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

“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

NOTES OF CONVERSATION WITH SWAMI TURIYANANDA

(FROM THE DIARY OF A DISCIPLE)

22ND DECEMBER, 1921.

Swami : (Addressing Swami V.) “It seems I shall have to go to America again. Such are the indications. If I go, then I shall be cured. All my diseases have come only after my return from America. The Mother says, If you do not do My work, you will suffer from various bodily ailments. I also have been obstinate in my resolve not to go there for work again. The Mother is saying all along that I shall be free from diseases if I go and work in the West. Until I had the carbuncle I was determined not to work any more. But now the thought has come, Her will be done. It may be that I shall have to go to America. G. is coming from there.”

Swami V. said, “Maharaj (meaning Swami Brahmananda) will fight for you.” To this he replied : “No, not so. Maharaj will be for my going to the West. When Swami Vivekananda went to America for the second time, he had

no great inclination for that. But Maharaj said, ‘there is a necessity for going.’ ”

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Swami Turiyananda referring to his period of *Sadhana* said : “There was a rich merchant in Muttra, who would take any Sadhu, who would come to the city, to his home and feed him. When I came to Muttra, some Sadhus told me to go to that merchant. I agreed. There were other Sadhus in his house. When I went to him, in an attitude of learning something from a Sadhu he asked me, ‘Sir, how to have dispassion for the world?’ To that I promptly replied, ‘I could give an answer if I myself possessed that. If I had real dispassion for the world, how could I come to beg food of you?’ All the Sadhus who were there became greatly pleased with that answer. They said, ‘A nice reply indeed you have given.’ The man himself was also very pleased.”

Spirituality depends solely on continence. Without continence mind does not become tranquil. When there is no continence, the mind becomes restless. When the mind is restless, it does not reflect the vision of the Chosen Ideal. The Gita also says, 'Therefore, controlling the senses at the outset, Oh the Best of the Bharata race, kill it (desire),—the sinful, the destroyer of knowledge and realization.' Just imagine that. If one lives a continent life for 12 years, his mind will be calm and knowledge will dawn on him. With regard to the Sadhus, Swami Vivekananda would say, 'Every fault of a Sadhu is pardonable, but not his deviation from the path of continence. A Sadhu should be always rigidly continent.' About his personal life Swamiji once said that he had not seen the face of any woman (accompanied by any undesirable thought) even in dreams. Once he dreamt of a woman. Her face was covered by a veil. She seemed to be very beautiful and he wanted to see her by taking off the veil. But when the veil was taken off, he saw the face of Sri Ramakrishna. Swamiji was ashamed beyond measure. Srijiut Kalipada Ghosh also once went to the house of a public woman and saw the figure of Sri Ramakrishna standing at the very gate. And he fled away greatly ashamed. Is there any chance of one's safety, if one is not saved by God? Those in whom bad impressions have not fallen, are saved by Divine Grace. Fortunate indeed are they—they are saved. By personal exertion one cannot be sure of oneself in this matter. But the Master would say, 'If you are really sincere, the Mother will see that everything goes right with you.' But then one must be sincere to the very core. Mind and speech must be at one. Swami

Vivekananda was up against insincere people in religious life. 'These hypocrites,' he would say, 'commit sins and weepingly say, I cannot bear with my committing sins.' Stand like a hero and say firmly, I WILL DO THAT NO MORE. Then only help from God will come. There is none so despicable as he who is a slave to lust.'

Then he narrated the story of the King who was in despair as regards controlling his senses and the remark made by the queen. The queen said, "Is it possible to drive away the cat which has been given indulgence for long?"

"Therefore," said the Swami, "one should be always on the alert to keep one's senses under control. If once the control is lost, there is no hope. * * Long nose is a sign of faithfulness."

"The life of lower animals is only for working out their past *Karmas*. They can create no new *Karma*. When their body falls off, they take a fresh body as the result of their stored-up *Karma*. As they have no intellect, they have no sense of bondage. Only one who has a sense of bondage strives after freedom."

"The Master would say, 'Can man deny God? What do you say? How can a man deny God?—man who will fall at the feet of a cat for relief, if a fish-bone runs in his throat: so helpless he feels.' Again he would say, 'In season and out of season you talk of Knowledge. But such is the inscrutability of *Maya* that though one lives a wretched life, the illusion of this world does not break.' How wonderful were his words! Really wonderful!"

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"One sign of mind becoming calm is that one gets a steady look and there is no sign of restlessness in one's conduct and behaviour."

(Concluded)

WHAT THEY BELIEVE IN

BY THE EDITOR

I

Some time back in the *Forum* of America were published under a section, "What I believe in," the credos of different prominent persons of the world. From them we can easily gather the main trend of thoughts of the modern world as also its hopes and aspirations, ideas and ideals. We can also see how the accepted beliefs of the past are falling to pieces and how new beliefs are in the process of formation.

The first article of the series comes from Bertrand Russell, the famous thinker, mathematician and social philosopher of England. Mr. Russell here describes how his views changed from time to time and how he had to go through periodical states of mental agony and dissatisfaction. Till fourteen he was exceedingly religious, but the next four years was for him a period of great suffering: for during this time the thought as to whether there were good grounds for his religious beliefs, was oppressing him and his faith was gradually on the wane. While eighteen, the reading of John Stuart Mill led him to abandon all the dogmas of Christianity and he felt a great relief. But he was still in the struggle for certainties of knowledge and turned to mathematics for that. Here also he was disappointed. For the knowledge that mathematics brings, according to him, is only probable and not so precise and certain. This brought about a state of mental stagnation for some time till, when the Great War came, he could throw himself heart and soul into the pacifist work. Some of the expe-

riences of the War were too bitter for him. He saw how the young men of Europe were "deceived and butchered in order to gratify the evil passions of their elders" and how some of the noblest virtues of mankind were prostituted to the work of mutual extermination. From all these his conclusion was that the genesis of war was not in any economic cause, but in the people's "wish to fight." To find out the cause of this strange impulse to cruelty and oppression in man, he turned to psychological analysis and the theory of education. Much of the mutual hatred and ill-feelings in the world, according to him, is due to physiological and psychological reasons. On the elimination of these causes and the establishment of international government, he believes, peace may come to the world and the civilization become more stable, whereas with the present psychology of the people and the modern political organization, every increase in scientific knowledge means the speedier destruction of civilization. So Bertrand Russell is now busy how to make the world more habitable, civilization more stable and life more peaceful.

Mr. Fridtjof Nansen, the great Norwegian scholar and explorer and a winner of Nobel Prize for Peace, takes a typical materialistic view of life. According to him everything is determined by laws of nature; man has no free will, though he falsely feels a sense of responsibility, which, however, is conducive to the welfare of the community. The universe has no more purpose behind than it can be true that the sun shines for the seeds to

grow. The soul begins with life, with which also it ends. The individual soul of a man is created at the time of conception by the combination of spermatozoon and ovum, and it ceases to exist when the complicated system of electrons and atoms, which by a co-operation forms the human body, breaks off at death. According to him old beliefs and faiths, creeds and dogmas, which formed so long the mainstay of man's view of life, must go. But the fear that this will give rise to a chaotic condition, moral and spiritual, is met by the argument that the real good of the world cannot be achieved by any short cut; it can come only through a process of growth from within as a result of education, in time. According to him it is no use first seeking the Kingdom of God, "unless we know what God it is, and whether He can satisfy modern requirements. No longer can the God be a despotic, supernatural being, giving commands which we have to obey, whether we find them reasonable or not. He has to be the principle of good, the code of ethics which should guide our whole activity and conduct of life."

Sir Arthur Keith, the world-renowned British scientist and surgeon, in his credo, gives out why he left Christianity, though he was brought up on the Bible. In his early days, listening to the words of clergymen, he believed that salvation lay through Jesus Christ, that both Heaven and Hell were geographical entities, one lay in the glory of the clouds, the other was in the flaming bowels of the earth; in fact, he accepted all that the orthodox Christians believed. But soon doubts began to arise in his mind. He began to question himself, how could Jesus, who lived so far away from Scotland and died long ago, save him from the bottomless pit? He could not also understand the mean-

ing of the words, "original sin." And when as a medical student he began to study anatomy, he had to give up his beloved Bible as a reliable guide to the origin and nature of man. Gradually as he came into contact more and more with the scientific discoveries, his old beliefs began to be shocked and shattered. His faith in the Personal God as creator, of matter from outside was smashed, and with that came the tragedy of his inability to pray. Formerly he believed that the Bible was the only civilizing factor in the world and Christianity the only road to salvation. But in the course of his career, when he had to reside in Siam for some time, he found to his astonishment that the Siamese peasants—followers of Buddha, were much better people and led a more exemplary life than the Christian population of Europe. This gave him another rude shock. He could no longer believe that deprived of the Bible people would become pure savages, and the thought asserted itself that evidently there were other revelations in other lands than what Christianity taught. Thus through bitter experiences he came to a position when he had to reject the whole of Christianity. But people cannot live simply on negation. His present credo is that people should try their best with mutual love and sympathy to make a Heaven of earth and not look to the sky for help. The ultimate secret of existence will remain ever a mystery—too elusive to be grasped by human minds. But that will not prevent mankind from ordering their life in a way which will conduce to mutual well-being. He, however, admits that from the study of the universe and nature, design is manifest everywhere. "Whether we are lay men or scientists, we must postulate a Lord of the Universe—give Him what shape we will. But it is certain that the

anthropomorphic God of the Hebrews cannot meet our modern needs."

The Very Reverend W. R. Inge, the Dean of St. Paul's, London, cannot be expected to give up his Christian beliefs. He seeks a way to reconcile his faiths with the discoveries of modern science. In religion he is both a Neo-Platonist and a student of modern science. He does not ignore the great crisis that has come upon the Christian theology from its impact with modern science. He admits that the Biblical ideas of creation, fall and redemption of mankind and the traditional Christian eschatology can no longer hold water, but nevertheless, according to him, one can remain Christian, because "Christianity is a living, growing, changing organism, which has by no means as yet reached its final form."

Albert Einstein, the greatest intellectual genius of the age, wonders at the strangeness of our situation here upon earth. "Each of us comes for a short visit, not knowing why, yet sometimes seeming to divine a purpose." According to him, "The most beautiful thing we can experience is the mysterious..... This insight into the mystery of life, coupled though it be with fear, has also given rise to religion. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive forms—this knowledge, this feeling, is at the centre of true religiousness. In this sense, and in this sense only, I belong to the ranks of devoutly religious men.

"I cannot imagine a God who rewards and punishes the objects of his creation, whose purposes are modeled after our own—a God, in short, who is but a reflection of human frailty. Neither can I believe that the individual survives the death of his body, although the

feeble souls harbour such thoughts through fear or ridiculous egotism. It is enough for me to contemplate the mystery of conscious life perpetuating itself through all eternity, to reflect upon the marvelous structure of the universe which we can dimly perceive, and to try humbly to comprehend even an infinitesimal part of the intelligence manifested in nature."

Elsewhere he says that the extraordinary interest which the general public takes in science to-day and the importance it has received are greatly indicative of the metaphysical needs of the time. In his own words, "It shows people have grown tired of materialism, in the popular sense of the term; it shows that they find life empty and that they are looking toward something beyond mere personal interests. This popular interest in scientific theory brings into play the higher spiritual faculties, and anything that does so must be of high importance in the moral betterment of humanity." Also, "Every cultural striving, whether it be religious or scientific, touches the core of the inner psyche and aims at freedom from the ego—not the individual ego alone, but also the mass ego of humanity." What will be the state when a man gets released from the sense of Egoism, individual and collective? In the opinion of the great Professor, man will then develop a "cosmic religious sense." This cosmic religious sense "is hard to make clear to those who do not experience it. Since it does not involve an anthropomorphic idea of God, the individual feels the vanity of human desires and aims, and the nobility and marvelous order which are revealed in nature and the world of thought. He feels the individual destiny as an imprisonment and seeks to experience the totality of existence as a unity full of significance."

II

In the opinions given above, we have only taken up some typical cases. If we analyse them, we find the following points with regard to the modern views towards life and religion :

(1) People can no longer retain their faith in the orthodox religions—in many of their creeds and dogmas, their theory of creation, salvation, etc.

(2) Some tend towards a mechanical theory. Life is an animal episode in the cosmic dance of the electrons. Everything is determined by the law of nature. Man is simply a part of the big machinery, namely, the universe.

(3) The best solution for the problem of life is to try to make a Heaven of earth and not to look to a Heaven to be reached after death. Live in such a way that you may be happy.

(4) Ultimate mystery about existence cannot be solved with the limited condition of human mind. It is too elusive. So it is better to turn to a practical philosophy of life, *i.e.*, to try to live for mutual welfare.

(5) Personal or anthropomorphic idea of God is doubted.

(6) Materialism cannot, however, give ultimate satisfaction. People take to it simply as making the best use of a bad situation. An undercurrent of deep spiritual longing—though not coming within the terminology of the orthodox theology—is clearly noticed.

It is said that gold cannot be worked out into a shape, if it is not mixed with some dross. In the same way, the absolute truths are mixed up with many relative truths, when the limited human mind attempts to give them an interpretation. The Highest always defies expression in words. The Prophets themselves who had realized it felt the difficulty in telling others all that they

felt. And when anything was said, different persons read different meanings according to their capacity and ways of thinking. So it is natural that in every religion many things will be found to exist which cannot stand scrutiny. But they are non-essential—in contradistinction to those which are essential. Many Christian views of life will be discarded with the progress of thought and modern science, but still, some of the teachings of Christ will receive universal adoration. In this sense, the fight is not with religion, but with theology. The theologians try to hug to their bosoms all the superstitions that have accumulated round the nuggets of spiritual truths and are daily meeting with failures. One unfortunate result is that theology with the people in general is held to be as much sacred as religion itself. And with theology religion also is falling to pieces. If people could see theology as separate from religion, many would not turn away from the latter and live a *seemingly* non-religious life. As such it is a false fear that the progress of science will break the citadel of religion and there is nothing to be alarmed if some of the theological beliefs are shattered by scientific discoveries.

It is said that if a blind man is suddenly endowed with the sense of sight, he will hardly find words to describe all his experiences to his fellow-blind-men; and his descriptions sometimes will be wrong, sometimes will fall short of the understanding of the latter. But nevertheless there is no doubt that he sees and enjoys. In the same way, some men on realizing the Truth, may use expressions to describe their experiences, which may not be all correct—which may even be contradicted by science or progressive thought. But that matters little, so long as their realizations are genuine. What is of importance to the rest of humanity is

whether they have opened up any way for others to realize the Truth. No doubt all religious controversies would have stopped, if the Highest Truth could be expressed fully, properly and correctly in human language. But as that is not possible, the next best thing is not to emphasize the non-essential things of religion.

Turning away from religion, however, we cannot get safe anchorage in pure materialism. The mechanical theory of life has already become an anachronism. Electrons in the ultimate analysis become mathematical abstractions—a *Maya*. We cannot interpret the whole of human life in terms of electrons. A man is more than a bundle of flesh and bones or a combination of electrons. And what about human feelings and emotions, hopes and aspirations? Mr. Nansen in his mechanical interpretation of life could not altogether reject human responsibility, though he considers it to be illusory. If it is illusory, why should one cling to it? Can a man detach himself from all that he feels and thinks with the idea that he is simply the part of a dead machinery—the nature? Such theory of life gives only half truths and fight shy of the whole truth. It is no doubt true that we should attempt to live well, as long as it is our lot to live on this earth. But what about those who cannot be satisfied unless the ultimate secret of existence is known? It indicates the lack of deeper thinking, if we take a fractional view of life and do not face all facts, *i.e.*, if we remain satisfied only with the immediate problems of life and fear to enquire into anything beyond—belonging to the past or the future. It has not been as yet established that life has come from non-being. Many scientists are frankly of opinion that the origin of life will ever remain a Sphinx's riddle—that even after many astounding discoveries of

science in the course of thousands of years to come, the mystery of life will be simply deepest and not come nearer to solution: that is to say, if we use science as the instrument to have the ultimate knowledge. But this makes it all the more reasonable that we should not trust science too much—beyond its scope and capacity, and should seek some other instrument to unravel the mystery.

It is idle to try to meet the demands of science by saying that religion is progressive, as Dean Inge does in support of Christianity. Our ideas about religion—rather theological ideas may be progressive, but there is some ultimate, unchanging and unchangeable Truth, to realize which forms the core of real religion. With many, realization of Truth may be progressive, *i.e.*, they may be following in their life only the faint glimmer of Truth in the hope of getting a clearer and clearer view, but real religion is based on the experience of those on whom has burst the full, blazing light of Truth. Has not the world seen any such persons since the birth of humanity?

On Personal God also does not depend the whole of religion. Personal God is but an anthropomorphic explanation of the ultimate Reality. Those theologians who want to base their whole religion on the conception of Personal God, will surely have to see their ideas rejected for the simple reason that they are limiting the conception of the Absolute Truth.

III

But in spite of the obstacles put by the narrow-minded theologians in the way of man's entrance into the field of religion, the Divine in man will assert itself and strive for expression. This is indicated by the undercurrent of discontentment of even those who have

altogether rejected religion in the orthodox sense. The best minds of the world are not satisfied simply with the material comforts of life—they long for something more permanent and real. Prof. Einstein voiced the feelings of the higher minds of the world, when he said, "To make a goal of comfort or happiness has never appealed to me; a system of ethics built on this basis would be sufficient only for a herd of cattle." It is this spiritual discontentment, if we may use the term, which is finding expression in the various idealistic endeavours of many people in the modern world.

But those who cannot find any rational explanation of many things in religion need not think that those who pursue religious life are all wrong. Our best interpretation about God, as we hinted before, will be but like the lisping of a child; through various paths, if sincere, men go towards the same goal—towards the attainment of the same God. Religious impulse in man is as old as the human race itself. And persons may not be less religious only because their religion is not based on the highest philosophy. Religious hankering with the primitive man originated in wonder and fear at what he saw around him. The majesty of the sea, the power of the sun, the beauty of the star-spangled sky—these were highly inspiring, and he began to worship nature. With the development of mind, man developed the anthropomorphic idea of God and began to worship a Personal God, who was only a God "after his own image." But Personal God cannot stand intellectual scrutiny. So in some religions we find that persons with great philosophical bent of mind rejected the anthropomorphic idea of God and sought something beyond that. Now these are simply stages in the evolution of the religious

thoughts of humanity. A religion to satisfy all, must be all comprehensive and cover all these grounds; for at any particular period people might be found—as a matter of fact are found—who belong to different stages of development. Religion to be really a boon to humanity, must be able to supply the needs of all, yet it must not sacrifice truth.

India, where for thousands of years people were busy in the specialization of religion, gave a wonderful solution of this problem. According to Vedanta, different conceptions of God and religion are but different stages, the highest ideal being that of the Impersonal God. Vedanta does not stop with the idea of Personal God. It says that the Personal God is but the human reading of the Absolute Truth, which is the highest goal. The Absolute cannot be known with mind,—it can be realized only when one transcends mind. Truth cannot be *known*, but a man can become *one with that*. For, whatever is known is limited and finite, and it is a paradox to say that the Infinite can be grasped with the finite mind. This Absolute is behind everything, is the cause of the mystery, which humanity has been trying to fathom. When man goes beyond everything and detaches himself from all that is perishable and finite in him, he finds that he is the Absolute Itself. He is Brahman Itself. This is the last word in religion. Religious ideas need not be ever-progressive necessarily, as Dean Inge says. When the Absolute has been reached, perfection can go no further. Yet these are not simply theoretical ideas. In India there have been, from time to time, persons who could talk of the Highest from personal experience. As early as in the period of the Rig-Veda, we find one seer who, after having realized the Absolute, said :

“Om. It is I who move about in the form of the Rudras, Vasus, Adityas and Vishvadevas. It is I who uphold Mitra, Varuna, Indra and Agni and the two Asvins. * * * * *

“It is I who am the Ruler of the Universe and Grantor of the wealth (of worship). To me Brahman is known

as my Self. I am the foremost amongst those to whom offerings should be made. The offerers of sacrifice place Me in many places. I assume many forms and make all creatures re-enter the Self.”

And strangely enough, this seer was a lady.

WHY DID BUDDHISM LOSE ITS HOLD ON INDIA?

BY EDMOND HOLMES

When first I read about Buddhism—in the S. P. C. K. manual—I believed what I was taught in it; I believed that Buddha denied the soul, and that Nirvana, the goal of Buddhist aspiration and effort, was nothing more nor less than the annihilation of human personality. I remember thinking myself rather clever for saying to a friend that Christianity tells us to deny ourselves in order that we may live, and Buddhism, to deny ourselves in order that we may die. This was nearly 50 years ago. Some twenty years later, having made acquaintance with the Upanishads, and having convinced myself that the soul is deathless and timeless, I renewed my study of Buddhism. It did not take me long to realize that if Buddha’s teaching is to be understood, it must be affiliated to the spiritual idealism of the Upanishads; that Buddha was the practical exponent of that philosophy; that whereas the Upanishads taught us what we *really*—*i.e.*, ideally—are, the Atman and the Brahman being ideally one, Buddha taught us how to *become* what we really are. Had he denied the soul, had he meant by Nirvana annihilation, his teaching would not have dominated India for a single day, let alone for many centuries. It was (as Mrs. Rhys-Davids has pointed out) the monkish misinterpretation of his teaching—a misinterpretation which is preserved in the Hinayana Buddhism of to-day—which helped to alienate India from Buddhism. I say “helped;” because other influences were at work. The emancipative trend of Buddha’s teaching, its revolt against ceremonialism, its exaltation of conduct above ritual, was one. But on that I need not dwell.

Buddha—or Gotama, as I suppose I ought to call him—was, I think, the greatest of India’s sons. Will she not take him back to her heart, rescue him from monkish misinterpretation and encourage her sons to walk in the path of *Becoming*, which he marked out for them? I owe so much to the Upanishads and the Rishis, and so much to Buddhism, that it goes to my heart to see the Founder of Buddhism, the greatest of the Rishis, still an exile (so to speak) from the land into which he was born and in which he lived and worked.

VIVEKANANDA AS EMBODIMENT OF ENERGISM, INDIVIDUALITY AND FREEDOM

BY PROF. BENOY KUMAR SARKAR

THE RAMAKRISHNA-VIVEKANANDA MOVEMENT

As an hero-worshipper it has been my privilege on several occasions to call the attention of my countrymen to Vivekananda as one of Young Bengal's World Conquerors. Nearly two decades ago, even when the Vivekananda movement was in its infancy, I ventured to foresee that the moral and spiritual values in the transcendental experiences of Ramakrishna and the self-control, self-sacrifice and social service personified in the men and institutions of the Ramakrishna-Vivekananda Mission were destined to constitute the living religion of our country, of our masses and classes, during the present century. I have often called Vivekananda the Carlyle of Young India and have also credited him with the gospel of Napoleonic energism and triumphant defiance of the West.

THE VIVEKANANDA ENCYCLOPÆDIA

It is indeed possible to talk an entire encyclopædia about Vivekananda's messages and activities. Physically of athletic build, healthy and strong as a mere man, he knew, let us begin by saying, how to do justice to the daily meals. He was a lover of art, a poet, a musician and a singer. Wander-lust was in his very blood. He knew every province of India by travel, and he was a world tourist. Men and things he knew how to observe shrewdly.

A first-rate orator, he was a writer of the same rank. Bengali literature he has enriched with vigour and Bengali

language with expressions picked up from the streets. A researcher and a translator, he was no less a commentator and a propagandist. He knew the Buddhist teaching and the Christian Gospels as much as he knew his Hindu texts. His knowledge of Western institutions and ideals was no less extensive than that of Oriental. He studied the antiquities as much as he came into contact with the modern realities.

He was deeply absorbed in religious preaching and social reform. His patriotism also was perennial and of the loftiest type. Nay, he was a socialist too. His socialism, however, was not Marxian, but rather romantic like that of, say, the Frenchman, St. Simon. Or rather like Fichte, the father of the German Youth-movement, nationalism and socialism, Vivekananda initiated in India the cult of Daridra-Narayan (God as the poor). He was emphatically a nationalist and yet a fervent internationalist. His comparative methodology served to establish the universalistic, cosmopolitan and humane basis of all religious and social values.

As one dying at the age of forty and accomplishing so much for his fatherland and the World, Vivekananda was certainly an *Avatar* of youth-force. One may worship him as a man of action, as a man of self-sacrifice, as a man of devotion, as a man of learning, as a man of Yoga. He was a hundred percent idealist, a thorough-going mystic, and yet he was a foremost realist and a stern objectivist.

If we look upon Ramakrishna as the Buddha of our times, Vivekananda may

pass for one or other of the great apostles of yore, say, the scholar Rahul, the constitutional authority Upali, the devoted lieutenant Ananda, the sage Sariputta, or that master of discourses, Mahakachchayana. To be precise, Vivekananda was all these great Buddhist preacher-organizers boiled down into one personality.

PROPAGATES HIS OWN TRUTHS

And yet when this whole encyclopædia has been said about Vivekananda, we have not said all or enough. He was much more than a mere exponent of Vedanta, or Ramakrishna, or Hinduism, or Indian culture. Antiquarian lore, translation of other persons' thoughts, past or present, popularization of some Hindu ideals did not constitute the main function of his life. In all his thoughts and activities he was expressing only himself. He always preached his own experiences. It is the truths discovered by him in his own life that he propagated through his literature and institutions. As a modern philosopher he can be properly evaluated solely if one places him by the side of Dewey, Russell, Croce, Spranger and Bergson. It would be doing Vivekananda injustice and misinterpreting him hopelessly if he were placed in the perspective of scholars whose chief or sole merit consists in editing, translating, paraphrasing or popularizing the teachings of Plato, Ashwaghosha, Plotinus, Nagarjuna, Aquinas, Shamkaracharya and others.

THE CHICAGO LECTURE AS DOCUMENT OF SELF-EXPRESSION

Vivekananda's lecture at Chicago (1893) is a profound masterpiece of modern philosophy. Before the Parliament of Religions this young Bengali of thirty stood as an intellectual facing

intellectuals, or rather as a whole personality face to face with the combined intelligence of the entire world. And the impression left by him was that of a man who told certain things that were likely to satisfy some great human wants, as one who thus had a message for all mankind. There he shone not as the propagator of Vedanta or Hinduism or any other 'ism' but as a creative thinker whose thoughts were bound to prevail.

THE FIVE-WORD FORMULA—A BOMB-SHELL

What, then, is Vivekananda's self? What is the personality that he expressed in this speech? The kernel can be discovered in just five words. With five words he conquered the world when he addressed men and women as 'Ye divinities on earth,—Sinners?' The first four words thundered into being the new gospel of joy, hope, virility, energy and freedom for the races of men. And with the last word, embodying as it did a sarcastic question, he demolished the whole structure of soul-degenerating, cowardice-promoting, negative, pessimistic thoughts. On the astonished world the little five-word formula fell like a bomb-shell. The first four words he brought from the East, and the last word he brought from the West. All these were oft-repeated expressions, copy-book phrases both in the East and the West. And yet never in the annals of human thought was the juxtaposition accomplished before Vivekananda did it in this dynamic manner and obtained instantaneous recognition as a world's champion.

A COUNTERPART TO NIETZSCHE

Vivekananda's gospel here is that of energism, of mastery over the world, over the conditions surrounding life, of

human freedom, of individual liberty, of courage trampling down cowardice, of world conquest. And those who are acquainted with the trends of world-thought since the middle of the nineteenth century, are aware that it was just along these lines that the West was groping in the dark to find a solution. A most formidable exponent of these wants and shortcomings was the German man of letters and critic Nietzsche whose *Als Sprach Zarathustra* on the sayings of Zoroaster (1885) and other works had awakened mankind to the need of a more positive, humane and joyous life's philosophy than that of the New Testament. This joy of life for which the religious, philosophical and social thought was anxiously waiting came suddenly from an unexpected quarter, from this unknown young man of India. And Vivekananda was acclaimed as the pioneer of a revolution,—the positive and constructive counterpart to the destructive criticism of Nietzsche.

THE DOCTRINE OF FREEDOM

There are very few men who have promulgated this doctrine of energism, moral freedom, individual liberty and man's mastery over the circumstances of life. One was the German philosopher Immanuel Kant, another was Vivekananda's senior English contemporary, the poet Robert Browning. And among the ancients we have our great intellectual giants, the thinkers of the Upanishads and the Gita.

The key to Vivekananda's entire life, his decade-long preparation down to 1893 and his decade-long work down to his death in 1902 is to be found in this *Shakti-yoga*, energism, the vigour and strength of freedom. All his thoughts and activities are expressions of this energism. Like our Pauranic Vishwamitra or the Aeschylean Prometheus he wanted to create new worlds and distribute the fire of freedom, happiness, divinity and immortality among men and women.

THE IDEAL OF WORLD-CONQUERING INDIVIDUALS

In his life-work there is to be found another very striking characteristic. This consists in his emphasis on individuals, on persons, and in his attempt to harness energism to their thoughts and activities. Vivekananda may have ostensibly preached religious reform, social reconstruction as well as crusade against poverty. But it is the making of individuals, the training for manhood, the awakening of personality and individuality on which his whole soul was focussed. Everywhere he wanted men and women who were energistic, freedom-loving, courageous and endowed with personality. The objective of his diverse treatises on Yoga is none other than the "chiselling forth" of such individuals as may be depended on as "divinities on earth," as persons who are determined to master the adverse conditions of life and conquer the world.

"What we want is vigour in the blood, strength in the nerves, iron muscles and nerves of steel, not softening namby-pamby ideas."

—Swami Vivekananda.

SPIRITUAL PREPARATION OF THE TEACHER

BY DR. MARIA MONTESSORI, M.D. (Rome), D.LITT. (Durham).

The teacher must not deceive himself by thinking he can prepare himself for teaching by the study of anything, by the building up of his own culture. What he must do above all is to prepare within himself a certain moral attitude.

There is a central point in this question; *the way in which we are to consider the child*. This point cannot be faced only from without, as if we had here to do with theoretic knowledge or general ideas of nature or with the right way of instructing or correcting.

I wish to stress, on the contrary, the need of the educator's undergoing an inner training; he must methodically enter into his own heart that he may discover certain clearly defined faults within himself that might be obstacles in his dealing with the child. If we are to discover faults already deeply rooted in our consciousness, we must have an aid, a "teaching." Thus, for example, if one wants to know what has got into one's eye, one must be aided by another person looking into it for us and telling us what is there.

In this sense the teacher must be "initiated" as to her inner preparation. She is too greatly concerned with the "bad instincts of the child," too anxious to "correct his naughtiness," too much preoccupied about "the dangerous effects left in the child by the traces of original sin," etc.

Instead of all this, she must begin to search for flaws and faulty tendencies, within herself.

"First remove the beam from thine own eye, then seek for the mote that is in the eye of the child." This inner

preparation is not *generic*; we are not dealing, that is, with the search after self-perfecting, the search of those leading a religious life.

It is not necessary to become perfect, free from every form of weakness in order to be educators. A person who is continually preoccupied about his own inner life, so that he may raise himself spiritually, might be quite unconscious of those of his faults which stand between him and a perfect comprehension of the child. That is why it is necessary to *learn*—to be directed—to be prepared for becoming teachers of little children.

Within us we have certain tendencies which are not good; these are capable of growing like the weeds in a field. (Original sin).

These tendencies are many: They fall into seven groups; these groups we call the seven *peccati mortali*.

All of these set a distance between us and the child, since the child as compared with ourselves is not only a purer being but one possessing mysterious hidden qualities generally unseen by grown up people—qualities, however, which we must believe and have faith in, for Jesus spoke of them clearly and emphatically, so much so that all the Gospels record it: Unless ye are converted and become as little children, ye shall not enter into the Kingdom of Heaven.

The essential thing for the teacher is that he should be able "to see the child as Jesus saw him." The effort to achieve this—a clearly defined, strictly limited effort—is what concerns us here. The teacher is not merely one

who seeks to make himself better and better; he is one who frees his own soul from those obstacles which hinder him from understanding the child. Our instruction of teachers consists in pointing out to them which are the states of mind they should correct: as a doctor would point out which particular and determinate illness is weakening and endangering a physical organ.

Here, then, we have the positive aid: "*The sin which arises within us and prevents us from understanding the child is Anger.*"

But no sin can act singly—it is always linked and blended with the others. Just as Eve, when sin first entered into human life, sought and joined Adam, so anger calls forth and blends with another sin, of more noble and elevated aspect—and thereby more diabolic: This other sin is pride.

Our evil tendencies—*peccati mortali* can be corrected in two ways. Correction may come from within; the individual who has seen his own faults in the clearest possible light his intelligence can offer, may himself take up arms against them and voluntarily, that is with an effort of his whole being, may seek to combat them and by God's grace purge his own soul of sin.

The other way is from without; it is a social corrective. One might point to it as resistance coming from the environment opposing the expression of our evil tendencies, so as to put a check upon their development.

This external influence has much power over us. It is, we may say, the principal warning we get of the existence in us of a moral defect; it is in some cases this warning which leads us to reflect upon ourselves, and thus to set vigorously to work on an inner purification earnestly and voluntarily undertaken.

Let us take these sins: Our pride is

kept in check by what people think of us; our avarice finds itself limited by the material circumstances of life; our anger is arrested when we meet with those who are stronger than ourselves; sloth has to give in to the necessity of working in order to live; sensuality is modified by the standard society sets; gluttony limited by the greater or less possibility of getting possession of superfluities; envy is checked by the need of keeping up appearances. There is no doubt whatever that apart from these corrective and modifying circumstances there may exist the individual voluntarily battling with his own defects. Still, our social surroundings do provide a positive and continuous warning of a salutary nature.

This social control has great importance as a basic support ensuring the moral balance of the individual.

But for all that, our attitude towards God is a purer one than our relation to social checks. Our soul yields readily to the need of self-correction when we have freely acknowledged that we are in error; but it is slow to yield to the humiliating control of others. We actually feel more humiliated by having to yield to them than we feel humbled by the fault we have committed. When it is *necessary* to check ourselves—when it is unavoidable that we should yield—an instinct of protecting our dignity in the eyes of the world makes us seek to make it appear that we have freely chosen what was really inevitable. It is one of the most widely diffused customs in social life to fib by saying that the grapes are sour.

We offer resistance to what resisted us, by fibbing about it; we are warring, but not for our own perfecting.

And, as in every contest, there soon comes the need of organizing the combat; the individual activity becomes stronger by collective action.

Those who have some fault in common, before they will yield in respect of that fault, tend instructively to join together, that their union may be its defence. A kind of little fortress is thus built up to oppose those who war against the expansion of our capital sins.

No one will dare to say, for example, that the equal division of their possessions is distasteful to the rich because they are avaricious and slothful. But one will say that such distribution of riches would be a good thing for everybody, and necessary for social progress, and one may even hear it said by many rich people that they resign themselves to it for the good of all; there is an instinctive leaning towards the covering away of our sins under the pretext of a lofty and necessary duty to be performed. Just so in war may deadly explosives be hidden away beneath what meets the eyes as a field full of flowers, acting as *camouflage* to deceive the foe.

The less resistance is offered to our defects by our surroundings, the more convenience and time are afforded us for forming our *camouflage*, for building up our fortified towers.

As we go a little deeper into these reflections, we end by realizing that we are actually more attached than we think to our bad habits; and that the devil easily slips into our subconscious with the suggestion that we should mask ourselves to ourselves.

Such is the mask—a defence not of our life but of our faults—which we like to assume, and to which we give the name of “necessity,” “duty,” “good of all,” etc., and which it therefore becomes day by day more difficult for us to lay aside and be free.

This state of confusion has arisen from our becoming convinced of a truth which had once been voiced in the dull,

unechoing depths of our conscience and which we had dealt with as if it were false instead of true.

Now the teacher, or the educator as such, must purge himself of that condition of error which places him in a false position as regards the child. We must clearly define the most prevalent of his faults; and here it is not just a single sin but a blend of sins, closely akin to each other : pride and anger.

It is really anger which is here the sin; pride has joined herself to anger, lending her an agreeable disguise; veiling the personality of the adult so as to make it appear attractive and even deserving of veneration.

Anger is one of those sins which are held in check by the forcible resistance of other people's wills; man will not lightly undergo the effects of anger at the hands of his fellowman. So anger is powerless, is a prisoner, when she meets with resistance from the strong. Man is ashamed of showing anger in the presence of another, since humiliation awaits him when he is obliged to beat a retreat.

An outlet for his anger is afforded when he meets with a person who can neither understand nor defend himself, one who believes all—the child. Children not only forget immediately when we do them wrong; they also feel that they are guilty of everything we accuse them of. That Saint, a disciple of Saint Francis of Assisi, who wept because he thought he was a hypocrite, was like this; a priest had accused him of hypocrisy.

The educator is here invited to consider a very grave matter; the result such conditions have in the life of the child. It is only the child's reason which does not grasp the misunderstanding; his soul feels it however, is oppressed by it, often so oppressed as to become deformed. Then there

emerge those reactions on the part of the child by which, though he is unaware of the fact, he is defending himself. Timidity, lying, mischief, weeping without any apparent cause, restlessness at night, all kinds of exaggerated fears and similar obscure symptoms correspond to unconscious states of self-defence on the part of the little child who is not yet able by the light of reason to discern the real state of his relations with the adult.

On the other hand: Anger is not always material violence.

From that unveiled, primitive impulse which we generally mean when we speak of anger may spring various complex manifestations. Man, whose nature is psychologically elaborate, masks and complicates his inner states of sin.

Anger in its simple form manifests itself merely as a reaction to open resistance on the part of the child. But when faced with those obscure expressions of the childish soul which we have mentioned, anger and pride mingle and blend, and a complex state results: This state assumes the well-defined, calm and respectable form which is known as *tyranny*.

A form of manifestation about which no discussion is possible places the tyrannous adult in an impregnable fortress of recognized rights and admitted power; his power over the child belongs to him from the fact that he is an adult. Discussion about this would be *lew majesty*. In the world of adults this tyrant has been recognized as God's elect. But with children he stands for God Himself. No discussion is possible: in fact, the only being who might discuss the matter is the child, and he is silent. He yields to all, believes all, and he forgives all. When he is smitten he does not revenge himself; he readily asks forgiveness of the angry

adult, omitting to ask in what respect he has offended.

At times the child does give vent to acts of self-defence; but these are not in direct and voluntary response to the actions of the adult: they constitute a vital defence of his own psychic integrity, they are the reactions of a soul repressed.

It is only when the child grows bigger that he begins to direct reactions in self-defence against the tyranny that oppresses him; but the adult then finds causes to which he may attribute and by which he may justify his own actions; and these he uses in order to entrench himself, more safely behind his frontier of false excuses so that he sometimes succeeds in convincing even the child himself that the adult *must* be a tyrant—for the child's own good!

Respect exists on one side only; respect of the weak for the strong.

That *offence* should be inflicted by the adult is legitimate; he is allowed to judge the child, to say ill of him, and this he does; even to the pitch of inflicting blows.

The adult directs or suppresses the needs of the child as he chooses. A protest from the child is an act of insubordination which it would be dangerous to tolerate.

All this has been built up as it were into an age-old form of government of a land whose subjects never had their Dharma. As some people have managed to believe that they owed all to the benevolence of their King, so this people, these subject children have thought they owed everything to the kindness of the adult. Or rather it is the adult who believes it. His *camouflage* as creator has been organized. It is he who in his pride is convinced that he has created in the child all that the child possesses, intelligence, instruction, virtue, religion; it is he who creates for

the child the possibility of communicating with the world without, with men, and with God Himself. This mission is a fatiguing one; the self-sacrifice of the tyrant completes the picture! What tyrant would confess that it is his subjects that are being sacrificed?

*

What our Method asks of the teacher as a preparation is: that she should enter into herself and free her own soul from the sin of tyranny, tearing from that soul the matted growth of pride and anger that for ages unknown to themselves has choked the hearts of adults. Pride and anger must go, humility must take their place, charity as a mantle must cover all. This is the attitude they must take up and here is the central point on which balance depends, and progress. Such is the preparation which is needed; an inner

training from which all starts, to which all tends.

Not that every act of the child is to be treated with approval; not that we are to abstain from judging him; not that we have nothing to do in helping the development of his heart and mind. Oh no! We must not forget that we are dealing with education, that we have positively to become the teachers of the child.

But what is needed is an act of humility; the casting away of a preconceived idea that was ingrained in our hearts; just as the priest before he ascends the altar steps must recite his Confiteor.

Thus, and not otherwise!

It is not the abolition of educative help to the child that we aim at; it is the change of a state within us which prevents adults from comprehending the child.

MODERN CIVILIZATION—AN INVERTED SCHEME OF VALUES

BY PROF. SURENDRANATH MITRA, M.A., B.SC., L.T.

I

The word "Civilization" is generally used, as a eulogistic term, in idealistic senses, with an indefinite elasticity to include everything that may be thought, even through prejudice, to be good and delightful. On the other hand, the words "barbarism" and "savagery" are used, as terms of condemnation, to indicate all that may be thought to be evil or felt to be monstrous. Viewing civilization from idealistic standpoints, a small minority of thinkers is of opinion that it has not yet been born on earth,

since human history, till now, has been indistinguishably associated with a ruthless blood-shed and disregard of personality, aiming at worldly triumphs; whereas an overwhelming majority avers that it *has* already come into being, about a century and a half ago, in the wake of the applications of natural sciences to the advancement of our physical comforts and pleasure, and is progressing with marvellous rapidity, through various temporary evils we have inherited from a "barbarous" and "savage" ancestry. There are many people, in the West, who consider Christianity, too,

as an indispensable ingredient of this civilization. There are some, again, who, though they look upon Christianity as an anachronism in civilization, yet regard the former as a necessary stage of preparation leading to the latter.

To get out of such conflicting, and more or less confused ideas of civilization, some thinkers have wisely adopted a historical view, in place of the idealistic ones. They conceive of civilization as an ethnic era, like some that already preceded it, or like others that may, in future, follow it.

The word "civilization" has been derived from the Latin *civilis*, which means 'pertaining to a citizen.' Hence, etymologically, 'civilization' denotes a period of human history in which mankind developed enough of intelligence and social solidarity to set up a system of government. But ethnologists, following Lewis H. Morgan—who has been described as the most philosophical ethnologist by the writer of the article on Civilization in the *Encyclopædia Britannica*—restrict the meaning of the word to a comparatively brief and recent period which began with the introduction of systems of writing. Morgan divides the history of man, up to the present age, into the three main periods of Savagery, Barbarism, and Civilization—each of these periods being sub-divided into an Older, a Middle, and a Later Stage. From the First Stage of Savagery, of the most primitive troglodytes, down to the dawns of history, the period of time, though conjectural, is considered to cover at least one hundred thousand years, on the basis of the researches of students of Palaeontology and Pre-historic Archæology. The vast change from the earliest stage of savagery to the most cultured stage of civilization is said to have been due to half a dozen or so of practical inventions.

II

In the First Stage of Savagery, mankind developed articulate speech, inhabiting tropical regions and living on raw nuts and fruits. In the Second Stage man discovered fire, fashioned rough hatchets and spears out of chipped flint, included flesh, and especially fish, into his dietary, and began to change his habitat. Beginnings of religion, too, may be traced at least to this stage. In the Third Stage, he discovered the bow and the arrow, made clothing and tents, navigated rivers and seas, and migrated to temperate and sub-arctic regions. In Savagery man's chief achievements were the geographical conquests of the land, the sea, and the climates, and the development of families into tribes.

In the First Stage of Barbarism, man discovered pottery, which enabled him to add to his dietary a large variety of meat and vegetables, rendered palatable by boiling. In the Second Stage, he domesticated animals and introduced milk as a food. Some communistic forms of government were now introduced, as tribes grew into *gentes*, or nations of equals, on the basis of blood-relationship through common ancestors. Commerce and exchange of thoughts were now possible through camels and horses, and even private property began to replace property of the community. In the Third Stage of Barbarism, man discovered iron, which was used in food-supply ; in making utensils, roads, weapons of war, and houses ; in walling cities ; and in constructing vehicles of wood which could now be much better fashioned at will. Sculpturing of wood and stone was introduced, effecting a considerable æsthetic advancement upon the crude images of clay, bone and ivory of the previous stages. Man's achievements in Barbarism, according to Lewis Morgan, "transcend, in relative

importance, all his subsequent works." What a damaging reflection on the self-complacent and scornful modern civilized man who boasts of having crossed his barbarous father's soul—all the more, when we consider the latter's meagre capital of inherited experience! The barbaric man's morality, though confined within his *gens*, was rooted in a feeling of living unity with his fellow-men, individual interests being hardly divorced from those of the social organism. In this moral life all the naturally inherited human impulses, with their pristine vigour unimpaired, found a legitimate, though ample, satisfaction. The barbarian's Nature-religion was quickened with a reverent feeling of unity with men, animals, trees, mountains and streams; with the earth, the sky, the sun, the moon and the stars. Is it in reverent memory of this sacred Flame of Life, sanctifying and assimilating everything man is heir to, that the Bhâgavata declares, "In old days, there were only one Veda with the single word 'Om' comprehending all the Mantras, only one God, Nârâyana, without any other, only one fire (in place of the three sacrificial ones of the following ages), and only one caste?" (IX. 14. 48).

Now, at least 6000 years B. C., some of the barbarian races invented some systems of writing, ushering in a new period, called Civilization, the first stage of which is said to have lasted for about five thousand years. Private property, introduced in the second stage of barbarism, now came to dominate man's life, producing a morbid development of his possessive impulse and an inordinate desire of physical comforts and sensuous pleasures. The integral human life, due to this maladjustment of values, was now ruptured into isolated regions of activity, and thus corrupted, in the literal sense. This corruption eating into the vitals of life destroyed these

civilizations. The Indian and the Chinese are the only civilizations of this period that are yet alive, though in a very degenerate and precarious condition. The special achievement of this stage consisted in abstract thinking and organized knowledge, facilitated by writing. There was no other original achievement. The weapons of warfare of this stage—the spear, the bow and arrow, the sword, the helmet, and the steel-axe of the Greeks and the Romans, for example—were but elaboration of the weapons of iron and chipped flint of Barbarism and Savagery. The same remark holds good of the better roads of the Romans, as also of the religions of Greece and Rome. Their governments at their best were founded upon the system of *gens* of Barbarism. Homer's *Iliad*, too, was a perfection of an art practised by the barbaric man round his camp-fire.

Some barbarous nations of Europe dealt a death-blow to the worn-out civilization of Rome, and began to be civilized on its ruins, being kept within the bounds of a necessary discipline under the influence of a religion which it borrowed from Palestine and transformed considerably to suit the foreign environment. Then, in the 15th century A.D., this civilization received a new impetus from the four inventions of the gunpowder, the mariner's compass, paper, and the printing press, the first three of these being brought to Europe from the East by the Moors. The gunpowder had a levelling influence, as it gave a lowly-born man a new power to fight against an adversary, many times his superior in strength. This added to the mariner's compass tempted and enabled many adventurers belonging to the rank and file of the Europeans, to colonize lands of backward races living far across the seas, and make a fortune there by robb-

ing the original inhabitants of their liberty and possessions and riding roughshod over all their interests, including their lives. The paper and the printing press helped in a wider dissemination of knowledge together with the power inherent in knowledge. The new European civilization was now in the Second Stage.

III

Towards the close of the eighteenth century, the inventions of the efficient steam-engine and of the revolutionary methods of spinning and weaving by machinery gave a further impetus to the possessive impulse of man, introducing the Third Stage of civilization. These inventions combined with electricity, harnessed to serve the material needs of man, have made the possessive impulse, now intensified to the highest degree, by far the most dominant in his life. The moans of the wage-slaves, and of the producers of raw materials in dependent countries, make all the music the capitalists with their albes would enjoy. Modern civilization abolished slavery, not out of a motive of humanitarian love, but "upon the discovery that a freeman was a better property-making machine." The cash-nexus is the chief, where it is not the only, bond of union between man and man. Even marriage and love have been commercialized. No one is honoured or respected, unless he is rich. In the language of Edward Carpenter, "There is nothing so respectable as being well-off. . . . The high-class swindler is received in society from which a more honest but patch-coated brother would infallibly be rejected. As Walt Whitman has it, "There is plenty of glamour about the most damnable crimes and hoggish meannesses, special and general, of the feudal and dynastic world over there, with its personnel of

lords and queens and courts, so well-dressed and handsome. But the people are ungrammatical, untidy, and their sins gaunt and ill-bred.' " Laws and governments have for their special aim the production, protection and enjoyment of property. Justice is too costly for the poor, all the more when it has to be administered against the rich and the "respectable."

In short, all the recognized values of life are now subordinate to the dominant desire of making more money and of securing more and more physical comforts and sensuous pleasures. This is but natural. The animal impulses of man have been continually strengthened and fixed through countless stages of sub-human evolution; while his impulses for the spiritual values—*viz.*, the values of truth, æsthetics, morality and religion—are comparatively of a very recent growth, and consequently, very feeble. Reason with self-consciousness has grown in man to develop these spiritual values. But following the line of least resistance, he identifies his self as the centre of values he shares in common with the lower animal, living from moment to moment, and utilizes his reason, together with all other faculties, to develop these values by mastering the forces of nature and piling up material possessions. This is his "practicality"—his efficiency as a rational animal instead of a rational spiritual being. Instead of the brute in man being a useful servant of the divine in him, the Swarga of his human values is usurped by the Asuras of his sub-human needs.

As a result, modern civilization is an inverted scheme of values. Morality is not an end in itself—honesty is the best *policy*. Geographical communication has enormously increased; but communication among men as persons—as centres of spiritual values—has enor-

mously decreased. The vampire of modern civilization, with the greatest facility, is sucking the life-blood of many backward and weaker nations, its deadly touch having already practically extinguished several races, such as the American Red Indians and the Australian Maoris. The spirit of Galileo, the disinterested pursuit of scientific knowledge, now freed from religious persecutions, is becoming rarer and rarer—and more and more ignored. Science is now little better than a handmaid of capitalistic industrialism and militarism. We expect to find very soon experts in psycho-analysis, too, as obedient servants of capitalistic interests. Schools and Colleges are conducted with a scrupulous care to serve these interests. Whereas, previously, the educated people were the least afraid of poverty, they are now the most afraid of it; and no educationist dares or cares to attempt a solution of this serious problem. Even social reformers, philanthropic organizations, and private religious bodies are particularly cautious to circumvent the danger-spots of the crucial problems of the day, if not deliberately quibble and try, by sophistry, to divert the thought, feeling and will of man into irrelevant channels. Churches are agreeable allies of those who stand for a temporal dominion—the third of the temptations of Jesus in the wilderness. That is why the spirit of revolt to-day characterizes religion as “the opium of the people.”

This inverted scheme of values is a fatal disease. The discontent and restlessness, practically ubiquitous nowadays, is a chief symptom of this morbidity of the human soul. “Whatever we have—to get more; and wherever we are—to go somewhere else” are the two objects of our modern life, according to a cutting epigram of Ruskin.

IV

Let us contrast this scheme of values with the one that has saved our Indian civilization till now, even through the last two milleniums and a half during which our social life has been continually enervated under the domination of an ideal of monastic asceticism introduced by Buddhism. A similar scheme of values has made the ancient civilization of China, too, to survive to this day; whereas the scheme of values of the West, even in milder forms, has killed every civilization of the past, however great, whenever it touched it to the core. There is no chosen people of God; and no miracle can save our civilization from an inglorious and ignoble death, especially in the present condition of our political and economic bondage, unless we preserve, cherish and increase our own scheme of values, before it is too late, against the allurements of modern civilization.

This does not mean that we are to stand against progress. Modern progress is a false progress—a progress of external things with a progressive degeneration of the human soul, *i.e.*, of the spiritual values of our life. True progress is the progress of the soul with that much progress of external things which is requisite for this. The value that should dominate our life is morality—Dharma. Every other value should be subordinated to this—even the values of knowledge, what to talk of æsthetics and the derived values of material wealth. We cannot allow even all the spiritual values to be independent. This will inevitably make knowledge predominantly an instrument for worldly triumph. It will lead æsthetics to pander to sensuousness—if not to sensuality—increase our love of fineries and luxury, and thus ruin the manly spirit and vigour.

Will our scheme of values make literature "didactic," and divested of genuine æsthetic worth? Look at the *Râmâyana* and the *Mahâbhârata*. Do they yield to any literature in the world in æsthetic excellence? Could they have been written better, even in India, divested of their dominant moral and religious tone, if their authors had followed "art for art's sake?" Even Kâlidâsa's *Shakuntalâ*, in the language of Goethe, contains "all by which the soul is enraptured, feasted, fed," and makes "heaven and earth in one sole name combine." Cannot the same thing be said of our music, architecture, sculpture, iconography, and painting? In modern civilization, art, like religion and morality, is an isolated department of life, and, hence, art must be "for art's sake," or it must smack of the ecclesiastical or the didactic.

Modern civilization takes credit for its freedom of thought. Has it not been a constant feature of our civilization? Did not the followers of all rival schools of thought in India openly meet to grapple with all sorts of problems presented by one another? Modern civilization boasts of having abolished the inquisition and extinguished the fire that burnt heretics alive. But did they blot even a single page of the history of our nation? Were not even the ultra-materialistic Chârvâkas, the arch-calumniators of the Vedas, tolerated and considered as disciples of Brihashpati, the preceptor of Gods? Modern knowledge has immeasurably extended the conception of the universe, in the West, both in space and time. But did not our ancestors extend it still further? Did we not also have a theory of evolution, consistently teleological, in place of the mechanical one of Modern Biology? Did India ever oppose, or even ignore, the experimental and observational investigation of the modern

natural sciences? Of all the means of knowledge (Pramanas) that were recognized as valid by different schools of thought, was not the evidence of the senses (Pratyaksha) the only one held in common; and, was not every argument, even the most highly philosophical or religious, inconsistent with this evidence, ignored with contempt? Did not the validity of deduction (Anumâna) invariably rest on that of induction (Vyâpti)? Mathematics and the natural sciences, including Psychology, are the only branches of knowledge, that every Indian student, unless too dull, should make it compulsory for him to learn from modern civilization. For, it is just here that our achievements have lagged far behind those of modern civilization, during the period of political dependence.

The secondary values of material wealth (Artha), too, are quite welcome, as they always have been, to draw the chariot of our human life, "providing Phœbus indeed holds the reign, and not the incapable Phæton." "One who is pure in (the earning and spending of) money is really pure; and, one who is not cannot be purified by (the rubbing of) earth and (bathing in) water," says Manu [5; 106]. Money as a means to the realization of the primary values of life should be earned according to the sanctions of Dharma, and also spent lavishly on sacrifices, for the benefits of Gods, men, animals, insects and plants. That is why a son of the poorest twice-born subject had an opportunity of free education, with free board and lodging, in the best educational institutions of the land, just as much as a son of the richest and most powerful king or emperor. Even those that were not twice-born had a free access to the popular exposition of the race-experience—of Dharma, Bhakti, and Jnâna,—given by trained Brâhmana experts in

the Purânas and the Itihâsas. The construction of roads, rest-houses, canals, wells, and reservoirs of water; and the laying out of parks, gardens, lawns, and playgrounds—for the free use of the public at large—were included in sacrifices (Pûrta). The richer the person, the costlier and more numerous the sacrifices—think of the Ashwamedhas and Râjasuyas of the most powerful emperors, for instance. In sacrifices lay the key to the mastering of material possessions and desires.

In our scheme of values, all the natural desires of man—even those of fame, health, comfort, and sensuous pleasure—were recognized and allowed an ample and legitimate satisfaction, which is possible only within the bounds of Dharma. “In all living beings I am the desire which is not inconsistent with Dharma, O Arjuna,” says Sri Krishna in the *Geeta* [VII. 11]. In the Vedic literature, and in many later works, too, such as the Râmâyana and the Mahâbhârata, we find a frank and reverent recognition and allowance of every natural impulse, every human passion, including the sexual, only because they are mastered. Pre-Buddhistic Hinduism, as represented in these Scriptures (and also the Hinduism of the later-day Tantras) did not propose to kill a strong passion, as a man would propose to shoot a restive horse because he finds it easier to do so than to break and ride him. The ideal was to groom, nourish and master every passion, so that it could contribute its own quota of service, like a mettled steed, in drawing the chariot of the body, driven by intelligence, the charioteer, and carrying the human soul to the battle-field of life, to decide the fates of values. [Cf. *Kathopanishad*, II, 3-4].

This redeeming scheme of values can enable us to ignore, and be reconciled to our misfortunes and sufferings, by

making us look upon them as temporary effects of our evil actions, at least in previous births, and, hence, urge us on to utilize these vicissitudes as the hammer, beneath which we are to forge our immortality on the anvil of Dharma. That is why Râmâchandra could, with alacrity, renounce the luxuries of a royal palace for the austere hardships of a forest-life. That is why he could tear away, at the call of Dharma, his Seetâ from his bleeding heart, neither of them entertaining the least thought of any rights or favours. Theirs was a Dharma rooted in love and sustained by the cream of knowledge. This love was not the love of the chicken-hearted, that gets nervous in the face of dangers and death, or shudders at the sight of blood. In love there are neither rights nor favours—they are rather a disgrace and an insult to love.

Summing up the essence of this sublime scheme of values, Râma said to Lakshmana, “Dharma (morality), Artha (earthly treasure), and Kâma (desire) have got their genuine worth tested by happiness, which is the fruition of Dharma alone. Dharma includes all the three, like a wife, who promotes her husband’s Dharma by her obedient co-operation, his Kâma by her love, and his Artha by her being the mother of their son. Hence, that action should be shunned in which all the three are not conserved, and that action should be done by which Dharma is attained. Those who are dominated by Artha (possessive impulse) are hated in the world; and, domination by Kâma, too, is not conducive to welfare.” [*Valmiki Râmâyana*: Ayodhyâkânda, XXI, 57-58]. Thus, Artha and Kâma are the effects of Dharma previously performed, and their only worth lies in providing an opportunity for the Dharma to preserve and increase itself with greater facility.

V

The essence of Dharma lies in personal love, *i.e.*, a love the object of which is considered an end in itself—a centre of values. This love is a concrete phenomenon of consciousness, and not a psychological abstraction—the mere affective aspect of the phenomenon. Besides the affective aspect it has a cognitional as well as a conative one. On the affective side, it is a delight in perception and contemplation of its object, as well as in a sense of unconditional and free self-surrender and of security of mutual possession. On the cognitional side, it is an understanding of the needs of its object; this produces sympathy, eagerly sought for by lovers to avoid a feeling of loneliness. And, on the conative side, it is benevolence or well-wishing, which, in its active form becomes a will to do good to the object of love, even through self-sacrifice. So, in practice, love is capable of limitless expansion, according to the intensity of the affection, the strength of the will, and the comprehensiveness and depth of the understanding of the needs. In a full-fledged love all the three elements are present, and, in many rudimentary or partially developed forms, the elements of benevolence and mutual understanding may be absent—either or both. But there can be no love without the element of delight. Mere benevolence without delight may be present in many forms of charity, altruism or philanthropy. Such cases are associated with a sense of superiority, or at least a coldness, which is felt by the recipients of help, who are consequently degraded in spirit through a sense of inferiority, or hesitate to accept the help, if they are sufficiently self-conscious. Such cases of charity, philanthropy, or altruism are rooted, I believe, in what Professor W. McDougall calls “the instinct of self-

assertion or self-display.” They are not moral actions at all, although in some cases, they may be a stage preparatory to morality through a gradual renunciation of material possession and selfish enjoyment. The foundation of genuine morality is love which makes both the giver and the receiver of help stand on a level of equality. Here, the help is given with faith, grace, and humility; with care, respect, and gratitude; and with a clear understanding of needs. [Cf. *Taittiriya Upanishad*, I. 11. 8]. All forms of love, including sex-love, are rooted in parental instinct, which functions, with a tenderness, to protect, satisfy, and promote the values, including that of life, of the object of love.

Besides the knowledge involved in the understanding of needs, knowledge is also required by love to show it the right means to realize itself. Love so often defeats its own purpose through ignorance. An ignorant parent, for instance, may, by over-indulgence, ruin the career of the child, and then repent when it is too late. That is why the various branches of even the so-called secular knowledge were looked upon in Hinduism as the organs and limbs (Anga and Upânga) of the Vedas. That is why the devotees of these branches of knowledge, too, were highly esteemed, in proportion to their depth, and regarded as children of Saraswatî; for, they, too, help to illumine our path.

It follows from above that Dharma does not consist in the external observance, however strict, of a stereotyped code of rule-of-thumb morals. Dharma lies neither in external things nor in actions; it lies in consciousness—in love guided by knowledge. A code of specific moral actions, however important for a particular age and under particular circumstances, is, after all, a dead carcass, unless animated by the spirit. “Moral actions are of one kind in the Satya-

yuga, of another in the Treta, of a third kind in the Dwâpara, and of a fourth kind again in the Kali, changing with the lapse of age," says Manu. "That which is practised as Dharma in a particular place, time, and condition, becomes an Adharma in a different place, time, and condition," says Shamkara. [*Brahma-Sutra Bhâshya*, 3. 1. 25].

Polyandry is not supported by a single Hindu Smriti. But, is not Draupadi regarded as one of the chastest women, her very memory being believed to have the virtue of scaring away the sinful influence of Kali? Stealing is considered as a horrible sin and crime by every moral code of the Hindus. Yet, Viswâmitra has not been condemned for stealing the prohibited dog's meat from the house of a Chandâla to satisfy his hunger! In ancient Sparta, stealing was considered as a virtue, as it set a limit to the accumulation of private property. Well may modern civilization, consistent with the dominant material interest of the class in power, ban every thief as the most despicable criminal; for

"Thou shalt not steal—an empty feat,
When it is so lucrative to cheat."

There are Jean Valjeans among thieves; but how many Javerts are there to commit suicide?

The test of Dharma lies in the touchstone of reason. "No one save he who seeks through reason, guided by the Vedas, the Dharma preached by the Rishis, can understand the Dharma," says Manu [12. 103]. "Words consistent with reason, proceeding from the mouth of even a boy, should be accepted. Those that are not so deserve to be thrown away like a worthless bit of straw, even if they be uttered by Brahmâ, the original recipient of the Vedas," says the *Yogavâshista Râmâyana*. Where we are not convinced

enough about our own reason, we should consult the opinions of deliberative assemblies. The *Mahâbharata* declares, "The texts of the Vedas disagree; so do the Smritis (authoritative codes of morals); there is no Rishi whose opinion does not differ from that of another. The essence of Dharma is laid deep in the recess of consciousness. Hence, the path shown by a great deliberative assembly should be followed."* It is a pity that in these days when there is an organization for almost everything, there are no organized ethical societies, composed of experts of all countries, to pronounce independent judgments on practical moral problems, that may be presented to them, including the actions of governments and influential public bodies and individuals ruling over the destinies of human beings. Will not such societies make the science of ethics living, by practically verifying ethical theories, and curbing, through educated public opinion, many monstrous inhumanities, such as war?

But, what is the place of religion in such a scheme of values? The value of morality stretched out to infinity and eternity—without any limitation of deficiency or temporariness—is religion. Religion is the Supreme Valuation of Life, or "the Conservation of Values"—

*"वेदा विभिन्नाः स्मृतयो विभिन्ना,
नासावृषिर्यस्य मतं न भिन्नम् ।
धर्मस्य तच्च निहितं गुहायां,
महाजनी येन गतः स पन्थाः ॥

I have interpreted the word "Mahâjana" here in the technical sense of a great deliberative assembly, following Mr. Govind Das. It cannot, to my mind, here mean a great person, as no one can be greater than a Rishi. "People on the Gujarat side still use the word in this sense. In the chapter of the Vidurniti or Prajâgarparva of the *Mahâbharata*, in which the above verse occurs, there are other verses where the word Mahâjana is clearly used in the sense of a great assembly or association." [Govind Das; *Hinduism*, p. 62].

Paramapurushârtha. People conceive differently of the Principle of Conservation of Values, calling it Moksha, Nirvâna, Brahman, God, Allah, and so forth. The faith in the principle of conservation of values is the rationale, implicit or explicit, of every action. When this faith remains no longer obscured by doubts or submerged in the unexplored depths of our consciousness, but comes up before the lime-light of our wide-awake consciousness as a master impulse, then we have religion. Man cannot conceive of the transcendental character of the supreme valua-

tion of life except in terms of values experienced in his phenomenal life. Hence, the *Râmâyana* rightly mentions the classification of values as threefold, since a fourth class of values is inconceivable. In many scriptures the classification is described as fourfold (Chaturvarga), to emphasize the element of faith. In fact, it is one-fold, consisting only in Dharma, since Artha and Kâma, as we have already seen, are but temporary secretions proceeding from the essence of Dharma to facilitate its own realization, and to be ultimately absorbed by it.

INDIA THROUGH AMERICAN EYES

(A letter)

Sunday, November 15, 1931.

*Half way between Colombo and
Aden*

DEAR SWAMI,

Four days of beautifully smooth sailing have given time and opportunity for rest and recuperation. We tried to get a little rest that last day in Colombo and very likely that has helped us to the improvement we feel to-day.

Swami G. and two of his students were with us until after sunset the day we sailed, though we cannot say literally that they "saw us off," because the sailing was postponed until 7-30 after we were aboard. In Colombo, as in every city where we visited, we could feel the same spirit of love and protection that was with us even from the first stop in Singapore six months ago.

And in looking back over those weeks of travel as well as in reviewing the months in Calcutta it seems that there

was ever present the same great spirit of love which abides wherever there are those whose lives are the reflection—even the reality of Sri Ramakrishna and Swami Vivekananda.

In every Ashrama, in every Dispensary, Hospital, School—everywhere we found ourselves in the same atmosphere of love and service. And the background of it all was the great story of ancient Indian culture in caves, on pillars of stone, in great Temples, and also in the hearts of a great nation.

Drifting on the sacred Ganges at Benares just as the sun was setting, the Swamis pointed out to us the especially holy places, and it seemed but yesterday that the beautiful Sita was borne along above the holy Ganges. There is a spell about Benares which one cannot describe. It would have been easy to remain on and on there, trying to lose oneself in the atmosphere of peace and worship.

We occupied the rooms at the Seva-shrama which were used by Swami Turiyananda, which added much to our joy. What a wonderful work is being done there. We visited the Women's Department and had a delightful talk with the Mother and Sisters there. They presented us with a snowy white Khaddar which we prize most highly. One of the young women seemed to be quite familiar with the various children's hospitals in America.

I think I wrote about our arrival in Agra and J.'s succumbing to heat or to its effect upon an already disturbed digestion. While we did not see all that is ordinarily seen by the tourist, we carry with us a memory of the mystery, the glory of that great 'jewel in marble' as it seemed to float like a cloud amidst the dark green cyprus trees in the stillness of that moonlight. And again early next day when it became less like a phantom but just as exquisite like the violet shadows in the depths of its niches.

In Delhi it was delightful to be taken about by a Swami who had made a special study of the structures there and who could in this short time we had, help us to see ancient Delhi even before the period of the Moghuls.

In Bombay Swami V. took us to visit a charming family who made us see anew the power that lies back of Mahatmaji's programme. We saw there three daughters who spent four months in jail—for no greater offence than joining the procession upon which there was a ban—announcing themselves ready to "die for Mahatmaji." We could have spent several hours with them, instead of one, and enjoyed every moment.

In the compartment with us between Madura and Colombo was a Roman Catholic nun who has been in Madura for nineteen years. She is the Mother in their hospital there. We asked her

as much as we dared about her work.

She very frankly told us that they get only the very lowest classes: that the Brahmins seldom are reached. However, she did say proudly that at present there were two Brahmin novices, in their Jesuit Monastery.

Another East-West contact we have made, is here on this boat. We have a fellow-passenger, a young Scotchman, who has been in China recently, but the business with which he is connected has kept him in India previously. In speaking of India he said, "As a Britisher I am ashamed to say that little, *very little*, has been done for India." Then he added, "It is a great problem. I wonder if they can solve it." And he talked with great respect and admiration of the Indian people.

I have attempted to get some expression from an Anglican missionary, who has been in Korea for ten years, as to the effect the Orient has had upon his attitude toward missions, but the most to be gathered is that something lies back of his reticence which he dares not express.

We are sitting on deck with a strong fresh wind tugging at the pages of our book and paper. Gradually the temperature has dropped since we left Colombo until to-day the indications are that our tropical clothing must soon be replaced. But co-travellers say that Aden and the Red Sea will be warm enough.

If there were no Swamis in America, I should feel much like becoming a stow-away on the next steamer sailing "East of Suez." But after all, there must be a reason why it was not possible to remain in India. Where we serve should make no difference, and yet the difference lies in that air of devotion pervading the entire country and leading one unconsciously away from material thought.

We can only pray that we are carrying within us something of that spirit of peace, of love, of worship, of service which is India and which will enable us in the midst of the stress and confusion of our busy land, to be in India for a brief time at least each day. Just as we went into the Ganges without knowing how definite and indescribable an experience it would be, so we went to India, and have come away speechless for the moment. When we have assimilated the experience, perhaps we can better put into words something of its meaning. Just now I can only compare it with the devotional feeling of some few of the great cathedrals of Europe.

Of course the best of all was to be

able to sit at the feet of those who knew Sri Ramakrishna and those who are translating His teaching after the example of Swami Vivekananda. For the most striking thing was to find in every Ashrama that very same spirit, and while making the journey through India it seemed as though we were ever in the presence of the One Great Spirit of Love and Service.

This letter is quite disconnected—due to many interruptions and to the usual deck confusion.

Our pranams to Mahapurush Maharaj. Our loving salutations to you and to the other Swamis.

B. AND J.

UNIFICATION OF THE HINDU & MUSLIM CULTURES

BY PROF. TEJA SINGH, M. A.

I

THE problem of creating an inter-communal unity in India is a most serious one. We cannot make any advance as a nation—nay, we cannot even be called a nation—unless we are able to bring about a heart-felt unity between the various religious communities living here. Mere makeshift 'united fronts' in the face of emergencies or temporary alliances against a third party will not do. There must be a positive and real ingrafting of natures before we can have a healthy organic growth towards a common national destiny.

So far all attempts made for this purpose have ended in failure. We have had, in recent years, three distinct methods in the field. One is that of Mahatma Gandhi, who says that if the

Hindus suffer for the Muslims and the Muslims for the Hindus, they will get a sufficient warmth for each other to be fused together in a common bond. This, however, presupposes a few things such as an idealistic good-will and respect for each other's rights without which no lasting effect can be produced, and which unfortunately do not exist for the present. It also depends for its operation on frequent opportunities of suffering together for the same cause which circumstances may not always provide. This is an emotional remedy and can work only in emergencies. It cannot be made a permanent part of the national programme, nor can human nature be expected to be engaged in it for a long time at a stretch.

There is another remedy, proposed by some leaders like the late Lala Lajpat

Rai. It expects the Hindus and Muslims to be less persistent in the observance of their exclusive rites and ceremonies. This is asking a little too much from them. Religion, as constituted or understood by us, Indians, is incapable of admitting any *conscious* compromises. A Hindu may never have performed a *Havan* in his house, but when his right to take part in it is challenged by members of another community, he must set himself up as its defender at any personal cost. Similarly the Hindus may regard the cow as an animal sacred to them, but equally sacred is the right of a Muslim to kill it in the name of religion. He may not avail himself of this right for ever so long, if he so wishes; but he would be moved to desperation if his right is interfered with by an outsider. In certain circumstances insistence on these rights becomes the *sine qua non* of a man's religion.

There is a third remedy, put recently into vogue,—of organizing the communities on a religious basis and separately strengthening them for self-defence. This may make each community properly self-conscious and adequately strong to save itself from another's attacks; but surely this is not the way to fuse the communities into a nation, or bring about a harmony between them, unless it is supplemented by some real efforts made for unity between community and community as distinct from unity within a community itself. This will come, not when people have learnt to fight and suffer for their own rights (which is also necessary), but only when they have acquired the sense of understanding their neighbours' rights and have learnt to respect and suffer for them.

II

It is true that India has so far failed to find a true solution of this difficulty.

But has any other country succeeded in a *similar* case? The case of Protestants and Catholics or other communities in Europe living side by side as homogeneous parts of different nationalities does not help us here, as the differences involved are not cultural and therefore not insurmountable. In the West the problem of organically combining peoples belonging to different cultural types has never been solved. It has now and again presented itself to different nations in Europe, but they have invariably got round it by ousting one of the parties from the field of contest, thus *cutting* the Gordian knot instead of smilingly unravelling it.

At the end of the fifteenth century when the Muslims ceased to be the ruling class in Spain, they still formed a large and useful part of the population of Spain. It was a problem for the new rulers to so devise their policy as to bring about a union between the Christian and Muslim inhabitants of the country which would surely have brought a great prosperity and enlightenment to the whole nation. The Christians, however, chose to meet the difficulty by asking the Muslims to become Christians or to go out bag and baggage. What an admirable solution! The same fate was meted out to the Jews in Spain and Portugal. England expelled the Jews in 1290. France emancipated them so late as 1790. Germany granted them civil and political equality in 1871 and England admitted them to Parliament in 1858. Who can recount their difficulties in Russia, Poland and Hungary? Europe has not been able to assimilate the Muslims or the Jews, simply because they differ in culture from the rest of the people there, and all the amenities they enjoy are in proportion to their readiness to sacrifice their separate cultures. Now that the Turks have dis-

covered this difference to be the main obstacle in the way of their *rapprochement* with European communities they are in a furious hurry to adopt the Western manners in order to meet the Europeans on their own terms.

It is clear, therefore, that Europe does not afford even one example of having ever brought about an intercommunal unity where the differences were fundamentally cultural. Even now the Americans and South Africans of the European culture are finding it impossible to solve the difficulty without resorting to the old method of pushing out those who belong to a different cultural type.

III

Then how are we to solve our difficulty? Is there no way out of it? If other people's history does not help us here, cannot our own history give some clue? My own view is that our past history does reveal one period at least when a real solution was attempted, although for causes definitely known it also proved unsuccessful. I refer to Akbar's vision of a united India on the basis of a cultural unity. In this he was not alone. The whole genius of the time was working with him. When the Muslims had lived for a long time in India and, adding large numbers of Hindus to their fold, had ceased to think of it as a foreign land, it was inevitable that some high thinkers should make plans of permanently reconciling them to the land of their adoption and should find out some common ground for them to meet the people already domiciled here.

At first some attempts were made to combine even religious practices. The different Gurus and Bhagats tried to remove the prejudices prevailing among the Hindus against the religious beliefs

of the Muslims, and adopted views which were acceptable to the Muslims as well as the Hindus. Some, like Hussain Shah of Gour, went so far as to introduce Satya Pir as the common God of both the communities. Sakhi Sarwar of Multan aimed at a similar unity among the Punjabis. There was Bayazid with his *Roshaniya* (illuminated) views working on the Frontier. Akbar himself introduced a kind of eclectic religion which was to represent all that was best in the different religions of the world. But these attempts failed to bring about a religious unity. Akbar's vision, so far as this attempt is concerned, was defective, because religion is a life and not an art or philosophy, and only a transcendental personality, which Akbar was not, could have united the Hindu and the Muslim modes of life. But his other measures aiming at national unity were more reasonable. They would surely have succeeded if his work had not been prematurely undone by his successors.

This work consisted of bringing about a *rapprochement* between the different cultures prevailing in the country, which were the root cause of differences. People grow stiff when we try to impose our religious views on them, but they behave more passively when we approach them through the beauties of art and the refinement of thought or language. "The Mohammedan rulers," says Havell, "found in the practice of the arts and in the unprejudiced pursuit of learning for its own sake the best means of reconciling racial and religious differences." Akbar made the Muslims study the Hindu books and brought the Muslim books within the reach of the Hindus. There grew up a tendency among the people to fit in Persian and Arabic words into the framework of old Hindi or Brij-Bhasha. The result was Urdu as the common

language of Northern India. It was not suddenly sprung on our people in the reign of Shah-Jehan. It gradually grew by the assimilation of the languages spoken by the Hindus and the Muslims, and the evidences of its earlier formation are met with in Chand's *Raj Rasisa* (1198), Amir Khusro (1325), Kabir (1440-1518), Guru Nanak (1469-1538), Tulsi Das (1628), etc. It combined in it the literary genius of Brij-Bhasha, in which the imagination works descriptively, with that of Persian and Arabic in which imagination is reflective. In the former, as Azad has shown in his *Ab-i-Hayat*, the method of the writer is to impress the reader with the richness of realistic detail, while in the latter simile after simile and metaphor after metaphor are heaped upon the kernel of fact, which is often very small in comparison with the dome of reflection built on it. One is essentially sculptural in design and execution, while the other is picturesque, verse upon verse of exquisite diction being strung together without any central unity, in a truly mosaic fashion. Urdu combined the virtues of both and would have taken up the position of the *lingua franca* of all India, had not the anti-Akbar policy of Muslim kings drawn it back again to Persian influences of the Ghazal and Kasida. Yet the Masnawis of Mohammad Taqi Mir and the writings of Azad, Hali and Nazir show that Urdu or Hindustani stands a fair chance of developing as the national language of India. It had the best chance in those days when the different vernaculars prevailing in India were much nearer each other than they are now. The existence of English as the common language of the educated India, having no affinity with the vernaculars, has so isolated them that they have developed indigenous features, making them quite alien to each other.

Namdev's Mahrathi, Guru Nanak's Punjabi and Kabir's Hindi, as found in the Granth Sahib, are so like each other that anybody knowing only one of them can easily understand the others. But that is not the case with the same vernaculars now. Patel is linguistically more distant to me, a Punjabi, than Namdev, and Tagore more distant than a Bengali writer of centuries ago.

Besides the unity of language, successful attempt was made to create a unified art of India. Babar and Humayun were foreigners in their artistic tastes, but Akbar, as Fergusson says, cherished the Hindu arts as much as he did those that belonged exclusively to his own people and tried to create a really Indian national style, not only in architecture but in music and painting also, combining the best features of both Hindu and Muslim arts. The buildings were vast in design, as the Muslims required more space for their religious services than the Hindus needed for their individualistic ritual. The structural and decorative elements from Persia and Arabia were combined with the Hindu sculptural designs: bracketed cornices and balconies supported on brackets and surmounted with Muslim arches. The Taj Mahal and other great buildings erected after Akbar were due, as Havell has shown, to mere continuation of the style used at Agra and Fatehpur Sikri and to no break in the tradition. A break came only when Aurangzeb began to employ only Muslim architects, thus creating again a schism in art which Akbar had tried to bridge over. The result was a degradation in the artistic culture at the Moghul court. But the style once fixed could not be lost. It was continued elsewhere, in the Punjab, by the Sikh rulers, in Rajputana, Gujrat and other haunts of native liberty.

In music also some adjustment was made by musicians like Tansen, who is credited by Abul Fazl with having introduced 'great developments' into his art. He is accused of having falsified the traditional *Rags* by conservative Hindu musicians, which means that he made some necessary departure from the old modes in order to suit the Muslim taste. The Sikh Gurus also made some modifications in the same way, as is evident from their omission of certain measures like *Hindol*, *Megh*, *Jog*, etc., and constructing the martial music of the *Vars* on quite a new basis. In *Tilang* and other *Rags* a visible combination is made not only in the execution of music, but also in the composition of pieces set to music, Arabic and Persian words being used as frequently as Hindi words.

It being impossible to effect a conscious combination in the sphere of religion, it was found possible to create unity in the cultural ideas lying behind religions. The liberal ideas of Sufism were much affected by Akbar and his people, and the Sufi saints were very much venerated not only by the Muslims but by the Hindus as well. This impact of Islam and Sufism on Hinduism produced a fermentation in thought, which resulted in the evolution of a system of views about God and man which were shared equally by all communities. The most prominent were : (1) the unity of God in place of many gods and goddesses, (2) the uselessness of caste, and the brotherhood of men, (3) love, rather than knowledge or works, to be the basis of religion, (4) the necessity of a Guru or Pir in place of a priestly class and (5) the use of a vernacular in prayer and worship instead of Sanskrit. The very idea of the unity of God underwent a change. He no longer remained an abstract entity of the Eastern philosopher or a

being outside and above Nature, as conceived by the Westerners, but a personal being at once immanent and transcendent. These views becoming common among the different communities in India had so effaced the differences and prejudices between their leaders, that they often met as friends and brothers. It does one's heart good to read how affectionately Guru Nanak was received by Kabir and Farid, whenever he met them. Similarity between their views was so great that Guru Arjun felt no difficulty in incorporating the writings of these and other Hindu and Muslim saints in his Holy Granth.

IV

If, then, unity is to be attained by the different communities in India, it must be on some such lines as indicated above. At present we are neglecting every one of these items. Instead of having one language for all India, we are developing Hindi on purely Hindu lines and cramming it with Sanskrit words and idioms, as if the Muslims have nothing at all to do with it, and are developing a highly Persianized Urdu out of all recognition of the Hindus. It is not enough to lay claim for the one or the other as the *lingua franca* of India. We must develop them on suitable lines acceptable to all Indians. Instead of creating a mutual understanding by sympathetically studying the ways and manners of each other, the Hindus and the Muslims are shutting themselves up in water-tight compartments, with their Gurukulas, communal universities and colleges, where the best part of their lives is spent in studying themselves or others but not their neighbours. How many Hindus take up Persian or Arabic, and how many Muslims take up Sanskrit or

Hindi? A Hindu may know each and every street in London and the nice distinctions of the classic and romantic movements in Europe, but he will not be in a position to tell what prayers are offered by the Muslims or what the trouble of the Sunnis is with the Shias or the Wahabis. An eminent Hindu admirer of Sikhism the other day was astonished to find that the Sikhs, when being baptized, eat together out of the same dish; and we have often seen well-meaning and well-educated Hindus offering cigarettes to the Sikhs. How many Muslims know the story of Ram Chandra or Krishna, who play such an important part in the Hindu life? How many Hindus know the story of the martyrdom of Hassan and Hussain? Most of the intercommunal troubles can be traced back to this general ignorance of the educated people about what is most dear and sacred to their neighbours. The masses merely follow their lead.

Then see how retrogradely are we acting in the matter of art! There is a revival in art as well as literature, but it is the revival of sectional cultures—not as they were united by our forefathers, but as they existed before the advent of the Muslims away in Samarcand and Baghdad or near at home in Mathura and Vrindavan. The Hindus are building their colleges, Ashramas and other public buildings in a purely Hindu style, avoiding the use of arches and domes, and the Muslims are building their institutions in the old style of architecture distinctly Muslim. In the pictorial art too the same tendency is seen. The painters in Bengal are

producing expressionless art, which may be classically Hindu and perfectly in keeping with the meditative mood of old India, but it is un-Indian in so far as it omits to take cognizance of the change in the spirit of India brought about by the virile West, Muslim as well as European. Muslim painters, on the other hand, seem to be more fond of colour and are less deep in expression. Each party wants to preserve its own distinct atmosphere and does not want to create any associations reminiscent of the other. And yet both complain that they are being drawn away from each other in sympathy and thought.

In philosophy the cry back to the ancient days indicates the same separatist tendency. India had been considerably brought forward by the work of the mediæval saints, who had combined in their thought-culture not only what was inherited from the past, but what was best in the Muslim outlook with its freedom from monistic and polytheistic ideas and a strong sense of joy in life and worldly duty. To ignore this advance and build up anew is to tear up the solder already set and undo the work of centuries. It is only in Tagore we see the true synthesis, or in Puran Singh. The rest are hearkening back to the purely Hindu times or the purely Muslim times, outside or inside India. The two communities are like an ill-married couple who destroy all chances of present love by talking too much of the past life enjoyed by them away from one another, long before they had met.

MEMORIES OF INDIA AND INDIANS

BY SISTER DEVAMATA

II

Those who attended Swami Vivekananda's classes and lectures in New York soon grew familiar with a tall, very portly figure who moved about doing everything. We learned before long that it was Miss Ellen Waldo, a distant connection of Ralph Waldo Emerson, and a person of wide philosophic and general culture. The Swami had given her the Sanskrit name "Haridasi" and it was well chosen. She was truly a "Servant of the Lord"—her service was continuous and untiring. She cooked, edited, cleaned and took dictation, taught and managed, read proof and saw visitors.

When Swami Vivekananda came to New York he encountered a strong racial prejudice, which created many hardships for him both in his public and in his private life. Among other things it was extremely difficult for him to secure a proper lodging. Landladies invariably assured him that they had no feeling themselves, but they were afraid they would lose their boarders or lodgers if they took an Asiatic into the house. This forced the Swami to accept inferior living quarters. Neither environment nor association was what he should have had. One day, after he had been overnight in one of these dingy lodgings, he said to Miss Waldo: "The food here seems so unclean, would it be possible for you to cook for me?" She went at once to the landlady and obtained permission to use the kitchen. Then from her own store she gathered together cooking utensils and groceries. These she carried with her on the following morning.

She lived at the far end of Brooklyn. The only means of transportation was a jogging horse-car, and it required two hours to reach the Swami's lodging at 38th Street in New York. Undaunted, every morning found her on her way at eight o'clock or earlier; and at nine or ten at night she was on her way home again. When there came a free day, the journey was reversed. It was Swamiji who took the jogging horse-car, travelled the two hours and cooked the meals. He found genuine rest and relaxation in the freedom and quiet of Miss Waldo's simple home. The kitchen was on the top floor of the house, in front of it the dining-room full of sunshine and potted plants. As the Swami invented new dishes or tried experiments with Western provisions, he ran back and forth from one room to the other like a child at play.

"In all this close association with Swamiji," Miss Waldo said to me later, "it seems strange that the idea of renunciation never once occurred to me. Nor did I ever think seriously of following him to India. I seemed to belong in America. Yet there was nothing I would not have done for him. When he first came to New York, he insisted on wearing his orange robe everywhere. It required no little courage to walk up Broadway beside that flaming coat. As the Swami strode along in lordly indifference, with me just behind, half out of breath trying to keep up with him, every eye was turned upon us and on every lip was the question: 'What are they?' Later I persuaded him to adopt more subdued clothing for the street."

One morning the Swami found Miss Waldo in tears. "What is the matter, Ellen?" he asked anxiously. "Has anything happened?" "I seem unable to please you," she replied. "Even when others annoy you, you scold me for it." The Swami said quickly, "I do not know those people well enough to scold them. I cannot rebuke them so I come to you. Whom can I scold if I cannot scold my own?" Her tears dried at once and after that she sought scoldings; they were a proof of nearness.

Miss Waldo herself told me of this experience as her own. Romain Rolland tells it of another disciple. Both can be true. The incident could easily repeat itself. It is related of Oliver Wendell Holmes that on one occasion he went to lecture in a New England village. He put up at the village Inn. The landlady made a passing remark and he gave answer. Twenty years later he lectured again in the same village and lodged in the same Inn. The landlady spoke to him as before and he replied. "Dr. Holmes," she exclaimed, "you said precisely that same thing to me twenty years ago!" "If it was a good answer then, it is a good answer now," was Dr. Holmes' calm response.

Miss Waldo had had wide experience in teachers. She had sat at the feet of many during her long pursuit of truth, but sooner or later they had all fallen short in some way. Now the fear was in her heart that this new Hindu Swami might prove wanting. She was always watching for a sign of weakness. It came. She and the Swami were together in a New York drawing-room. The New York Swami Vivekananda knew was very different from the New York of to-day. The streets then were lined with monotonous blocks of brown stone houses, one so completely like every other that a visiting artist of note

once asked: "How do you know when you are at home? You could as well be in the house next door."

Each of these narrow, but deep houses held on the first floor a long narrow drawing-room, with high folding-doors at one end, two large windows at the other, and between them a mirror reaching from floor to ceiling. This mirror seemed to fascinate the Swami. He stood before it again and again, gazing at himself intently. In between he walked up and down the room, lost in thought. Miss Waldo's eyes followed him anxiously. "Now the bubble is going to burst," she thought. "He is full of personal vanity." Suddenly he turned to her and said: "Ellen, it is the strangest thing, I cannot remember how I look. I look and look at myself in the glass, but the moment I turn away I forget completely what I look like."

It was during this first visit to America that the Swami's "Raja Yoga" took form. The greater part was dictated to Miss Waldo. She took it down in long hand. Those cherished hours of work on it were specially happy ones for her. She often spoke of them. Each day when the Swami's meal had been prepared and her tasks in the kitchen were done, she would come up to the back parlour where Swamiji lodged; take her seat at a table, on which stood an open ink-well; and dip her pen in the ink. From that moment until the work was laid aside for the day, her pen was kept wet, to catch the first rush of words that fell periodically from the Swami's lips. Sometimes in seeking for an English equivalent for the Sanskrit word in an aphorism, he would sit in concentrated silence for fifteen or twenty minutes,—but the pen was not allowed to dry. The burst of dictation might come at any instant.

When the manuscript was completed, it was entrusted to Miss Waldo to put into print, but many distresses and heart-aches lay in wait for her before publication was accomplished. Another devoted follower of the Swami borrowed the manuscript, carried it to London and brought it out there, believing it was to the Swami's advantage to have it appear in England. For the time this blocked the American copyright and it was only possible to have an American edition and secure a copyright by adding the glossary and other matter, and copyrighting the "additions and emendations."

Although I saw Miss Waldo frequently while Swami Vivekananda was in New York, our real friendship dated from 1901, when the charge of the publishing department of the New York Vedanta Society—then well established—passed from her hands to mine. Her eyes had given out and she was unable to undertake further literary work. The first task she transferred to me was the editing and putting through the press of the Swami's two volumes on Jnana-Yoga. When the editing of them was completed I carried them back to her, feeling she was the one to pass judgment on what I had done, but she made no corrections and the books were published.

A still more precious task given me later was the compiling of the "Sayings of Sri Ramakrishna." I exhausted every possible source to gather material and so alert was I to find it that even after the manuscript had gone to the printer's, I kept running down with another Saying to insert,—which meant the renumbering of four or five hundred other Sayings. There were six hundred and ninety-four in the collection, I think. Mr. Drummond, the printer, used to beg me not to find any more.

I was living alone at the time in a studio-apartment on Madison Avenue. My apartment was on the top floor with windows on three sides, through which the sun shone from its rising to its setting. There in the sunshine, with birds twittering on the window ledges, I worked early and late—typing, arranging the Sayings in chapters, classifying them under marginal headings, making them consecutive reading. I believe it was the first time that had been done. So continuous and intensive was my effort that often I woke myself at night repeating a Saying aloud. In four months the book was compiled and put through the press. It did not bear my name and is at present out of print, but the Sayings it contained still ring through my sleeping and my waking.

"Swami, you have no idea of time," remarked an impatient American devotee, afraid of missing a steamer. "No," retorted Swamiji calmly, "you live in time, we live in Eternity!"

SPIRITUAL REALIZATION*

BY PROF. JYOTISH CHANDRA BANERJEE, M.A.

We are glad to review the notable work of our learned author, in which every religious-minded person is sure to take interest. But we are sorry to bring to the notice of the readers at the very outset that the title of the book is, to some extent, a misnomer. It is more a challenge to Hinduism by Christianity than a real positive harmonized view of realization in the two. Her thesis is no doubt that 'religion is ultimately a matter of inner experience,' but, we are afraid, she has forgotten the main point of her thesis while interpreting Hinduism in her own fanciful way. Of course we cannot blame her much for this wrong interpretation and imperfect understanding of Hindu philosophy and religion; for, even the best brains of the West, who may be said to be the paragons of the intelligentsia of the modern world, can hardly penetrate into the depths of the subtle spiritual philosophy of the ancient Hindus;—and what to speak of her? One thing which we may suggest here, by the by, is that each and every Christian Missionary, man or woman, of the West should study the Western philosophy first, so that the outlook may be philosophic before he or she comes to teach and preach the dogmas of 'Churchianity'—(as used by Swami Vivekananda) in India—the land of philosophy and spirituality. If not of ancient, at least some systems of modern philosophy like those of Descartes,

Spinoza, Kant, Fichte, Schelling, Schopenhauer, Bradley, Bosanquet, Gentile, McTaggart, and some works of Bertrand Russell are fundamentally necessary to be read by Westerners before they try to understand Hindu philosophy.

However, our Missionary writer has given a fresh interpretation of Christianity which is more welcome to the materialistic West that cannot rightly understand the message of Jesus. But to us, the Hindus, it is nothing new. Because a Hindu almost equally believes in religions other than his own. He has no such illusion as to declare that his is the best and the only pathway to realize God. So, he understands the philosophic implication in the Christ, Cross and Resurrection. To a Hindu different religions are different ways of knowing God, and not necessarily all religions are to be converted into one. Hence there is no conversion. "It is not the question of toleration, but of acceptance"—so has said Swami Vivekananda.

The writer of the book has, throughout her work, lamented over the downfall of the past Spirituality of India—a spirituality which was once unique in the ancient world, and has suggested that "the Shepherd is needed" for its spiritual upliftment. We do not understand what she actually means by 'Shepherd.' Is it a messenger like Jesus or any so-called Christian of the West? We are not sure whether her underlying motive is like that of the blessed sincere lady-friend of India, we mean Miss Catherine Mayo—the celebrated writer of *Mother India*, or if it is simply an expression of her over-affec-

*By Beatrice Ferguson (Dublin University Mission, Hazaribagh). *Published by the Christian Literary Society for India, Madras, Allahabad, Colombo. xix+246 pp. Price Rs. 2.*

tion for the faith and religion she belongs to. Politically we, no doubt, need a 'Shepherd,' but it is silly to conceive, as Miss Mayo has done, that our social and moral degeneration will be removed by any nation of the West. People who are mad after sex and money will spiritualize India!

We cannot understand also how Christianity can reform our religion, how it can remove our 'superstition, ignorance, idolatry,' which are 'in abundance' with us—as the writer has marked. As regards 'idolatry,' it is not the end of Hinduism but rather one of the means to the end, a fact which she ought to have known. Secondly, is Christianity—either of modern or of mediaeval age—less polluted by these evils? Further, is Christ's religion new or unique in the world? The religion of Christ is not at all historically new in India. The Buddha taught the religion of love and suffering, six hundred years before Christ came to the world. The whole of Buddhism has been assimilated in Hinduism, and it came the other day even in another form in the life of Chaitanya, in Bengal.

The author has touched many systems of Hindu philosophy in her book and has also attempted to throw new light on them. But she could not succeed in any of them. In the consideration of the Yoga system she remarks, "the Yogi's life, though it commands reverence from many in India, yet does not appear practicable or desirable as a personal calling for the average Indian" (p 32). Further, on the comparative study of the Eastern and Western mysticism she says, "In such spiritual productiveness the Western mystic seems to have attained the deeper truth" (p 30). Because according to her, the "attainment to the Yogi means abstraction; the attainment of a great unrelated ocean of abstract thought," whereas

"attainment to the Christian mystic has ever meant a death of the narrow self, issuing in new Resurrection-Life" (p 26). She considers, "rather than self-renunciation, for an introspective type of mind isolation and contemplation are the most subtle forms of selfishness."

Firstly, we wonder how a person whose culture, tradition, faith and life are just the opposite to those of the Hindus, as much opposed as darkness is to light, can understand so readily the inner meaning of the Indian Yogic intuition. Secondly, this is a practical science and how can one, without traversing both the Christian and the Hindu mystical paths, pass any such remark and so confidently? To a Hindu Yogi the realization of such a state as the 'one in many,' 'many and the one,' 'unity in diversity,' the state of 'ceaseless companionship of her Bridegroom,' when the seers see "In Him then be they loved; and carry unto Him along with thee what souls thou canst, and say to them, Him let us love, Him let us love;" etc. etc. (p. 27), is nothing new. Every Bhakta and Sadhaka realizes such a state. It is a fact. And he realizes not only this state but also something beyond that, he realizes a condition which transcends this revelation, which seems to be in time and place. It is a state of Bliss, pure Being and Knowledge. A state which is not at all conceivable through the human intellect. It transcends the conception of heaven and hell, it transcends all sense of duality. Language fails to describe it, mortal eyes fail to penetrate it; there senses prove powerless, intellect becomes futile. It is a state beyond all thoughts, beyond all expressions.

This is the truth propounded by the Rishis of the Upanishads, by Gotama, the Buddha, by mystic prophets of the Sufis, and, we believe, by Jesus, the Christ also. Hence the "death of the

narrow self issuing in new Resurrection-Life" is but a lower state of realization. In ultimate realization there is no such stage as 'Him let us love'—no duality of the lover and the beloved. It is only the effect of love that is there. Here the Bhakta loses his individuality, loses his Bhakti. He simply merges himself into the Ocean of Bliss—he himself becomes Bliss. But the thing is that in every Sadhaka such a state might not come in the life-time, he might have reached up to the stage of 'one in many' only, but that does not mean that such a stage is absurd and impossible to attain. Philosophically we can propound its non-absurdity, and historically posit its possibility by referring to such lives as have realized this state, *e.g.*, the life of Sri Ramakrishna in the modern age.

As regards 'subtle selfishness,' we may say that every religious man who wants to know God is charged with selfishness, if at all it should be called so. Is not the love for humanity a kind of selfishness? Is it not prompted by the desire for personal joy? But such a selfishness is worth craving for by man. It is no demerit of him.

The Vedantic doctrine of 'Tat tvam asi' we find also in Christ's teaching—'I and my father are one.' Our author has explained this saying of Christ in the sense, the Christians generally do. Not only so, she has attempted to explain also the Truth of 'Tat tvam asi' from that standpoint. In the concluding portion of the chapter V, 'Spiritual Realization in the Chandogya Upanishad,'—she has remarked that "Tat tvam asi" "is less a logical Unity than a Unity of Life. It is the Unity of Father and Son—though the Risis never attained to the conception of the Fatherhood of God" (p. 50). In this connection she has discussed some philosophi-

cal problems in a way which, of course, cannot stand logic. As a matter of fact Christianity is not philosophy. Some theological tenets do not constitute philosophy. Christianity is merely a religion of blind faith. It is Hegel that coloured it, the other day, into a philosophy. And we know not how far he is justified in that. However, we have no disregard for any doctrine of any religion, be it of Christianity or Hinduism? In some forms of the Pauranic religion of the Hindus also can be found instances of no less blind faith. But all the same we believe that what logic cannot do, faith achieves. It helps man more quickly to reach the end but it is not an end in itself. Nor does it, rather should it, prevent us from consistently thinking about Reality. In the stage of devotion and emotion we realize many conditions of enjoyment but pure knowledge leads us to the most peaceful and harmonious stage.

But the difficulty arises, if any dogma of blind faith is to stand the test of rational examination. It fails, its rigidity and validity are broken. What to speak of faith,—even the philosophy of Hegel and Ramanuja do not stand. But a fuller discussion on the point is sure to lead us to the subtlety of logic which, we are afraid, might not be welcomed by the reader and so we would like to drop it here. By way of concluding remarks we might say that without the support of any scriptural authority one cannot accept a meaning of 'Tat tvam asi,' such as advocated by the writer. Even in regard to the Christ's saying, 'I and my Father are one,' we can argue that either this teaching of Christ was misinterpreted by the Apostles themselves, or we must say that Christ must have attained a stage of unity and not of identity; or like Buddha He also finding His disciples not strong and fit enough to understand

the real significance of such a Truth, did not mention it particularly.

It is on the basis of Hegelian conception of 'unity in multiplicity' that our writer has explained the doctrine of the Upanishads, and in so far as this is concerned she has shown its similarity with the Christian doctrine. But she did not mark that the Upanishads teach 'unity in multiplicity' as well as simply 'unity'—the negation of all multiplicities. It is the question of the degrees of realization only. This she could not follow and has therefore vehemently protested, though not logically, against Shamkara's doctrine of Maya. It is funny that she wants to understand Mayavada so easily and sharply. We cannot understand how, without the knowledge of the original Texts,—simply by reading a few translations which are not very often faithful—one can claim to know the Hindu system. Moreover, in order to understand Mayavada, one is to shake off all the dogmas of religious faith—either of Hinduism or of Christianity or whatever it may be, from one's mind. Ultimately Mayavada leads us to the non-rational (or supra-rational?) mystic position, but in order to grasp the meaning of and the argument for this, fine rationality is necessary. One is to get rid of all the impressions of the mind either acquired or inherent. One is to make the mind strong and fit through Brahmacharya and spiritual practices, and then only such a Truth can be reflected in one's intellect. The preparation for this is the Sadhana of Vedanta.

More funny it is, where she says that the ancient Rishis did not or could not realize the highest Truth, and that even what they have realized has not been understood properly by the Hindus. Her purport of saying so is that it is she who has understood to-day, after so many centuries, the real meaning of the whole of the Hindu philo-

sophy. Really we cannot but laugh at such a sense of self-conceit. She says, "It is the tragedy of India that she has never understood or fully valued the truths that her own sons have revealed; that she has always accepted the lesser and rejected the greater" (p. 65). It is a pity that her own statement is applicable to her own understanding. In chapter VI, 'Christ as fulfilling the ideal of the Risis,' says she, "Not only has India failed to realize God in His completeness, but she has failed to realize within self a perfect unity" (p. 187). But can we not equally say that not only has the distinguished writer failed to understand Indian philosophy, but she is positively dogmatic in her hasty assertion? The whole of her thesis is based upon the personality of God. Can we not ask, why her God is so unkind as to create sin in this world? If Satan is more powerful than God, then what is the utility of such a powerless God? It is better, then, to worship the more powerful Satan than Him. In course of her discussion on Buddha's teachings she remarks, "In no place does the Buddha deny the existence of God" (p. 85). But in no place also he affirms Personality or any such Christian conception of God. If by his silence he means any existence of God, he means his Nirvan. There is no 'Fatherhood' nor 'Bridegroom's' love in such a God which is simply a state of unity. Buddha's Nirvan is absolute cessation of all personalities, individualities and activities—be they of love or hate, sympathy or apathy, good or bad. Nirvan is not revelation. It is pure negation of all concepts.

We thereby do not mean to deny Christ. The Christian theory of revelation no doubt indicates a stage of revelation, but that is not the highest Realization, and this is all that we want to say. There is a step beyond,

where such revelations are also transcended. We accept Christ; rather every religious man of the East feels proud that Jesus, the incarnation of Love, like other incarnations, was born in the East. We are also followers of Jesus but we differ from the orthodox Christians in not accepting their most irrational dogma that Christ is the only saviour of the world and that he who does not accept Christ will be in the eternal damnation. In that case the whole of the world would have suffered eternal hell before Christ was born. We

do not hold such a queer view on any prophet—Buddha, Krishna, or Mahomet. All are equally important prophets. According to the difference of time and place, the teachings seem to differ. But all are the different streams leading to the same ocean. Reality is one—paths for its realization are different.

Despite all these considerations, we cannot but admit the value of this book. Every religious man is sure to get some light and benefit from it, provided he can keep himself aloof from the autocracy of a dogmatic faith.

ASHTAVAKRA SAMHITA

BY SWAMI NITYASWARUPANANDA

पततूदेतु वा देहो नास्य चिन्ता महात्मनः ।

स्वभावभूमिविश्रान्तिविस्मृताशेषसंस्तुतेः ॥ ८६ ॥

देहः The body पततु may fall उदेतु may rise वा or अस्य of this स्वभावभूमिविश्रान्तिविस्मृताशेषसंस्तुतेः who has forgotten the entire cycle of birth and rebirth owing to his repose on the foundation of his own being महात्मनः of the great-souled one चिन्ता care न not (भवति is).

86. Reposing¹ on the foundation of his own being and forgetting the entire cycle of birth and rebirth, the great-souled person cares not whether his body dies or is born.

[¹ *Reposing etc.*—The body, mind and the entire world are superimposed on the Self. Changes in the former, therefore, do not affect the man of Self-knowledge.]

अकिञ्चनः कामचारो निर्द्वन्द्वश्छिन्नसंशयः ।

असक्तः सर्वभावेषु केवलो रमते बुधः ॥ ८७ ॥

अकिञ्चनः Without any possession कामचारः moving freely निर्द्वन्द्वः free from the pairs of opposites छिन्नसंशयः whose doubts have been rent asunder सर्वभावेषु in all things असक्तः unattached केवलः alone बुधः the wise one रमते rejoices.

87. Blessed is the wise one who stands by¹ himself, who is attached to nothing, who is without² any possession, who moves freely, who is free from the pairs of opposites, and whose doubts have been rent asunder.

[¹ *By etc.*—i.e. aloof as witness.

² *Without etc.*—The Self being One without a second, the man of Knowledge has nothing else to possess.]

निर्ममः शोभते धीरः समलोष्टाश्मकाञ्चनः ।

सुभिन्नहृदयग्रन्थिर्विनिर्धूतरजस्तमः ॥ ८८ ॥

निर्ममः Devoid of the feeling of 'mine' समलोष्टाश्मकाञ्चनः to whom earth, stone or gold is the same सुभिन्नहृदयग्रन्थिः the knots of whose heart have been completely severed विनिर्धूतरजस्तमः who has been purged of *rajas* and *tamas* धीरः the wise one शोभते excels,

88. Glorious is the wise one who is devoid of 'mine-ness,' to whom earth, stone or gold is the same, the knots of whose heart have been rent asunder, and who has been purged¹ of *rajas* and *tamas*.

[¹ Purged etc.—*Sattva*, *rajas* and *tamas* are the three constituents of *Prakriti*. The whole of internal and external nature is composed of them. *Sattva* is the principle of knowledge and delight. *Rajas* is the principle of motivity and pain. *Tamas* is the principle of inertia and ignorance. When *rajas* and *tamas* prevail in the mind, it cannot perceive the true nature of the Self. *Sattva* alone can reflect the self-effulgent Atman. So the mind must be purged of *rajas* and *tamas* before the glory of Atman may manifest.]

सर्वत्रानवधानस्य न किञ्चिद्वासना हृदि ।

मुक्तात्मनो चित्तस्य तुलना केन जायते ॥ ८९ ॥

(यस्य Whose) हृदि in the heart किञ्चित् any वासना desire न not (अस्ति is तस्य that) सर्वत्रानवधानस्य indifferent to all objects चित्तस्य contented मुक्तात्मनः of the liberated soul केन with whom तुलना comparison जायते is.

89. Who is there to stand comparison with the liberated soul who has no desire whatsoever at heart, who is contented and indifferent to everything?

जानन्नपि न जानाति पश्यन्नपि न पश्यति ।

ब्रुवन्नपि न च ब्रूते कोऽन्यो निर्वासनादृते ॥ ९० ॥

निर्वासनात् ऋते Except the desireless one अन्यः other कः who जानन् knowing अपि even न not जानाति knows पश्यन् seeing अपि even न not पश्यति sees ब्रुवन् speaking अपि even न not ब्रूते speaks च and.

90. Who but the desireless one knows not even knowing, sees not even seeing, and speaks not even speaking?

NOTES AND COMMENTS

IN THIS NUMBER

With the next issue will begin a new series of *Conversation with Swami Turiyananda*. . . . Prof. Edmond Holmes,

the great Orientalist and distinguished author of *THE CREED OF BUDDHISM*, speaks from his experiences of study and deep thinking for long fifty years. . . The article in the name of

Prof. Benoy Kumar Sarkar is the summary of his Presidential address at the birthday anniversary meeting of Swami Vivekananda held under the auspices of the Vivekananda Society, Calcutta, in January last. . . Anger is a great sin and pride is its greatest ally. Pride and anger must go and humility and charity should take their place in the life of one who wants to be of any benefit to the children—this is what the writer of *Spiritual Preparation of the Teacher* wants to emphasize. . . Prof. Surendranath Mitra is a new contributor to the *Prabuddha Bharata*. He is in the teaching staff of a College at Delhi. We hope his views about civilization will be found illuminating. . . B. and J. are two Americans who came to India last year. The letter was written to a monk at the monastery at Belur. . . Prof. Teja Singh wrote a series of articles about the Sikh Gurus last year. He throws much new light on the vexed problem of the Hindu-Moslem unity. We commend the writing to the serious attention of our readers. . . Prof. Jyotish Chandra Banerjee belongs to the Institute of Philosophy, Amalner.

THE SELF-APPOINTED TEACHERS

There is a class of people in the West, whose ignorance of things in Eastern countries is equalled only by their vanity to teach the people of the East. In their self-conceit they do not think even of the qualities and preparation that are necessary for being useful to others. They think that it is their birthright to teach the 'heathen' people of the Orient and so want to force 'salvation' upon them. Prof. Dhirendranath Roy of the University of the Phillipines writes in the *Modern Review*: "Most of the foreign people who come to live in the Orient are those who have had

no chance at home. They come with the ostensible idea of helping the native people to live a better life, while the real motive lies in their pocket. Being usually misfits of their motherland, they can hardly be expected to fit in with the other land. When they find that these 'damned' natives are so 'funny' in their ways of life, they swear and curse and growl. They do whatever they want and, however wrong, they do it with impunity. They become important and begin to speak and write. And what would all this be about if not the cursed natives! They make sensational statements against the people, indulge in the widest generalizations on the bases of individual cases of weakness and thus flatter their racial vanity. They do so and in an unabashed manner they shout they are the chosen race of God."

The East has all along looked upon them with pity and indifference. But the effect of their actions is not so harmless as can be neglected with impunity. In the words of Prof. Roy, "The evil effect of this pretentious life is not immediately perceived by the people of the Orient. They, being possessed of a highly noble tradition of cultural life which appears to have entered into their very being by long practice, do not feel immediately perturbed in any noisy demonstration against them. But the masses, who usually do not go deeper into their national soul, are not so intrenched in their own culture as to unheed the shallow interpretation of narrow-minded foreigners. They are told over and over again of the rottenness of what they have, and their political helplessness stands as a strong argument for it. Voluminous literature is carefully got up in defence of such idea and then imported to feed the mind of the Oriental people. * * * *

"Outwardly they may grumble against the criticism of their life by these intru-

sive foreigners, but proportionately there is a loss of confidence in themselves and a muffled feeling of respect for all that their masters stand for."

There is too much of pride amongst the Eastern people also regarding the greatness of their spiritual legacy, due to which they think they can absolve themselves from any strenuous struggle to effect improvement in their conditions. If we take the case of India, for instance, can we say that the people have evinced so much zeal and earnestness to serve the cause of the country as many of the Western "Missions" in the East show in their activities of doing good or harm to us? The law of nature is that those who do not stir themselves to go forward, will be pushed backward. If we cannot keep ourselves always alert and alive as to our duties, responsibilities and obligations to our country, it is but natural that others will take advantage of that to serve their selfish ends and do us immense harm.

A WELCOME STEP

The condition of the depressed classes, suffering from many social disabilities, is such that it is undoubtedly a great disgrace to the Hindu community. Many have become conscious of this fact, but as yet no right steps have been taken. Some in their enthusiasm and zeal and swayed by impulse take and advocate measures, which may ultimately create many more complex problems. As for instance, the offering of Satyagraha before a temple, though it may succeed, will in the long run create a permanent split between the two wings of the Hindu society. There can be no two opinions about the fact that to refuse *Hindus* admission into a temple for worshipping a Hindu deity is silly, to speak the least. And naturally the aggrieved party, which

has keenly become conscious of its sufferings, will try to wrest rights from the unwilling hands. But we are afraid, the Satyagraha method and its present application may not be a very healthy step. For, if the Satyagraha would be offered by persons, who are *in dead earnest to worship the deity*, their sufferings would melt the heart of the priests and temple authorities, howsoever blinded they may be by narrow bigotry and hide-bound orthodoxy. But as it is, the step indicates to be taken not as a result of a sincere desire to worship the deity, but as a vindication of the rights on the part of the depressed classes. As such, the religious aspect of the question is eliminated. And it will be just like a fight for any material interest between two individuals or communities.

While we rejoice that the depressed classes have become so aware of their grievances that they are going to assert their rights,—and certainly it is one way of bringing oppressors to their senses—we greatly wish that the caste-Hindus could create such an opinion amongst themselves that the temple-owners, of their own accord, would throw open the gates of the temples to their brethren, whom they have for ages criminally neglected and kept at a distance.

Is it simply a dream to expect such a thing? For our part we think not so. For not long ago, we heard from Ratnagiri that at the first anniversary celebration of the pan-Hindu temple at Patit-Pawn, Bhangis and Brahmins offered worship together. A Bhangi boy was chosen to lead the ritual and a party of the Mahars and Chamars, well-trained in reciting Vedic Mantras, along with the Brahmins, Vaishyas and Mahrattas chanted the Gayatri, Gita and Rudra in the very 'sanctum sanctorum' of the temple. After the worship was

over, an anti-caste dinner was held on a large scale, and five hundred persons from Bhangis to Brahmins dined together publicly.

This we welcome as a move in the right direction—a step which indicates that the grievances of the oppressed people have been removed not as a result of pressures put by them being goaded to desperation, but as a matter of love and goodwill on the part of the privileged classes and from their conscious feeling that they have so long done grave injustice to their own fellow-brethren.

WHAT A PITY!

Indian culture is mainly embedded in the Sanskrit literature. Ancient India is still alive in it. Even now the voice of ancient sages come to us through the Vedas and the Smritis, written in Sanskrit. It is a view not very wrongly held, that India's degeneration began, when she began to neglect her glorious cultural heritage. Real calamity of a nation lies not so much in its material losses as in the neglect of its age-long culture. Slave mentality is easily born of a people that hugs a foreign culture in place of its own. India will completely forget herself when she will set aside Sanskrit as a relic of ancient India. How Indian culture is neglected by our modern educated youths has been graphically described by Dr. Ananda Coomaraswami who is quoted by Dr. Jagadisan M. Kumarappa in a very thought-provoking article published recently in the educational and literary supplement of *The Hindu*: "Speak to the ordinary graduate of an Indian University or a student from Ceylon—he will hasten to display his knowledge of Shakespeare; talk to him of religious philosophy you will find he is an atheist of the crude type common in Europe a generation ago, and that not

only has he no religion but is lacking in philosophy as the average Englishman; talk to him of Indian music,—he will produce a gramophone or a harmonium and inflict upon you one or both; talk to him of Indian art, it is news to him that such a thing exists; talk to him of Indian dress or jewellery, he will tell you that they are uncivilized and barbaric; ask him to translate for you a letter written in his own mother tongue, he does not know it. He is, indeed, a stranger in his own land."

For such a deplorable state of things, we cannot, however, lay all the blame at the door of our youths. The prevailing system of education and want of insight on the part of our own countrymen are the principal factors that are responsible for such a widespread ignorance of Indian culture.

India's place in the world of culture is well known to the savants of both the East and the West. It is a matter of great disgrace to keep our young men ignorant of their own culture. Revival of Sanskrit learning is an indispensable necessity for the preservation of our national individuality.

THE "MANTRA DIKSHA" MOVEMENT

Pandit Madan Mohan Malaviya gave "Mantra Diksha" on 5th March last to all classes of Hindus including the depressed ones. The number of those who were initiated was about 500. Of them 150 persons belonged to the depressed classes. The ceremony was performed on the banks of the Ganges at Dasaswamedh Ghat in Benares. The movement is undoubtedly a blessing to the so-called untouchables and depressed classes. It will have a far-reaching effect on the Hindu society itself. The so-called low-caste people are not really depressed but they have been suppressed for ages. The noble

example of the Pandit should be an eye-opener to the so-called higher classes.

The formal initiation, however, does not bring our work to an end. Further steps are necessary to reform the untouchables. It requires silent and patient work among them throughout the country. Several philanthropic bodies are doing useful work in this direction. But they are not sufficient to cope with the huge amount of work that has to be done among the untouchables. Indian villages in the majority of cases, are still groaning under the yoke of priestcraft and suffering from the callousness of privileged classes. It is time to start vigorous propaganda against the pernicious evils that are eating into the vitals of the Hindu society. Swami Vivekananda cried himself hoarse for the uplift of the so-called untouchables. The great Swami wanted that our young men should carry the message of Vedanta to their very doors and live among them as one of their own brethren.

ENGLISH YOUTHS' APATHY FOR RELIGION

In England, there is now a section of

distinguished educationists who strongly believe that to-day, schools and colleges fail to make adequate religious impression on the youths, because the society has no definite attitude to life and it is governed by institutional religion. It is not the fact that modern youths of England are not interested in religion. Still they show utter indifference to religious creeds and why? It is because, they say, modern society is not inspired by definite views about the relations of God to the universe. In this connection, Mr. Arthur Mayhew wrote in the *Hindu* some time ago: "What I am maintaining is that if a community has no clear views regarding such matters, it cannot be surprised if its youth ignores them." Apart from metaphysical and theological questions, religion has some other distinctive features, e.g., it inspires men to lead a pure, honest and truthful life. If we leave aside the question of God and His relation to the universe the well-being of a society demands that its members be good, honest and moral, even for the sake of citizenship. The youths who may defy institutional religions need be taught how to enjoy the sweet fruits of the noblest human virtues.

REVIEWS AND NOTICES

TWO DIALOGUES OF PLATO—THE FIRST ALCIBIADES AND THE MENO. A new translation by the editors of the *Shrine of Wisdom*. Published by the *Shrine of Wisdom*, London, 186 pp. Price 4/6 net.

Plato may be said to be the father of Western Philosophy. It is upon the basis of his metaphysics that the whole of the structure of Modern Philosophy of the West—either of Idealistic or Realistic School, is more or less built up. Plato is a voluminous author of classical antiquity whose works

are the valuable treasure not only of the West but also of the whole human race. We know very little of the contents of Plato's lectures except from a few scanty notices of Aristotle and his contemporaries. But the whole of his philosophy and life is revealed in his written Dialogues which are thirty-six in number. The purpose of all these dialogues was mainly to appeal to the educated at large and interest them in philosophy.

Every dialogue has a reflection of the cosmic order, nature of the soul, and the

Good, etc. There is much difference of opinion as to the historical origin of these dialogues of which Alcibiades I is taken by some scholars, e.g., A. E. Taylor, as a composition done by some immediate disciple of Plato, after the latter's death. But the language and contents of it which are thoroughly Platonic prevent us from such a presumption. However, in fact, Alcibiades I is an excellent introduction to the whole Platonic ethical and political philosophy. "Know thyself"—knowledge of the real self, is the main basis of this dialogue which the translators have referred to, in the short introduction—"from Proclus' commentary; extracted and adapted from Thomas Taylor's translation."

To come to the Meno. It is one of the most important and interesting of the Platonic dialogues. Its language is very simple but it is famous for its good humour and subtle irony. The historical basis of it is also interesting as to how Meno joined the expedition of Cyrus the younger, against his brother Artaxerxes II at Colossae and how he, at last, was sent a prisoner to the Persian Court, where at a very tender age, he was executed after a year's confinement. The Meno is one of the dialogues where we get sufficient proof for supposing Plato to have been actually present at the conversation. Meno opened his discussions with Socrates with a vital question like—Can goodness be taught or if not, can it be acquired by practice? If it can be acquired neither by instruction nor by practice, is it naturally inborn? or how do we come by it? In short, the main thesis of this dialogue is that the knowledge of virtue or goodness is only attained through innate ideas which Socrates concludes in his answer. To very many questions of Meno, Socrates ~~has~~ shown his indifference by passing remark that he has no interest in any problem which does not lead one to truth and thus cannot save one "from the sloth and self-neglect which are natural consequences of the eristic *igno ratio*."

However we are really thankful to the translators of a noble work which is precious to all humanity and more so for their ability in doing it into very simple intelligible English which will interest every thoughtful man in Plato's philosophy.

J. B.

SURYA NAMASKARS. By Balasaheb Pant Pratinidhi, B.A., Chief of Aundh.

Published by R. K. Kirloskar, Aundh. 186 pp. Price Re. 1.

This is a valuable book on physical and mental culture with up-to-date information on diet, method of cooking, etc. It contains 41 illustrations showing the various positions of exercise, known as *Surya Namaskars*. A big chart with 10 illustrations showing all the positions is given free with the book. The Chief of Aundh himself is not simply the author of the book, but he is also a practical teacher of *Surya Namaskars* with varied experiences on the subject. The treatise combines very nicely the elements of religion with those of physical culture.

PRACTICAL NATURE-CURE, VOLS. I & II. By Sarma K. Lakshman, B.A., B.L. *The Nature-Cure Publishing House, Pudukotah, S. I. Ry.* Vol. I, 187 pp; Vol. II, 136 pp. Price Rs. 4.

In these volumes, the author who himself is a Nature-Curist for many years, has given his first-hand experiences of Nature-Cure in different aspects. The volumes dwell upon the most elementary as well as the most important things of hygiene which everybody ought to know for prevention of diseases and natural living. They really show a harmless way back to health.

THE HEART OF BHAGAVATAM. By Susarla Srinivasa Rao, B.A., *Ramaraopeta, Cocanada.* 180 pp. Price Re. 1-4.

The book is a translation of the famous *Sri Bhagavata Hridayam* by Sri Jayatirtha Swamin, known also as Vishnutirtha. He selected 365 verses from *Srimad Bhagavatam*, so that ordinary readers may grasp the central ideas of the same. There are 30 chapters in the book, each dealing with a separate topic. The present author has given a suitable Introduction and together with the Sanskrit texts added free translations and necessary explanations. The book will be of much value to the English-reading public.

SRI BHUPATINATH. Translated by Narendralal Ganguli. *Sri Bhupati Math, Radhanagar, Pabna, Bengal.* 34 pp. Price not given.

This pamphlet is a translation of the originally Bengali autobiography of Sri Bhupatinath. It contains descriptions of many interesting incidents in the life of Sri

Bhupatinath in relation to Sri Ramakrishna Paramahansadeva.

CHRISTIAN EDUCATION IN THE VILLAGES OF INDIA. By Alice B. Van Doren, M.A. *Published by Association Press, 5 Russell Street, Calcutta. 115 pp. Price paper Re. 1-4, cloth Rs. 2.*

It gives an idea of the methods adopted by the Christian missionaries to spread education in the villages of India.

THE SOCIAL SETTLEMENT AS AN EDUCATIONAL FACTOR IN INDIA. By Clifford Manshardt, Ph.D. *Published by Association Press, 5 Russell Street, Calcutta. 87 pp. Price, cloth Re. 1-8; paper Re. 1.*

The purpose of the book is to provide an introduction to the Settlement Movement, main emphasis being given on the educational contribution by the Christian Missionaries to it.

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

It interprets human life and its purpose in the light of the teachings of Jesus.

THE RAMAYANA. By P. Gopala Menon, B.A., L.L.B. *The Sanatana Dharma Printing Works and Publishing House Ltd., Ernakulam. 203 pp. Price As. 12.*

It tells the story of the Ramayana in simple English and in an interesting manner. School boys may be amply profited by it. The style of the book is graceful.

SCIENTIFIC RELIGION VOL. II. By G. N. Gokhale, B.Sc., L.C.E., M.I.E. (Ind.), *Civil Engineering College, Karachi.*

This is a collection of lecture notes by the author on various topics concerning the constitution of man—the body, intellect and emotions.

TORCHBEARERS OF TO-MORROW. by A. S. Satyarthi. *Published by Ganesh & Co., Madras. 46 pp. Price As. 8.*

This is an interpretation of Vaswani's message to Young India.

THE CHRISTIAN CHURCH AND INDUSTRIALISM. *Published by the National Christian Council of India, Burma and Ceylon, Nagpur, C.P. 19 pp. Price As. 4.*

A WAR INDICTMENT AGAINST ALCOHOL. *Published by S. Ganesan, Triplicane, Madras. 11 pp. Price six pies.*

MENTAL HEALING. By K. L. Sarma, B.A., B.L. *The Nature-cure Publishing House, Pudukotah, S. India. 19 pp. Price As. 2.*

MAHATMA GANDHI'S CREED OF NON-VIOLENCE. By Daya Shankar Varshney, B.A. *Published by J. P. Suda, M.A., Meerut College, Meerut. 36 pp. Price not given.*

CHATS BEHIND BARS. By C. Rajagopalachar. *Published by S. Ganesan, Triplicane, Madras. 98 pp. Price As. 6.*

This contains interesting talks given by the author to his fellow prisoners in Jail in 1930. The book covers a variety of subjects, such as Socrates, Bolshevism, Caste, Voluntary Scavengers, Religion, etc.

REALITY AND REALISATION. By R. V. Jahagirdar, M.A. (Lond.), M.R.A.S. *Published by the Karnatak College, Dharwar. 19 pp. Price not given.*

This is an able presentation of Shamkara's view of Reality and Realization.

GANDHISM AND SOCIALISM. By Richard B. Gregg. *Published by S. Ganesan, Triplicane, Madras. 40 pp. Price As. 2.*

The author drives home that Gandhism is more effective for India than Western forms of Socialism.

RAJA-YOGA OR OCCULTISM. By H. P. Blavatsky. *Theosophy Company (India) Ltd. Bombay. 132 pp. Price Re. 1.*

It dwells upon occultism, its various aspects according to Theosophy.

THE ROERICH PACT: BANNER OF PEACE. *Published from 12, Rue De Poitiers, Paris.*

Prof. Nicholas Roerich is known for his interest in the protection of the culture of the world, for culture means Peace. He is trying to create an International Flag, called Banner of Peace, recognized by all nations, which, when hung over Museums, Cathedrals, Universities and other cultural centres, will be respected in times of war as indicating international and neutral territory. The present book contains description of this project and various correspondence, to show how it has received approval from various people and societies in many countries.

The following books and pamphlets have been received with thanks from the *Theosophical Publishing House, Adyar, Madras*:—

THE BEGINNINGS OF THE SIXTH ROOT-RACE. By C. W. Leadbeater. 210 pp. Price Board Rs. 2; Cloth Rs. 2-8.

This is a reprint in more convenient form of the final chapters of *Man: Whence, How and Whither*. It attempts to sketch the early beginnings of the sixth Root Race, comparable to the early stage of the fifth Root Race in Arabia.

THEOSOPHY. By Annie Besant. 51 pp. Price 4 as.

This treats of the principles of Theosophy.

TWO STORIES. By H. P. Blavatsky. 55 pp. Price Wr. 12 as. Clo. Re. 1.

THE ORIGINAL PROGRAMME OF THE THEOSOPHICAL SOCIETY AND PRELIMINARY MEMORANDUM OF THE ESOTERIC SECTION. By H. P. Blavatsky. 75 pp. Price Wr. Re. 1...Clo. Re. 1-8.

REMINISCENCES OF COLONEL H. S. OLCOTT. By various writers. 80 pp. Price Wr. Re. 1-4, cloth Re. 1-12.

MESSAGES OF ANNIE BESANT (1913—1931). 33 pp. Price 8 as.

KARMA-LESS-NESS (Theosophical Essays on Art). By C. Jinarájadása. 138 pp. Price not given.

MAN'S LIFE IN THIS AND IN OTHER WORLDS. By Annie Besant. 28 pp. Price 2 as.

THE WILL AND THE PLAN IN SCIENCE. By V. Appa Row, M.A. 18 pp. Price 2 as.

THE WORK OF THEOSOPHISTS. By The Rt. Rev. C. W. Leadbeater. 20 pp. Price 2 as.

THE THEOSOPHICAL SOCIETY AND H. P. B. By Annie Besant & H. T. Patterson. 30 pp. Price 2 as.

BENGALI

BHARATA-SAMVAD. By Mahamahopadhyaya Ramakrishna Tarkatirtha, Belur-math, Howrah. 220 pp. Price Re. 1-4.

This is a critical study of the great epic, *Mahabharata*. The learned author has given

a very interesting Introduction in which he discusses the significance of the various ideals as set forth in the *Mahabharata*. The book is unique in many respects. It gives a clear analysis of all the characters in the epic. The author masterly handles various topics in connection with the events of the Kurukshetra war and indicates the morals to be derived from the *Mahabharata*. The book is written in an elegant style.

TATTVA-VIJÑAN (METAPHYSICS). By Sadhu Santinath. *Mangal Bhaban, Nasik*. 163 pp. Price (not given).

The book is a profound exposition of the rational basis of Advaita Vedanta within a small compass. The author has discussed the fundamentals of Advaita Metaphysics, such as Existence, Knowledge, and the Knowable from the epistemological view-point and has tried to establish the Advaita position by pure reasoning without referring to the authority of the Shastras. This method is likely to appeal to many scholars and thinkers in these days of rationalism when people are eager to do away with external sanction in the field of religion.

The author, an ardent student and strong follower of Advaita, is evidently well-acquainted with Western Metaphysics. He has quoted very apt passages from prominent philosophers of the West to illustrate his ideas and arguments, which are taken mostly from authoritative Sanskrit texts and commentaries published and unpublished.

Of the few works on the Vedanta philosophy that Bengali literature can boast of, none has given the rationale of Advaitism in a more complete and condensed form.

There is one discordant note, however, in the book, which is very striking. It is the author's denial, though not actual refutation, of Moksha, which has been propounded by almost all the philosophers of India and to establish which has been the sole object of the Advaita Vedanta.

We wish the printing and get up had been worthy of the subject-matter.

DHANA VIJÑANE SAKRETI. By Shiv Chandra Datta, M.A., B.L., F.R. Econ. S. *New Oriental Library, 25/2, Cornwallis Street, Calcutta*. 12+319 pp. Price Rs. 2.

It is only in recent times that our people have been taking interest in the subject of Economics and that is also confined within the English-knowing people. As such it is

no wonder that there are very few books on Economics in Indian Vernaculars. The author is to be congratulated for breaking a new ground and bringing out a book for the benefit of the Bengali-reading public. This volume covers a variety of subjects dealing mostly with the economic problems of the country. Mr. Datta has got the art of making the dry bones of Economics instinct with life and his book is an interesting reading throughout. He will be doing a signal service to Bengali literature, if he pursues his work in this direction.

MARATHI

LALA LAJPAT RAI. A biography. 296 pp. Price Rs. 2.

DATTA-BHAKTA-RAHASYA. A philosophical exposition and historical survey of the Datta Sampradaya. 650 pp. Price Rs. 3.

Both these books are from the pen of Mr. Sadashiva Krishna Phadke, pleader in the Kolaba District of the Bombay Presidency. Mr. Phadke's debut as an author is a very recent occurrence and he has launched his literary career in his maturer years. A few years back, he took the Marathi reading public by surprise by presenting an erudite treatise on the history of Brahma and Deva Samajas in Bengal.

After that Mr. Phadke has rivetted his attention upon the study of Arya-Samaj in the Punjab founded by Swami Dayananda; but before presenting a consecutive and extensive history of the Arya-Samaj, he has thought it expedient to publish the biography of Swami Dayananda and that under review of the late Lala Rajpat Rai. We think the author has done the right thing in assigning a separate volume to the life and work of Lalaji rather than make it appear as a part of his proposed history of the Arya-Samaj. For Lalaji's life has more than one aspect and though it cannot be gainsaid that

Lalaji owed his inspiration, his fervent patriotism and his zeal for the service of the mother country to the founder of Arya-Samaj and some of his early followers, still he is indebted for his political cult and creed to that uncrowned King of Maharashtra, the late Lokmanya Tilak. The author would not have been able to do full justice to this aspect of Lalaji's life had it been simply a study of the personality with reference to the history of the Arya-Samaj. There have been some two or three biographies of Lalaji but they emphasize the political side of his life. Here we get the complete picture of the man and the book deserves to be widely read.

DATTA-BHAKTA-RAHASYA is a study of a religious sect prevalent particularly in Maharashtra. It is divided in three parts. The first part contains in a highly poetic style the devout effusions of a votary in a suppliant mode of self-surrender and the spiritual significance of the various religious practices. In the second part, are given *inter alia* the traditional account of the incarnation of Shri Dattatraya, the philosophy of the sect and the lives of nine devotees of Dattatraya. The last part is a compilation from an abundance of literature of devout songs etc. The Avadhuta Gita and few minor Upanishads in Sanskrit are aptly added to this section.

It is no exaggeration to say, so far as Marathi literature is concerned, that the present attempt is the first of its kind. For the historical and philosophical information of our religious systems, we have to depend upon the coloured accounts of Missionary authors. Mr. Phadke will have rendered an invaluable service to Marathi literature if he fulfils his pledge of writing similar treatises on the rest of the sects. We highly recommend both these volumes to the Marathi reading public.

S. R. PARASNIS.

“Those who come to seek truth with such a spirit of love and veneration, to them the Lord of Truth reveals the most wonderful things regarding Truth, Goodness, and Beauty.”

—Swami Vivekananda.

NEWS AND REPORTS

SRI SARADA DEVI BIRTHDAY CELEBRATIONS

It was a happy idea to celebrate publicly the 79th birthday anniversary of Sri Sarada Devi the spiritual partner of Sri Ramakrishna Paramahansa Deva, at Nagpur. Accordingly under the wise counsel and proper direction given by Mrs. Ramabai Tambe, M.I.C., Mrs. Putalabai Kinkhede and Mrs. S. K. Gupta, arrangements for the celebration were made at Sri Saradeswari Mahila Dnyan Mandir near the Ramakrishna Ashram, Dhantoli.

In the morning, the *pūja* was performed by three learned Brahmins and the Vedas recited. At about 3 p.m. the proceedings of the meeting commenced with an opening song in Hindi. Interesting and highly instructive addresses on the life of Sri Sarada Devi were then read—one in Hindi by the Head Mistress of the Bengali Girls School and the other in Marathi by Mrs. Behare. The meeting terminated at about 5 p.m. after a few songs, both Marathi and Hindi, sung by the girls, and distribution of *prasad*.

We congratulate the lady organizers and their assistants on the success of the pleasant function. *The Hitavada, Nagpur.*

SRI RAMAKRISHNA BIRTHDAY ANNIVERSARY MEETING AT DACCA

In connection with the birthday celebration of Sri Ramakrishna, a largely-attended meeting was held on the 13th March last at the Ramakrishna Math, Dacca. Dr. J. C. Ghose of the Dacca University presided, and amongst others Profs. Rameshchandra Mazumdar and Haridas Bhattacharjee addressed the meeting. Prof. Bhattacharjee in course of his speech said that of all the religious reformers that flourished in the nineteenth century, Ramakrishna Paramahansa stood foremost because of the all-embracing, comprehensive and universal character of his teachings, which were most appealing to everyone of India irrespective of caste, creed or colour. The organized religions and humanitarian activities of the Ramakrishna-Vivekananda movement on a wide scale throughout India and abroad

reminded him, said the speaker, of the glorious Buddhistic Age, and that the day would come in distant future when the temples and various other activities of the Ramakrishna-Vivekananda Age would engage the labours of the future historians and research scholars like those of the Buddhistic Age. In the meeting the annual report of this Branch centre for the year 1931 together with a report of the Flood Relief work done by it in the Dacca District during the last devastating flood was read and prizes were awarded to the prize-winners in an All-Bengal Essay competition organized by the Ramakrishna Math, Dacca, on the occasion of the last birthday anniversary of Swami Vivekananda.

In winding up the proceedings of the meeting, Dr. Ghose in a neat little speech dwelt on the religious toleration and catholicity of Sri Ramakrishna and his new ideal of service. The learned President stressed on the imperative need of the preaching of the doctrine of religious harmony of the Prophet of Dakshineswar in this age of religious dissensions and fanaticism. While eulogizing the extensive humanitarian activities of the Ramakrishna Mission, he appealed to the audience to help forward its noble cause.

A CONFERENCE OF RELIGIONS IN CEYLON.

The celebration of the 97th birthday of Sri Ramakrishna on the 13th March under the auspices of the Ramakrishna Ashrama, Colombo, was a unique function inasmuch as a Conference of Religions of the Island, which was the first of its kind in Ceylon formed a special feature. There were two sessions of the Conference, each lasting for two hours, in which the representatives of the religions of Ceylon spoke or read their papers. Saiva Siddhanta and Hinduism were represented by Mr. S. Sivapadasundam, B.A., and Swami Jagadiswarananda; Islam and Zoroastrianism by Messrs. T. B. Jayah, B.A., and D. Choksy; Buddhism by the Rev. Bhikkhu Ananda Maitreya of Balan-goda, Christianity by Rev. D. Karunaretna and Rev. Francis Kingsbury, B.A. The celebration was conducted in a specially

erected pandal facing the sea and attended by a large number of people.

In this connection a broadcast talk was given by Swami Ghanananda of the Ramakrishna Mission, Ceylon, on "Sri Ramakrishna and his place in the history of modern religious thought."

STIPENDS FOR INDIAN STUDENTS IN GERMANY.

We have received the following for publication from the Secretary, *The India Institute of the Deutsche Akademie*:

The India Institute of the Deutsche Akademie herewith invites applications for the following stipends for Indian students at different German Universities for the academic year 1932-1933.

1. *Breslau*: One stipend at the University of Breslau in the shape of free tuition and a pocket-money of RM 80.—(thirty Marks) per month. (Only for arts subjects, such as philosophy, philology, Indology, mathematics, fine arts etc.)

2. *Dresden*: One stipend at the Technological University (Technische Hochschule) of Dresden in the shape of free tuition.

3. *Hohenheim*: One stipend at the Agricultural University of Hohenheim in the shape of free tuition and free lodging.

4. *Nürnberg*: One stipend at the University of Commerce and Industry (Handelshochschule) in Nürnberg in the shape of free tuition and free board in the Mensa Academica.

These four stipends are tenable provisionally for two academic semesters only, of which the first begins with November, 1932, and the second ends with July, 1933.

Only graduates of recognised Indian Universities are eligible to these stipends. Non-graduates will be given consideration only if they have recognised literary or scientific achievements to their credit. Every application should be accompanied by certificates of Professors under whose direction the applicant has hitherto carried on his studies. *Knowledge of German is most essential.*

No application will be given any consideration unless it is guaranteed for by some

eminent Professor or an otherwise well-known personage that the applicant is really earnest about his application and will certainly come to Germany before 1st of October, 1932, if a stipend is offered to him.

The semester begins with November, but the stipendiaries will have to reach Munich on or before the 1st of October and stay here for four weeks at their *own cost* devoting all their time to the study of German, although it is presupposed that they already possess a working knowledge of same.

All applications should reach the India Institute of the Deutsche Akademie before the *1st of June, 1932*. A special committee of experts will select the candidates from among the applicants who will be promptly informed of the decision. The selection will be determined solely and wholly by the academic qualifications of the applicants. The certificates and testimonials of the applicant will *not* be returned to them.

All applications should be sent to the following address:

DR. FRANZ THIERFELDER,

Secretary, India Institute of the Deutsche Akademie Munich, Residenz, Germany.

We take this opportunity to make it known to the Indian public that in course of the last two years we have received many applications from Indian students of Engineering and Technology asking for facilities for practical training in German factories. In response to this demand we have in the past done our best to procure those facilities for really qualified applicants and in future too we shall be always prepared to do the same. Although no definite promise can be given beforehand, a limited number of Indian students may be provided with facilities for practical training in General Mechanical Engineering, Paste-board Industry, Manufacture of Sewing Machines, etc. Qualified Indian students desirous of such facilities should formally apply to the India Institute of the Deutsche Akademie. In no case is there any prospect of pecuniary remuneration for the labour rendered at the respective factories.