking round I saw a man, whose face was veiled. He was sowing seed, walking very deliberately. Part of the ground of the field was ploughed and prepared, other parts not. Yet this man sowed his seed as he walked along. When he came my way, I said to him: "None of your seed shall be sown in vain." And as I said, the wind rippled the veil he wore, and I saw the face of Swami Turiyananda!

I feel this way about Swami Turiyananda, and I am sure others are with me: that the memory of my association with his Spiritual Nature will follow me down the ages, and that I shall recognize his pure Spirit in whatever form he may for that time inhabit. He quickened me, and gave me a name, and I will tell it to you: It is "Kalyâni," and it means: "One who wills the good of all."

MR. HAVELL ON INDIAN ART

Recently, Mr. E. B. Havell in appreciation of Mr. Sris Chandra Chatterji's work for Indian Art has made some important observations. According to him, there will be a real revival of Indian Art, as soon as Indians take in their own hands the creation of their houses, using their own ideas instead of copying foreign ones. He greatly advocates the method of adapting the living traditions of Indian building to present needs by a real co-operation between the designer and the builder. He suggests that experts like Mr. Chatterji may discover in Bengal a survival of the fine craftsmanship in brickwork which distinguished the old buildings and help to keep it alive by making use of it.

"There is always something valuable," says Mr. Havell, "in the spirit and technique of a living tradition—which Archæology fails to discover." These weighty remarks of a renowned authority may be of great value to those who are interested in the revival of Indian Art.

NEED WOMEN BE CHASTE AND MEN HONEST?

To-day the values of human life and pursuits are determined by the majority

in terms of money and sense-pleasure. Ill fares the spirit of man in modern trends of civilization. In schools and colleges, it has been a hard task for teachers to explain to their pupils the spiritual values of life. Recently, Dr. Cyril Norwood, the Headmaster of Harrow, while addressing a meeting at York remarked: "Even the War taught Europe very little, for it ushered in a carnival of materialism, a denial of God, and the laws of God the like of which

the world, in its history, has scarcely seen. The result has been the world situation with which we are confronted to-day." The learned Headmaster again and again laid stress on religion as the basis of true education. In course of his speech, he deplored that in some quarters it had come to be regarded as a debatable matter whether women need be chaste and men honest. A pity indeed!

REVIEWS AND NOTICES

THE LIVES OF A BENGAL LANCER.
By F. Yeats-Brown. *Published by the Viking Press, New York. Price \$ 2.75.*

Whether a man believes in the theory of reincarnation or not, one cannot deny that a man often passes through such experiences as may be regarded as "living many lives in one." From this point of view, the title, "The Lives of A Bengal Lancer" is accurate; because in this work the author has depicted the story of various stages of evolution of his life.

In 1905 F. Yeats-Brown, at the age of eighteen set sail for India to join the British Indian cavalry—the Bengal Lancers. He served in India until the World War broke out and then fought in the Western Front (France) and in Mesopotamia. He was wounded, as well as held a prisoner in Turkey. After the World War, he came to India and fought against the North-Western Frontier tribesmen. During this period of life, he played the role of a British officer, a sportsman—a polo player, a hunter, an aviator and at the same time a man who wished to know something of India and her people and also that phase of Indian life which is generally a closed book to the alien ruling class. The book has been described by many critics as a remarkable one; because of its colourful description of adventures as well as for an attempt of a Westerner—especially a British military man—to understand the inner life of the Indian people.

I shall not discuss any details of various stories in the book. I wish to emphasize the fact that for a man there is nothing like the East and the West as water-tight compartments. In the West, even among the military class, there are people who have genuine inclination to fathom the secrets of life and who long to find "peace in life," instead of the excitement of mere living.

Furthermore, the author makes it clear that all Western men and women are not mere superficial observers of things Indian. Mr. Yeats-Brown's observations regarding the significance of Benares, the temples of Juggernat and Madura and his search for a Guru are highly interesting and instructive for all—including Indians.

The English officer, who sincerely wished to know something of Indian spiritual life, some of the Yogic practices, after all found his Guru. He did so, when he ceased to care for sport and soldiery; and there came a desire for a higher life. His conversations with his Guru whom he calls "Bhagwan Sri" and his two disciples, Sivanand and Hastini, are of great value to those who wish to get an idea of Indian philosophical thought and spiritual life in practice. The appendix of the book is important. Here the author gives an interpretation of "Yoga" as he understands it from his own experience (pp. 291-295). Among other things he writes:—

"Yoga, as I know it, is monistic. 'All that exists is one, though sages call it by

different names.' Many centuries after these Vedic words were written St. Athanasius was made responsible for the idea that 'the reasonable soul and flesh is one man. One, not by conversion of Godhead into flesh; but by taking of the manhood into God; one altogether, not by confusion of substance, but by unity of person.'

"There is no notion in Yoga, as I know it, of a divinity distinct from Self, no doctrine of a Creator ruling His Universe from outside heaven. Such a possibility may be admitted or implied in some Hindu scriptures, but my *guru*, at any rate, concerned himself entirely with Man and his Becoming.

"Yoga is the study of You . . ." (p. 291).

The author is convinced that Jesus Christ was a Yogi. He thinks that some of the biblical healing miracles such as the story of Lazarus can only be explained from the standpoint of the Yogic practice. He says:—

"I am a Christian myself, and it seems to me clear that Christ based His teachings on a tradition existing in His time and country, and the tradition originally came from India, and is still being followed there, passing from father to son, from *guru* to *chela*, with some accretions and superstitions perhaps, yet still one of the most ancient languages 'in which men have spoken of their God.' Consider, for instance, the healing miracles of Christ from the standpoint of the aphorisms of Patanjali. In the vivid and mysterious 11th Chapter of the Gospel according to St. John, the disciple whom Jesus loved, would appear to have been prepared for an ancient exercise, no doubt practised by the Essenes of that time as it is by the Copts to-day, and known in India as *Kali-mudra*." (Pp. 296-297).

The author thinks some of the processes of meditation practised by the Jesuits are something like *dhyana*. "The Jesuits, whose exercises, Loyala may have borrowed from the Moorish mysticism, possess the nearest approach to *dhyana* in the West." (pp. 295-296). The author thinks that from the standpoint of medical science serious investigations should be carried on about Yogic practices, which might lead to discovery of important facts in the field of medical science. (P. 296).

Mr. Yeats-Brown keenly feels that the people of the West, especially Englishmen who are ruling India, have not tried to find out the real India. If they did, they would have found many persons of genius in the country. He recognizes the greatness of the people which can produce men like Bose, Raman, Shah, Tagore and Gandhi, even under the most adverse circumstances. He says: "There are philosophies in India which the nations need . . ." (p. 266).

I may say that the real value of the book lies in an unbiased appraisal of the ideals of life behind Hindu Philosophy by a British military man. This book will remove much misconception about India and Hinduism. It will therefore aid the cause of better understanding between the East and the West. The book should be read by every British official, English man and woman in India, so that it may help to remove some of their prejudices which are after all based upon their ignorance and assumed superiority. The people of India must learn all that is best in the West and the leaders of the West should lead the way for proper appreciation of all that is best in Eastern life. In this lies the salvation of the present-day world full of conflicts.

Munich, Germany

TARAKNATH DAS

DRG-DRSYA VIVEKA. Translated by Swami Nikhilananda with a Foreword by V. Subrahmanya Iyer. Sri Ramakrishna Asrama, Mysore. 63 pp. Price, Re. 1.

This is a Prakarana treatise of the Vedanta Philosophy, ascribed to Shamkara-charya. It consists of 46 Slokas which give a detailed description of the various kinds of *Samádhi*, the identification of Jiva and Brahman and theories about the conception of Jiva. It is undoubtedly a great help for a higher study of the Vedanta Philosophy.

Mr. V. Subrahmanya Iyer has written a learned Foreword to the book. The translator has made the English rendering lucid and at the same time accurate. He has added exhaustive notes with copious references. It is really a pleasant and profitable reading. The paper, printing and get-up of the book are all good. We recommend it to all lovers of Vedanta.

NEWS AND REPORTS

FAMINE IN TANGAIL

RAMAKRISHNA MISSION'S APPEAL

The Secretary of the R. K. Mission sends us the following for publication under date 18-1-32:

The public is aware of the devastating floods of the last year that overtook several districts of Bengal and Assam. The Ramakrishna Mission undertook relief work in three districts, Pabna, Dacca and Mymensing, covering as much area as its funds would allow, and opened a number of centres, all of which except one have been closed. This one, viz., Shahazpur, in Dacca, is distributing hut-building materials on a very small scale.

Owing to our very limited means we were compelled to leave untouched vast areas that were severely affected. One of these was in the Tangail sub-division of the Mymensing district, from which piteous cries for help have reached us. A preliminary inspection has shown that due to the after-effects of the floods a large number of villages are faced with starvation. Considering immediate relief necessary we are deputing our workers to organise the work. Details of the situation will be published as early as possible.

We are embarking on this onerous task relying on the generosity of the public. Though the balance of our Provident Relief Fund is very small, yet we felt that something must be done for those thousands of starving people. We appeal to our kind-hearted countrymen to help us promptly with funds. Contributions, however small, will be thankfully received and acknowledged at the following addresses: (1) *The President, Ramakrishna Mission, Belur Math, Dt. Howrah.* (2) *The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.*

THE RAMAKRISHNA MISSION (CEYLON BRANCH)

The Second Annual Report from July 1st, 1930 to June 30th, 1931 shows that the centre

at Colombo, being the headquarters of the Mission in Ceylon, is spreading its activities all over the island. At the Colombo Ashrama, regular weekly classes on scriptures, devotional music and lectures are held as usual. The Swamis spread the teachings of Vedanta by discourses and lectures during their tours in various parts of Ceylon. There is a Free Library and Reading Room attached to the Ashrama. The Ashrama requires funds for a permanent building and its maintenance.

The Mission manages thirteen schools, twelve of which are registered and one recognized. The total number of children in all the schools is just over 2,000 and the total number of teachers, 69. The schools are situated in Batticaloa, Trincomalie and Jaffna districts. They afford scope for an all-round education to boys and girls of Ceylon. Strenuous efforts are being made for making all the institutions model in kind. The organizers of the schools look up for public co-operation and sympathy without which there cannot be any stabilization of the work already started.

SWAMI DAYANANDA BACK TO INDIA

Swami Dayananda who in 1926 went to preach Vedanta in America returned to the headquarters at the Belur Math on the 3rd January last. He worked in San Francisco and became the President of the Vedanta Society there. Through his amiable personality, deeply religious life and a true understanding of the needs of the students, he became a source of great help to many in their spiritual progress. While returning he visited many countries of Europe including Russia, where he was greatly impressed by what he saw. We hope his experience in the West will make him more capable to work for the cause of India. We understand he has a plan to start some social service work in a new line. We offer him a hearty welcome, and wish him success in his contemplated work.