

Prabuddha Bharata

VOL. XXXVII

JUNE, 1932

No. 6



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

NOTES OF CONVERSATION WITH SWAMI TURIYANANDA

A New Series

(FROM THE DIARY OF A DISCIPLE)

14TH NOVEMBER, 1921.

Swami : (To Dr. D.) Don't complain. Rest satisfied with whatever circumstances the Mother keeps you in. Whenever any weakness comes to you, pray to Her all the more. A General was fighting, and by his side was his son in the fight. The son was repeatedly complaining to the father, 'My sword is too short. My sword is too short.' At last the father replied, 'Add a step to it, my boy.' Where to get another sword there? He must manage with what he has got. Similarly, you will have to work with whatever materials, the Mother has given you. Complaining will not do. You must defy dangers. Swamiji, (Vivekananda) was once attacked by a troop of monkeys, when a Sannyasin, who was near by, called out to him, 'Stop and face the brute.' When he did that,

the monkeys disappeared. From that time onward he would never care for any danger—he would always say, 'Face the brute'."

16TH NOVEMBER, 1921.

In the afternoon Swami Turiyananda in the course of discussion about the present condition of our country incidentally said, "Swamiji (Vivekananda) was sailing for England. I was in the company. He was not allowed to land at Madras, though there was no such restriction for the Europeans. I found him fretfully pacing up and down in the deck and muttering to himself, 'Why do they not arrest me? Why do they not take my life?' At this I asked, 'Why? What will be the result, if you are arrested or killed?' Swamiji said, 'Don't you see that the whole country is looking to me? If they do

anything against me, it will rise up like a rocket.' ”

7TH DECEMBER, 1921.

When the class on the Srimad-Bhagavat was over, Swami Turiyananda said, “How nice is the state of Jivanmukti (liberation-in-life)! One cannot taste it without having the body. For, in the Pure Brahman, there is no knower or knowable. But in the state of Jivanmukti, even with this physical body one can have a taste of the impersonal condition. For, the person was once in bondage, and now he is enjoying the state of liberation. A moment ago, the world and everything existed for him, but now he sees nothing but Brahman. So he wonders, where is the world gone, which was seen even just before? At this stage, nothing can be understood: Where is the world gone? What has become of it? and the like. Once the problem was greatly exercising my mind, ‘Why does the soul take up a body?’ I searched many books and at last got the answer: ‘It is to enjoy the bliss of Jivanmukti.’ This caused me great delight.”

12TH DECEMBER, 1921.

When the class on the Adhyatma Ramayana was finished, Swami Turiyananda, said, “This Ramayana says that Ravana stole away not the real Sita, but a false one. Before Sita was stolen, Sri Ramachandra invoked Agni. When Agni came Rama prayed to him, ‘I shall keep Sita with you, please give me a Maya Sita.’ At this Agni took away the real Sita and gave him a false one instead. It was this Sita, which Ravana stole. Afterwards when Ravana was killed and Rama returned to Ayodhya, there was a ‘fire-ordeal’ for Sita. At this time, the false Sita entered into the fire, and Agni, carry-

ing the real Sita on his head, handed her over to Rama. We have heard from Sri Ramakrishna (though we have not come across such thing in the Ramayana) that the false Sita, before entering into the fire, said to Ramachandra, ‘I have suffered quite a lot in life. Let me have once the pleasure of your company.’ At this Rama replied, ‘That won’t be possible in this physical body as Rama.’ Later on, it was Sita who came as Draupadi to be the beloved companion of Sri Krishna.”

13TH DECEMBER, 1921.

Swami: “Sri Ramakrishna used to say, ‘One is allowed to forsake everything for God. As for instance, Bharata abandoned his mother, Kaikeyi, for Rama; Prahlad left his father; the Gopis gave up their husbands and Vibhishana severed himself from Ravana.’ ”

DATE NOT NOTED.

Swami: “Whoever came to Sri Ramakrishna would feel greatly rejoiced. He would give bliss to all, none would be deprived of that; at least for the time being even, one would be plunged in deep joy. How great was his kindness! Once Girish Ghose came all on a sudden to him at Dakshineswar at dead of night amidst the storms and rains of a frightfully inclement weather. Sri Ramakrishna got him down from the carriage and asked Ramlal, his nephew, ‘See, there are wine bottles inside the carriage. Bring them down. Else, whence shall I supply him wine, if he wants to drink in the morning?’ Girish Babu used to say, ‘It is not for nothing that I have given myself up to Sri Ramakrishna. No one else would have cared to give me shelter on such a foul night as that and that with such infinite kindness.’ ”

“He had wonderful love also for Swamiji (Vivekananda) and would remark with respect to him, ‘He will never have any sexual relation.’ ”

WANTED A DYNAMIC SPIRIT

BY THE EDITOR

I

It is said that a certain kind of oyster remains looking to the sky, when the star ‘Swâti’ is on the ascendant, for a drop of water from the clouds, and that got, it dives down into the depths of the sea to form within itself a mother of pearl. The same one-pointedness is demanded of a person who wants to realize God. He should be eagerly waiting to have in him a little drop of love for God; that obtained, he should give up all other considerations—he should forget the whole world in the thought of transforming that little love into a blazing light of realization. God is a jealous God. He does not tolerate love for any other thing in the devotee. The devotee should love Him with all his mind, heart and soul. In the intensity of his hunger for God-realization he should forget his very existence—his very body-idea. Such is the condition necessary to be fulfilled before a person can expect to have the light of realization dawned on him.

So it is we find that in India, people who are really serious about realizing God, give up the world and take to caves and forests. For they want to increase their devotion to God in the same way as a bird seeks to hatch its eggs undisturbed. To a devotee the very love of those whom he once considered as very near and dear seems to be a great obstacle—he dreads the touch

of their love as much as a man dreads the bite of a poisonous snake. And so he flies away from them to be alone with himself and his only Beloved Lord.

Such an attitude of mind is considered by many—if not strictly all—religions of the world to be the necessary condition of God-realization. God and the world cannot be together. One who is daring enough to seek God must have the courage to stand outside the limit of all human help and want nothing but Him. In India it has been greatly encouraged and emphasized that the *summum bonum* of life is only to realize God, and as a concomitant the spirit of renunciation also has got much facility to grow. It is in India that a beggar’s bowl is more respected than a royal sceptre—that the society pays the greatest homage to one who gives up everything in quest of God, though he may have been a pariah before. In India the man who wants to realize God is absolved from all responsibility—the responsibility to the family, to the country, to the world. He is allowed complete freedom to pursue his quest quite unhampered.

II

The great emphasis laid on the ideal of God-realization as the sole aim of life, has resulted in an indirect effect upon the society. As a consequence of that the society as a whole has given

greater encouragement to individuals to strive for self-realization than to itself to become aggressive in its relation to the people outside its limit. Excepting at a time when prophets have arisen and flooded the country with a great spiritual upheaval, the society has been busy, at best, to find measures of self-protection. It has framed laws to safeguard itself against alien influence and to prevent individuals from going outside its fold, but has made no *direct* and *deliberate* attempt to get others into it. It is due to the power of assimilation innate in the teachings of Hinduism, that even without any direct endeavour towards proselytizing, the Hindu society has been able to absorb many races. Hinduism is very often charged with having been selfish, like one who enjoys all the happiness of life himself and does not think of sharing that with others. As a matter of fact, if Hinduism has not shown so much eagerness for direct proselytization, it is not due to selfishness—it is due to too much attention being given to individual growth and to the absence of any desire on the part of individuals to guide others unless they are fully equipped for the purpose. The guiding principle of Hinduism, as far as preaching is concerned, has been,—FIRST Be and THEN Make, otherwise it will be like the case of a blind man leading the blind. But such an attitude is one thing, passivity is another thing. When a society is simply passive in all matters, it lives on the brink of imminent danger by reason of the fact that with a little inattention it may be disorganized, and fall a prey to various pernicious evils. That has been the case with modern Hindu Society and religion. In a fight those who are always on the defensive, will have soon to be prepared for a retreat. This is also the law of life, individual as well

as collective. And it is a great lesson for the present Hindu Society to learn.

We must not forget that a society constantly saddled with too high an idealism soon becomes inane. It is good that persons who want to realize God and want nothing but God should be encouraged and given every possible facility and opportunity for attaining their goal. But what of the rest?—the others who cannot tune themselves to such a high pitch? They must also be looked after and given opportunity for growth and development, so that there may come a time when they also will seek nothing but the Highest. And one thing also should be remembered; that persons are very rare—can be found one in a million, whose thirst for God is as keen as the longing of a drowning man to save his life. Others will have to build up slowly their religious life, and they cannot have immunity from worldly responsibilities as may be permitted in the case of the former.

III

Religion has got two aspects—personal and collective. Those who are mad after God need not look after any collective responsibility and duty (and they also feel a desire to help others, once they have satisfied their thirst), but others should see that the religious life of the society is kept intact, that proper facilities are got by those who want to develop their religious nature slowly, and thus with mutual help and co-operation all proceed steadily towards the attainment of the ultimate goal of human life.

As such though the proper saying is that God and Mammon cannot live together, religion has got a secular aspect. Do we not find that when a prophet is born, he gives out his teachings to the world—asking people to

make the realization of God the sole aim of their life, but round his teachings invariably grow a new society, a new community, a new sect and a new culture? Religion in its higher aspect is bound to be individualistic. A person who seeks God and God only will always tend to cut himself off from each and every connection with the world; he will rebel against the slightest indication of bondage. But as soon as we make any compromise with the Absolute Truth or the Highest Ideal of religion, we come within the domain of collective life, and then we owe an obligation to the society to render help towards its protection, growth and development.

It cannot be denied that, amongst other things, as a result of passivity for a long time and too great an emphasis given on individual growth, the modern Hindu Society has become disorganized; it has lost all virility and strength and is lacking even the power of self-protection. To allow it to continue in this state is to see it die a slow but sure death.

In order to avert that disaster, it is highly necessary that it should develop a dynamic spirit in every field of life. Individuals should be fired with hope and encouragement that realization of God in life is possible; it should be strongly inculcated upon every one that man's activity should not end simply in the vociferous praise of the prophets that have gone before, but that in each individual lies dormant the power to be like unto them. Renunciation should be encouraged—but not Tamas and inertia. Why is the country enveloped in Tamas in the name of religion? Because people do not really believe that they can realize God. Because they follow the form—the outer aspect of the life of those who attained to the Blessedness of Self-realization, but all the while lack the fiery hope, indomitable

courage and burning desire for the attainment of that high ideal. This evil should be remedied. It should be clearly and strongly brought home to every one that it is another form of sin—for all inconsistencies are sins—to worship a Buddha, a Shamkara or a Chaitanya and at the same time not to believe that our life can be raised to their level. It has been said that if there had been Rishis in the past, there will be Rishis in the future and there remain the possibility of one's becoming a Rishi even in the present. So no more should there be only passive worship and idle lip-homage, but one should cultivate instead the capacity for persistent action and deathless effort in the matter of metamorphosing one's life.

And the whole society should be so organized that not only its health and life would be protected and ensured, but that it will radiate strength and beauty even outside its boundary: it should be able to extend its sheltering arms even to those who, though not belonging to it, seek its help and value its blessings.

IV

There is no greater danger to an individual or a society than self-idealism. That is just the catastrophe which has betaken us at present. We are too much idealizing the past and making too little efforts to improve the present. We are revelling in the thought of the glory of Hinduism, but are not keenly conscious of the necessity of finding measures for the protection of the dying Hindu race. Persons spend themselves in talking of the sublime truths of the Hindu religion, but do not raise their little finger to save their brethren from falling into disbeliefs due to the assault of the aggressive proselytizing religious sects in the land. People talk that the Vedas are

eternal containing truths directly revealed from God, but in life they are satisfied at best with fourth-rate information about them. People will repeat that all is Brahman and the world is Maya, but their self-centredness will not allow them to render a little help to a neighbour, dying of starvation. Why is it that so many persons from the Hindu fold are daily becoming Christians or are embracing other faiths? One great reason is that they do not get sufficient measure of help and sympathy from their own brethren, who are more fortunately placed in life and the society; that makes them forsake their own religion and take to alien ones. This is evident to all. Many know this. But few have come forward to remedy this evil. People are still half-asleep—half-awake. Can there be a worse tragedy than this, that persons become so much the victims of self-complacency, that they do not see the necessity of stirring themselves even when faced with imminent danger?

Yet, Hinduism should not be insular, the Hindu Society should not remain isolated as has been the case in its recent decadent state. We should try to receive new ideas, welcome new truths from everywhere. The present condition of the world is such that whichever society wants to cut itself off from the rest of the world will die a sure death. The plant that is ever protected in a glass case cannot grow to its full stature, but the one which can receive constant light and fresh air—nay, even has to wrestle with storms and winds—develops a rapid growth. The same is the case with the growth of a society. The society which dreads the approach of new ideas or new elements from outside will suffer from stagnation antecedent to death. By many it is considered to have been an evil day for the Hindu society,

when the word “Mlechcha” was coined by it—for that was the beginning of the period, when people shut themselves up from the rest of humanity and ceased to learn from others. Why does the Hindu society cling so persistently to many rigid customs which have survived their utility? Because it has lost the freshness of life. It is only a living society that can throw off the yoke of an old custom, however loved and cherished, in favour of a new one, which will serve a better purpose. Above all, we must be prepared to compare notes with others and learn from them—of course, without losing our own individuality.

A great need is to find out the essentials as separate from the non-essentials of the truths of religion and customs of the society, so that all may rally round them. One great requisite for organization is that there must be some inherent unity on the basis of which only united action is possible. The Hindu society also, to be duly organized, must beforehand seek the elements which constitute its very essentials, so that a pariah in the South or a Brahmin in the North, a Vallabhite in the West and a Vaishnava in the East may feel akin, eying through the differences of customs and manners born of the influence of different climes and circumstances.

Art, Music, Literature—all the forces should be brought to action to revivify and revitalize the society. Not only inside the temple, where gods are worshipped, but also outside it, in its architecture, live the relics of ancient Hinduism. The superb architectural beauty of many of the temples surviving the onslaught of time point to the achievements of India's past. The sculptural skill in the execution of the image of Nataraja indicates the great Sadhana of the artist who could make

that. The present generation should not spend itself only in praising these ancient relics of the past, but should be ambitious enough to give a fresh impetus to the present on the strength of the experience of the past, so that the future may be no less glorious. The songs of the Alwars, and the lyrics of the Vaishnavas should not remain things merely to be appreciated and enjoyed, but they ought to stir our emotion strongly enough to unloosen creative forces. The vernaculars in different provinces should be made living in order that they may translate our hopes and fears into burning words and infuse people with strength and enthusiasm to invade new fields of action.

V

So much energy should be stirred to action that it will overflow the boundaries of the society to carry blessings to outsiders. For a long time the Hindu society was busy only with self-protection—looking only to safeguard its boundaries with rules and regulations of cast-iron rigidity; now they should be made flexible and elastic to suit the changing needs of the time and to let in those who had to leave the Hindu fold but are now eager to come back. Hindus have become a dying race, not only because of the increase of death-rate, but also because many succumbed to the proselytizing influence of other faiths. Did they go actuated by purely religious impulse? The cause should be found out, and steps should be taken to prevent the continuance of the evil.

Three things are necessary to make the Hindu society again strong, virile and powerful: (1) to see that none embraces other faiths (Of course the case of those who do that purely from religious impulse should be left out of account. But how few is their

number!); (2) to re-admit those who once left the society, but now are eager to come back; (3) to open the doors of the society to those, belonging to other faiths who want to come and join the Hindu society *of their own accord*.

Now the second thing should not strictly be called a case of conversion. It is rather atoning for the past negligence, of which the society has been guilty. With regard to the third case, the question arises, Is it consistent with the universal spirit of Hinduism? Will it not give fresh impetus to fights between different religions in the country?

From our point of view, the expansion of Hinduism on the basis of the third method also is quite consistent with the spirit of Hinduism. Nor will that create any new troubles in the country. If Hindus will convert (we are afraid, the word is not quite appropriate to our purpose), they will not do that solely to increase the number of Hindus—they will only let in the people who want to take advantage of the benefits which the Hindu society offers, and are eager to receive the blessings which can be got from the Hindu faith. Hinduism believes that all religions are true—each representing a different path to reach the same God; but why should it shut out those who want to take to Hinduism itself as a method of realizing God? In the Hindu society, different members of the same family may have different Ishtas or Chosen Ideals—one may be worshipping Rama, another may be a follower of Krishna and so on; but there is no clash between them. In the same way, it can tolerate if any of its member be a lover of Mahomed or a devotee of Jesus Christ. It is from this standpoint that it is said that Buddhism is a rebel child of Hinduism and Christianity a distant echo. The question may arise, Where will be the

line of demarcation which will differentiate a Hindu from a non-Hindu? As for instance, there is a person with great devotion of Jesus in the Hindu society; should he be called a Hindu or a Christian? And can there be a case that a devotee of Christ should be eager to join the Hindu society? We think that a member of the Hindu society with his love for Christ may remain all the same a Hindu and a Christian devotee of Jesus also may long to be within the fold of Hinduism. Individuals group together into a society, when there is a kinship of thoughts and ideas. A man even with genuine love for Christ may not approve of many things in Christianity and as such he may be eager to leave the orthodox Church. And with that if he develops a longing and liking for many views and ideas of Hinduism, he may be keen to join the Hindu society. Do we not nowadays find many people in the West, who do not believe in the Church but yet have retained their genuine love for Christ? How expressively has it been said that if Christ could come to the present age, he would find that he is not considered as Christian according to orthodox views! Now if Hindus do not offer hospitality to the type of persons mentioned above, they will be guilty of gross narrow-mindedness and selfishness.

Nor will such cases of admission into Hinduism create communal troubles. It is not the cases of conversion (if we may and should use the term) but the *methods* of conversion that create troubles. In the present age every one is given perfect freedom and is protected also by law to follow his own thoughts and ideas. It does not create any trouble. Why should the case be different when a person wants to follow the particular faith he genuinely likes? Communal troubles arise when there is

a motive other than *religious* behind the acts of conversion and the proselytizing zeal of the members of any religion devises artificial and questionable means to compel a person to forsake his old faith; when he joins a new religion not from free *religious* motive, but from necessity and compulsion.

Every person by his words, actions and examples, in spite of himself, exerts a certain amount of influence upon those whom he happens to meet or live with. And invariably he will evoke a feeling either of admiration or of estrangement in others. His influence may be so strong also that the admiration of some for him will turn into devotion—they may turn to be his followers. The same may be the case in the field of religion. A religion may exert so great an influence, though unconscious, upon some, not belonging to it but who come in contact with it, that they will be eager to join it. What Hinduism has been guilty of is, that, in its late decadent days, it has not only guarded its truths against being known to outsiders, but many lovers of Hinduism also have been kept aloof, because they belonged to non-Hindu societies. There can be no two opinions about the folly of such insular methods, and by all means they should be done away with. From the practical standpoint also this is greatly necessary; because many faiths in the country by hook or crook are trying to outnumber the Hindus, and the victims of the missionary zeal of the alien proselytizing faiths in India are mainly from the Hindu society. The peaceful method of conversion, advocated in Hinduism, may have an indirect salutary effect upon others also, in whom the proselytizing zeal more often than not gets the better of all religious sense, and as such may tone down the intensity of the communal question in the country.

VI

It is said in the Samkhya philosophy that when Purusha knows that the world is a play of Prakriti, it becomes free. In the same way, when we clearly see our mistakes, we are not far remote from correcting ourselves. The Hindu society has of late been awakened to the sense of its past folly and mistakes—the defects of the society are now clear and palpable to one and all—and we doubt not that it will not be long before the Hindu society will remedy its defects and correct its errors.

As we have said before, those who in

mad thirst for God forget the world are absolved from all kinds of responsibilities, which others cannot shirk or avoid. At the present juncture of the world, when all thoughtful persons are anxious to find out the method, by which better condition can be brought to it, should not we also try to contribute our quota? Have we not also a duty in this matter? We shall be discharging that duty, only if we tremendously strive to live religion in our own life and do not hesitate to spread the truths of our faiths to those who need and seek them; in short, if we make our life dynamic in every respect.

HINDU CULTURE AND GREATER INDIA

BY PROF. SUNITI KUMAR CHATTERJI, M.A. (Cal.), D.Lit. (London)

I

It has been said quite truly—‘he knows not England who only England knows.’ The centre is seen in its true bearing from the circumference; and the force of an action is gauged by the reaction. The culture of India has been one of the great civilizing and humanizing factors evolved by man. For the greater part of a millennium, the spiritual life of the larger part of Asia meant mainly its response to the call of the eternal ideas discovered, systematized and humanized by the sages and saints of Ancient India. India was a civilizing force in many backward parts of Asia, no doubt. *L’Inde Civilisatrice*, ‘India the Civilizer,’ is indeed a fitting epithet for our country, from after the synthesis of Hindu culture about the beginning of the first millennium B.C. down to the closing centuries of the first

millennium A.C. For during this period we witness the cultural unification of India, going simultaneously with the cultural conquest by India of Ceylon and Burma, of Siam and other lands of Indo-China, of Malaya and Indonesia, and to a large extent of Afghanistan and Turkistan; and we note also the transformation of China and Korea and Japan through their contact with the spiritual forces from India. But India—that is, the Hindu culture of India—was not a civilizing force merely. With many backward races of Asia, social order and organization of a superior type, as well as arts and crafts and general training of the intellect seem to have dawned for the first time with the advent of the merchant and the Brahman missionary from India in the centuries preceding Christ, and probably also preceding Buddha. It was not a mere material uplift that was brought

to these backward peoples—Austro-Asiatic and Austronesian in Indo-China and Indonesia, Iranian and Ural-Altaiic in Central and Northern Asia, and Tibeto-Chinese in Tibet, Burma and Siam. Not only were their dormant intellectual and other powers quickened to life at the touch of the magic wand of the mind and work of India, but they were enabled to attain the fulfilment of those powers without any hindrance, without the imposition of an alien mentality which would not or could not take into consideration and treat sympathetically the basic racial mind and the *milieu* of racial emotions and attitudes. For Hindu Civilization itself is broad-based on a spirit of harmony and inclusiveness which does not regard anything human as essentially alien or repugnant either to man or to God: and this basic charity of the Hindu mind brought self-respect with civilization to the peoples inside and outside the geographical limits of India who came in touch with its vivifying influence and brought their own contributions to make it richer and more universal, while they themselves participated in the deeper and wider life presented by it. Assimilation, and not suppression by an official type, was the key-note to Hindu cultural expansion; and hence its achievement was something more than that of a mere force of material civilization or civilized organization. This is quite apart from the service rendered by it in bringing to the nations its own spiritual ideals and values. In the case of an ancient and a highly cultured people like the Chinese (who side by side with the Indians formed the other great civilizing force in Asia), contact with Indian thought gave the finishing touch in the formation and in the highest expression of their culture. Buddhism brought home to this gifted race the necessity of

going to the fundamental questions of existence and of endeavour. This was done in a way which would have delighted the soul of Lao-tze, whom the matter-of-fact Confucius could not understand and who knew that his vision of the Tao was too much for his simple-minded, materialistic contemporaries.

Wherever it went, Indian philosophy and culture came not to destroy, but to fulfil. It came like the life-giving rain, not like the burning wind or the killing blight. We cannot help feeling sad at the destruction of Mexican, Central American and Peruvian cultures by the greed, the superstition and the fanaticism of Catholic Spain. To any one endowed with imagination and sensibility, the Spanish conquest presents itself as nothing but a catastrophe without a single relieving feature—abolition of human sacrifice alone excepted, but this was more than counterbalanced by peonage, by slavery and by the Inquisition, with their attendant degradation of the people, when the point of view of the Aztecs, the Mayas and other American peoples is considered: contact with the 'higher culture' of Spain has meant a gradual degradation of these highly gifted peoples, from which only recently they seem to be emerging—thanks to their own innate power of resistance and to the spirit of the times. What was lost, or wantonly destroyed, in the process of fitting native American life to the Roman Catholic mentality and attitude in general to existence, is irrevocably lost to humanity. We can only wistfully look back to Mexican, Mayan and Peruvian cultures at their highest, and feel sad at humanity being denied a unique enrichment of itself, by the possibility of these cultures developing along their own lines to higher heights being taken from them for ever. A Mexico or a

Peru without the Spaniards—who would regret it? But can we contemplate a Java and a Siam, a China and a Japan, without the richness of life and experience, and the astonishing efflorescence of their minds and spirits manifesting itself in literature and art and ritual, which contact with India brought about? We hear of an American-Indian renaissance among the submerged native people of Mexico, which even seeks to instal Quetzalcoatl and Tizoc and other pre-Christian Mexican deities in the place of the Roman Catholic saints imported by the Spaniards, and which finds its pre-Cortesian religious fervour with much of the old ritual of dancing and special offerings making a Mexican and a national Mother-Goddess out of Mary the Mother of Christ at the shrine of Guadalupe Hidalgo, and we note U.S.A. Americans and others expressing their sympathy for this belated attempt at racial self-realization—to see and experience the world of God and man in their age-old racial way and not in the super-imposed Christian or Roman Catholic way which sought only to destroy without caring to understand. But who could think of a Java without the *Wayang* shadow-plays and the dance-plays which have the *Mahabharata* and the *Ramayana* stories for their themes, and of a Siam without Buddhism,—of a China without her great medieval art which is a reflex of Buddhism, and of a Japan without Amida and Kwannon—Amitabha Buddha and Avalokitesvara? The only parallel is that of Christianity in Europe—and Christianity succeeded only because it was forced to adopt assimilation and not wholesale destruction as a means of propagation, although it would never officially acknowledge the fact.

II

It is easy to understand cultures spreading in the wake of conquest or commerce. The spread of Hindu culture in Indo-China and Indonesia certainly began through commercial relations between India and these lands. These commercial relations, it has been presumed, were anterior to the formation of Hindu culture in India. By the fusion of pre-Aryan (Dravidian and Austric) elements with the newly arrived Aryan, Hindu culture (taking Hindu in its broad sense of Ancient Indian, including Brahmanical, Buddhistic and Jaina and other forms of it) evolved, in the form we find it, in the Upper Ganges Valley sometime before the closing centuries of the first millennium B.C. The language of the Aryan became the vehicle of this culture, and its outward organization was also Aryan. This culture was carried to the outlying lands of Indo-China and Indonesia and to Central Asia as a sort of overflow from India, as a most natural thing,—and in the earlier stages probably there was not much conscious effort in it. And yet the spread of Hindu culture was not like the operation of some blind natural force or unconscious inertia which had its course because there was no serious opposition anywhere. We know of oppositions in China for instance. Others there were, but we have no records. For there is bound to happen the reaction of conservative elements among any people to new forces from far away. But there are ample indications that those who built up the Hindu culture in India and those who helped to disseminate it abroad were moved in their efforts by a conscious will and were impelled by a well-understood spiritual urge to the lands beyond to carry the message of the good life

and of the realization of the highest good that they had found out through a deliberate quest on the soil of India. The foundations of Hindu religious thought may go to Aryan anthropomorphism or non-Aryan Animism; the *pūjā* as a ceremony might be in origin a fertility cult, or a form of sympathetic magic; but the spiritual character given to them transformed them into new things, made them *Hindu*. The Hindu religion and culture that was born in India was born under a great inspiration, the life-giving force of which is still flowing with its waters of immortality. With the rise of this composite culture in India came into being the highest wealth of India in the realm of thought—the Upanishads, Buddhist Philosophy, and Hindu Theism and Bhakti Cults—and the Indian sense of sacredness of all life to which Buddhism and Jainism and most later forms of Brahmanism gave the greatest emphasis; and few things in the storehouse of man's wisdom and thought can be mentioned as approaching the profundity of these ideas, and these philosophical speculations upon the nature of being. The wisdom, the intellectual quest and the self-discipline of the Brahman mingled with the all-embracing compassion and the active charity of the Buddhist *Sramana*, and these were as refreshing streams for the parched soul of man over a great part of Asia. The sense of kinship with humanity as a whole (*Vasudhaiva Kutumbakam*) and the yearning for the happiness and salvation of all men formed a great impetus and inspiration to send forth the Buddhist and the Brahman teachers with the message of the Rishis and the Jinas into distant and inaccessible lands. This impetus and inspiration sent them not only to the lands of the East along the way of the sea known to the people of India for

ages, to make one with India the Mons and the Khmers, the later Burmese and Siamese, and the Indonesians of Sumatra, Java, Bali, and Borneo, by conquering their hearts and their imagination with their Brahman and Buddhist philosophy and lore; but it also urged them on beyond the difficult and dangerous snow-covered mountain-passes of the north-west into the lands of the Sakas, of the Sulikas (Sogdiana), of Kustana (Khotan), of Kucha; and into Tibet, into Maha-China or China, and into distant Korea, and probably also to Japan. It was in this way that ancient India obtained for herself the means for the realization of truth, and having obtained it she in a spirit of joyful participation followed the paths into countries known and unknown and gave of her treasure to the nations. This dissemination, from India into the lands of Greater India, of high spiritual ideals and values, as well as of arts and science, could not but have been deliberate, and the result of a willing co-operation between the teachers and the taught.

For the teachers did not come there as members of an alien ruling race, with natural advantages by virtue of their superior position. The Brahman and the *Sramana* came with the Indian merchant community; and although here and there some adventurer might insinuate himself as a power in the land, by marriage into an exalted family and by consequent mingling in local politics, the bulk of the people including the upper classes were always essentially native or local. Indian thought and culture spread in this way, and it was not in the wake of a world-conquering king who carried at the head of his legions fire and sword and barbarities and sufferings innumerable. India never made herself manifest to the outside world in the person of a world-shaker

like Alexander or Julius Cæsar, Attila or Mahmud of Ghazni, Chingiz Khan or Timur. Her *digvijaya* or world-conquest was the conquest of Truth and Law—the *dharma-vijaya* which was the ideal of Asoka, the greatest and truest Hindu King of History. Herein lies the eternal glory of India. It is the evidence of History that tells us that it was the humble Bhikkhu dressed in his garment of sewn rags, and the Brahman with a scanty loin-cloth on him, who came to China and to Cambodia, like 'a fire hidden under the ashes,' to speak in the Indian way, and carried to these and other peoples the spirit of India. In this way through their endeavours a true *Magna India*, a Greater India, a material and spiritual projection of India, was created.

For all those Indians who want once more to bring back to life the latent or dying forces of their own people, the history of this Greater India as an achievement of the Indian spirit should act as an uplifting and a compelling inspiration. The study of an old achievement of India in which are present the conscious will and intellect of the Indians of old can only be expected to give us a new courage and a new hope, and a fresh desire for action, after it has filled us with a due humility in a sense of our present unworthiness. Fortunately for ourselves, the attention of thoughtful Indians has been drawn in this direction.

III

How great a place India of old was able to acquire for her lore and for her wisdom in the mind and spirit of the peoples outside India becomes amply clear through a visit to Buddhist China or Japan and to Siam and Java and other lands. Indian philosophy and the Indian attitude to life and the

world around and to the fundamentals of existence, and even Indian ways, have become accepted and assimilated in a manner that is startling at its sudden revelation of mainsprings of action guiding many strange and far away peoples. At a Chinese Buddhist monastery in Singapore, after taking a vegetarian meal at the refectory of the monastery, we were ushered to a courtyard beside the refectory hall and offered water to rinse our mouths. A small thing this, but this idea of *Saucha*—of personal cleanliness—we did not find persisting anywhere outside of a Buddhist monastery. We are reminded of the anxiety of the Chinese traveller I-tsing to make his Buddhist compatriots adopt all that India had to teach in this matter, despite his patriotism with which we can sympathise. The people of the islands of the Indian archipelago—Sumatra, and Java, and Bali, have been cut off from the mother-land of India ever since the Turki conquest of our country in the 12th century. Bali, as the easternmost outpost of Hindu culture, seems to have lost direct touch with India even earlier. The Hinduism of Bali is a mixture of genuine Indian Hindu notions and the original Balinese (Indonesian) world of ideas and practices. The people have made a part of their being the marvellous, the spectacular and the magical side of popular Hinduism. Stories from the *Puranas*, the *Ramayana* and the *Mahabharata*, new adaptations or modifications of Indian *pûjâ*, *srâddha* and other rites, are there in all their glory. The people have preserved and elaborated along lines unknown to India the ritualistic side of Hinduism. Outwardly, it would seem as if only the externals of Hinduism in its pageantry of drama and ritual had their appeal for this people. But a closer acquaintance with some intellectuals dispelled the notion, and showed how wonderfully responsive

has been the Indonesian soul to the fundamentals of life posed by the Indian sages. It was at the little town of Karang Asem in Eastern Bali that Rabindranath Tagore was staying, in the end of August, 1927, as the guest of the local *Stedehouder* or Prince, the Anak Agoeng Bagoes Djilantik; and I was privileged to be there with him as a member of his party. Knowing that these things would be of interest to the Balinese Hindus, I had taken with me a set of *pûjâ* paraphernalia and other articles connected with the Hindu faith and its ritual. I had to spend a whole morning and an afternoon, talking (through the kind offices of Dutch friends interpreting for us) to the *Padandas* or Brahman priests attached to the Prince's house, of things of interest for them and for us. I demonstrated the entire ritual of our *pûjâ*; I repeated the *mantras* we use; I handed round slides of Indian temples (no lantern was available to show them properly), and I had to answer their questions on topics of social interest, and on *srâddha*, on *asaucha* and other matters. The Prince, a highly intelligent man who had written an interesting little pamphlet in Roman Malay on the Hinduism of Bali, heard and saw everything, and occasionally interposed his questions. After a most interesting day spent in this way, when the evening shades were closing on the pavilion adjoining a tank where this gathering was held, the prince abruptly asked me a question: 'Enough of the *Gods*, and *srâddha*, and *Devârchana* or worship of the Gods, and social order: what should be man's aim and ideal in life?' This question indeed was quite startling in its seriousness and its depth, and was not at all expected by me; we were taught to believe that the Indonesian mind was but touched on the surface by the Hindu wave, and that it was magic and pageantry rather

than philosophy and thought that had their appeal for it. I was both surprised and pleased at this question, after our long and desultory talk and demonstration on the externals of religion. I asked the Prince, however, through the Dutch friend who was interpreting, to give his own answer to this question put by him; and he said that the Gods and the worship and other things are only secondary matters—the proper aim of man's life should be to strive for Nirvana. And the last words of the Prince in his Balinese pronunciation of the Malay language (which is the Hindustani of Indonesia), is still ringing in my ears: *Dewa-dewa tidak apa, Nirwana satu*—'the Gods do not matter, Nirvana is the sole thing.' I was indeed filled with wonder and pleasure when I saw how in far distant Malaysia the fundamental message of our culture,—that the quest of *Nirvâna* or *Moksha* is the *summum bonum* of life—had persisted in the consciousness of the people, although they are cut off from India for over a thousand years. Later on I mentioned to Rabindranath the Prince's question and his own reply; and he too was very pleased to hear it all. He said to me: 'These people belong to the Malay race—and their mentality is probably different from that of the average Indian, as also their attitude to life; it is quite likely that they felt attracted primarily by the spectacular side of Hindu culture, and were influenced by our art and our legends; but from the way that the *Stedehouder* spoke, it is quite clear that the spiritual message of our land has been received by them properly, and in the right spirit; and indeed, if it had not been so, they would not have clung so tenaciously to their Hindu religion and culture in spite of such tremendous counter-influences from their environ-

ment.' After finishing our tour in Bali and Java, Rabindranath composed a most beautiful poem on Bali, in which he depicts India as a princely lover wandering in some quest meeting Bali, the princess of a distant island; and in this poem he was moved to write the following lines at the above-mentioned and other unexpected revelations of the deeper spiritual impulses of Balinese Hinduism :

When on the next day, on the top
of the bamboo grove, the youthful
Dawn
Awoke at the rosy caress
of the young Sun,
In silence I came out and stood
in the open of thy court-yard;
I gave my ear and listened—
Somewhere thou wert repeating
in a low voice
The *Mantra* that brings wisdom and
awakening, which thou didst receive
in thy ear—
The message that dispels ignorance,
which both of us once read together,
Thinking of the feet
of the Great Yogi, and folding our
palms in worship.

परैर दिने तरुण ऊषा वेषुवनेर आगे
जागिल यत्रे नव-धरुण-रागे,—
नीरवे आसि दंडानु तव आङ्गन-बाहिरते ;
शुनितु कान पेते,
गभीर खरे जपिच्छ' कीन् खाने
उद्दीधनमंत्रं जाहा नियेच्छ' तव काने—
एकदा दोहे पडेच्छि जेइ मीह-मीचन वाणी
सहायीगीर चरण स्मरि', युगल करि' पाषि ॥

This ignorance-dispelling message taught by the Great Yogi—Siva or Buddha—India has taken to the world outside, and the nations have received that message into their heart, and sung it in unison with India: this has been the great work of India—of Hindu culture—in Greater India, and in other lands. This is far more than any material civilization that she might have inspired abroad.

Will it be given to India to realize that message once again in her life, so that she can serve humanity in her old way once more, as its *Kalyāna-mitra*, as its friend and fellow in the quest of the highest good?

CONTROL OF MIND

BY SWAMI ATULANANDA

I

When a new invention is offered to the world, or a new discovery is made known to the public, or even when new ideas are introduced, we invariably and instinctively judge the innovation by one criterion, by one standard. And that standard is—utility. The first

question that arises in our mind is: In how far will it benefit us as individuals, or as a collective whole,—as society, or even in how far will the world profit by it?

The question is natural and justified. There is no reason why we should welcome what is not of use to anyone. So it is quite reasonable that the test

of utility should be applied to all things, be it science, or art, or philosophy, or industry. And there is no reason why religion should escape the general test.

But here, I wish to call your attention to the fact that the word 'utility' may cover a wide range of meaning. What is considered useful by one, may be looked upon as quite useless by another.

Our conceptions of life vary. And so our ideas about what is most useful in life must also differ. This is the case not only with individuals or with societies, but even with races as a whole. I have in mind especially the Eastern and the Western races. And to take the two extremes, as far as ideals of life are concerned, I may refer to the Hindus and the Western people.

Where the Westerner uses the word utility almost entirely in a material sense, the Hindu as a people, applies the word primarily in regard to his spiritual well-being and in a secondary sense he values utility from the material standpoint. That is why the Hindus are perhaps the most religious and spiritual race in the world.

Our standard of utility refers to every-day, practical life as we say. A thing is useful when it brings us comfort, or enjoyment, or when it helps to raise our material standard of living. But the Hindu judges differently. He says: a thing is useful when it carries us nearer to the goal of all life, when it raises us beyond the material, to a life of greater spiritual freedom.

II

We are apt to forget that really with all our boasted practicality, we add very little to our happiness. We succeed but very little in removing the miseries of life. And that is so, because the

vein of happiness lies hidden deep within our consciousness. And material conditions can only affect the surface.

The spring of happiness lies within ourselves. And to open up that spring, a little surface-scratching will not suffice. We have to delve deep within our consciousness and from there remove the dirt and obstacles that cover up the spring. Material conditions may add a little, but to effect a free flow of the water of joy, we must take hold of our mind first. We must open up the channels through which that inner bliss, that lies hidden within us, can come freely to the surface and flow out at all times and under all conditions.

We see, that external conditions do not produce lasting happiness. Why is it so? There is no reason to believe that to-day we are happier than what people were ten thousand years ago. Improvements are being made on all sides. Hours of labour are shortened, wages are increased, sanitary conditions improved, education is lifted to a higher standard, new enjoyments are invented;—but, are we more contented for all that? Man's happiness does not seem to increase.

Perhaps we will be able to solve the question, if we consider that really only a small part of our conscious mind acts on the sensuous plane. For the greater part of our mental activity takes place on the mental plane in the form of thoughts and ideas. And activity on that plane can go on, quite independent of material improvements. But, we will understand it still better when we consider that the part of mind of which we are conscious, is only a very small part of our consciousness as a whole. For man is more than just body and conscious mind. The sense-consciousness is but a drop in the ocean of sub-conscious mind. And it is just in this sub-conscious mind that those

treasures are stored up, which will bring man complete and lasting happiness. As we enter into that sub-conscious mind we will find that our sense-pleasures and our animal life are far inferior to the enjoyments which this extended consciousness brings us. There, we find a happiness which no amount of sense-pleasure can produce. It is the enjoyment of higher wisdom and a vaster consciousness. But to the dweller on the surface, what is going on in the inner recesses of consciousness, remains unknown.

It is for this reason that the Hindus always seek for this deeper and vaster life in man, a consciousness not limited by the animal plane or confined to the material world. And whatever assists man in entering into that greater life,—that field of extended consciousness, is of the greatest utility to the Hindu.

In man the field of consciousness is far larger than in the animal; our thought-world is as real, as important to us, as is the sense-world to the animal. But back of this thought-world even,—back of the mental life of the ordinary man, there is another world, a world of spiritual perception which is known only to the most developed of human beings, the great philosophers and saints.

Those who have penetrated this spiritual field have entered upon a new plane of consciousness and a new plane of existence. They have transcended the ordinary plane of perception. What is beyond the range of cognition for untrained minds has become the field of action and perception for these highest of men. So it is said in the Gita: Those realms which appear as darkness to the limited vision of ordinary men, reveal a greater life to the sage who sees Truth. These men have entered upon a new and vaster and grander life.

III

We see, then, that the science which will open up to us such a new and grander mode of life, also has its use, though that use may not necessarily apply to our material existence. And that science is called psychology. It is part of the religious life. In fact, the religious life is mostly a psychological process.

But even judged from our ordinary standard of utility, the science of psychology has its worth. For through this science we learn how to control the mind, how to concentrate its powers on any subject and how to meditate. It teaches how to hold the mind in check and to place it under control of the will.

The mind uncontrolled and unguided is a dangerous instrument that may bring harm to ourselves and to others, whereas a controlled mind will save us from the dangers of life and will free us from all bondage.

All knowledge comes through the mind. And only then does knowledge come, when the mind is calm, attentive and concentrated.

What is meditation? When the mind becomes very attentive, and, in that state of great attention, carries out a definite line of thought and reasoning, we call that mental process meditation. And the more perfect we become in this practice of meditation, the greater will be the illumination resulting from it. "As oil poured from one vessel into another, flows in a steady, unbroken stream, so, the meditative mind follows out its line of reasoning without break or hindrance." And the more concentrated the mind becomes, the greater will be the light that flashes on the subject of our meditation.

Mental control brings success in whatever line the mind may be em-

ployed. Where there is no control and concentration of mind, success cannot be expected.

Meditation is the key that opens up the door to all knowledge. Man in his essence, in his true, real Being is already perfect and all-knowing. But enveloped in ignorance the light of wisdom is obscured. Meditation tears away the veil of ignorance, and then, man enters into his own real Being, which is all-Knowledge, and Bliss.

The scriptures on Yoga give the following illustration. The water is already in the irrigation ditch, but it is kept from the field by sluices. When the sluices are removed, the water flows over the fields of its own accord. So, all wisdom is already in the soul of man, but ignorance acts like a sluice that prevents it from flowing into the field of our consciousness. And so, though we possess knowledge we are not aware of it as we do not get at our subconscious knowledge.

Through the practice of meditation the obstacles are removed and knowledge flows into the mind.

IV

Man, as we know him, is only a partial manifestation, an imperfect manifestation of what he really is. We see only the limited aspect of the perfect man. Back of our personality, that is, our present relative condition, is the Real man, the Spirit-man or the God-man. And towards the realization of that Real man in us we are all proceeding. That Real man in you and me, is what we call God, or the Absolute, the Self, Atman, etc. It matters not what name we give it, as long as we remember that, in essence, we are all part of that Absolute Being or Existence. To that Being we will return, in time,—every one of us. And that is the object and the goal of

evolution. Our present condition of being "man" is a degenerated state of our real Being which is absolute and perfect,—that is God. From God we come and unto Him we shall return, for God is man in his perfect condition. So the sooner we go back to our real condition the better it is. To become man, is the great fall. To return to our God-state is the resurrection. Man has been called a reasoning animal. But man in his perfection rises beyond the state of reasoning even.

There are states of consciousness which are beyond the reasoning stage, beyond intellect and thought, where all is wisdom and illumination. To that state, meditation leads. Into that state the sages and Yogis enter. Hence, their words are laden with wisdom and truth. When we get glimpses of that state, then the religious life begins in full earnest, and the spiritual life opens up.

Plants do not reason and lower animals reason little, because they have not yet evolved to the fulness of their being. In his perfection, in his super-conscious state, man also does not reason. But that is because he is then beyond the ordinary reasoning and thinking state. All knowledge is then present before him. Why then should he think or reason? He has become all-knowing.

The lower vibrations of light are darkness to us. When they become a little faster we see light. And when they become still faster, it is darkness again. But the darkness in the end is of a very different nature from the darkness in the beginning, though to us it may seem the same. So it is with this higher state of consciousness, when man rises beyond the thought-world into the world of spirit where knowledge becomes direct perception. It is the state of intensest light, of highest wisdom.

In describing the glory of that state the Upanishads say: "The light of the sun cannot add to its brilliancy. The moon, the stars, the lightning, are all dimmed by its effulgence, what to speak of earthly fire! All light is but a spark of that great Light, all knowledge but a spray from its wisdom." And that is man's condition when he reaches freedom or Mukti, which is the aim of Vedanta.

Through meditation we want to get glimpses of that higher consciousness, we want to enter into our own full and perfect condition.

V

Now, what is meant by concentration of mind and meditation? What does really take place when we concentrate the mind? And what is the practical application?

We must remember that according to Vedanta, mind is made up of very fine matter, so subtle, that the senses cannot perceive it. Now, when part of the universal energy acts on the mind, that fine matter begins to vibrate and takes form. And that form we perceive and that is what we call thought. There is such a thing as a thought-form. When a Yogi reads the minds of others, he really perceives these thought-forms. Thoughts present themselves to us in picture-forms. In fact, every thought has a form. When we think of a house, or a dog or a man, we really see a mental house, or dog, or a man.

Everything in the universe vibrates. The universal energy acting on matter causes matter to vibrate and then it takes form. When that vibration is communicated to the mind through the sense-organs and the nervous system, vibration takes place in the mind-stuff; the mind-stuff then takes form and that

form we call thought. All these forms are stored up somewhere in our mind, When we need them they come to the front, and that is what we call memory.

Thoughts are passing through our mind all the time. But, only those thoughts affect us and are cognized by us, that are sympathetic. Like attracts like. I meet perhaps hundreds of persons daily. But only those to whom I felt attracted, or those whom I recognized, will stand out in my memory. Others pass by unnoticed. So it is with thoughts. A good person recognizes and admits only good thoughts. And a bad person invites and entertains all the evil thoughts that come to him. Control of mind, therefore, means inviting or rejecting those thought-forms that pass through the mind, or that want to come to the front. They all knock at the door of our consciousness, but we admit only those which we desire. The others must pass on.

We are, what we think. It is therefore so important to keep close watch over our thoughts. Every deed has its origin in thought. If our heart is right, that is, if our mind is pure and thinks only good thoughts, then our life will be pure and right. That is why it is so necessary to get control over our mind.

But, to be able to control the mind, it is well to understand something about the mind. If we want to control our thoughts, it is good to know how thoughts are created in the mind. Let us try to understand this question.

To receive any sense-perception, be it hearing, or seeing, or tasting, or smelling, or touching,—three things are necessary. First of all, there must be the sense-organ, (the eye, the ear, etc.) which catches the external vibration. That external vibration is carried through the nerves to the corresponding nerve-centre is the brain. And

there it is communicated to the mind. If the mind were not there to receive it, we would not perceive anything.

My eyes may be in perfect condition. But should the nerve-centre in the brain be removed, I would not be able to see. The real organ of vision is in the brain. The eyes are only the instruments to transmit the picture to the brain centre. But eyes and nerve-centre alone are not sufficient. Sometimes we stare, without seeing anything. Or, we may be asleep with our eyes wide open. But we do not see. That is because our mind must be joined to the sense-organ to complete the process of perception.

It is the same with all our senses. When our mind is occupied with something else, we do not hear the clock strike, we do not hear even the noise in the street. So we see that all perceptions come first to the sense-organs and pass through the nerve-centre, when the mind receives the impression. And then that impression comes before the soul—the real, conscious man.

VI

The mind is only an instrument, just as the senses are instruments. Through that instrument the impression reaches the soul. The mind itself is not intelligent. But because the intelligent soul is behind the mind, therefore it seems as if the mind is intelligent. Through the mind the soul becomes cognizant of the external world. The senses come in contact with the external world. That contact is transmitted through the nerves to the nerve-centre in the brain. That transmission acts on the mind-stuff and throws it into certain vibrations which give it shape and form. And these forms the soul perceives. Therefore all that we know about the universe is our mental re-

action from the outer suggestions. What the universe is in itself, we do not know. We know only how it reacts on our mind.

A book, a horse, a tree, are the forms that our mind-stuff takes through contact with the outer world, through the senses. The suggestion, the stimulus comes from outside. What we know and see and hear, is only the effect of the suggestion when carried to our mind. What the book really is, *i.e.*, what that something is which when transmitted to the mind gives the mind-stuff the form of a book, we do not know. We call it a book when that something causes a certain vibration in the mind. The book as *book* exists only in the mind. So it is with everything in this universe. Something enters our mind and the mind is set vibrating. And according to the shape that these mind-vibrations take, we call it horse, or cow, or tree, or man. But *that* which caused the vibration in the mind we can never know except as the effect which it has on our mind.

So Vedanta says: the universe consists of name and form and is the product of the mind.

Swami Vivekananda gives a nice example to illustrate this. Pearls are formed when a parasite gets inside the shell of an oyster. The parasite causes irritation due to which the oyster throws a sort of enamelling round it, and that makes the pearl. The real universe (which we do not know) is like the parasite and serves as a nucleus. Then the mind acts like the enamel; it surrounds it, takes shape, and thence arises name and form,—the universe as we know it. So, according to our mind will be the universe. As our mind changes, so our outlook on life also changes.

Everyone throws out his own enamel. That is all he sees and knows of the Reality,—that is your world and my world. Everybody's world is according to this enamel or his mental state. To know the Reality behind this universe, we must come in contact with that Reality without interference of the mind and senses. That is possible only when we have full control of the mind, when we can subdue the mind, push it aside as it were, so that the Reality can reflect direct on the soul.

The mind then is the instrument through which the soul perceives the external universe. The mind begins to vibrate, waves and ripples form in the mind, when external causes act on it. And the soul sees the forms which these waves take.

The bottom of a lake cannot be seen when its surface is covered with ripples. But when the ripples subside and the water is calm, then we can get a glimpse of the bottom. The bottom of the lake is the soul; the lake is the mind-stuff and the waves are the vibrations of the mind. When the vibrations subside, the mind becomes transparent like the lake, and we can get a glimpse of the soul.

The senses constantly send messages to the mind. This keeps the mind agitated and we cannot see the soul. But through the process of concentration we can stop these vibrations; then the mind becomes calm and the wisdom of the soul shines.

VII

This calmness of mind is the highest mental state. It is the serene state in which the mind is under perfect control. No waves are allowed to form and the water of the mind-lake becomes clear and transparent. This is the highest activity of the mind, but it is the activity of restraint.

The Yogis practise this, during their meditation. Whenever a thought-wave wants to rise to the surface, they forcibly keep it back and no waves are allowed to form. It requires great strength and great control. The calmness of such a mind is the result of superior mental strength. It is easy to let the mind run its own course, but it is very difficult to control it.

Of its own nature the mind will run and act like one mad, never ceasing its speed. But through the practice of concentration it must be subdued and checked in its mad career. So Sri Krishna says in the Gita that whenever the mind becomes restless and runs in different directions, we must curb it, we must restrain it. As a tortoise withdraws its limbs when in danger, so the Yogi must pull in his mind, whenever it runs after sense-objects. When the mind is the slave of the senses, it will run after sense-pleasures even as a ship which has lost its rudder is driven hither and thither by the wind.

We must control the mind. But we all know how very difficult this is.

Just sit quiet for a few moments and watch your thoughts how they rush on, never stopping for a moment. Then, for a minute try to stop this rush. Try to keep in your mind only one single thought excluding all others; and you will see how difficult it is. It requires much practice. But until we succeed, we shall not be able to enter into the spiritual realm, to witness our own soul and to realize our oneness with God, the great Reality.

It is because we cannot prevent the mind from taking different forms, because we cannot control our thoughts, that we are often so unhappy. For happiness and misery simply mean that different waves arise on the mind-lake.

For instance,—some one praises me. At once I become elated. Those words

of praise acted on my mind. The mind began to vibrate, to take shape. And the result was a feeling of happiness. In the same way blame will greatly disturb my peace of mind. One single unkind word can make me miserable for days. The reaction of that word on the mind is painful. It forms a wave called pain.

But if I had control of my mind, this would not have happened. When the word was spoken, I would have kept out all thoughts that such a word naturally would call up. I would have prevented the mind from becoming disturbed. I would have kept the surface smooth and clear, and, thus, would have kept my peaceful, happy condition.

Sri Krishna says that happiness belongs to him alone who can keep his mind unaffected under all conditions. Just as the ocean keeps its same level no matter how many rivers enter into it, so the mind must remain calm and unchanged by suggestions that flow into it from the external world.

To come to that state one of the practices is, always to remember that we are the soul and that the soul is perfect and blissful, beyond all praise and blame, never affected by worldly things. No word, no deed, no matter how painful, can upset the soul. These can disturb only the mind when the mind is not well-trained and guarded.

But when I realize that I am the soul and that the mind is only an instrument through which the soul sees the external world, then I will not allow the mind to be affected and to make me miserable. Therefore we must try to realize that we are the soul. That can be done only by keeping the mind perfectly calm.

To be able to do that, practice is necessary. And what is that practice? It is the attempt to restrain the mind, to prevent it from going into waves; in

other words, to keep out all undesirable thoughts; and in the highest sense, to keep out *all* thoughts, to prevent even the smallest ripples from disturbing the smooth, clear, surface.

That is what Vedanta calls true renunciation,—to prevent the mind from being influenced by external conditions. I must not allow myself to become angry, or jealous, or covetous. That is the greatest efficiency; it shows great strength. Thus, to be master of the mind means great happiness. That is called non-attachment.

When temptations come and we do not allow the mind to react, we do not allow the wave of desire to arise in the mind,—that is renunciation.

That is possible only through the practice of concentration and meditation. With renunciation comes freedom. Therefore it is held so necessary, in Vedanta scriptures.

If I allow every suggestion, every temptation to take hold of me, then I am a miserable slave of my own mind. The best thing is not to harbour evil thoughts at any time. As soon as an evil thought comes, we must drive it out and put in its place a good thought. When temptation comes, we must conquer it at the very beginning, before it has taken possession of the mind. If the wave is once formed, it is very difficult to suppress it. Therefore we must avoid temptations, so that no bad thoughts may be aroused by them.

Bad thoughts may come anyhow. But we should not make the battle more difficult by adding new temptations. So Jesus taught his disciples to pray that they might not be led unto temptation.

The more we practise this, the less hold will external things and conditions have on us. Gradually, the very *attraction* for evil things will disappear, and we shall be non-attached. That non-attachment again will purify

the mind, it will calm the mind and keep it in perfect peace. We shall then realize that our soul is beyond mind, beyond all nature. We are the self-effulgent soul, pure and perfect; when we understand this, concentration and meditation become easy and most enjoyable.

VIII

The highest state of concentration is called Samadhi. In concentration the mind thinks of one object only, to the exclusion of everything else.

Now, as long as anything in nature forms the subject of our concentration, we may gain knowledge regarding that subject. We may gain control over the laws of nature, we may attain supernatural powers. But that will not bring us freedom. To attain liberation, we must rise beyond nature and its laws.

We may attain powers which will enable us to perform wonderful feats. But these very powers may bind us still more to this world and keep us back from reaching the goal, which is perfection. We are never safe until we know and live in the Soul.

The consciousness must become more and more enlarged and intense, until it becomes Soul-consciousness. That is the highest, the most illumined state. It is the state where all mind-activity stops and a higher wisdom replaces ordinary knowledge. It is a state beyond thought and reason, the state of all-knowingness, where the Soul

shines in its own glory, omniscient, omnipotent and omnipresent.

Then, man realizes that he is beyond birth and death, beyond this world and all worlds, beyond heaven and hell, beyond the entire universe. He realizes that life means only a constant moving of the mind,—the mind taking various forms. All delusions, all earthly desires vanish for such a soul. Nothing in the universe can attract it, for it has found the Ocean of Perfect Bliss.

It is extremely difficult to reach that state. But with constant practice it can be done. Many have succeeded. It is only a question of time and of energy that we put forth.

We must take up this practice in all seriousness, if we want speedy results. We should always try to withdraw the mind from the external world and place it in that higher consciousness where the soul dwells. We must keep watch over our senses and not allow them to pull us in the wrong direction. We must practise equanimity of mind. We must struggle against and overcome evil tendencies and habits; and under all conditions we must try to remain undisturbed, calm and serene. Then, success will be secured in a short time and our life will be truly happy. It will be a joy to live, for we shall realize that we are part of that Being, which is the life and light of the universe, which is the consciousness in all the worlds. Then, we shall realize that this life is but a passing dream and that, in reality, we are eternal and immortal.

“We constantly complain that we have no control over our actions, over our thoughts. But how can we have it? If we can get control over the fine movements, if we can get hold of thought at the root, before it has become thought, before it has become action, then it would be possible for us to control the whole.”

—SWAMI VIVEKANANDA

GOETHE'S CONTRIBUTIONS TO THE WORLD CULTURE*

BY TARAKNATH DAS, Ph.D.

I feel highly honoured to have the privilege of participating in the celebration of the Centenary of Goethe's death (March 22nd, 1932) arranged by the German and Austrian Group of International House, New York, where forward-looking men and women of more than fifty nationalities live in peace and fellowship. I have been requested to perform a very difficult task of delivering a very brief address on "Goethe's Contributions to the World Culture." I am afraid that what I have to say will be fragmentary, inadequate and incomplete; and therefore I ask your indulgence.

At the outset it is sufficient to mention that Goethe's contribution to the world's culture is so vast that the whole cultural world—every civilized nation without exception—is going to celebrate centenary of Goethe's death. May I mention particularly that the Orient is not going to lag behind the Occident in honouring the memory of Goethe, the Universal Man. I happen to know that various universities in India, China and Japan have made special arrangements for the Goethe celebration.

Goethe once said, "Away with the transitory. We are here to render ourselves immortal." Yes, he became immortal by his actions and achievement as a man and poet. Goethe was a scientist who carried on researches and made contributions in the field of comparative anatomy, evolution, physics,

forestry and botany. He was an able administrator and held the highest governmental position in the ducal state of Weimar. He experienced the savagery of war, yet he held aloft the banner of peace and goodwill to all nations. He lived for more than eighty years (Goethe was born at Frankfurt on the 28th of August, 1749, and died on March 22nd, 1832), an era of stupendous changes. He was mellowed with experience. He, as a sage and wise man, tried to live up to one of his principles :

"To wean ourselves from half-heartedness and without flinching to live in the complete, the good and the beautiful."

—*Goethe—Man and Poet* by Henry W. Nevinson. New York Harcourt, Brace & Company, 1932, p. 152.

Goethe's genius as a poet need not be discussed by one who is not a poet. His contributions—his immortal *Faust* and not to speak of other works—have become the most precious heritage of the cultured world. Goethe was not merely a German poet, but a world poet. He not only had the fullest appreciation of literature of various lands of the West; but he studied Oriental poetry with a spirit of appreciation. He esteemed works of Persian poets, especially those of Hafiz. Goethe was so enraptured with *Shakuntala* of Kalidas that he pronounced it to be the greatest of dramas and the loveliest of literature—"a heaven on earth."—(See the preface of Prof. Ryder's English translation of *Shakuntala*).

In music and appreciation of it, one finds the deepest emotion of an individual or a nation; and Goethe, the poet,

* An address delivered in International House, New York, on the occasion of Centenary Celebration of Goethe's death.

roused the musical world in such a manner as none has ever done. Bielschowsky, in his *Life of Goethe*, Vol. III, writes :—

“Schubert set eighty of Goethe’s poems to music, more than half of the best known, such as the *Erlkonig*, when he was only seventeen or eighteen. Schumann set twenty-six pieces, including some from the *Second Part of Faust*. Mendelssohn fourteen; Brahms fourteen; and Liszt nine. In one form or another *Faust* has suggested music to Gounod, Berlioz, Liszt, Rubinstein, Boito, and Wagner. Omitting all under the number nine, the number of times each song has been set to music runs up to 117. *Kennst du das land*, for instance, has been set seventy-five times; *Über allen Gipfeln*, 107 times, and so on . . .”

(*Vide* Nevinson’s *Goethe—Man and Poet*, pp. 198—199).

Goethe’s appreciation of music can be understood from the following: “Of Bach, Goethe said his Figures were like the eternal harmony conversing with itself in the bosom of God a little while before creation. Mozart he put with Raphael and Shakespeare as an example of inexplicable genius.” For nearly thirty years, Goethe acted as the Director of the Theatre in Weimar, where productions of his own plays were very rare but nearly all Schiller’s great dramas were played there. (It is very delightful to have with us this evening, Kammersaenger Walther Kirchhof, a master of music, who will give interpretations of some songs inspired by Goethe).

II

Goethe was undoubtedly a genius; and the life of a genius is something beyond analysis. The most I can do is to take into account some of his characteristics. The foremost trait of Goethe’s life was unceasing and varied activity to have

a full comprehension of life in its reality. He followed life with passion (but not with base selfishness) and often changed the course of life with determination, heedless of criticism, based upon lack of comprehension of his motive. Goethe always said, “I am like a snake. I slough my skin and start afresh.” He further said, “People go on shooting at me when I am already miles out of range.”—*Ibid.*, p. 49.

Goethe was a philosopher, without being an abstractionist. He did not worship tradition, but tried to grasp the conception of living reality. The “modernists” who think more of their “rights” and unrestricted freedom (wreckless abuse of freedom) will not find any comfort in Goethe, who was not only a believer of the doctrine of Renunciation, but he practised it. Lest I may be misunderstood I wish to make it clear that Goethe believed in living fuller and more vigorous life than average man does; but he held that a man must be prepared to give up his legal rights, if necessary voluntarily, for the sake of social harmony and real happiness. As I understand, Goethe had many love affairs, but he stood the above test in every case.

Goethe was an apostle of human progress. Although he lived with aristocrats and he was taken as a great aristocrat, he had a very low opinion of the average aristocrats or society people and held the so-called “lower class” in great esteem. He once wrote to his friend, Charlotte von Stein :—

“What love I feel for that class of men which is called the lower, but which in God’s sight is certainly the highest. Among them we find all the virtues together—moderation, contentment, uprightness, good-faith, joy over the smallest blessing, harmlessness, patience, endurance—well, I must not lose myself in exclamations.”—*Ibid.*, p. 62.

Yet Goethe was not a blind follower of the doctrine of majority. He went so far as to say, "Nothing is so detestable as majority." (*Ibid.*, p. 184.) In this respect Goethe anticipated Ibsen's *The Enemy of the People*.

Goethe hated the blood-lust and brutality of the extreme revolutionists. On July 4, 1824, Goethe, while talking with his secretary and friend, Eckermann, expressed his views on revolution which should be carefully considered:—

"I am fully convinced that a great revolution is never the fault of a people but of the Government. But because I hated revolutions people called me a bigoted conservative. Again, only that can be good for a nation which springs from itself and from its own necessities, not from imitation of some other country.—All attempts to introduce innovations from abroad, the necessity for which is not rooted in the very heart of the people itself, are foolish, and deliberate revolutions of that kind remain unsuccessful. They are without God, for God always stands aloof from such amateur bungling. *Where exists in a people a genuine necessity for a great reform, God is with it, and it prospers. . . .*"

For me it is very interesting to note that this interpretation of the inevitability of desired changes in the forms of revolutions, has the closest similarity with the teachings of the *Bhagavat Gita*, in which Krishna taught Arjuna that "Whenever Righteousness dwindles and un-Righteousness prevails, I (incarnation of God) incarnate among the people to save the righteous and to punish the un-righteous."

Although Goethe was not a disciple of Kant, yet in Goethe's writings one finds him opposing fatalism in the full recognition of importance of laws of causation and succession which are known in the Orient as the Laws of

Karma. Goethe was deeply influenced by the philosophy of Spinoza. "He was specially attracted to that Jewish master (Spinoza) of logical philosophy by his saying: '*The man who truly loves God must not demand that God love him in return.*' The rule, he says, was identical with his Philina's "bold" saying: '*If I love thee, what is that to thee?*' Goethe adopted that rule of complete disinterestedness in all love and friendship." (*Ibid.*, p. 50.) This is also what is known as "Niskama Karma" of the *Bhagavat Gita*. "Man has the right to work, but he must not look for result, because he has no control over it."

Goethe was further influenced by Spinoza's idea of an "all-pervading spirit." This is evident in the *Faust*, Part I, where he speaks of Earth Spirit. In the *Faust*, Part II, Goethe speaks Mothers as spirits—"Mothers, beautiful, benign." What did Goethe mean by "Mothers?" "Were the Mothers the original creative forces of Nature or the sources of all form and beauty?" (*Ibid.*, p. 226). Was Goethe thinking of something as "Mother Spirit" which the Hindus call "Prakriti" or "Shakti?"

Goethe in his serenity believed firmly in the continuance of life after death. In his ripe old age of 75, he told Eckermann:

"I am convinced our spirit is a being of indestructible nature. If I work on incessantly till death, nature is bound to give me another form of existence in place of this worn-out casing." (*Ibid.*, p. 214.)

The above idea of life after death is absolutely akin to that of the doctrines of the *Bhagavat Gita* which teaches, "Soul is indestructible," etc. Goethe was regarded as "pagan" because of his appreciation of the ancient Greeks and Romans. He practised religious toleration. He was not a worshipper of form and at times satirised the greed of the

organized Church. However, far from being an anti-Christ, he seemed to believe in the doctrine of love as practised by Jesus and his disciples.

III

Goethe was a great German patriot—a true German of all Germans. He refused to leave Weimar, when Napoleon I's invading army occupied the town. He refused to give up his loyalty to his patron, the Grand Duke of Weimar and stood up for him even before Napoleon I, who honoured Goethe as a "real man." Although the French invaded Germany, Goethe did not and could not write songs of hate against the French, because he had reached that state of cultured life, where he had no room for blind hatred. Even some of the Germans reproached him as lacking in patriotism, because he did not play the part of a "war-poet." But what was Goethe's view on the subject of patriotism and national animosity? He once told Eckermann:—

"In general, national animosity is a peculiar thing. In the lowest degrees of civilization it is always the strongest and the most violent. *But there is a point where it vanishes—where we can stand, as it were, above the nations, and we feel the happiness or misery of a neighbouring people as though it were our own . . .*" (*Ibid.*, p. 197.)

He further explained to Eckermann

in the following way: "Between ourselves, I did not hate the French, though I thanked God when we got rid of them. How could I, to whom civilization and barbarism are only two differences of importances, hate a nation which is one of the most civilised on earth, and to which I owe so great a part of my education?" (*Ibid.*, pp. 196-197.) What a wonderful world it would have been for us all, if, during the World War and even now, the leaders of various civilized nations lived up to the precept of Goethe! Let us rejoice that this spirit of being above national animosity is not dead. It may be that during the World War the great French savant Romain Rolland was inspired by the idea of Goethe, when he refused to hate the German people, whom he regarded as one of the most, if not the most, civilized nations on earth.

M. Romain Rolland, in his *Goethe and Beethoven* has said: "Those things which are great and beautiful never leave us; they become parts of ourselves. It is not the past but the eternally new which our desires would have us seek. . . . The new is itself the creation of ever-growing elements of the past. *True longing must always be productive and fashion a new and better self.*"

Let us try to pay homage to Goethe by fashioning a new and better life for ourselves; and let us be *active* to bring about a new and better world.

"Of all the forces that have worked and are still working to mould the destinies of the human race, none, certainly, is more potent than that, the manifestation of which we call religion. All social organizations have as a background, somewhere, the working of that peculiar force, and the greatest cohesive impulse ever brought into play amongst human units has been derived from this power. It is obvious to all of us, that in very many cases the bonds of religion have proved stronger than the bonds of race, or climate, or even of descent."

—SWAMI VIVEKANANDA

THE ADULT AND THE CHILD-WORK

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

In the educational world the ideals formulated by the intuitions of educators are often in disagreement with real facts.

Some of these ideals may be so expressed: that the child should love study, do his exercises whole-heartedly, obey discipline; or again, that the child should be free and happy in the joy of working, that family and school should be linked in close and harmonious co-operation.

Reality has not been found to correspond to these ideals.

I am not dealing here with that tangle of problems which has arisen from the application to education of materialistic science. A problem exists; it could not be solved as a whole by tentative effort, and by positive research this problem was analysed, split up into its component insoluble parts. Thus the science of pedagogy is finding an increasing number of problems, and it is stated that pedagogy is a science of *research*, and that anyone who should have made a discovery in education is looked upon as anti-scientific.

Now this problem is not capable of direct solution, because at the root of it lies something of great importance which has not been taken into consideration; we have here what is both a social fact and a moral one: *The Child's Work and the reciprocal relations between adult and child*. When we have solved this social and moral problem, no problem of education will be left; education will simply follow on the solution of the social problem.

We shall have to go into this question;

at first sight it may seem strange to us, and we must explain and illustrate the matter little by little.

What I am about to say consists of simple things. But it often happens that simple things and those that lie nearest to us are the last to be noticed; we have formed the habit of overlooking them.

We wish to take into consideration, separately, the adult and the child; and into special consideration the work of the adult and that of the child, so as to point out the contrast between the two activities, whence derives the dissension that is the hidden cause of unconscious but real and deep-lying strife between adult and child, an obstacle to our happiness, a hindrance to our efforts in educating the child.

The adult has his own task of transforming the environment; an external matter in which his intelligence and will-power have play: productive work consisting of man's activity and efforts. From this activity of the adult spring the external laws of order which man himself has made, and which represent discipline to which the workers voluntarily submit. In addition to these laws framed by the reasoning of men, laws which may differ according to races and nations, there exist the fundamental laws of nature herself, what one might call the laws of work, and these are common to all; for example, the law of the division of labour, which has necessarily to be applied so that there is specialization in production; and another an absolutely natural law, that of the adaptation of the individual worker to his work, the law of least effort,

according to which man tries to produce as much as possible with a minimum effort.

Now in the social environment of the adult, everything does not go on according to what we might call good laws; matter being limited, competition and strife come in, and even the comprehension of these laws degenerates. Evil habits arise in humanity; men deprive others of their work; also the law of least effort is infringed, and we make others work instead of us.

Such is, one might say, the atmosphere in which the adult works. The child lives in all families close to the adult, but we know very well that he takes no part in the active life of the adult; he is a stranger to it all. This is quite apparent; but there is a matter of absolute and fundamental importance underlying what is so apparent, and it is this which has to be stressed.

We will use symbols in order to go deeper into the idea; our symbols being taken from the various productions of the adult. Here we have a workman who is smiting the anvil with a sledgehammer. Now the child is not capable of such effort. We have the scientist making researches, repeating calculations while working with his instruments. The child could not imitate him. We have the legislator, pondering over what are the best laws for his people. Now the child could not take the place of the legislator. And thus it is for all the forms of adult labour. So that the child is really an outsider, an alien in this society, and might well say: "My Kingdom is not of this world." He is a stranger to our material world of external production; we do really consider him as extraneous to our social life.

An extra-social being: what does that mean? A person who cannot take part in the work of society, one who be-

comes in consequence a disturber of the social order. This is the case with the child: he is that extra-social being who is a source of continual disturbance, wherever there is an adult producing, acting as adults do: the child is a disturber even in his own home. This extra-social being is nevertheless essentially an active being; it is precisely this activity, extraneous as it is to the social order, which renders him a disturber. So it is that the adult interferes, takes action, imposes passivity upon the child; or else relegates him to what is not actually a prison like that of grown-up disturbers, but something not very different; a School. A School is a place to which the adult relegates the child, keeping him there till he is capable of acting usefully in the adult's own world. Up to that time the child, whose activity is harmful, must live in complete submission to the orders of the adult. It is the adult who produces—who produces also for the child—it is he that is the Master; the child is the subordinate. It follows from this that what is lacking to the child is a social world of his own, a world in which he in his turn may be a producer, one in which his activities may be utilized. For the child has work proper to himself; his production is of immense, of vital importance: he works to produce the man. From birth on he is at work upon his own transformation into an adult being.

Out of this newly-born creature which cannot move or speak or stand is formed the adult; perfectly formed in body, his intelligence having gained for him the life of the spirit in all its splendour. And this is the child's work; it is he who forms the man.

Quite unlike the work done by the adult, this work of the child is unconsciously performed; yet it is creative, so literally creative, that we might link

it up with the biblical story of creation. Man is created out of nought : a divine breath infused animates him and makes him superior to every other living creature. This miracle which is described in the Bible is continually repeated under our own eyes in the life of the child. Permit me to use a strange paradox, which is nevertheless founded upon reality : the child is father of the man, since through his own effort he brings into being the man latent within himself, the potential man. The perfection of the adult and his normality depend upon the child's having been allowed to work freely, to carry out undisturbed his inner work, which however implies external activity. For it is not by pondering, not by immobility, that the child creates the man : it is by exercise. It is through activity that the child grows ; activity manifesting itself indomitably, irresistibly, in the world without. The child who practises, moves and co-ordinates his own movements, acquires notions about the outer world, learns to speak, and to stand erect ; little by little his intelligence reaches exact formation, till one recognizes the characteristics distinctive of its different stages at various ages. Therefore we say : the child does actually create the man ; his work progresses step by step ; stage by stage he models his life itself. Faithfully he performs his work, advancing continually towards a new form of perfection. The adult perfects the environment : the child perfects the living being. The child's efforts are strivings after perfection. It is upon the child that the perfection of the adult depends. We are, therefore, the subordinates, the dependants of the child ! One may put it more strongly : we are his products. The adult is dependent on the child, in vital things ; while in material ways, as regards things produced in the outer

world, the child is dependent upon the adult. Each is a master in his own particular province ; adult and child, each is a King with a realm of his own.

Says the child : my Kingdom is not of this world ; yet have I a Kingdom where I am King ; I reign over a world upon which you are dependent.

Here we have the great question of humanity and of education. The child who is growing into a man through his own effort, this child is aided by God : such intimate aid, it is not in *our* power to give. We are producers of things in the outer world, and it is only these things that we can furnish as aids. But this child who is creating the man to be, creating independently of us, this child counts for more than us, even as regards social value ; when he is a man, he will be superior to us since he will bring about PROGRESS in our outer world. The civilization of the adult will be surpassed by the child of to-day ; who will do more than we have done ; who will solve problems deemed unsolvable ; bring about unguessed-at transformations of the world that lies about us. Now if he is going to surpass us, it is not we who are his masters. Who is to teach him the things we are ignorant of, cannot even guess ? Hence the important matter is that he should be allowed full opportunity of complete development, that he may create a man who is strong, well balanced, able to outstrip us. Our task is to enable the child to *live*.

The guiding impulse is seen to be different in the work done by the child and that done by the man : the child is active that he may grow ; the adult, that he may produce.

The work of the child is not guided by the intention to reach some external aim ; its end and aim is action ; to act, to continue to act as long as the inner self needs, thus to satisfy its need of

growth. So the external object is for the child merely a means, never an end; whereas, the tendency of the adult is towards some external material thing which has become for him an aim to be reached. The child uses the external object—for him merely a means of self-development—just as long as his inner need requires; without however becoming attached to it. This attitude of the child reminds us of the principles of the spiritual life as followed by the elite; they consider and make use of the outer world and of material means only as an occasion of self-perfecting. The child in so doing is following out his own way of living; we have here a clear, well-defined, undeniable characteristic of the child's work.

The child must do all his work by himself; here we have another truth.

Who could ever help another to grow? Supposing growth to be fatiguing, who could lessen and relieve another's fatigue by co-operation?

But it is a delight and no fatigue to obey the laws of God! So the child carries out his work of growth with joy. We all repeat, "Happy is the child who takes joy in life!" We might well say: "Happy is the child who takes joy in obeying exactly and unconsciously the divine things that are within him."

Only if man, the adult, sets obstacles, does the child fight and defend himself. Almost all the sufferings of the child are due to this strife against the adult who has not understood him, and who has not furnished him with the means of living, with an environment fitted to his life. The child works alone, proceeding by successive achievements towards his own perfecting. He works alone; I do not mean to say that he is in a desert with no human aid. But since those aids, which we can offer do not touch directly the different manifestations, the different stages of maturity which

he reaches little by little, I mean to say that he does not stand in need of association or division of labour.

Thus the necessary laws of external discipline which reign in the field of adult production, have no part in the work of the child; for here there reigns another kind of discipline; a marvellous discipline, revealed to us through spontaneous actions of the loftiest kind when the child has been placed in an environment favourable to his development. This fact of work performed alone—does it not remind us of the life of the spirit? Who is the spiritual man, if not he who withdraws himself from this lower world where all is based upon attachment to matter and where we are in submission to human laws; one who goes afar to live in solitude, feeling himself bound by the laws of God? We admire these exceptional beings, for we have in us spiritual instincts, the best part of all our nature, the deepest thing in life. We are condemned, in this state of exile, to adapt ourselves, to attach ourselves to things of the world; but we must not become enslaved to them.

The adult tries to shorten his work; the child works all the time. He works alone, carries out his mission to the end. Nor does he ever rest. What rest could we fancy him taking? He never rests. He must work and work, since if he ceased to work at growing, his life itself would end. "Work or die," might the child well say.

It is therefore the sphere of the spirit which essentially appertains to the child. In this field he may well be our master.

The laws he follows would suffice to show us how different his existence is from our own. The child is ever in our midst, living among us the life of the spirit; as Emerson says: the child is the new Messiah, descending continually

among fallen humanity, to lead men back to the Kingdom of Heaven.

Yet if we do not give him the necessary means, the child is obliged to take up a defensive attitude; and then we have dissension between two creatures, one of whom is the continuation of the other. If the child is to perform his tremendous task, how have we omitted to prepare for him an environment in which he may live? How is it that we have abandoned him, merely offered him hospitality in a world we have made expressly for ourselves? And we are only bent on getting him to submit to us, and lose our tempers when he acts in self-defence? How does it happen that we have never once considered that each stage of life needs its own environment? For the child above all, there must be an environment free from disturbance; the child is a solitary

who is living the life of the spirit. And who is to create an environment for him if not the adult? It is the adult who creates the outer environment.

Now if we are to respond to his needs by creating for him an environment, we must be generous; for in so doing we are fulfilling our highest duty. Its fulfilment exalts and ennobles us. We must construct an environment for these children who to-morrow will be grown up;—we adults whose advance implies our retreat into old age, our recognition of the fact that they have surpassed us, increasing as we diminish.

Let us then start upon this great and altruistic work of giving an environment to new humanity, of serving and aiding it. Here we have the gist of the matter. What we have described is a very delicate matter; the laying of the foundation-stone of the new education.

MATERIALISM IN ANCIENT INDIA

BY SWAMI PREMATMANANDA

I

India is a *Punya Bhumi*, a sacred land. We are proud to have been born in such a land. India stands for all that is best and noble. Since the dawn of history she has produced such spiritual giants as no other nation can boast of. But it would be foolish to think that India was devoid of materialistic tendencies. As a matter of fact we find that India had produced the crudest kind of hedonism which has no parallel in the history of the world.

The systematization of the six systems of Indian philosophy was mainly due to materialistic influences. It

was as a safe-guard against the onslaughts of materialism that the systematization took place. It is generally known that Kapila is the author of the *Samkhya* philosophy. But this is not the fact. Kapila is only the compiler. The *Samkhya* system was known long before Kapila. Credit must be given to Kapila for the trouble he took to systematize and compile the *Samkhya* philosophy for the good of posterity. It is the same case with the other systems of Indian philosophy. Gotama, Kanada, Patanjali, Gaimini and Badarayana are compilers only. They only condensed into *Sutra* forms the philosophies which

already existed. In order to defend themselves from the Nastika systems—of Buddhists, Jains and Lokayatikas—the Astika systems were systematized.

Some scholars are of opinion that the materialistic philosophy or the Barhaspatya system was prior to other systems of Indian philosophy. The reason for saying so is that they find in the Astika systems regular attack on the Barhaspatya system. Prof. Dakshinaraman Shastri writes in his *Short History of Indian Materialism*, "The school of Brihaspati is regarded as the weakest school of philosophy in comparison with other schools. The law of evolution or gradual development proves that the earliest school is the weakest and the latest the strongest. If the materialistic school be the weakest, it is probable that it is the earliest also." There are others who are of opinion that the six systems of Indian philosophy were prior to the system of Brihaspati. Their arguments are that in the Barhaspatya system they find regular criticism against the Astika systems. So they conclude that the Barhaspatya system came into existence after the six systems. The fact is that it is difficult to say which is prior and which is posterior. In this world a development in any field comes from opposition. The growth of philosophy also follows opposition. Man has the animal as well as the divine tendencies. Man, as he appears, is not all divine. Again, we cannot say that he is all non-divine. He is the mixture of both. So it is but natural that the Nastika and Astika systems have existed side by side.

II

Brihaspati is said to be the founder of Indian Materialism. As there are more than one Brihaspati there is a difference of opinion regarding the real

author. As we have no accurate history of the past, we are at a loss to make out who is who. Vyasas there were many, Vikramadityas there were many, Krishnas there were many and Janakas there were many. The same difficulty we have to face with regard to Brihaspati also. It is left to research scholars and historians to find out who is who.

Prof. Max Müller says: "Brihaspati is no doubt a very perplexing character. His name is given as that of the author of two Vedic hymns, X, 71, X, 72 a distinction being made between a Brihaspati Angirasa and a Brihaspati Laukya (Laukayatika?). His name is well known also as one of the Vedic deities. In Rv. VIII, 96, 15, we read that Indra, with Brihaspati as his ally, overcame the godless people. He is afterwards quoted as the author of a law-book, decidedly modern, which we still possess. Brihaspati is besides the name of the planet Jupiter and of the preceptor or Purohita of the gods, so that Brihaspati-purohita has become a recognised name of Indra, as having Brihaspati for his Purohita or chief priest and helper. It seems strange, therefore, that the same name, that of the preceptor of the gods, should have been chosen as the most unorthodox, atheistical, and sensualistic system of philosophy in India. . . ." Whatever may be the difference regarding the historicity, if we believe in our scriptures we have to admit that Brihaspati was the founder of the materialistic school. Unfortunately, the Sutras of Brihaspati are not left to us. But from the criticisms of this system by the orthodox schools and from Sanskrit literature we are able to collect fragmentary Sutras. These Sutras must have undergone great changes in the hands of the critics who were out for ending the Nastika school.

The follower of Brihaspati was Ajita. During the time of Ajita the system was known as the Lokayatika system. After Ajita, Charvaka came to the scene. During this period the system was known after the name Charvaka. We find that in this period Materialism reached its high watermark. After Charvaka, Purandara was the advocate of this system. Now Materialism was known as the Nastika system. So Brihaspati was the founder of Indian Materialism and Ajita, Charvaka and Purandara were the followers of Brihaspati. Some scholars are of opinion that Charvaka was the founder of the materialistic school. But we do not find any Sutra attributed to him. Although the Sutras of Brihaspati are not left to us, we find his doctrine discussed in the Upanishads, Epics and Puranas.

III

According to the Materialists there are only four elements, earth, water, fire and air. As the ether is not perceived by the naked eye, it is not taken as an element. When the four elements combine, intelligence come into existence. With the dissolution of the elements consciousness also ceases to exist. The Materialists believe only in one source of knowledge, and that is direct perception. Other sources of knowledge are cast to the winds. Inference as a Pramana has no place in their system as also the Vedic testimony. With regard to inference as a source of knowledge there is a funny story. A Materialist wanted to convert a woman to his faith. He took her with him and went out of the town and on the dust of the road managed to make with his fingers the marks resembling the footprints of a wolf. The next morning the Pandits saw the

footprints of the wolf and came to the conclusion that a wolf had come from the forest the previous night. Otherwise how to account for the marks of the wolf's footprints? The man told the lady what clever and intelligent men they were who maintained that induction proved the existence of supra-sensible objects and who were considered as wise and learned by mankind.

The Materialists did not believe in a soul. They maintained that the existence of the soul could not be proved. With the dissolution of the body there was an end of life. Prof. Das Gupta in his *History of Indian Philosophy* mentions two types of Materialists,—the Dhurttas and Susiksitas. The learned Professor says: "Dhurttas Charvakas held that there was nothing but the four elements of earth, water, air and fire, and that the body was but the result of atomic combination. There was no self or soul, no virtue or vice. The Susiksita Charvakas held that there was a soul apart from the body but that it also was destroyed with the destruction of the body." If they have no faith in a soul we cannot expect the Materialists to believe in a life hereafter. If it is the body that feels, thinks and does everything, then with the dissolution of the body nothing remains. Fools only believe in a future life. There is no heaven or hell. According to the Materialists prosperity in life is heaven and misfortune is hell. Not only do the Materialists disregard the Vedas but they vilify them. They say that many portions of the Vedas are not intelligible. Many portions deal with elaborate ceremonials which convey no meaning at all. Some Sutras contradict others and a vast portion is silly and absurd. Again, they are only human compositions. Crafty priests

have composed them to serve their selfish purposes. They have incorporated in them grand ceremonies so that they may earn their livelihood by leading a life of ease and comfort. There is a Sutra of the Materialists which says: "The makers of the Vedas were buffoons, knaves and demons." Caste system has no place in the philosophy of the Materialists. They say that the blood of a pariah and that of a Brahmana are the same. It is difficult to ascertain from blood to what caste one belongs. The Materialists have many revolutionary ideas. In their opinion there should be no restriction about sexual intercourse between man and woman. According to them if a man wants the body of a woman she must offer it. This is the Dharma. There can be no place for an ideal womanhood or manhood. No family can be pure; for the character of the parents is doubted. God has no place in this hedonistic system. The only God and Lord is the king on earth. When every happening of the world is produced by Svabhava—nature, what is the necessity of a so-called supernatural God? Only those who have no will-power and moral stamina pray to God. Intelligent men do not care a fig for prayer to a God who was invented by priests to bring terror to and tyrannize men.

The *summum bonum* of life according to the Materialists is enjoyment. "As long as he lives let a man live happily; even by borrowing money, let him drink Ghee." The Materialists have an optimistic outlook on life. With the other systems of philosophy the case is otherwise. They say that the world is full of misery and their sole aim is how to remove the human misery and suffering. The Materialists on the other hand are out for enjoyment. But enjoyment is followed by misery!

Well, because there will come a little misery we should not give up our search for enjoyment. Should we give up eating fish because there are scales? Should we give up eating delicacies because we have to prepare them? Certainly not. If we give up these, then it is foolishness. The little suffering which we have got to undergo is nothing when compared with the happiness that is derived. One should not restrain sex impulses; but on the contrary one should try to derive a great pleasure by allowing full play of the senses. According to one's desire one should enjoy all things of the world.

"Whatever the motive, pleasure is the mark;
 For her the black assassin draws his sword;
 For her dark statesmen trim their midnight lamps;
 For her the saint abstains, the miser starves;
 The stoic proud for pleasure, pleasure scorns;
 For her affliction's daughter grief indulge;
 And, find, or, hope a luxury in tears;
 For her, guilt, shame, toil, danger we defy."

To sum up: the doctrine of the Materialists is, Eat, drink and be merry, for to-morrow we die, and with the destruction of the body nothing remains. There is no life hereafter; there is no Karma-phala; there is no hell or heaven; there is no soul or God. There is no necessity to believe in the Vedas because they are composed of buffoons, knaves and demons. Prof. Max Müller in his *Six Systems of Indian Philosophy* remarks: "This is certainly very strong language, as strong as any that has ever been used by ancient or modern materialists. It is well that

we should know how old and how widely spread this materialism was, for without it we should hardly understand the efforts that were made on the other side to counteract it by establishing the true sources or measures of knowledge, the Pramanas, and other fundamental truths which were considered essential both for religion and for philosophy.”

The hedonistic teachings of Epicurus is akin to Indian Materialism. But the teachings of Epicurus are not so crude as those of Indian Materialism. According to Epicurus pleasure is the highest good. “The pleasures of the mind are preferable to voluptuousness, for they endure; while sensations vanish away like the moment which procures them for us. We shall avoid excess in everything, lest it engender its opposite, the permanent pain resulting from exhaustion. On the other hand, we must consider such painful feelings as, for example, painful operations as good, because they procure health and pleasure. Virtue is the tact which impels the wise man to do whatever contributes to his welfare, and makes him avoid the contrary. . . .” In comparison with the teachings of Brihaspati, should we say that the teachings of Epicurus were ethical?

IV

The pious hope that a day will come when everything will be spiritual is at best utopian. We can never hope that a time will come when Materialism will altogether disappear from the world. As people have got both good and evil tendencies, it is but natural that the animal in man predominates sometimes and again the divine. The Hindus from

time immemorial are known for their toleration in religion. The great advocates of Materialism preached their doctrine without being hated by others. Never had they any fear of their life in preaching their horrible doctrines. As a matter of fact no persecution and bloodshed took place. This shows the broad vision which the Hindus had. The Hindus knew full well that the materialistic doctrine was needed by some. According to them man travels not from error to truth but from truth to truth, from lower truth to higher truth. But with other nations the case is different. There was a time in Europe, when—what to speak of hedonism—if one deviated even a little from the prevalent dogmas and doctrines in the country his life was in danger. Many examples of this are found in European history. During the Middle Ages in Europe dreadful horrors were perpetrated to check the growth of any opinion against the Bible. In the Scholastic period many were not regarded as true representatives of the Church on account of their views. And so they were not canonized. It is in India that every phase of thought has a place. Sri Madhava-charya in his *Sharvadarśanasamgraha* gives a place even to the materialistic philosophy. This is because India is confident that in the divine economy of life the disease and the remedy take place simultaneously, that in the long run Spirit must triumph and not matter: for Spirit is Truth and Truth always triumphs. And whenever evil predominates over good, does not the Lord come to the world to establish righteousness?

THE POWER AND SECRET OF THE JESUITS*

BY NAGARJUN MISHRA

The service done to humanity by the Society of Jesus has been immense. The ideas preached by Ignatius Loyola, the founder of the Society, brought about almost a revolution in the whole Catholic world and greatly influenced the course of development of European culture, religion, philosophy, education, art, science, etc., directly or indirectly. Prominent figures of modern times, such as Voltaire, Descartes, Diderot, Molière, Corneille were brought up under the influence of the Jesuit teachers. Astronomical, physical, geographical and other scientific achievements of the Jesuits had been wonderful and some of the Jesuit Fathers were gifted inventors. Father Athanasius Kircher invented the magic lantern. Father Francesco Lana-Terzi worked out methods for teaching the blind and first conceived the project of making an airship. Another Jesuit Father accomplished the first balloon ascent at Lisbon. The service of the Jesuit Order to civilization has been immense from many standpoints. It was through the Jesuit missionaries who in their proselytizing zeal penetrated into many hitherto untrodden lands and countries that Europe learnt of the conditions of Canada, Mexico, Brazil, Tibet and Mongolia and this way they gave impetus also to the development of Geography. The Jesuits compiled grammars and dictionaries of many languages in the East and the West. It was through them that France learnt the art of mak-

ing Chinese porcelain. It was the Jesuits from China who introduced the use of umbrella in the West. They also brought from the East many plants, spices, medicinal herbs to Europe. The Jesuit Fathers were the first to study Sanskrit and translate the Vedas. Thus they turned the attention of Europe to the wisdom of the East. In the same way they were the connecting links in the contact of European and Chinese cultures. Though there have been many accusations against the Jesuits from the very beginning right up to the present time, though they have been termed by their enemies as "Rebels, hypocrites, flatterers, intriguers, enemies of progress, falsifiers of science, corrupters of humanity," still, as is the opinion of the French author, Chateaubriand, their faults are nothing in comparison with "the immeasurable services which the Jesuits have rendered to human society." It is said that "it cannot but be acknowledged, in any criticism of Jesuitism that Loyola's work has played an important part in the history of modern times. Few people, since the beginning of history, have . . . so deeply affected all human thought, feelings and actions."

As such it will be at all times profitable to enquire into the secret of the power and achievements of the Jesuits and our author by writing a history of the Order from that standpoint has fulfilled a great demand.

The seed of so much success of the Order can be found in the life and teachings of its founder. Jesuitism for a great part is believed to be the ex-

*By Rene Füller. Translated from the German by F. S. Flint and D. F. Tait. *The Viking Press, New York City. P. XX+521 pp. Price 5/-.*

pression of Loyola's personality. St. Ignatius Loyola was, as it were, the dynamo of activity, which has supplied energy to the Society for these four hundred years.

Iñigo de Loyola was a youth of unrestrained ambitions though born of poor parents. While only seven year old he came into touch with the Spanish court as a page to one of the Queen's ladies-in-waiting. And when grown up, Loyola thought that the only thing worth striving for was the favour of the Queen Germaine. He subjected himself without a murmur, when his leg was shattered in a fight with the French, to many weeks of extremely painful torment on a surgical rack, because one with a deformed leg had the remotest chance of becoming the queen's favourite. Up to the twenty-sixth year, according to his own declaration, he was entirely given to the vanities of the world and the frivolous and meaningless dalliance of the then Spanish court-life. But as a matter of chance his insatiable ambition found a new outlet and his outlook on life was changed. "Silently he would gaze at the firmament and dream of the kingdom above the stars, a thousand times greater and mightier than the kingdom of Charles the Fifth, his former master, even though it extended many parts of the earth. What a noble and proud feeling it must be to fight for that heavenly King and to earn the favour of the heavenly Queen!" The thought uppermost in his mind now was to "join the band of great saints, and, one with them armed with cowl and penitential girdle, gain the kingdom of heaven."

And with equal zeal he now set himself to build up his spiritual life. He renounced the glamour of the world and spurred by his new ambition performed the severest austerities. Seven hours a day he would spend on his knees in

prayers and the short time he devoted to sleep was passed on a damp ground of the cave as bed with a piece of stone for his pillow. Sometimes he would be fasting for three or four days at a stretch and when he would take food, it would be the hardest and blackest pieces of bread rendered still more unpalatable by being sprinkled with ashes. He wore such a ragged dress that even beggars would refuse to admit him into their company. He scourged himself daily and often would beat his breast with a stone until it bruised. Once his self-castigation went so far that he was seriously ill and his life was despaired of.

In his later days, however, Loyola's views on asceticism were greatly changed. In the *Constitution* that he prepared for the guidance of his Order, he repeatedly emphasized it as the duty of the Jesuit to look after his body and to "make it a fitting tool of the spirit." Instead of weakening the body by excessive mortifications, he would advise his disciples to honour God by inward devotions and other discreet exercises. His disciples therefore gave up dilapidated and squalid houses as their abode and took to a better, but nevertheless, modest way of living. He now most of all liked to see happy faces around him, for "he whom God has sanctified has no cause to sorrow, but every reason for being happy."

The mental conflict of Loyola was no less painful than his severe penances before he got spiritual illumination and the "light of understanding." "One day, depressed and wearied by his continual conflict of mind, he cried out in despair: 'Help me, O Lord, for there is no help in man, nor do I find succour in any creature! Show me where I might seek help and find it; even if I must run after a dog in order to be saved by him, I would certainly do it!'"

It is said that his agony of mind was once so severe that he came to the verge of suicide and nearly threw himself over a precipice. It was because he himself passed through many bitter experiences that he afterwards could give guidances to hundreds of souls thirsting for God and spirituality. The *Spiritual Exercises* which is the book of guidance for the Jesuits was the expression of Loyola's personal experiences.

One of the most important doctrines which Ignatius handed down to his disciples was that of the supreme importance of the human will. The problem of pre-destination and free will has been exercising the minds of the Christian world since the birth of Christianity and it has not been as yet finally settled. It was the belief of the orthodox Christians that grace alone could give salvation and that the doctrine of free will was a blasphemy against God. But does not the doctrine of pre-destination deny to man any possibility of influencing his destiny and as such make him inert, inactive like a clod, a stone, a pice of clay? It was therefore that Loyola impressed upon his disciples "the complete freedom of the human will and the saving grace of good works." The logical deduction of this doctrine is that man gets a great impetus to fight against difficulties and to grapple with constant obstacles, an example of which was wonderfully visible in the life of Loyola's disciples.

Himself being in the military in his past days, Ignatius formed his Society on a military plan and "the Society of Jesus represented a company of soldiers." Obedience is the highest virtue in an army, so it was with the Jesuits. Obedience is one of the principal vows of almost all the monastic Orders all over the world, but nowhere has been given so much emphasis on obedience

as in the Society of Jesus. Here "a corpse-like obedience" was demanded of the disciples. "The Jesuit renders this obedience primarily to his superior, for behind the superior, with all his shortcomings, he sees the image of the Saviour, and he submits to him as if he were Christ himself." And he who desires to offer himself to the service of God must reach a stage where he "not only wishes the same, but *thinks* the same as the superior." But this insistence on blind obedience did not make the Jesuits lacking in initiatives. Within their scopes the Jesuits showed wonderful power of sound judgment. They willingly submitted their will to the will of the superiors; "for only he whose will is free is able to surrender it on his own account to the service of an ideal."

Up till now the ideal of the monastic life had been that one should concern oneself, in quiet seclusion, with the salvation of one's own soul by complete withdrawal from the world. Even Thomas à Kempis said that he always felt a diminution of his spiritual purity as soon as he put his foot outside the cloister. But the Jesuits developed an altogether different outlook: "they were not satisfied with accomplishing their 'own salvation,' their most fervent efforts were directed towards inspiring sinful humanity outside the cloister with the spirit of Christ, and winning them for God." It was inspired by this ideal that the Jesuits went out in their proselytizing mission and considered no pain too much for them, no means below them, if thereby they could bring a so-called heathen soul to the fold of Jesus Christ. Thus the Jesuits wore a thousand masks, became "merchant among merchants," "soldier among soldiers," "became all things to all men that he might gain all."

In South India, to preach amongst the pearl fishers they learnt Tamil with great pains; arranged for military assistance to princes in return of a promise of the conversion of their whole people. Because in their ordinary dress and ways of life, they found it difficult to attract the high-caste people, they changed their shabby cowl and ragged garments for the dress of Brahmins and Yogis and became more orthodox than the most orthodox people of the South. They readily altered their appearances according to the customs of different lands. In India they lived in a poor style. But that would not do in Japan. So there they put on a most magnificent apparel and went about with an imposing following of servants. They scorned no means of influencing the people. They did not hesitate even "to exploit the wildest superstitions of the people for their own purposes." In China they, preliminary to their missionary campaign, influenced the King by presenting him with a "strange marvel" which, when stopped ticking, baffled all the efforts of the Mandarin and the royal household to set it going again: it was only a clock. In the same way by the presentation of a calendar they sought to win favour of the Peking court. They became teachers and diplomats, gardeners and painters to the Chinese court, in order to convert the kings or to get direct, or indirect help from them in their missionary work. They utilized their medical knowledge as a means of proselytizing: "many souls, were gained for the kingdom of Christ with the aid of French pills, Indian powders and Spanish wine."

In America they took to different methods. In exchange for fish-hooks, needles and confectionery they sought friendship with the Red Indians and made them embrace Christianity. In the forests of South America they would

go along the river in their canoes playing on their musical instruments to entice the natives, who were very fond of music, and then convert them.

All the actions of the Jesuits were marked by tact, skill, adaptability and resourcefulness, and an important tenet of their moral philosophy was, end justifies the means. But there is a degree to which adaptability is permissible, there is a level up to which one should stoop down to make a compromise. It cannot be said that the Jesuits considered this in their zeal for achieving success. It was therefore that they were accused of the "betrayal of the sublime to the common world," of "paganizing Catholicism in a quite inadmissible fashion," and of "bowing the knee to Baal." The principle of "end justifies means," they carried to such an alarming extent that 'Jesuitism' has become an expression with a very unhappy meaning. In their campaign against the established Church, the way in which the Jesuit priests escaped the vigilance of the English police agents and duped the Queen Elizabeth's spies would fit in well with the stories of Sherlock Homes. The following advice given by a Jesuit Father to his disciple hears like the words of a Chanakya or a Machiavelli. Thus said Father Baltasar Gracian, the rector of the Jesuit College at Tarazona: "What is likely to win favour, do yourself; what is likely to bring disfavour, get others to do; know how to dispense contempt; intervene in the affairs of others, in order quietly to accomplish your own ends; trust in to-day's friends as if they might be to-morrow's enemies; use human means as if there were no divine ones, and divine means as if there were no human ones; leave others in doubt about your attitude; sweeten your 'no' by a good manner; contrive to discover

everybody's thumb screw; trust in the crutch of time rather than in the iron club of Hercules; refuse nothing flatly, so that the dependence of your petitioner may last longer; always act as if you were seen; never give anyone an opportunity to get to the bottom of us; without telling lies, do not yet tell all the truth; do not live by fixed principles, live by opportunity and circumstances. . . ."

Yet the Jesuits were not afraid of suffering and persecution in pursuing their missionary activities. At a time the Jesuit Fathers provoked the wrath of the King in Japan. When all their skill, adaptability, zeal, ingenuity failed, the Jesuits thought that God now demanded sacrifice of their lives for the vindication of the truth of Christianity. They "now accepted martyrdom also in furtherance of the honour of God."

"With calm resignation, they allowed themselves to be imprisoned, tortured and crucified Others of the fathers were suspended by their feet, until they died a lingering and agonizing death, whilst still others were beheaded and their bodies thrown into the sea.

"Whilst, however, they were hanging on the Cross, or, head downwards, were

awaiting their end, or were being led to the executioner's block, they continued to preach, up to their last breath, that the Christian faith was the true faith."

In North America while going to convert the Huron Indians, some fathers were "burned at the stake, seethed in boiling water, and so tortured to death." But the Jesuits took these incidents very philosophically. "That a number of the best brothers of the Order had been sacrificed to the fury of this tribe seemed to them to be merely a further inducement for them to lead these wild red skins to the Church."

Whatever might be the fault of the Jesuits, their loyalty to the Order, tenacity of purpose, spirit of sacrifice for the cause will ever remain as object lessons to others. Those who belong to or are connected with the management of any organization—religious, national or of any other type, cannot afford to miss any opportunity of going through this book. It is written in a dispassionate manner. The author is unreserved in his appreciation where praise is due and freely criticises where criticism is deserved. This has increased the value of the book.

MEMORIES OF INDIA AND INDIANS

BY SISTER DEVAMATA

III

Although I was unable to accept the invitation Swami Vivekananda gave me to be one of the group which spent six weeks with him at Thousandd Island Park in the early summer of 1895, by

a strange turn of circumstances, to me fell the task of conveying to the world the teaching given during that time. It came about in this way. In May of 1907 I was invited to visit a close friend at Jewett in the Catskill Mountains. A half mile away stood the farmhouse

where Miss Waldo passed her summers. I saw her frequently, but my days were spent most often in wandering over the hills or through the woods, memorizing the Bhagavad-Gita as I walked. In my Gita I carried a small photograph of Sri Ramakrishna. One noontide on my return from one of these rambles I had a distressing experience. The picture was gone!

Without waiting for food or rest, I hurried out to retrace my steps. Back and forth I went, tortured all the while with the thought that a foot might strike the picture or an iron hoof crush it. Only when I remembered that my way had lain across untilled fields and through unfrequented woodlands did my mind grow quieter. Until nightfall I searched, but to no avail. I did not cease searching, but the picture was never found. From that day the hills of Jewett were sacred to me—somewhere in their tangled grass lay hidden a holy face. It seemed as if they were being made ready to sound the echo of a voice that had spoken twelve years before and was now silent.

Four days before I was to leave Jewett, Miss Waldo said to me: "There is one thing we have not done. While you were here I meant to read you my notes of Swamiji's teachings at Thousand Island Park." She had not mentioned these notes before. "There is still time," I replied quickly. "Let us begin to-morrow." The next afternoon we took our places on the rude farmhouse veranda and began our reading. I sat facing the hills—the hills that held the lost picture of Sri Ramakrishna; and as I listened, my eyes followed the broken outline of their peaks against the deep blue of a cloudless sky.

For three consecutive afternoons we sat there, one reading, the other hearing. When the last word had died away I said to Miss Waldo: "It is

criminal for you to keep these notes to yourself. They belong to the world." "They have always seemed to me too fragmentary, too inadequate, to publish," Miss Waldo replied. "They would give a false idea of the wonderful teaching Swamiji gave us during those six weeks at Thousand Island Park." She remained silent for a moment; then her face lighted up; she leaned forward in her chair, held out the book of notes and said to me: "If you are willing to take them and work on them and bring them out, I am glad to pass them over to you. If I tried to do anything with them, I should be thinking all the time how lacking they were."

The next morning at six o'clock I was in the train on my way to New York. I packed my typewriter, laid in a supply of paper, and returned to Jewett. I realized that my task would require silence and solitude, so I hired a room in an isolated house on the edge of the village. An old lady of eighty lived there alone. She was the widow of two Methodist ministers, and two more were her sons. Crude life-size portraits of all four gazed down at me from the walls of my room. I saw her seldom. She left me to myself. I cooked my own meals, cared for my own room and went my own way. Every afternoon I took my Bhagavad-Gita, Miss Waldo's notes, pencil and paper, and walked to the solitude of a distant hill. Here for several hours I worked on the notes, undisturbed save by the call of a bird or the tap of a falling leaf. It seemed as if Swamiji worked with me, so readily did the unfinished sentence finish itself and the broken paragraph round itself out.

Each morning I carried the notes prepared on the previous day to Miss Waldo's veranda and typed them. As the pages came from the machine she read them, and grew more and more

delighted, more and more content that the notes were to be published. Fresh contact with them also stimulated her memory. She recalled other things Swamiji had said, other things he had done. Incident after incident was related by her. Most of them have been told since in other writings, so I shall not repeat them here.

Six weeks from the time of my return to Jewett I was on the train once more moving toward New York. With me went the completed manuscript. Miss Waldo had given to it its title,—“Inspired Talks;” but beyond that she refused to take any part in the work of publishing. She wished me to have a free hand in bringing it out. Before I could give it to the printer, I started for India. Again the manuscript travelled with me, as Miss Waldo was unwilling to have anyone else put it through the press.

Thus it was that the glowing words of Swami Vivekananda spoken at Thousand Island Park on the banks of the St. Lawrence River, hidden for long years in Brooklyn, prepared for publication in the heart of the Catskill Mountains nine miles from any railway, now travelled through the Suez Canal, past the sandy bluffs of the Desert of Sahara, across the continent of India, to take form as a book under the burning sky of Madras. The hills of Jewett were sanctified for the task of preparation by the lost picture of Sri Ramakrishna; the monastery at Madras was sanctified for the task of publication by the living presence of Swami Brahmananda and Swami Ramakrishnananda.

I do not know whether Swami Brahmananda read the manuscript or not. He had not the habit of reading. There was within him a light that needed no kindling from books. But whether he read it or not, he took an active part in bringing it out. It was

at his insistent request that I wrote the foreword. I hesitated about carrying out his wish. Miss Waldo had stipulated, when she gave me the notes, that her name should not appear in connection with them. If her name was not used, certainly mine should not be, for I was only a secondary factor in preserving the teaching contained in them. Swami Brahmananda, however, still insisted, so the Foreword was written and signed. As a reward for my act of obedience and also, perhaps, because he liked what I had written, I was given a baptism of sweet perfume. Its fragrance enveloped me for days after. The Swami also had the determining word in all matters pertaining to the form the book was to take,—size, binding, paper, type. He supervised every detail.

Swami Ramakrishnananda read every page of the manuscript with enthusiasm. He added a number of foot-notes. For the second edition he wrote a supplementary Foreword. Also he shared with me the labour of correcting the proof. I think the faithful Ramu helped too. At last the book came from the printer's hands and its success was immediate. Many felt they heard the ring of Swami Vivekananda's voice more clearly than in any other of his writings. There was no doubt that the notes, heard on that farmhouse veranda in Jewett, “belonged to the world.”

The *Song of the Sannyasin* was also a product of the Thousand Island Park sojourn. Miss Waldo related to me that the Swami went to his room one day after luncheon and in two hours came out with a paper in his hand. On it was the *Song of the Sannyasin*. He declared often that at no time in America did he feel such spontaneous inspiration as at Thousand Island Park. He was living with a group of disciples keenly in sympathy

with the ideals he stood for; he was free from the trammels of public work; and he could come or go, speak or keep silent as his spirit impelled him.

He was very free also at Ridgely Manor, the home of Miss MacLeod and Mrs. Leggett; but there it was the freedom of aloneness. He was allowed to shape the course of his own day without suggestion or hindrance. Occasionally he would come to Miss MacLeod and say: "I am getting tired of this lazy, idle life. I am going back to New York." "All right, Swamiji," she would reply at once. "There is a train that leaves to-morrow morning at four o'clock. Would you like to take that?" He did not go.

The design which has become the symbol of the Ramakrishna Mission everywhere came into being in the same casual way as did the *Song of the Sannyasin*. It took shape in 1900 during Swami Vivekananda's later visit to America. At that time the Vedanta Society of New York was definitely established and occupied a modest house in Fifty-eighth Street. Mrs. Crane, the housekeeper, told me that the Swami was sitting at the breakfast

table one morning when the printer arrived. He said he was making a circular for the Society and wished to have an emblem to go on it, could the Swami suggest something? Swamiji took the envelope from a letter he had just received, tore it open and on the clean inner surface drew the waves, the swan, the lotus, and the sun circled by a serpent—the four Yogas wrapped about by eternity, it seemed. He threw the bit of paper with the design on it across the table and said, "Draw it to scale." Henry van Haagen, the printer, was an able draughtsman as well as printer. He converted the rough sketch into a finished drawing.

Since that day this little symbol has gone round and round the globe on stationery and books, circulars, invitations and reports. Did the Swami foresee its far journeyings? Swami Ramakrishnananda once said to me: "Sri Ramakrishna came for the world, not for India only." Certain it is that the flare of the torch, kindled by that Mighty One and borne aloft by his great disciple, Swami Vivekananda, has already reached round the earth and on into the heavens beyond.

THE PRICE OF CONVICTION

BY SWAMI MAITHILYANANDA

To live is to give. The cloud pours rain. The field yields corn. The rose smells sweet. The tree gives shade. This is the law. This is the life. Nature teaches how to live: the sun gives life and power, stars move in silent order and precision, the murmuring river flows in mercy and affection, the moun-

tain stands in majestic grace and grandeur, the ocean rolls in unceasing activity, fruits bear sweet juice and flowers emit fragrance and beauty.

The bud sprouts forth, and the world longs for the time when it blossoms. The world watches the growth of a bud. When the bud opens

out into a beautiful flower the world dances in joy. But alas! the full-blown flower is destined to die shortly! The bud has no motive of its own; it only obeys the law of Nature. It grows because it cannot but grow. It blooms as it cannot but bloom. The bud does not know if there is any world waiting to gaze at it. It gives from the core of its being—beauty, purity and fragrance to the world. It gives and gives until it fades and dies.

Who can give? It is he who can love. Because love is the ruling sentiment of human life. The higher a man, the nobler is his object of love. The nobler a man, the loftier is his ideal of love. Of all kinds of love, love of conviction is strongest in man. When that conviction takes its turn towards God—it is all-conquering. But why is it all-conquering? Because love conquers all and God is Love. In God man finds the totality of all loves. Therefore God is the highest object of love. All human loves are unreal—they are fleeting. God alone is real and His love is eternal. All other loves are more or less temporary and limited. The only attitude that a man may keep towards his fellow-beings is that he is privileged to serve them since God made them after His own image. Love of God demands that man should ultimately love Him in all creatures. But as Saint Francis says, "If you would attain to the Creator, you must not stay with the creature." Therefore to love creatures, one must love them in the light of the Creator, residing in them in various forms. "My God and my All!"—should be the soul's cry of a God-intoxicated man. Those who can proclaim like this from their heart of hearts—to them, "To love, to pray, to sing—such is my whole life."

*

To love God is to be near Him. To love Him is to feel Him in every station and action of life. To be nearest to God is to be dearest to Him. To be dearest to Him is also to be nearest to Him. This is exemplified in the life of a Moslem saint, Hosain Monsoor.

Hosain Monsoor of Bagdad was looked upon by his countrymen as an atheist or a magician. For they could not fathom his wonderful love for God. He used to be so much immersed in the love of God that he altogether forgot his own personality. He used to say, "Anal Huq" or "I am God." Once he remained standing motionless with his bare back for a year in front of the Kaba Mosque at Mecca. A loaf was brought to him daily from an unknown source. He would take a portion of it and leave the rest as it was. As he continued to utter the words "Anal Huq," people took it to be very much against the teachings of the Qoran. So they brought it to the notice of the then Khalif. He was convicted and sentenced to death, which involved most horrible persecutions. People urged him to say, "Hu Al Huq" *i.e.* "He is God" instead of "Anal Huq." But he would not. So he was put into prison for a year. He was promised release provided he would cease to speak "Anal Huq." Hosain persisted in his course without any remonstrance. Now a Fakir questioned him while he was in the prison, "Well, Monsoor, what is the love of God?" Monsoor replied, "Well, you will know it from me to-day, to-morrow and day after to-morrow." The days of storm and stress came. On the first day, a spear was placed before him. Monsoor kissed it, with his eyes beaming in love. People seated him over it, and Monsoor said with a smile, "The way to Heaven is on the top of a spear." Cruel men severely stoned him but Monsoor sat motionless as a

slab of stone. He spoke not a word. Assassins rushed forward and cut down his hands. Monsoor said mildly, "You may cut off my human hands but not the spiritual ones." Then his legs were taken off. He said in divine glee, "Well, friends, you have cut down my legs that travelled over the earth, but if you can, cut off my spiritual legs that roam over heaven." Blood flowed in torrents out of his body. Monsoor besmeared his face with his own blood. People all around exclaimed, "Ah, what are you doing?" Monsoor replied, "Well, my friends, I am performing my *Ojus* (washing of face before prayer)." All men stood stock-still and began to say among themselves, "What sort of *Ojus* is this?" Monsoor instantly answered, "Oh! this is the *Ojus* of Love." Afterwards his eyes were extracted with terrible atrocity. The cry of dismay and horror arising in the crowds of people from the very beginning of the tragedy now assumed a gigantic shape. Hosain's admirers began to shed most plaintive tears. Now the assassins were ready to take off his tongue. Monsoor requested them with great serenity, "Wait, my friends, till my tongue has its last prayer." He lifted up his face heavenward and said, "O Lord, do not deprive them of Thy love, though they have given me so much pain." At last Monsoor was beheaded, to the heart-rending agony of the crowd. But the tragic scene ended in the triumph of Love. The quarters vibrated with the echo of "Anal Huq." The mortal coil of Monsoor was left behind, while his soul became one with Love Divine.

*

Every great soul has to pay a heavy penalty for his conviction, be that of faith or anything else. Whatever may be the penalty, the courage of conviction has its own reward. A strong con-

viction defies death and outlives any human effort to suppress it. The fire of conviction burns day and night in a noble soul. It destroys all fear in the heart of its possessor. It is the very strength of a noble soul. It is the very prop and stay with which a hero stands face to face with a perverted world. When Jesus was arrested and brought before the High Priest for trial, a question was put to him challenging his very existence. "Art thou the Christ, the Son of God?" he was asked. Jesus solemnly answered, "I am." The High Priest instantly flew into a passion, and cried aloud, "What further need have we of witnesses? Ye have heard the blasphemy: What think Ye?" The Scribes and Elders condemned him. Some spat on him, some buffeted him and the officers gave him blows. At that time, who was there to defend him? Jesus stood alone on his own conviction. And what was the price he had to pay for it? It was crucifixion. Pilate ordered the soldiers to scourge Jesus before he was crucified. They clothed him with purple, and plating a crown of thorns put it about his head. They began to mock him saluting, "Hail, King of the Jews!" Then they smote him on the head with a reed, and spat on him. After this, they took him away for crucifixion. Thus was the price of conviction paid. Behind such conviction lay a furnace of love. It may somewhat be expressed in the rapturous lines composed by Saint Francis of Assisi:

"Into love's furnace I am cast;
 Into love's furnace I am cast;
 I burn, I languish, pine and waste.
 O love divine, how sharp thy dart!
 How deep the wound that galls
my heart!
 As wax in heat, so from above
 My smitten soul dissolves in love.

I live; yet languishing I die,
Whilst in thy furnace bound I lie.”

*

The conviction of a man follows the constitution of his heart. A man verily is what his conviction is. He stands or falls with it. He lives, moves and has his very being in it. It is easy to lay one's life on the spur of a momentary impulse. But it is very difficult to live by a conviction all through one's life. It is noble to die once for one's

conviction. But it is far nobler to die daily for it. What is it to die daily? It is to daily deny things that go contrary to one's firm conviction. It is to daily sacrifice one's all for the sake of one's conviction. That sacrifice requires a man to die a living death daily. Jesus and Monsoor died daily on their secret crosses. But time came when it needed verification. And the world saw them crucified not on their enemies' crosses but on their own convictions!

ASHTAVAKRA SAMHITA

BY SWAMI NITYASWARUPANANDA

मिश्रुर्वा भूपतिर्वापि यो निष्कामः स शोभते ।
भावेषु गलिता यस्य शोभनाशोभना मतिः ॥ ६१ ॥

यस्य Whose मतिषु at things शोभनाशोभना good and evil मतिः view गलिता dropped यः who निष्कामः unattached सः he मिश्रुः mendicant वा whether भूपतिः king अपि (expletive) वा or शोभते excels.

91. Be he a mendicant or a king, he excels who is unattached and whose¹ view of things has been freed from the sense of good and evil.

[¹ Whose etc.—Because he finds the same Atman existing in all, good and evil.]

क स्वाच्छन्द्यं क सङ्कोचः क वा तत्त्वनिश्चयः ।
निर्व्याजार्जवभूतस्य चरितार्थस्य योगिनः ॥ ६२ ॥

निर्व्याजार्जवभूतस्य Who is the embodiment of guileless rectitude चरितार्थस्य who has attained his desired end योगिनः of the Yogi स्वाच्छन्द्यं wantonness क where सङ्कोचः restraint क where तत्त्वनिश्चयः determination of Truth क where वा or.

92. What¹ is wantonness, what is restraint, or what² is determination of Truth for the Yogi whose life's object has been fulfilled and who is the embodiment of guileless sincerity?

[¹ What etc.—The idea of agency and purposiveness determines one's ethical conduct. Being established in Self, the One without a second, the Yogi is devoid of both. His actions, therefore, transcend all ethical implications.

² What etc.—Cognition of Truth is of no value when It stands self-revealed as one's Atman.]

आत्मविश्रान्तिरूपेण निराशेन गतार्त्तिना ।
अन्तर्यदनुभूयेत तत्कथं कस्य कथ्यते ॥ ६३ ॥

आत्मविश्रान्तिरूपेण Who is contented with repose in Self निराशेन desireless गतार्त्तिना whose sorrow is over (जनेन by one) अन्तः within यत् which अनुभूयेत is experienced तत् that कथं how कस्य to whom कथ्यते can be said ?

93. How¹ and to whom can be described what is experienced within by one who is desireless, whose sorrow is over, and who is contented with repose in the Self?

[¹ How etc.—Because the Self is beyond mind and speech.]

सुप्तोऽपि न सुषुप्तौ च स्वप्नेऽपि शयितो न च ।
जागरेऽपि न जागर्ति धीरस्तृप्तः पदे पदे ॥ ६४ ॥

पदे पदे Under all conditions तृप्तः satisfied धीरः the wise one सुषुप्तौ in sound sleep अपि even न not सुप्तः asleep च (expletive) स्वप्ने in dream अपि even च and न not शयितः lying जागरे in waking state अपि even न not जागर्ति is awake.

94. Not¹ asleep even in sound sleep, not lying even in dream, and not awake even in waking state, is the wise one who is contented under all conditions.

[¹ Not etc.—Sleep, dream and wakefulness, the three states of mind, are illumined by the changeless Self, standing as the eternal witness. He who has become established in the Self, therefore, remains unaffected by them.]

ज्ञः सचिन्तोऽपि निश्चिन्तः सेन्द्रियोऽपि निरिन्द्रियः ।
सुबुद्धिरपि निर्बुद्धिः साहङ्कारऽनहंकृतिः ॥ ६५ ॥

ज्ञः The man of Knowledge सचिन्तः engaged in thought अपि even निश्चिन्तः devoid of thought सेन्द्रियः possessed of the organs of sense अपि though निरिन्द्रियः devoid of the organs of sense सुबुद्धिः possessed of intelligence अपि though निर्बुद्धिः devoid of intelligence साहङ्कारः possessed of egoism (अपि though) अनहंकृतिः devoid of egoism.

95. The¹ man of Knowledge is devoid of thought even when engaged in thought, devoid of the sense-organs even though possessed of them, devoid of intelligence even though endowed with it, and devoid of the sense of ego even though possessed of it.

[¹ The etc.—Dwelling ever in the transcendence of Pure Consciousness, the man of Self-knowledge is *ipso facto* unidentified with the mind and the senses, though he may apparently behave like an ordinary man.]

“The embodiment of freedom, the Master of Nature is what we call God. You cannot deny Him. No, because you cannot move or live without the idea of freedom. . . . The whole of nature is worship of God.”

—SWAMI VIVEKANANDA

NOTES AND COMMENTS

IN THIS NUMBER

It may be a happy news to some of our readers that we have come across some further notes of *Conversation with Swami Turiyananda*, which we mean to publish in several instalments. The new series begins from this month. . . . Dr. Suniti Kumar Chatterjee is the Khaira Professor of Indian Linguistics and Phonetics in the University of Calcutta. He has written an authoritative book on *THE ORIGIN AND DEVELOPMENT OF THE BENGALI LANGUAGE*. But his interest is not confined to the subject he has to teach. He is a keen student of Indian art, history, religion, culture, etc. Some years back he went with Dr. Rabindranath Tagore to study the influence of ancient Hindu civilization in Indonesia. As such the present article from his pen has got a special value. . . . Swami Atulananda is an American disciple of the Ramakrishna Order. *Control of Mind* was a discourse given by him to a gathering at Oakland, California, U.S.A. . . . The author of *Goethe's contributions to the World Culture* is himself trying much to establish a cultural relationship between India and the outside world. Last year he presented our readers with an article on 'Awakened India's International Cultural Relationship.' . . . 'The New Method in Education' will be the subject of the next writing by Madame Montessori To many, Ancient India means an India of only seers and sages. Were there not then people whose outlook of life was quite different? Swami Prematmananda takes an unprejudiced view of the whole thing in *Materialism in Ancient India* Nagarjun Mishra has taken pains to

elaborately discuss *The Power and secret of the Jesuits* on the hope that the discussion will be of some profit to those who fail to act in an organized way. . . . Sister Devamata concludes her memoirs in the present issue. . . . People very often glibly talk of their right to a freedom of thought. Swami Maithilyananda shows how great sometimes is *The Price of Conviction*.

ONE-CLASS COUNTRY?

Nowhere has democracy been tried with so much enthusiasm as in America. Perhaps next to modern Russia, America is the country, where attempts have been made with so much earnestness to do away with the aristocrats or the privileged classes. In America "one man is taken to be just as good as another or a little better." Officially America is a one-class country. But has it been able to wipe off all distinction between classes, to prevent the society from being divided into various strata with different and often invidious privileges, immunities and exemptions? In other words, has America got an aristocracy, a privileged class? A bold writer of the *Harper's Magazine* tries to prove that in America there is an upper class, though it is not recognized as such. He says that it is a common saying and a common fact that "you can't convict a million dollars." According to him no modern society ever more lavishly endowed its beneficiaries with privilege as has America done. The annual cash value of revenue from all forms of the privileged private monopoly of what is by nature public property will be enormous. The "group-loyalties" of the upper class in

America are stronger than that in any other country. One is scarcely heard in America of breaking away with one's group for reason of conscience or out of a sense of public duty. And he deplores that the American upper class though enjoying many privileges and immunities like that in other countries, has not developed "certain class-ideals, class-standards and class-excellences," which on the whole have a great salutary influence upon the society in general.

In the relative plane of existence there will be always variety. It is idle to expect that all men will be born with equal parts, though all may have equal potentialities. As such it is but natural, that some people will go ahead of others in the race of life. And the successful men will invariably form into a separate class by itself. But the society runs a great risk when the 'success' is judged only by money-value—as is the tendency in the modern age—and not by any higher criterion of moral or intellectual excellences. And another thing most needful is that none should be denied any opportunity for development. To ensure progress and harmony it is greatly essential that there should be equal opportunity for all, so that everyone can attain to his or her highest possibilities. 'Caste' in some form or other will of necessity exist in all societies. But what is needful is that it should not stand in the way of progress, but, on the contrary, should help the growth of the society, as was the case in ancient India.

DEFENDING WOMEN OF INDIA

The *Stri Dharma* for April publishes the following :

To the Editor of "The New York Times:"

It is not fair to India to let go unchallenged the statement which appeared in

a press dispatch that India "is a country where women occupy a position inferior to men."

Let facts speak for themselves: Between 1921 and 1926 the major Indian States and all the provinces of India consecutively voted that suffrage should be granted to women of India along with the right of election to the central Legislatures and provincial Legislative Councils, and all municipal and local Government bodies, on exactly the same terms as men. This equality of status was extended while British women were still under the discrimination of being allowed to vote only when they were over 30 years of age.

Since then Indian women have been members of Legislatures, have been elected town councillors, have been appointed Honorary Magistrates, University Senators, Barristers and Lawyers, while the highest honor in the gift of the Indian people, that of election as President of the Indian National Congress, was twice conferred on women. One woman was elected unanimously by her fellow-members, all men, to be Deputy President of the Legislative Council of Madras Presidency, an office equal to that of Deputy Speaker of the House of Commons, and in the Indian State of Travancore an Indian woman was Minister of Health for three years. Sex discrimination has not existed in the Gandhi movement. Women have taken their place as dictators, organizers, pickets, prisoners on conditions of exact equality with men.

This equality of treatment is as old as India. Women saints have been honored and followed all down the ages. Some of the Vedic hymns were written by women; sculptured figures of great antiquity in all parts of India portray the first manifestation of the Formless Cause of All as Ardhanarishwara—meaning half-lord, half-lady—and the figure is given the signs and drapery of the masculine on the right side of the body and the feminine on the left. A Brahmin may not fulfil priestly functions if his wife is not alive, so much does the Hindu religion consider that the highest human is compounded of the partnership of man and woman functioning as equal partners.

In no country in the world is motherhood so honored as in India. In their homes the mothers have had remarkable power and experience and that was the background which trained them to such abilities,

courage and sacrifice as have astonished the world during the civil disobedience campaign, when thousands of women went to prison for Indian freedom and needed no money bribe to bring them out from purdah.

MARGARET E. COUSINS

Why is it that some Westerners have no sleep over the backward condition of Indian women? Nay, their love for

Indian women is so great that they find no rest unless they have been able to vilify and calumniate the Indian society. We do not profess that ours is a perfect society. Nor can anybody say that the Western social life is free from any blemishes. Is it not better, then, to follow the policy of 'mind your own business?'

REVIEWS AND NOTICES

BALADITYA. By A. S. P. Ayyar, M.A. (Oxon.), I.C.S. *Published by D. B. Tárá-poreválá Sons & Co., 'Kitab Mahal', Hornby Road, Bombay. 402 pp. Price Rs. 3 or 7s. 6d.*

This is a historical romance of Ancient India. The author has very skilfully presented the life, customs and religious rites of India during the Gupta period. Baladitya, the wise and brave king of Magadha, is the hero of the novel. The events are delineated in a masterly manner and the style and imagination exhibited in the book are admirable. It is well printed and nicely got up.

SENSE IN SEX. By the same author. *Published by the above. 288 pp. Price Rs. 4.*

This contains twelve stories dealing with the intrigues, amours, sorrows and sufferings of Indian women of all classes. The stories are true to Indian life, especially of the South. The author describes the psychology of sex life and its sociological significance.

IN THE CLUTCH OF THE DEVIL. By the same author. *Published by A. S. D. Raja, Din Mohamed Building, Sayani Road, Off Cadell Road, P.O. Cadell Road, Bombay. 122 pp. Price Re. 1.*

It is a small drama in five acts. The object in writing this is to depict faithfully what happens now and then in the villages of Malabar in particular and South India in general. People inhabiting in those parts of India will undoubtedly be much benefited by a careful reading of it.

THE VEDIC AGE. By Akshaya Kumari Devi. *Published by Vijaya Krishna Brothers, 5 Vivekananda Road, Calcutta. 80 pp. Price 10 as.*

The brochure gives various details of the Vedic age in a small compass. As for examples, there are descriptions of Vedic mountains, rivers, countries, animals, plants and family life.

SOCIAL LIFE IN ANCIENT INDIA. By the same author. *Published by the above. 28 pp. Price 3 as.*

It contains in a nutshell some ideas about ancient kings and kingdoms, trade and banking, science and philosophy as well as social customs and manners.

BENGALI

KUSUMANJALI-SAURAV (WITH A SEPARATE VOLUME ON APPENDIX). By Mahamahopadhyaya Ramakrishna Tarkatirtha. *Published by Pratap Chandra Smritibhusana, Brahmanbaria, Tipperah. To be had of the author at Baidyer Bazar, Krishnapurá, Dacca. 467 pp. Price Rs. 2.*

This is a Bengali book on Navya Nyaya, written in the light of the famous work, *Nyaya-Kusumanjali*. The author has very ably explained the intricate topics of Navya Nyaya in lucid Bengali. In a separate volume he has given a thorough-going appendix on the technical terms of Navya Nyaya. He has removed a long-felt want by publishing the volumes. We cannot but congratulate him on his real service to the Bengali-reading public.

NEWS AND REPORTS

PROVIDENCE VEDANTA SOCIETY

A member of the above society writes:

Providence Vedanta Society opens its fourth Season with an interesting program. Swami Akhilananda conducted the Service and introduced Swami Gnaneswarananda from Chicago Vedanta Society. He delivered three lectures and gave Hindu Instrumental and Vocal Music. The Services and Classes are well attended. Many outside Lectures at different Churches and Brown University are given by Swami Akhilananda. On third of November Swami spoke at a Synagogue, the subject was *Hinduism*. *Philosophy of the Vedas* was the subject at Brown University on November fifteenth. Another lecture was given there on November twenty-fifth on *Religious Experiences of the Hindus*. A lecture on *Life after Death* was delivered on January fifteenth at a Church in Providence.

An interesting event of the season was that Swami was requested to conduct the Sunday Service at a Church. His sermon was on *The Significance of Non-Resistance*.

The Vedanta Society is very grateful that the authorities of the Ramakrishna Mission so kindly sent another Swami to Providence. This gives Swami Akhilananda an opportunity to give more time in Washington.

Swami Nikhilananda arrived on October ninth. The students and friends are delighted to have another Swami in their midst. His first address was given on Sunday, October fifteenth which was appreciated by a well-attended audience. A reception was given to him. Swami Paramananda of Boston, Swami Devatmananda of New York, Swami Akhilananda and Mr. Sherman on behalf of the Vedanta Society gave welcome to him. Swami Nikhilananda answered in a very delightful way. A musical program was given and refreshments were served.

A dinner was given during Divine Mother's Worship to about fifty people. Music and speeches were the evening's program. All enjoyed and expressed their enthusiasm.

Another unique event was a dinner given to twenty-five ministers from the Brown

University Club, of which Swami Akhilananda was made a Member. Swami Akhilananda spoke to them on *Vedanta Movement in America*. Swami Nikhilananda also spoke. Swami Akhilananda goes to the monthly meetings at the Universal Club, Brown University, where important religious topics are discussed.

Christmas was celebrated in an elaborate fashion. Both Swamis spoke on Christmas Eve. The Floral arrangements were in keeping with the spirit of the season such as holly, poinsettias, cut flowers and a large Christmas tree. The picture of Christ was draped with cut flowers on the altar. Christmas Sunday was observed as usual.

Regular activities of the Center are conducted by both Swamis on Sundays, Tuesdays and Fridays. The Swamis give interviews to the students. Newspaper representatives interview the Swamis for their publications.

Many Brown University students come to the Services and Classes.

Swami Akhilananda and a few intimate friends visited all the Vedanta Centers in America. Swami Gnaneswarananda at the Chicago Center gave a reception and Swami delivered a lecture there. At the request of Swami Prabhavananda four lectures were delivered at Hollywood and Pasadena, California. A visit to Swami Paramananda at his Ananda Ashrama was enjoyed by the party. The San Francisco Center invited the Swami to lecture on a Sunday morning, and a reception was given. It was so delightful to meet the three Swamis there.

Swami Dayananda, formerly head of San Francisco Society, visited Providence en route to India. He delivered one lecture there. Swami Devatmananda visited the Providence Center and gave two lectures. Swami Paramananda and a few friends visited the Providence Society several times and he also entertained the Providence Swamis at his Boston Center.

The Washington work has been resumed by Swami Akhilananda. He goes every month for lectures and classes. The people are enthusiastic and eager to have a permanent Center.