

Prabuddha Bharata

OR AWAKENED INDIA

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SEPTEMBER, 1933



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

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

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

SWAMI VIVEKANANDA ON IMAGE-WORSHIP

ITS SIGNIFICANCE

In every temple, if one stands by and listens, one will find the worshippers applying all the attributes of God, including omnipresence, to the images. It is not polytheism, nor would the name henotheism explain the situation. “The rose called by any other name would smell as sweet.” Names are not explanations.

I remember, as a boy, hearing a Christian missionary preach to a crowd in India. Among other sweet things he was telling them was—if he gave a blow to their idol with his stick, what could it do? One of his hearers sharply answered, “If I abuse your God what can He do?” “You would be punished,” said the preacher, “when you die.” “So my idol will punish you when you die,” retorted the Hindu.

The tree is known by its fruits. When I have seen amongst them that are called idolaters, men, the like of whom in morality and spirituality and love, I have never seen anywhere, I

stop and ask myself, “Can sin beget holiness?”

Superstition is a great enemy of man, but bigotry is worse. Why does a Christian go to church? Why is the cross holy? Why is the face turned towards the sky in prayer? Why are there so many images in the Catholic Church? Why are there so many images in the minds of Protestants when they pray? My brethren, we can no more think about anything without a mental image than we can live without breathing. By the law of association the material image calls up the mental idea and *vice versa*. This is why the Hindu sees an external symbol when he worships. He will tell you it helps to keep his mind fixed on the Being to whom he prays. He knows as well as you do that the image is not God, is not Omnipresent. After all how much does omnipresence mean to almost the whole world? It stands merely as a word, as a symbol. Has God superficial area? If not, when we

repeat that word Omnipresent we think of the extended sky or of space, that is all.

As we find that somehow or other, by the laws of our mental constitution, we have to associate our ideas of infinity with the image of the blue sky, or of the sea; so we naturally connect our idea of holiness with the image of a church, a mosque or a cross. The Hindus have associated the ideas of holiness, purity, truth, omnipresence, and such other ideas with different images and forms. But with this difference, while some people devote their whole lives to their idol of a church and never rise higher, because with them religion means an intellectual assent to certain doctrines and doing good to their fellows, the whole religion of the Hindu is centred in realization. Man is to become divine by realizing the divine; idols or temples or churches or books are only the supports, the helps, of his spiritual childhood: but on and on he must progress.

He must not stop anywhere. "External worship, material worship," say the Vedas, "is the lowest stage; struggling to rise high, mental prayer is the next stage, but the highest stage is when the Lord has been realized." Mark, the same earnest man who is kneeling before the idol tells you: "Him the sun cannot express, nor the moon, nor the stars, the lightning cannot express Him, nor what we speak of as fire; through Him they shine." But he does not abuse any one's idol or call its worship sin. He recognizes in it a necessary stage of life. "*The child is father of the man.*" Would it be right for an old man to say that childhood is a sin or youth a sin?

If a man can realize his divine nature with the help of an image, would it be right to call that a sin? Nor

even when he has passed that stage, should he call it an error.

As to the so-called Hindu idolatry,—first go and learn the forms they are going through, and where it is that the worshippers are really worshipping,—whether in the temple, in the image, or in the temple of their own bodies. First know for certain what they are doing,—which more than ninety per cent of the revilers are thoroughly ignorant of,—and then it will explain itself in the light of the Vedantic philosophy.

IMAGE-WORSHIP *Versus* IDOLATRY

The same ideas apply to the worship of the Pratimâs as to that of the Pratikas; that is to say, if the image stands for a god or a saint, the worship is not the result of Bhakti, and does not lead to liberation; but if it stands for the one God, the worship thereof will bring both Bhakti and Mukti. Of the principal religions of the world we see Vedantism, Buddhism, and certain forms of Christianity freely using images; only two religions, Mahomedanism and Protestantism, refuse such help. Yet the Mahomedans use the graves of their saints and martyrs almost in the place of images; and the Protestants, in rejecting all concrete helps to religion, are drifting away every year farther and farther from spirituality, till at present there is scarcely any difference between the advanced Protestants and the followers of Auguste Comte, or the Agnostics who preach ethics alone. Again, in Christianity and Mahomedanism whatever exists of image-worship is made to fall under that category in which the Pratika or the Pratimâ is worshipped in itself, but not as a "help to the vision" of God; therefore it is at best only of the nature of ritualistic Karmas and cannot produce either Bhakti or Mukti. In this form of image-worship,

the allegiance of the soul is given to other things than Ishwara, and, therefore, such use of images or graves, of temples or tombs, is real idolatry; it is in itself neither sinful nor wicked—it is a rite—a Karma, and worshippers must and will get the fruit thereof.

NECESSARY FOR A BEGINNER

It has become a trite saying, that idolatry is wrong, and every man swallows it at the present time without questioning. I once thought so, and to pay the penalty of that I had to learn my lesson sitting at the feet of a man who realized everything through idols, I allude to Ramakrishna Paramahansa. If such Ramakrishna Paramahansas are produced by idol-worship, what will you have—the reformer's creed or any number of idols? I want an answer. Take a thousand idols more if you can produce Ramakrishna Paramahansas through idol-worship, and may God speed you! Produce such noble natures by any means you can. Yet idolatry is condemned! Why? Nobody knows. Because some hundreds of years ago some man of Jewish blood happened to condemn it? That is, he happened to condemn everybody else's idols except his own. If God is represented in any beautiful form, or any symbolic form, said the Jew, it is awfully bad; it is sin. But if He is represented in the form of a chest, with two angels sitting on each side, and a cloud hanging over it, it is the holy of holies. If God comes in the form of a dove, it is holy. But if He comes in the form of a cow, it is heathen superstition; condemn it! That is how the world goes. That is why the poet says, "What fools we mortals be!" How difficult it is to look through each other's eyes, and that is the bane of humanity. That is the basis of hatred, jealousy, of quarrel and of fight.

Even the Karma Kanda is taken up, and it is shown that although it cannot give salvation direct, but only indirectly, yet that is also valid; images are valid only with one condition, purity of the heart. For worship is valid, and leads to the goal, if the heart is pure and the heart is sincere; and all these various modes of worship are necessary, else why should they be there? Religions and sects are not the work of hypocrites and wicked people, who invented all these to get a little money, as some of our modern men want to think. However reasonable that explanation may seem, it is not true, and they were not invented that way at all. They were the outcome of the necessity of the human soul. They were all here to satisfy the hankering and thirst of different classes of human minds, and you need not preach against them. The day when that necessity will cease they will vanish along with the cessation of that necessity, and so long as that necessity remains they must be there, in spite of your preaching, in spite of your criticisms. You may bring the sword or the gun into play, you may deluge the world with human blood, but so long as there is a necessity for idols, they must remain. These forms, and all the various steps in religion will remain, and we understand from the Lord Sri Krishna why they should.

Those reformers who preach against image-worship, or what they denounce as idolatry,—to them I say,—“Brothers! If you are fit to worship God-without-form discarding any external help, do so but why do you condemn others who cannot do the same?”

In order to attain to the state where we can realize, we must pass through the concrete, just as you see children learn through the concrete first, and gradually come to the abstract. If you

tell a baby that five times two is ten, it will not understand, but if you bring ten things and show how five times two is ten it will understand. Religion is a long, slow process. We are all of us babies here; we may be old, and have studied all the books in the universe, but we are all spiritual babies. We have learnt the doctrines and dogmas, but realized nothing in our lives. We shall have to begin now in the concrete, through forms and words, prayers and ceremonies, and of these concrete forms there will be thousands; one form need not be for everybody. Some may be helped by images, some may not. Some require an image outside, others one inside the brain. The man who puts it inside says, "I am a superior man, when it is inside it is all right; when it is outside it is idolatry, I will fight it." When a man puts an image in the form of a church or a temple he thinks it is holy, but when it is in a human form he objects to it!

Image-worship cannot directly give Mukti; it may be an indirect cause, a help on the way. Image-worship should not be condemned, for, with many, it prepares the mind for the realization of the Advaita which alone makes man perfect.

The result of Buddha's constant inveighing against a personal God was the introduction of idols into India. In the Vedas they knew them not, because they saw God everywhere, but the reaction against the loss of God as creator and friend was to make idols, and Buddha became an idol—so too with Jesus. The range of idols is from wood and stone to Jesus and Buddha, but we must have idols.

EVERYONE IS AN IDOLATER

If, therefore, any one says that symbols, rituals and forms are to be kept for ever, he is wrong, but if he

says, that these symbols and rituals are a help to the growth of the soul, in its low and undeveloped state, he is right. But you must not mistake this development of the soul, as meaning anything intellectual. A man can be of gigantic intellect, yet, spiritually, he may be a baby. You can verify it this moment. All of you have been taught to believe in an Omnipresent God. Try to think of it. How few of you can have any idea of what omnipresence means! If you struggle hard, you will get something like the idea of the ocean, or of the sky, or of a vast stretch of green earth, or of a desert. All these are material images, and so long as you cannot conceive of abstract as abstract, of the ideal as ideal, you will have to resort to these forms, these material images. It does not make much difference whether these images are inside or outside the mind. We are all born idolaters, and idolatry is good, because it is in the nature of man. Who can get beyond it? Only the perfect man, the God-man. The rest are all idolaters. So long as we see this universe before us, with its forms and shapes, we are all idolaters. This is a gigantic symbol we are worshipping. He who says he is the body, is a born idolater. We are spirit, spirit that has no form or shape, spirit that is infinite and not matter. Therefore any one who cannot grasp the abstract, who cannot think of himself as he is, except in and through matter as the body, is an idolater. And yet how people fight among themselves, calling one another idolaters! In other words, each says, his idol is right, and the others' are wrong.

But these images and other things are quite necessary. You may try to concentrate your mind or even to project any thought. You will find that you naturally form images in your

mind. You cannot help it. Two sorts of persons never require any images—the human animal who never thinks of any religion, and the perfected being who has passed through these stages. Between these two points all of us require some sort of ideal, outside and inside. It may be in the form of a departed human being, or of a living man or woman. This is clinging to personality, and bodies, and is quite natural. We are prone to concretize. How could we be here if we did not concretize? We are concreted spirits, and so we find ourselves here on this earth. Concretization has brought us here, and it will take us out. Going after things of the senses has made us human beings, and we are bound to worship personal beings, whatever we may say to the contrary. It is very easy to say, “Don’t be personal,” but the same man who says so is generally most personal. His attachment to particular men and women is very strong; it does not leave him when they die, he wants to follow them beyond death. That is idolatry; it is the seed, the very cause of idolatry, and the cause being there, it will come out in some form. Is it not better to have a personal attachment to an image of Christ or Buddha than to an ordinary man or woman? In the West, people say that it is bad to kneel before images, but they can kneel before a woman, and say, “You are my life, the light of my eyes, my soul.” That is worse idolatry. What is this talk about my soul, my life? It will soon go away. It is only sense attachment. It is selfish love covered by a mass of flowers. Poets give it a good name, and throw lavender water and all sorts of attractive things over it. Is it not better to kneel before a statue of Buddha, or the

Jina conqueror and say, “*Thou art my life*”? I would rather do that.

COMMON TO ALL RACES

Among the Jews, idol-worship is condemned, but they had a temple, in which was kept a chest which they called an ark, in which the Tables of the Law were preserved, and above the chest were two figures of angels with wings outstretched, between which the Divine Presence was supposed to manifest Itself as a cloud. That temple has long since been destroyed, but the new temples are made exactly after the old fashion, and in the chest religious books are kept. The Roman Catholics and the Greek Christians have idol-worship in certain forms. The image of Jesus, and those of his father and mother, are worshipped. Among the Protestants there is no idol-worship, yet they worship God in personal form, which takes the place of an idol. Among the Parsees and Iranians fire-worship is carried on to a great extent. Among the Mahommedans the Prophets and great and noble persons are worshipped, and they turn their faces towards the Kaaba when they pray. These things show that men at the first stage of religious development, have to make use of something external, and when the inner self becomes purified they turn to more abstract conceptions. When Brahman is sought to be united with Jiva, it is *Uttama* (best); when Dhyana is practised, it is *Madhyama* (mediocre); Japa is the *Adhama* (lowest form); and external worship is the *Adhama* of *Adhama*, that is, the lowest of the low. But it should be distinctly understood that even in practising the last there is no sin. Everybody ought to do what he is able to do, and if he be dissuaded from that he will do it in some other way in order to attain his end. So we should not speak ill of

a man who worships idols. He is in that stage of growth, and therefore must have them; wise men should try to help forward such men, and to get them to do better. But there is no use quarrelling about these various sorts of worship.

All over the world you will find images in some form or other. With some, it is in the form of a man, which is the best form. If I wanted to worship an image I would rather have it in the form of a man than of an animal, or building, or any other form. One sect thinks a certain form is the right sort of image, and another thinks it is bad. The Christian thinks that when God came in the form of a dove it was

all right, but if He comes in the form of a fish, as the Hindus say, it is very wrong and superstitious. The Jews think if an idol be made in the form of a chest with two angels sitting on it, and a book on it, it is all right, but if it is in the form of a man, or a woman, it is awful. The Mahommedans think that when they pray, if they try to form a mental image of the Temple with the Kaaba, the black stone, in it, and turn towards the west, it is all right, but if you form the image in the shape of a church it is idolatry. This is the defect of image-worship. Yet all these seem to be necessary stages. (*Compiled from the COMPLETE WORKS OF THE SWAMI VIVEKANANDA.*)

A NEW PROBLEM

BY THE EDITOR

I

A lady writing in an American magazine describes how a new problem has arisen in America owing to the increased number of women getting into services and office works. In America, as everywhere, many persons have been thrown out of employment owing to the depression. And many women have stepped into their places. Sometimes men do not get jobs even if they are ready to work at a reduced pay. The result is that in many homes it will be found that women instead of men, wives in place of husbands, have become the earning members of the family. It is said by one authority that in America nowadays between one and two million women are the support of their families—full-time breadwinners and part-time home-makers. And if the present economic condition continues, the number is likely to increase.

Now this has become the cause of a great maladjustment in the family life. So long, the husband was the earning member, and the wife was in charge of looking after the home. But now, as the wife has to spend most of her time and energy in earning money, she finds it difficult to look after the home, however much she wishes to do that. And the husband feels that he is a burden to his wife, because being thrown out of employment he has to depend on the earning of one whom he thinks it his duty to support. Though many wives are very careful to minimize the ugliness of the situation, many husbands are feeling their awkward position very keenly. This is affecting the health of their body and mind. And the number of divorce cases is on the increase.

The problem arising out of the new psychological situation greatly weighs

on the mind of the lady writer we have referred to, and she herself gives a pathetic description of the condition in her own family.

Now, what is the way out of this difficulty? And also the questions arise: Could such a difficulty be averted if the society had been under a better direction? Should the fields of activity for men and women be different? If women can turn out better work in the wider world, why should they be cooped up within the narrow walls of a family life? Sometimes women suffer greatly, because they are not economically free, because they have to depend on their husbands for support and protection. If women can stand on their own legs, they will not have to bear with the tyranny of whimsical and capricious, if not cruel, husbands.

If women once go out to the wide world for their means of livelihood, it will be difficult to demarcate different fields of work for men and women. Women will enter into open competition with men. From one standpoint it may be good, from another standpoint it is not so. In some cases, women may be happier if they are economically free, and sometimes by adding to the income of their families, wives may be a great help to their husbands; but how to keep up the integrity of the home and the family, which is in risk, when both the husband and the wife are out for economic independence? That will surely be the cause of the break-up of many families, as has been the case in America. Should women be sacrificed to the interests of the family? If so, it will indicate a fresh case of the tyranny of man over woman. Besides, when women are out in the open world, they may do many works in the field of social service etc., which will add to the happiness of the world and prosperity of mankind. If women's

activities are confined within the family circle, the world will be deprived of much benefit which otherwise might have accrued to it. Thus there is difficulty in both ways. And according to their respective temperaments and modes of thought people support one or the other of the two positions described above.

II

Now, all these problems are simply the offshoots of one fundamental problem, namely, the general outlook on life. All are after more and more of sense-enjoyment nowadays, and as they are not ready to undergo even the slightest self-control and self-restraint, even to further the cause of enjoyment, a great chaos is the result in every walk of life. Men are out of employment because of the economic depression. The economic depression in the last analysis will be found to be the outcome of the desire of particular individuals to enrich themselves at the cost of the rest of humanity; it has been brought about by a heartless competition in which the consideration of humanity was sacrificed to the love for accumulation of wealth. This competition in the wider field has been the cause of competition between man and woman even in the family life. Man and woman are no longer complementary to each other in the family life, they are competitors. They are not spiritual entities to help each other in the matter of realizing the goal of life, but economic units looking on each other with suspicion and distrust lest their dependence on each other in any way should curb their free movement in life. Marriage is not an indissoluble union between husband and wife who are pledged to help each other in the great voyage of life towards the discovery of Truth, but a contract which can be easily broken when it

causes the slightest inconvenience to any party. People are in a hysteric frenzy as to how to have more and more of creature comforts, and in their great zeal for that they do not consider it wrong if they descend to the level of the lower animals. All the confusion and chaos of the world will be found to have been caused by the general inclination in modern man to give greater importance to the animal than to the divine in him. The present civilization is based on the recognition of the animal in man and the ignoring of the divine in him. As such competition and love for more and more of sense-enjoyment, instead of self-control and self-sacrifice, rule the life of man. And this general tendency has invaded the home and is disturbing the peace of many families. So long, men would merely talk of ideals, but in practice would live as if they had no higher aim in life; and women shut up within the home would hear of ideals preached to them by men and try to practise them. But nowadays women also have come out of the narrow home-circle, they have seen through the contradiction in men's life and are trying to imitate men in every way. Formerly both in the West and the East women would be found to have greater love for higher ideals of life than men, who generally get hardened by the great struggle for existence; but now the tendency is that women are also becoming just like men or rather trying to outshine them. Women are not to be blamed, if men are not found fault with first in regard to this.

None of the problems of women can be solved independently of the general problems of humanity. If the civilization of the world is based on some higher ends than the fulfilment of mere animal needs of man, women's life also will be guided by an idealism which

will conduce to the peace and solidarity of the family life. If not, women's activities also will simply add fuel to the fire which is going to burn the whole world. It can and should never be dictated that women should do this or that. It is useless to do so. They are bound to fall within the general trend of events in the world. So the great cause of anxiety is, not that women have created a fresh problem by coming out into the wide world and leaving the home to take care of itself, but that the civilization has taken a wrong turn. Set that right and then the activities of women (along with those of men!) will be in tune with a higher vision of life. And in the new world that will be created and the new civilization that will be built up women may not be exactly as they were in the past, but it is sure that whatever might be their activities or the field of work, women will be a help and a source of inspiration to men in the realization of that great ideal. Nowadays men are out to have a complete destruction of the civilization of the world and women are simply trying to accelerate the speed of that. In the new era, men will try to create a better civilization and women also will further the work. The past cannot be returned *in toto*, but the general tendency will be the same. It is difficult to prophesy what will be the details of the activities of women in future, but one can foresee the part women will play in the building up of the future world. Woman is a source of great power,—in India she is regarded as the emblem of Shakti—utilize that for good, astonishing will be the result; and when the power in woman takes a wrong turn dangerous becomes the effect. The Indian sage Manu says, if women are respected, God is also pleased; if women are offended,

God is also displeased and that spells a great disaster for all.

III

If we study the history of the evolution of ideal womanhood, we find that woman at first would be united in marriage with man, for shelter and protection. In the primitive age woman would be regarded as the personal property of man, and naturally she had to submit to many cruelties and oppressions on the part of man. In many religions woman is still regarded as inferior to man. But as civilization advanced, woman began to be regarded as quite equal to man, and the ideal of marriage became high. Polygamy yielded a place to monogamy, and polyandry began to be looked upon with disfavour. And the general tendency was towards the indissolubility of marriage. Marriage was at first a legal or economic contract, but gradually it got a religious sanction. When marriage was sanctified by the touch of a religious ceremony, it became sacred and indissoluble. Almost all religions in the world advocate the sacredness of marriage. If any religion sanctions divorce at all, it does so in exceptional circumstances, and divorce everywhere involves a loss of prestige. From the secular standpoint it is seen that marriage needs to be considered sacred for the protection and upbringing of children. If the indissolubility of marriage means suffering to any party, he or she undergoes that for the sake of the children. And it is not too much to expect that parents should undergo any amount of suffering for the sake of their children. Otherwise there can be no difference between civilized men and the animals of the lower kingdom. Wherever there is divorce, it indicates that the parents are more particular about their

personal pleasure and happiness than those of their children. In the West the number of divorce cases is steadily on the increase because people there are too anxious for immediate enjoyment to look at the problems of life with sedate calmness. Where people are running headlong for more and more of physical enjoyment, it is idle to expect from them any sacrifice even for the sake of children.

To look from the spiritual standpoint, marriage is not merely a contract for the protection and convenience of either husband or wife or for the stabilization of society or the protection of children, but it has got a still higher ideal behind it. Marriage is the union of husband and wife, so that they may realize the spiritual value of life with mutual help and co-operation. This view naturally makes marriage indissoluble for this life or the lives to come, until it is transcended by realizing God. Now, if anybody does not attach any importance to religion, naturally he will not consider marriage to be sacred. This is why even the failure of psychological readjustment in the family life in consonance with the new demands of the economic condition of the country is resulting in so many cases of divorce in America, if we are to believe the lady writer whom we have quoted at the beginning.

In all the above ideals of marriage woman's position is considered only as the 'wife.' But there is a higher ideal when woman is regarded as the 'mother.' In the West the fruition of woman's life is in wifehood, in India it is in motherhood. In a family in India the mother receives the first importance and the wife comes next. In the West the voice of the wife is paramount and the opinion of the mother comes next. The ideal man in India will recognize all women with whom he has

no family relation as his mothers and the ideal woman will consider all men as her sons, except where there is any other relationship. In some cases woman has been actually worshipped as the image of the Divine Mother on earth. It is because so much exalted position was given to womanhood in India from time immemorial that India produced women who can be the ideal of the world for all times.

IV

Now, mother means the embodiment of pure love and unselfish service. Mother's love is the purest of all kinds of love in the world, and a mother will consider no sacrifice too much for the sake of her children. So it is that an Indian woman can never think of the dissolution of marriage. This may mean untold sufferings to many, but the ideal should be preserved and protected. Individual cases should be ignored for the sake of the society. Whatever might be the cost, the greatest hankering of the Indian woman is to be the ideal mother. All other rôles she plays in her life are subordinated to that ideal, and all her preparations in life are for the consummation of that ideal.

If that ideal is kept burning in her life, it matters little whether the activities of woman be inside or outside her home. Wherever she may be she will be the manifestation of pure love and unselfish service. If she enters into the fields of activity so long usurped by men, it will be not because she wants to wrest rights from men, but because she wants to widen the sphere of her work led by the spur of overflowing love and the spirit of service. If this ideal be kept intact, all her activities will redound to the greater and greater good of the society and the world, instead of creating social chaos and

confusion. And nobody need look upon her movements with alarm. Woman need not be dictated to confine her activities to this or that particular field. She will herself decide where she can and where she cannot play the rôle of a 'mother.' Many of the problems in relation to woman in the West have arisen, because there men led by a spirit of gallantry and chivalry welcome woman as the 'wife' and not as the 'mother.' There respect is paid to a woman, because she deserves consideration being of the weaker sex. In India woman receives attention bordering on devotion, because she is the 'mother.' It is only because of this that women's activities in India have not, till now, disturbed the peace of the society; on the other hand they have created order where there was confusion, they have given encouragement where there was despair. In the West the presence of a woman serves as an inspiration just like that which a knight of the middle ages would receive from her lady love, but in India the presence of a woman serves as a benediction just like what a son receives from his mother. The blessings of a mother serve as an armour against all evils to an Indian son, the inspiration of a wife makes a husband in the West dauntless against all obstacles. But the situation of the world imperatively demands that the ideal of motherhood should be exalted over that of wifehood. That should be the only criterion by which to judge whether the activities of women are right or wrong. It is due to the development of a higher civilization that India could give so exalted a position to woman. And it can be legitimately expected that other races of the world through experiences will learn to recognize this ideal as the only solution of the problems of women.

V

India is now passing through a period of great transition. The impact of the Western civilization has given a rude shaking to many of her time-honoured traditions and customs and is going to revolutionize her social life. Some view these changes with alarm, while some are running after things Western only because they have the attraction of being new. Because of this contact between the East and the West the problems of our women also are taking new phases from day to day. Similar, if not exactly the same, problems with regard to women are appearing in India as in the West. Many Indian women are unwilling to confine their activities to the home life. They are coming out of the narrow limits of the family to the wider world in search of larger fields of activity. There is nothing to be alarmed at this, provided our women do not fail to be true to their main ideal. With the passing of time changes are bound to come in every society, if it is not dead. As such women's outlook on life also will change. Besides, if we look to the history of India from ancient times, we find that women had a larger field of activity than they have now. It was only during the last few hundred years that the activities of Indian women were circumscribed with-

in narrow limits. We must not judge our women by this standard only. People want it or not, with the spread of education women are bound to form a new conception of life and its demands. The wise plan will be not to try to stifle their new desires and hankerings, which is impossible, but to give them a proper guidance so that their balance may not be lost. Besides, some of the changes that are seen in the life of women are in fulfilment of the demands of the changing circumstances. Nobody can help them. There is no need of getting frightened at a thing simply because it is new. One should coolly judge if the new changes are really bad; if they are so, the only thing necessary is to give them a good turn; and if they are good, to give them a welcome.

It may be that in the period of transition our women also will commit mistakes here and there. But let us hope that ultimately they will come out triumphant from the ordeal with which they are faced due to the contact between the East and the West, and in spite of all the changes that may overtake their life, they will not lose their individuality as Indian Women, as the inheritors of the ideal of Sita and Savitri, Gargi and Maitreyi.

REASON AND REVELATION

BY PROF. AKSHOY KUMAR BANERJEE, M.A.

I

The history of the religious and philosophical thought of Medieval Europe is mainly one of protracted controversy between Reason and Revelation. In this struggle Revelation and the scripture in which it was believed to

be embodied gradually yielded to the power of Reason. The territories which had previously been governed by the scripture by the right of Revelation were step by step snatched away by Reason. When with the dawn of the modern age a treaty was made, the

entire domain of knowledge was allotted to Reason, and the Revealed Scripture had to be contented with the religious ideals, the religious sentiments and the religious practices, about which the cultured people of this age cared very little. Being freed from the undue interference of the so-called Revelation, Reason advanced by leaps and bounds; it penetrated into the secrets of nature, it acquired precise knowledge of the forces and laws that govern the phenomena of the world in which we live, it gained mastery over many of these forces and exploited them for the benefit of mankind. Ask any cultured man of the present day and you will get the unhesitating and unequivocal reply, that everything of which man is justly proud to-day—all his powers and glories, his comforts and happinesses, his ideals and aspirations—he owes to the progress of the various branches of scientific knowledge, in which the power of Reason has manifested itself.

Reason, encouraged by its successes in the world of phenomenal realities, has made systematic attempts to banish Revelation from the realm of transcendental and noumenal truths as well, and to establish its supremacy in the region of philosophy and religion. All the cries about the Relativity of Human Knowledge and the absolute character of the Divine truths, about the finitude of the human reason and the infinity of God, about the dependence of the human reason upon sensuous experience and the supersensuous reality of the truths of religion, could not stand in the way of the steady expansion of its empire. Religion, if it has any importance in human life, must be rational; it must prove before the court of Reason that it has a solid rational foundation, that the objects with which it is essentially bound up are real in the sense that their existence and value can

satisfy the tests applied by Reason. The authority of the so-called revealed scripture, if any, must be subordinate to the unchallengeable authority of Reason.

I shall not here refer to the contentions of that extremist section of the exponents of the authority of Reason, which holds that religion is of no importance to the fulfilment of human life, that religion, instead of doing any good to man, has always put obstacles in the path of human progress, that it is based on certain primitive superstitions, which have been exploited by the cunning device of the priests and the theologians for serving their own selfish ends. This section has not as yet been able to exert any considerable influence upon the mind of the human race.

The rationalists, who recognize the importance and indispensableness of religion for the harmonious development of human life, hold that Religion does not owe its existence to any supernatural revelation, but it evolves out of the essential nature of man. Religious consciousness is natural with man as a rational being, and religion also is on that account natural, and not supernatural,—rational and not revealed from outside. Religious consciousness consists of certain kinds of thoughts, emotions and wills, which every man possesses in the rudimentary forms from the very beginning. Attempts have however been made by some psychologists to reduce religious consciousness into what they have considered more elementary forms of consciousness, such as the feeling of fear, the will to live, the sentiment of reverence for the ancestors, a sense of kinship with the spirits or the forces governing natural phenomena, etc., etc. But all these attempts have proved futile. None of them can furnish any adequate ground of explanation for the specific character

of religious consciousness. It is inherent in human nature. By his very constitution, man has a consciousness of himself as a conditioned, imperfect finite being, limited in space and time, poor in knowledge and strength, subject to impulses and feelings, and he has a natural hankering for transcending this finitude and rising above these limitations. This consciousness, accompanied by this hankering, necessarily implies the presence, at the back of his mind, of a vague indefinite apprehension of a Reality or a State of Being, which is absolute and perfect, infinite and eternal, complete master of the self and all its expressions. There is thus inherent in the human consciousness a contrast between the actual and the ideal, a feeling of love and veneration for that ideal state of existence, and an inner urge for transcending the actual imperfect state and attaining the ideal perfect State. With the gradual development and refinement of human nature, this consciousness also develops and becomes more and more enlightened, and in course of progress displays itself as a definite conception of the self as a finite spirit and of God as the Absolute Spirit, and as a deep-seated longing of the self for attaining unity with the Absolute Self.

A consciousness of the deeper cravings and needs of the soul, a search after the ultimate cause of the boundless world of experience with bewildering complexities in it, a thoughtful reflection upon the wonderful order and adjustment noticeable in every department of this universe, a naturally growing sense of unity underlying the diversities of experience, an insight into the meaning and implications of the moral life of man and the moral government of the world,—all these awaken and develop the religious consciousness of man according to the law of his rational

nature, and gradually refine and deepen and perfect the thoughts, emotions and wills in which it manifests itself. The fundamental truths of religion,—such as the existence of an infinite and eternal Divine power originating, regulating and pervading the phenomenal world, the immortality of the Soul as distinct from the mortal body, the relation between that ultimate ground of the universe and the universe of finite spirits and material objects, etc., are truths of reason, which the human reason can know and establish without the help of any supernatural revelation. Man is religious by virtue of the very constitution of his nature, and has not to wait for any special revelation through any chosen messenger of God in order to be endowed with religion and to be acquainted with the religious truths.

The exponents of this view further argue that the doctrine of revelation explains the origin of religion in far too intellectual and mechanical a fashion, as if religion began with the pouring, into the empty vessel of the human mind, of a set of ready made and finished ideas by an external Divine authority arbitrarily all at once. This is a crudely unpsychological doctrine. Moreover, if religion were to be derived from any historical communication from God through some arbitrarily chosen prophet or prophets, men must have been non-religious before that communication. In that case religion could not be regarded as an essential factor of human constitution, but only as an artificial importation by a foreign authority. The bloody disputes among the different sectarian revealed religions are also put forward as strong arguments against the validity of Revelation.

From this point of view, if we seek for any expert advice and guidance for

moulding our religious beliefs, sentiments and practices, we are not to approach the sectarian scriptures claiming infallibility on the presumption of divine revelation, but the science and philosophy of religion, based on the thorough investigation of this department of human experience by the developed human reason.

II

On the other hand, when we direct our attention to the great religions of the world,—the religions which have for centuries been actually moulding the religious life of mankind—we find that all of them without any exception—not even excepting Buddhism, which is reputed to be a godless religion—claim to be founded on Revelation. The Hindus regard the Vedas, the Mahomedans the Koran, the Christians the Bible, the Parsis the Zendavesta, as the embodiments of the eternal religious truths revealed to man by God Himself through His chosen *Rishis*, or prophets or messengers. Many great religious teachers of the world, who have, with their life, established their right to speak with authority on the subject, have proclaimed with no uncertain voice that the human reason is incompetent to attain, by dint of its own independent efforts, the true knowledge of God and the soul and their transcendental relation to each other. They hold that the true character of the Absolute Ground of the universe, the innermost nature and the ultimate destiny of the human soul, the sure means of the fulfilment of this destiny,—these cannot be inferred with certitude from the study of the phenomenal aspects of the physical and human nature, from the materials supplied by the sensuous, and even by the psychical, experiences.

The exponents of Natural Religion,

it is pointed out, make a confusion between the inherent religious *demand* of human nature and the *knowledge* of the ultimate truths of religion. The sense of imperfection is undoubtedly natural with man, and it may logically imply the idea of perfection as its background; man as a rational being may naturally hanker after transcending the imperfection so far as it is felt, and this hankering may be logically interpreted as the inner urge for attaining perfection or unity with the Divinity; the ideas of the finite, the transitory, the contingent and the relative may logically imply the ideas of the Infinite, the Eternal, the Necessary and the Absolute. But there is absolutely no justification for presuming that we have any positive knowledge of the true character of or even any certain conviction of the objective reality of what appear to a highly developed mind accustomed to abstract thinking as the logical or metaphysical backgrounds of our positive experiences, or the logical contraries or contradictions of the ideas we possess. To the human reason the ideas of infinity, eternity, unrelatedness, unconditionalness are only negative counterparts of the corresponding positive ideas. Left to itself, it would move eternally in the domain of relativity and Contingency, the world of time, space and causality. Urged by the inner demand of his nature, man would of course attempt to transcend his limitations and imperfections,—which he actually feels as a result of his interactions with his surroundings and of his unfulfilled desires; but from one limited and imperfect state he would pass on to another. Absolute freedom from all limitations and imperfections would be beyond the possibility of his positive experience, or even positive conception. It would be to him a sheer darkness,

a complete void, an empty abstraction. Thus the truth of the highest conceptions which constitute the ground and support of religion in its purest form, it would be beyond the scope of the human reason to ascertain and demonstrate by dint of its independent efforts.

Moreover, the materials upon which our reason operates and from which it draws its inferences are supplied by the sensuous experiences, upon the validity of which it has an implicit faith. These materials are always finite, transitory, related and contingent phenomena. They are the data of our knowledge. They are believed to be presented through sense to our reason, which has no right to disown their objective reality. It has direct knowledge of the reality of this phenomenal world, and if it can acquire any knowledge of the Infinite, Eternal, Absolute Spirit, this must be inferential and indirect, and hence much less certain than that of the former. Such knowledge can never encourage a man to renounce this world of sensuous enjoyments and to concentrate his energy and undergo religious discipline for the purpose of merging himself in the Absolute. In fact, the rules of Logic which regulate rational thought do not furnish us with any sure passage from the finite phenomenal realities to the infinite noumenal Reality, and the conclusions arrived at on the strength of those rules cannot be accepted as more than hypothetical. On the strength of such hypothetical knowledge, man could never confidently feel that the spiritual world is more real than the phenomenal world, that he is more really a spiritual being in intimate relation with the supreme spirit than an animal gifted with rational power in relation with the world of sensuous experience, that the fulfilment of his life consists in the perfect realization of his unity with the supreme spirit and

in complete self-surrender in love and devotion to Him, rather than in the glorification of his phenomenal individuality.

III

Accordingly, the exponents of Revelation assert with the strength of deep-seated conviction that religion must ultimately be based on Revelation, that the ultimate religious truths come down to man from Above, that God, the Supreme Absolute Spirit, in His infinite mercy and love for the struggling and suffering finite spirits communicates those truths to them through the medium of prophets or seers, to whom He unveils Himself and who therefore speak with commanding authority and inspire people with the infallibility of what they preach. These religious truths are not inferential, but directly presented to the seers, who actually see them, stand face to face with them, receive them as they are given, and represent them to their truth-seeking disciples. This knowledge is even more direct and immediate than that of sense-perception, for it is not vitiated by the conditions and forms of the senses, which in the case of the latter stand between the objects and the recipient mind. These revealed truths appeal direct to the heart.

The scriptures are the linguistic embodiments of these revealed truths and as such are to be accepted as the final authorities with regard to them. The human reason should apply itself to the proper understanding of them in terms of its own categories, to the adequate comprehension of their inner significance by a systematic and comparative study of the different forms in which the truths have been expressed in different contexts, to the removal of doubts and misconceptions by means of rational arguments in conformity to the

fundamental principles, and to the enforcement of the necessary discipline upon the body and the mind for the direct realization of those truths within itself. Undue emphasis should not be laid upon the apparent discrepancies among the different scriptural texts, for a deeper insight into their inner meanings makes it clear that they pertain more to the forms than to the spirit. Further, it is quite possible that the whole truth,—the divine truth in all its aspects—may not have been revealed to any particular prophet or in any particular scriptural text. The different texts may point out different aspects of the same divine truth, which should be sought to be comprehended by their synthesis.

The bloody religious wars referred to by the rationalists occurred, not among the scriptures nor among the prophets nor among the faithful truth-loving pious believers in the tenets of the different scriptures or prophets, but among the ignorant worldly-minded fanatics, or rather among the powerful worldly-wise designing people who exploited the ignorant credulity of those fanatics by uttering the name of religion to serve their worldly interests. As we cannot hold science responsible for its gross abuse by the political and industrial powers of the present day, nor can we expel it from the human society for its being the most effective instrument in the hands of the ten-per-cent of the human population of the world for crushing and torturing and grinding down the remaining ninety-per cent; so we cannot hold the religious scriptures responsible for their gross abuse by the most irreligious people wearing the garb of religion, nor can we refuse to acknowledge the validity of revelation, though many kinds of false doctrines and inhuman practices have been introduced, now and then,

here and there, in the name of revelation and the revealed scriptures. In all ages and all countries truth has been misused in the human society, but still man cannot disown allegiance to truth.

IV

Having put the claims of Natural Religion and Revealed Religion side by side, we may ask ourselves a question. Are they really so incompatible with each other as they are made to appear by their over-zealous exponents and critics? Is it not quite possible that they are only two standpoints from which the origin and development of religion in the human race may be reasonably viewed? Does not each party put a wrong, or at least a narrow, interpretation to both Reason and Revelation, when the one is regarded as antagonistic to the other? The rationalists claim that man finds God, while the Revelationists preach that God reveals Himself to man. The active agency is attributed by one party to human endeavour, and by the other party to Divine mercy. The one emphasizes the ascending effort of the finite spirit towards the Infinite, and the other emphasizes the gracious descent of the Supreme Spirit into the field of human experience. Are not these the two apparently different processes, viz., man's ascent to God and God's descent to man, only two aspects of the one spiritual process of the progressive realization of the essential unity of God and man, of the Infinite Spirit and the finite spirit?

The protagonists of the two views seem to suffer from two fundamental misconceptions, which stand in the way of their proper comprehension of the underlying unity of the process of the acquisition of spiritual knowledge. First, they regard the human reason as a particular faculty, operating in

accordance with definite laws, subjection to which it can never shake off. It is generally held that reason apart from sense cannot have any direct or immediate knowledge of realities. Immediate knowledge, it is assumed, must necessarily be sensuous experience. All knowledge other than that of the objects of sense-perception must be inferential or indirect, and must therefore ultimately depend upon the latter. Reason is assumed to have only some *a priori* concepts and axioms (which are not of course objective realities) which it applies to the materials supplied by sense-perception, and then by inductive and deductive methods, by framing and testing hypotheses after hypotheses, by critical analysis and abstraction, etc., it reconstructs a world of objective realities, the validity of which is always open to question and must ultimately be determined by reference to the direct sensuous knowledge. Reason is dependent on sense. The validity of the most highly valued ideals of human life, the eternal supersensuous truths upon which man's moral and spiritual life relies, cannot be legitimately inferred and proved by reason on the basis of sense-experience. Hence either we are to be contented with thinking that they are at most valuable hypotheses having pragmatic importance for the human society, or we are to seek after some other direct source of evidence for establishing those truths. Either we are to suppose that absolute knowledge of the truths underlying morality and religion is impossible and hence reason has every right to disown them, or we are to admit a source of knowledge superior to reason. This abstract idea of reason is really a misconception about the character of reason, and it is to a great extent responsible for the conflict between Reason and Revelation.

The second misconception from which the contending parties suffer is the idea of the relation of externality between man and God, between the human reason and the Divine Spirit. God is conceived as a Supreme Personality, omnipotent and omniscient, governing the destinies of all creatures from outside, generally concealing Himself from them and confining their powers of knowledge within the range of the apparent realities of His creation, and on particular occasions revealing the truths about Himself and communicating the moral and religious laws to some chosen men either by signs or by words or through some angel or messenger. This is a crude idea of God and His self-revelation. This idea itself implies that those who cherish it are not free from the domination of sense. Further it involves an argument in circle. God is the authority for the truth of what the prophets and the scriptures preach, and the latter again are the authority for the existence and reliableness of God. The human reason cannot rest satisfied with this conception of Revelation, and cannot put unquestioning reliance upon the messages it conveys.

V

The truth is that Reason which constitutes the essence of human nature is not so impotent as necessarily to rely upon sense-experience for direct knowledge. It moves from plane to plane, and in each plane it comes face to face with a distinct order of relative realities, i.e. distinct aspects—lower or higher, more veiled or less veiled—of the Absolute Reality. When it is in the lowest physical or sensuous plane (अन्नमय कोष) the reality appears to it through the senses, and hence appears as a plurality of objects possessing sensible characteristics. In this plane reason necessarily accepts these objects

of sense-experience as ultimately real, and tests the validity of its inferences by reference to these. So long as reason moves habitually in this plane, it cannot get rid of these limitations. When it rises to the higher biological plane (प्राणमय कोष) the reality reveals itself to it in a new form. The whole world is perceived as a living organism, in which the plurality appear as centrally regulated and as essentially related to each other and to the whole. One life is experienced as pervading the whole and each of its parts. In this plane this is not a matter of mere inference, but of direct experience, which establishes its authority upon the reason far more strongly than that of the physical plane. Men in this plane of experience put the truths realized by them as ideals to others, whose reason is in the lower plane, and who, being conscious of the imperfections and contradictions and unsatisfactory character of their own experiences, accept those truths of the higher plane on authority and try to realize them by proper self-discipline. When the reason rises to a still higher plane,—say, the mental or moral plane (मनोमय कोष)—its outlook is further changed. The whole objective world is actually perceived by it as essentially a mental or moral order. The man then lives, moves and has his being in the universe of Mind. Through the senses he perceives the manifestations of Mind. When he learns to live habitually in this plane, the truths of this plane are unveiled to his reason. These truths are objects of direct experience to him, and when spoken to men of the lower planes, they set up ideals before them, put them under the necessary physical and moral discipline for their realization, and exercise a commanding authority over their ideas, sentiments and actions.

But reason cannot rest satisfied even

with its experiences of this plane. It has not yet fully realized its essential character. Its inner demand has not yet been fulfilled. It has not yet fully emancipated itself from the veils and limitations, which clouded its vision, and attained direct knowledge of the ultimate nature of the Absolute Reality. The urge for self-fulfilment moves it on to the higher spiritual plane (विज्ञानमय कोष). In this plane it comes face to face with the Supreme Spirit. The Supreme Spirit or God reveals Himself to it as its own true self and the true self of the universe. The whole universe is realized as a Spiritual Entity. All that is spiritual, and all that is spiritual is real. The ultimate nature of God, the ultimate nature of the self, the ultimate nature of the world, are completely unveiled, and they are found to be one. In the highest stage of this plane, reason fully discovers God and God completely uncovers Himself to reason. There is no screen between them. The truths experienced in this plane, when preached to the rational beings of the lower planes, set up the highest ideals before them, and the modes of the realizations of these ideals are the supreme religious laws discovered by reason,—the highest commandments of God to man. There is a still higher plane—the plane of bliss (आनन्दमय कोष) to which I shall not refer here.*

VI

Thus, religion is on the one hand God's progressive self-revelation to the human reason and on the other the human reason's progressive discovery within itself the character of Divinity and Divine truths. Higher and higher truths are revealed to the human reason

*The characteristics of the "Planes of Knowledge and Orders of Realities," I have discussed at greater length in *The Philosophical Quarterly*, January, 1933.

in the higher and higher planes of its experience, and they are received on faith by the lower orders of people—by the human reason moving in the lower planes—as realizable ideals and divine commandments. The truths, which are and can possibly be mere hypotheses or at most objects of weak, inferential knowledge in the lower planes of reason, become objects of direct experience in the higher planes and thus attain sanctity and certitude, and consequently exert powerful influence upon the modes of thought and life of the people who feel a demand for them and put faith in them. The truths are eternal, and they are revealed to the truth-seeking human reason in proportion to its capacity for reception and comprehension. Men in the higher and higher planes of experience are naturally fewer and fewer. Since the number of people in the physical plane is the largest, and since, on the other hand, the demand for religion is universal in human nature, the few men who reach the higher planes and are blessed with the experience or revelation of the higher orders of truths occupy specially privileged positions in the society and are looked upon and revered by the people in general as Prophets, *Rishis*, God-men, chosen messengers of God, vehicles of truth. Their inspired sayings are accepted on faith as divine commandments and make up the contents of the scriptures. Some of them become founders of religious sects and direct the religious life of millions of men in particular channels. It may be noted that all the great men who have been trusted and adored as vehicles of divine truths in different parts of the human society might not have reached the highest plane of spiritual experience, and the truths propounded by them as the highest might not really be the perfect self-revelations of God attainable in

that highest plane. But on many occasions when delivering their messages to the people, they sincerely feel that it is God, as conceived by them, Who is speaking through their heart and tongue, and they often put those messages in the form of direct speech uttered by God.

The most careful and systematic comparative study of the different books and texts claiming to be the embodiments of revealed truths convinces every man endowed with true spiritual insight that all of them do not belong to the same plane of spiritual experience. They give expression to different orders of truths revealed in different planes of spiritual experience. The character of the revelation is necessarily influenced by the development of the rational and spiritual capacity of the individual on whom it is bestowed, and seems also to be influenced by the social, intellectual, moral and religious conditions of the race to which he belongs and for the regulation of the cultural, moral and religious life of which it appears to be intended. The same revealed truths also are found to be interpreted and applied differently by different classes of men according to the different degrees and planes of their intellectual, moral and spiritual elevation. Not only this; but even when the blessed persons, who directly experience the divine truths in the higher spiritual planes of their reason, come down to the lower planes and attempt to interpret and give expression to those truths for the benefit of others in terms intelligible to them, the nature of their interpretations and expressions is unconsciously influenced, and not unoften vitiated, on the one hand by their own pre-acquired notions and impressions of the lower planes and on the other hand by the character, culture and mode of life of the people,

among whom they are brought up and for whom their teachings are intended. Hence though there is no ground for questioning the validity of Revelation for the sake of Reason, nor for suppressing the aspirations of Reason for the

sake of Revelation, we have to exercise great caution in accepting and interpreting the particular texts which claim to have been revealed as well as in giving a free scope to Reason in the field of morality and religion.

PRAYERS OF AT-ONE-MENT

BY SWAMI JNANESWARANANDA

I AM MY OWN GUIDE

I laugh at myself when I pray. To whom can I pray! Who is there, besides my all-pervading Self! But I want to play, I want to act, I want to hear myself talk. Just like a child at play, I stand before a mirror and create my playmate, whom I call my Self, my Guide, my God. But who can guide me if I guide not myself!

I AM THE SOURCE

I am neither the body nor the senses or the mind—I am Existence Absolute, Knowledge Absolute, and Bliss Absolute! In me there is no fear nor anger or hatred. I am the all; in me is everything. I am the friend, the brother and the lover of all. I am present in every atom. From the highest down to the lowest, I am the essence of all. It is my light that illumines the sun, the moon, the stars and the planets. It is my existence that holds together all the pieces in a harmonious whole. It is my love which acts as a sustaining power to create all beauty, utility, and excellence. I am the essence of all Truth, Goodness, and Beauty.

I HAVE NO FEAR

I am not a beggar or a sinner! I am that ever-effulgent, ever-blissful and ever-peaceful Self. I have no fear nor

any sense of weakness or depression. I am the ever-perfect One, universally present. I am the base of the universe, I am the creator, I am the preserver, I am the destroyer! I am the source of all strength! I am the power of all powers!

I AM THE CHILD OF BLISS

Infinite Brahman is in front of me, It is to the rear, It is above, It is below, It is all round, It is within! The entire universe is filled with that Divine Bliss. I am That—I am that ever-blissful Brahman, I am that never-failing Light, the Source of Infinite happiness, the Fountain of all love and the eternal Foundation of friendship and peace!

IN PEACE OR IN STRUGGLE I AM THE SAME

That Infinite and Absolute Reality, out of Which this universe has been manifested, is full, complete, divine and perfect. This creation which is the effect of that Divinity is also divine, pure and perfect. I, as a spark of that One Cosmic Fire, am one and the same with the Source. Infinity taken out of infinity is infinity; infinity added to infinity is infinity. No matter where I am—in life's field of battle or in the peaceful rest of Samadhi—I am never separated from my infinite Source. I am That! I am That! I am That!

THOU ART MY SUBSTANCE

Verily Thou art the Infinite and Absolute Principle, but my finite mind cannot comprehend Thee as Thou art. Following the limitations of my senses, I call Thee my loving Mother, or look upon Thee as my protecting Father. At all times I find in Thee the sweetness of a friend and the fellowship of a companion. In Thee I find the great illumination of wisdom, love and understanding. I recognize Thee in man as well as in woman. I realize Thy presence in the high as well as in the low. I am thrilled as I feel Thy sweet caress in every object of nature. Thou art like the string which runs through all the beads in a necklace, holding together various elements of this beautiful universe in perfect shape and harmony. All the forces are complete in Thee. Thee alone I love, Thee alone I see, Thee alone I recognize as the one Source of Light!

MAY WE LIVE TO LEARN

May that All-loving, Infinite and Absolute Being protect us all together! May He grant us everything we need for the uplift of our spiritual consciousness! May He endow us with vitality and strength! May He invigorate our energy and so direct our senses that we can receive the light of knowledge and understanding! May He uphold the inner potential Divinity within us! May whatever we study from day to day bring us more and more purity, strength, goodness and love! May our entire life be one complete term of education! May we live to learn!

MY INFINITE SOURCE OF GOOD

I meditate on that self-effulgent Light of Brahman; contemplation on which removes mountains of obstacles, dangers and difficulties, and make the path

smooth. I meditate on that eternal Source of goodness, contact with Which unfolds more and more power, strength and goodness. I meditate on that perennial Source of all enjoyment, the slightest touch of which supplies me with everything good for my physical, mental and spiritual advancement. To let that never-falling Light shine through every expression of my life I keep constant watch on that eternal Source of Truth, Purity, and Bliss.

MY LIFE IS A TERM OF SERVICE

Brahman or that ever-perfect, absolute, divine Entity, is the essence and basic principle underlying every phenomenon. May we so act as to reflect more and more that Infinite One, in and through our expressions. May we live our entire lives, acting for the uplift of our own self and for the good and benefit of every being in this universe. May we not covet anything which does not belong to us; may we not be greedy of sense enjoyments, but be satisfied with those granted to us by the Divine and enjoy them with purity, piety, sacrifice and service. May we realize more and more the presence of that One without a second in every manifestation of this universe!

MAY THE DIVINE LIGHT SHINE

May we hear the inner voice of truth and wisdom by means of our ears; may our sight be constantly engaged in seeing visions that are uplifting, elevating and purifying; may our thoughts remain perpetually saturated with ideas and ideals that embrace everything, and with feelings which emanate vibrations of peace, love and goodwill for all beings. May we so live, act and express ourselves as to manifest more and more that Infinite and Universal Truth, which is the fundamental and basic reality of our being!

BE THOU MY LIGHT

May that all-perfect, ever-effulgent and eternally existent Self invigorate our senses so that they may bubble with the energy of Truth. May that Divine Self illumine our understanding so that our thoughts may be directed by the heavenly torch of love, friendship, and fellowship. May we so live and act as not to hide or deny the universal, effulgent and all-embracing Light within. May we so proceed along the pathway of our lives as to bring into expression the glory and purity of that inner perfection. May that inner Voice of Truth lead us, guide us and protect us along the journey of our lives!

THE PILOT OF MY BOAT

Thou art the pilot of my boat across the ocean of life. It is Thy radiant smile which transforms itself into the form of everything good, beneficial, powerful and beautiful; all my trials and tribulations are only jokes from Thee—storms and mist and the roaring waves are but Thy glee of jest.

Onward, my Pilot! I have every confidence in Thee. So long as Thou leadest the way, my little boat can never be lost!

TO THY KINGDOM OF LOVE

May That All-loving Being tie us all in abiding fellowship; may He bestow upon us right understanding; may He teach us the secret of right living; may He give us strength which will keep us firm and steady through all obstacles and difficulties; may He invigorate us with that love which will always be the beacon light to lead us onward until the final goal is reached!

LEAD ME TO EVERLASTING LIFE

Lead me from the unreal to the real; from the darkness of ignorance show

me the way to the perennial light of knowledge and understanding! From the miseries of death, disease and suffering guide me to life eternal in the Infinite! Reach me through and through and saturate every atom of my being with Thy substance! Cast on me Thy kind, compassionate and uplifting glance and surcharge me with Thy enthralling love.

THE DWELLER OF MY HEART

I meditate on that ever-effulgent, all-loving, all-knowing, kind and compassionate Being, who is the Soul of my soul, who is the inner Voice of my wisdom, who is the never-failing Light of my understanding, who leads me by the hand through the rough paths of life, and through whose kindness I receive all that is uplifting, strengthening, and beautifying. I send my reverential salutation to Him. May I enjoy, every moment, a closer touch with Him in the heart of my heart, through all my actions, thoughts and speech!

WAKE UP, O MOTHER DEAR

I meditate on that Infinite and Eternal Source of all power, who is my Divine Mother, out of whom this universe has emanated; in whom it exists and into whom it rests after dissolution. I meditate upon that perennial Fountain-head of all knowledge, eternal bliss and infinite power. Arise! Awake! O Mother dear, fill me with Thy presence; saturate me with Thy radiance, peace and bliss! May it please Thee to lead me by the hand through every step of my life!

COME TO MY AID—I NEED THEE

O my Soul—my Divine Reality, I know fully well what is truth; I know what is righteousness; I know what is perfection and goodness. But to my utmost disappointment, I realize

how difficult it is to persuade my obstinate and wayward mind to follow the path of truth.

I am fully conscious of ignorance, unrighteousness, narrowness and meanness, but, alas, that is the course which my disobedient mind follows, in spite of my resistance! I have a hard time of it to control, chastise, coax or persuade this spoiled child of mine! I am so alone, forsaken and helpless!

Realizing this, I invoke Thy help. Oh! my Divine Self, wake up! Help me and join hands with me so that I may be able to live a perfect life, radiating the light of Peace, Love and Truth!

MY LOVE TO ALL

Let all nature, both internal and external, be surcharged and saturated with the cosmic vibration of universal peace, love and friendship. Let the winds blow in all directions carrying from us the message of deepest faith, fellowship and understanding, for all beings in the universe! Let the river flow, singing to all the sweetest melody of universal acceptance and tolerance! Let the sun overhead bathe us with the celestial rays of mutual service and mutual appreciation! Let evenings and dawns, earth and sky, mountains and forests, beasts and birds, be filled and inspired with the sacred feeling of universal brotherhood. Let the sweet carols of birds and soft rustling of leaves broadcast the joyous message of harmony and peace! Let every breath which flows from us create a strong current of universal love for all beings!

ALL CREEDS LEAD TO THE ONE

May the One, Infinite, All-loving and Universal Being, who is worshipped as Shiva by the Hindus, as Brahman by the Vedantists, as Jehovah by the Jews, as the Buddha or the Enlightened One

by the Buddhists, as Father in Heaven by the Christians, as Ahuramazda by the Zoroastrians, as Allah by the Mohammedans, and in various other forms and names by the various followers of the Truth—may that One and Universal Being—who possesses universal understanding, universal love, and universal acceptance and friendship—shed upon us the light of understanding so that, like so many rivers issuing out of different sources and following different courses, we may at last come into the Infinite Ocean of Truth, and become one and inseparable. May we all, following our different paths, according to our understanding, taste, creed and temperament, finally come to the realization of the One without a second!

SALUTATION TO THE MASTERS

Our reverential salutations go to all the past prophets, saints, saviours and masters, belonging to all ages, races, nationalities and religions, from whom we have received the light of understanding. Our humble salutations go to all the present god-like men and women who are upholding the cause of truth, goodness and righteousness, by working for the uplift of humanity. Our salutations go to those future ones who are coming for the benefit of posterity to advance human knowledge and to guide humanity along the pathways of virtue and truth. We salute all of them over and over again. May it please them to give us right comprehension, right contemplation and right expression, so that we may be able to realize that highest truth, which is the unification of all the different paths and processes followed by humanity, in different names and forms.

PEACE! PEACE! PEACE!

BE UNTO US AND ALL BEINGS IN THE
UNIVERSE.

OM TAT SAT OM

EFFORTS FOR THE EDUCATION OF AMERICAN NEGRO

BY W. E. BURGHARDT DuBOIS

I

Of the 12 million persons in the United States of Negro descent about 70 per cent, leaving out the children, can to-day read and write. When we remember that in 1880, 70 per cent could not read and write, one gets an idea of the revolution that has taken place.

This revolution came, first, from the tremendous efforts of Negroes themselves, and secondly, from the response to those efforts made by the abolitionists, the churches, and finally, the philanthropists.

Up until the time of the Civil War, Negroes in the South could not legally learn to read and write, and the great mass of Negroes, then and now, lived in the south where black slavery was legal until 1863.

Georgia, for instance, in 1770 fined any person who taught a slave to read or write. In 1829 the State enacted :

“ If any slave, Negro or free person of colour, or any white person shall teach any other slave, Negro or free person of colour to read or write, either written or printed characters, the same free person of colour or slave shall be punished by fine and whipping, or fine or whipping, at the discretion of the court; and if a white person so offend, he, she or they shall be punished with a fine not exceeding \$500 and imprisonment in the common jail at the discretion of the court.”

In 1833 this law was put into the penal code, with additional penalties for using slaves in printing offices to set type. These laws were violated sometimes by individual masters and clandestine schools were opened for Negroes in

some of the cities before the War. In 1850 and thereafter there was some agitation to repeal these laws but nothing came of it.

South Carolina, in 1740, declared : “ Whereas, the having of slaves taught to write or suffering them to be employed in writing may be attended with inconveniences, be it enacted, that all and every person and persons whatsoever, who shall hereafter teach or cause any slave or slaves to be taught, or shall use or employ any slave as a scribe in any manner of writing whatever, hereafter taught to write, every such person or persons shall for every such offence forfeit the sum of 100 current money.”

In 1860, there were nearly 200,000 Negro children in the North, where slavery had been abolished. The Negro schools of the North fall roughly under five different periods :

- 1st, 1704 to 1774—Period of the Pioneers.
- 2nd, 1774 to 1820—Efforts of the Free Negroes.
- 3rd, 1820 to 1835—Period of Partial Public Aid.
- 4th, 1835 to 1870—Period of Separate Public Schools.
- 5th, 1870 to 1890—Period of Mixed Schools.

In the first period we have the epoch-making efforts and far-seeing sacrifice of Elias Neau in New York and Anthony Benezet in Philadelphia. One of the first Negro schools in the land, if not the first, was that established in New York by Elias Neau in 1704. He gathered slaves and free Negroes to the number of 200, in his own house nightly, and

kept the school open until his death in 1722. So, too, Anthony Benezet and the Quakers of Philadelphia opened a Negro school in 1770, which had a continuous existence until our day. After the Revolution the free Negroes were quickened to exertions in many directions, especially in founding churches, beneficial societies and schools. In Massachusetts a Negro school was formed at the house of Prince Hall, in 1798, and the teacher paid by the Negroes. In 1807, the Negroes of the District of Columbia, led by Bell, Franklin and Liverpool, three free Negroes, founded the first Negro school. This school, supported by the Negroes, lapsed for a while, but was revived in 1818, and many other schools were supported simultaneously. In Ohio the Negroes of Cincinnati opened a school of their own about 1820, and in New York the Negroes rallied to the support of the old Neau school. No record is available, of course, of the money thus spent by Negroes for education, but at a later period, 1889, it is instructive to know that the Negroes of Cincinnati alone were paying nearly a thousand dollars a year (\$889.08) for their schools.

The energy and persistence of the Negroes led to benevolence and partial State aid. At first the States made no efforts to educate Negroes. In 1800 the Negroes of Boston tried to get the city to adopt their school, but it refused. About 1806 the city was induced to grant \$200 a year to the school, and the children paid 12½ cents a week as tuition. It was claimed at the time that technically the public schools were open to Negroes, but no inducements were offered to make them attend, and the abstract right was rarely tested. In 1812 the Negro schools were adopted by the city. A benevolent society conducted the Negro schools in New York up until 1834, when the city took hold.

In Ohio the Negroes were excluded from white schools in 1828, and practically no provision made for them save through benevolence until 1849. The attempt to open private schools for Negroes was frowned upon as in the Prudence Crandall case, and nearly all higher institutions,* except Oberlin, were closed to Negroes.

From about 1835 on it became general for the Northern States to support wholly a separate system of Negro schools. They were usually poorer than the Whites, worse taught and worse equipped, and wretchedly housed. Beginning with Massachusetts, in 1855, these separate schools have been abolished in nearly all Northern States. There are still schools in Pennsylvania, Ohio, Indiana and Illinois, attended solely by Negroes and taught by Negro teachers.

II

The history of schools for Negroes in the South falls also into five main epochs :

1. The Ante-Bellum Schools.
2. The Army Schools.
3. The Schools of the Freedmen's Bureau.
4. The Missionary Schools.
5. The Public Schools.

Some few schools for Negroes existed here and there in the south before the War. In the District of Columbia, as already mentioned, no less than fifteen different schools were conducted here mainly at the expense of the coloured people between 1800 and 1861. In Maryland, St. Frances Academy, for coloured girls, was founded by the

*By a vote of one majority in the trustee board, Negroes were admitted to Oberlin in 1835. In some of the Eastern colleges like Bowdoin and Dartmouth, Negroes were occasionally admitted.

Roman Catholics in 1829. The Convent originated with the French Dominican refugees, who came to Baltimore during the uprising in the West Indies. The sisters were coloured. Another school, established in 1835, gave instruction to free coloured children. In North Carolina there were before 1835 several schools maintained by the free Negroes. They had usually white teachers. After 1835 the few clandestine schools were taught by Negroes. In Charleston, S. C., there was a school for Negroes opened in 1744, which lasted some ten years. It was taught by a Negro, and was for free Negroes only, although some slaves who hired their time managed to send their children there. Free Negroes in Georgia used to send children to Charleston for education. They returned and opened clandestine schools in Georgia. In Savannah a French Negro, Julian Froumontaine, from San Domingo, conducted a free Negro school openly from 1819 to 1829, and secretly for sometime after. Schools were stopped nearly everywhere after 1830 and as slavery became more and more a commercial venture all attempts at Negro education were given up.

The white governments of the Southern States which survived the War made few attempts to establish public school systems, particularly so far as Negroes were concerned. They especially feared idleness and social revolution on the part of the Blacks, and passed laws accordingly. Alabama declared "stubborn or refractory servants" or those who "loiter away their time" to be "vagrant" could be hired out at compulsory service by law, while all Negro minors, far from being sent to school, were to be "apprenticed," preferably to their father's former "masters and mistresses." In Florida it was decreed that no Negro could "own, use or keep any bowie-knife,

dirk, sword, firearms or ammunition of any kind" without a license from the judge of probate. In South Carolina the Legislature declared that "no person of colour shall pursue the practice of art, trade or business of an artisan, mechanic or shopkeeper, or any other trade or employment besides that of husbandry or that of a servant under contract for labour until he shall have obtained a license from the judge of the district court." Mississippi required that "if a labourer shall quit the service of the employer before the expiration of his term of service without just cause, he shall forfeit his wages for that year." Louisiana said that "every adult freed man or woman shall furnish themselves with a comfortable home and visible means of support within twenty days after the passage of this act" and that any failing to do so should "be immediately arrested," delivered to the court and "hired out" by public advertisement to some citizen, being the highest bidder, for the remainder of the year." Some states, like Florida attempted partial legislation on the public schools, but in a few, if any states, was a comprehensive system planned until the carpet-bag governments were installed.

The so-called "carpet-bag" governments, which under the sway of the army and the Freedmen's Bureau succeeded the State governments, were installed and supported by Negro votes. Conducted in many cases by unscrupulous Northerners and Southerners, they were extravagant and inefficient but we must give them credit for what they did well:

"They instituted a public school system in a region where public schools had been unknown. They opened the ballot-box and jury-box to thousands of white men who had been debarred from them by a lack of earthly possessions.

They introduced home rule into the South. They abolished the whipping-post, the branding iron, the stocks and other barbarous forms of punishment which had up to that time prevailed. They reduced capital felonies from about twenty to two or three. In an age of extravagance they were extravagant in the sums appropriated for public works. In all that time no man's rights of person were invaded under the forms of law."

Thomas E. Miller, a Negro member of the late Constitutional Convention of South Carolina, said: "The gentleman from Edgefield (Mr. Tillman) speaks of the piling up of the State debt; of jobbery and speculation during the period between 1869 and 1878 in South Carolina, but he has not found voice eloquent enough nor pen exact enough to mention those imperishable gifts bestowed upon South Carolina between 1873 and 1876 by Negro legislators—the laws relative to finance, the building of penal and charitable institutions, and, greatest of all, the establishment of the public school system. Starting as infants in legislation in 1869, many wise measures were not thought of, many injudicious acts were passed. But in the administration of affairs for the next four years, having learned by experience the result of bad acts, we immediately passed reformatory laws touching every department of State, county, municipal and town governments. These enactments are to-day upon the statute books of South Carolina. They stand as living witnesses of the Negro's fitness to vote and legislate upon the rights of mankind."

III

Although recent researches have shown in the South some germs of a public school system before the War, there can be no reasonable doubt, but

that common school instruction in the South, in the modern sense of the term, was founded by the Freedmen's Bureau and missionary societies, and that the State public school systems were formed mainly by Negro reconstruction governments. The earlier State constitutions of Mississippi, from 1817 to 1865 contained a declaration that "Religion, morality and knowledge being necessary to good government, the preservation of liberty and the happiness of mankind, schools and the means of education shall forever be encouraged." It was not, however, until 1868 that encouragement was given to any general system of public schools meant to embrace the whole youthful population. In Alabama the Reconstruction Constitution of 1868 provided that "It shall be the duty of the Board of Education to establish throughout the State, in each township or other school district which it may have created, one or more schools at which all the children of the State between the ages of five and twenty-one years." Arkansas in 1868, Florida in 1869, Louisiana in 1868, North Carolina in 1869, South Carolina in 1868 and Virginia in 1870 established school systems. The constitution of 1868 in Louisiana required the General Assembly to establish "at least one free public school in every parish," and that these schools should make no "distinction of race, colour or previous condition." Georgia's system was not fully established until 1878.

The figures showing the increase of Negro education are as follows:—

Date.	No. of		
	Schools.	Teachers.	Pupils.
1866	... 975	1,405	90,778
1867	... 1,889	2,087	111,442
1868	... 1,881	2,295	104,827
1869	... 2,118	2,455	114,522
1870	... 2,677	8,300	149,581

EXPENDITURES FOR SCHOOLS

Year.	Expended by			
	Freedmen's Bureau.	Benevolent Associations.	The Negroes.	Total.
	\$		\$	
1866	128,655.89	82,200.00	18,500.00	224,859.89
1867	581,845.48	65,087.01	17,200.00	618,682.49
1868	965,806.67	700,000.00	860,000.00	2,025,896.67
1869	924,182.16	365,000.00	190,000.00	1,479,182.16
1870	976,853.29	360,000.00	200,000.00	1,536,853.29
Total	785,700.00	5,879,924.00

In the first five years after the War closed, 4,289 schools for Negroes had been established, 9,307 teachers employed, and 247,333 pupils instructed. The school attendance of Negroes, 5—20 years of age, has increased as follows :

SCHOOL ATTENDANCE

1850	...	26,461
1860	...	32,629
1870	...	180,372
1880	...	856,014
1890	...	999,324
1900	...	1,096,734
1910	...	1,670,650
1920	...	2,049,741

At first this work of education was done by white people, but very early normal schools were established and then colleges and to-day practically all of the teachers in coloured schools in the South are Negroes. In the North, Negroes attend mixed schools and there are in these schools numbers of coloured teachers, especially in New York, Philadelphia, Boston and Cleveland, many of whom teach white and coloured pupils.

Special philanthropic funds have given about \$30,000,000 to Negro education since the War, but Negroes themselves through taxation, the building of school-houses, the paying of tuition, etc., have

contributed not only much larger total sums but a total which marks a very great burden when compared with their ability to pay.

In the South, although the schools are public schools, and supposed to be equally good for all, they are divided into two systems : one for Negroes and the other for whites ; but the whites control the finances and have general oversight of the Negro system. The result is that while the South spends \$10 or more on every white child a year, it spends less than \$3 on every coloured child. There is also notable discrimination in the wages paid to teachers. For instance, in Louisiana, white teachers average \$1,000 a year for elementary schools and coloured teachers less than \$300 a year. Moreover, the Negroes are double-taxed, paying not only their legal tax but in addition to this, raising money to pay for school-houses and for lengthening of their terms and for piecing out the teachers' wages.

In the North, there are some cities bordering on the South where, despite the law, there is actual separation by race in schools. This is true in Philadelphia, Indianapolis, and other cities and towns. Elsewhere in the North Negro children attend the common schools with the whites.

IV

The basis of Negro education is of course the college and university system. The development of Negro colleges is best reflected in a United States government report of 1928.

The Report of 1928 was done in conjunction with the Departments of Education of nineteen states, with the cooperation of 79 Negro colleges, and also of the Associations of Colleges for Negro youth, the Phelps-Stokes Fund, and various educational boards and foundations.

The resulting Report is distinctly favourable to real Negro education. The introduction says: "The record of achievement of the Negro during the past fifty years has been unparalleled." And to this achievement "No single factor has contributed more than education."

The Report goes on to say: "The immediate need is more education, better education, and higher education."

There are 79 Negro universities and colleges studied in this survey, including 22 publicly supported institutions under state ownership and control, 9 universities and colleges privately supported by independent boards, 31 universities and colleges supported by white denominational church boards, and 17 colleges privately supported by Negro church organizations.

The state colleges have an annual income of \$3,201,575, or an average of \$145,526. The private colleges have an annual income of \$2,349,739, or an average of \$261,082. The Negro church schools, excluding one which did not report, a total annual income of \$1,761,686, or an average of \$66,977. The colleges controlled by white church boards have an annual income of \$1,893,333, or an average of \$61,075. The 9 independent institutions represent

a capital investment of \$8,329,507, and total productive endowment funds of \$16,394,328. The 22 state institutions are supported by appropriations amounting to \$3,201,575, of which \$1,909,161 are state appropriations and \$259,120 are Federal appropriations. The students pay \$488,035. The physical plans of these institutions are valued at \$10,443,746.

The 17 Negro church institutions have an annual income of \$1,071,636, which comes chiefly from church appropriations \$895,347; state appropriations, \$280,160; student fees, \$272,589. The state appropriations are chiefly for subsidizing teacher-training work. The capital investment of these schools amount to \$6,369,174. They have small endowment of \$183,748.

The 11 schools of Methodist church boards have a total income which amounts to \$527,795, of which \$210,509 comes from church appropriations, and \$187,487 from student fees. The capital investment represents \$4,403,014. The productive endowment is \$541,860.

The 6 Northern Baptist church schools have a total income of \$465,897, of which \$108,426 comes from students, and \$71,440 from churches. Their equipment is worth \$3,265,290. Their endowments amount to \$1,226,959. Under the American Missionary Society, there are 6 colleges; their annual income is \$408,969, of which \$216,653 comes from churches and \$99,770 from student fees. The equipment is worth \$2,867,538, and the endowments amount to \$311,212.

The Presbyterian Church has two colleges; their annual revenues amount to \$174,260, which will be increased when Barber College commences to receive the yield on its endowment. The two institutions have a value of \$1,129,000. The endowment of these colleges amounts to over \$2,000,000. The United Presbyte-

rian Church supports Knoxville College, which will soon have its own Board of Trustees and an endowment of \$500,000. Its annual income is \$68,600, and its property is worth \$513,000.

There are five other colleges supported by Northern white churches.

The summary of the Report says :

"The progress made in the development of Negro higher educational institutions in the United States during the last decade has been astonishing in its scope and almost incredible in its magnitude."

In 1916 the annual income of the universities and colleges included in this survey totalled \$2,283,000. For 1926-27, the annual income amounted to \$8,560,000, an increase of 275 per cent. The financial support being accorded, Negro higher education is nearly four times what it was in 1917.

The capital investment in the real properties of the institutions has also increased at a precipitate rate. The value of the physical plans of these institutions 10 years ago was fixed at \$15,720,000. Their present value is \$38,680,000, representing a gain of 146 per cent, due principally to the construction of modern school buildings and other improvements in the plants.

The most important advance made by the institutions, however, has been the large increase in their productive endowments, indicating the existence of a growing conviction that Negro higher education must be placed on a permanent basis through the provision of a stable annual income. In 1917, the productive endowments of the universities and colleges making up this survey amounted to \$7,225,000, with an annual yield of \$361,250. Since then, additions have brought this total up to \$20,713,000, the annual yield being \$1,071,300. The gain over the period of 10 years in both endowment

and annual yield, therefore, has been approximately 185 per cent.

The income of 79 Negro colleges for 1926-27 was :

	\$
State appropriations ...	2,207,221.82
Federal appropriations ...	485,520.29
Church appropriations ...	1,153,258.74
Income from endowment	1,042,150.71
Gifts for current expenses	1,006,194.27
Fees from students ...	1,677,433.66
Income from sales and services ...	448,365.30
Other sources ...	496,146.61
Total ...	8,516,291.40

The number of Negro students in 1932 is indicated by the following figures :

There were enrolled in American colleges and professional schools in the year 1931-32, 20,277 students of Negro descent. Of these, 19,256 in colleges and 1,021 in professional schools. There were the following graduates :

2,123	... Bachelor of Arts.
194	... Master of Arts.
7	... Degree of Ph.D.
17	... Bachelor of Laws.
115	... Doctor of Medicine.
40	... Dentists.
30	... Pharmacists.

Of the 20,277 students, 16,918 were enrolled in coloured colleges. The rest in the white colleges of the North. The great universities, like Ohio State, Columbia, Hunter, Indianapolis, Boston, Oberlin, Harvard, Yale, etc., had about 2,500 Negro students altogether. These students made many marks of distinction. Six of them in 1932 were elected to national honorary scholarship societies, four Negroes received honorary degrees from leading colleges, many of the Negro students led their class or did exceptional work, and in athletics they made an unusual record, helping the

United States to win in the Olympic games.

V

These few facts indicate the efforts which are being made by Negroes and by their white friends to give the American Negro a modern education. The effort is by no means complete. The mere ability of two-thirds of Negroes to read and write is after all but the beginning.

A much smaller number really have a modern education capable of guiding them in modern life. Moreover, the education which they are receiving, although large in quantity, is not satisfactory in quality. The public schools are not well adapted to their ends. They follow standardized forms and do not take up the problem of the individual race and the individual child. The higher schools are not training for life and particularly for the peculiar problems of prejudice and discrimination which Negroes need, and above all, there is not in the coloured colleges and universities that freedom and independence of thinking which is going to lead to the real emancipation of this race in America or to their emergence as a modern working class.

Nevertheless, it is fair to say that the American Negro has the tools of his own advance in his hands. He can by

using them forge his way forward. Of course, he occupies a peculiar position. India overwhelmingly belongs to the Indians. They form the great mass of the population. They are the people. They in the long run can make their country what they wish. American Negroes, on the other hand, form but one-tenth of the population of the only country that they know. They are not Africans. If they attempted to return to Africa they would be alien in speech, culture and acclimatization. There is no place in Africa that would dare to receive any number of American Negroes for fear of revolution and upheaval. America, therefore, is the American Negro's land.

Can he maintain himself there as a cultural and economic group or is he bound to be absorbed, either by open intermarriage or by clandestine, irregular intermingling of blood? These matters make the development of the American Negro a problem of peculiar thought and conference. Negroes are quite aware of this situation. They are studying and talking about it. They have their own newspapers and magazines. They have numerous religious organizations and to some extent a growing integration of racial economic life. The future solution of this rather unusual race problem must be watched by the world, and particularly the coloured world, with great interest.

VEDANTA WORK IN AMERICA AND ITS LEADER SWAMI VIVEKANANDA

BY HENRIETTA HOLMES EARL

Many of you may remember that on the central dome of our Library of Congress in Washington are these words: "As one lamp kindleth an-

other, nor groweth less, so nobleness enkindleth nobleness!" This is the truth behind all spiritual movements that a light, a warmth, a vital glow of

purity, strength and goodness, illuminate a soul, and that radiance is caught by others, transmitted through time and space to an endless chain of waiting hearts and minds.

In our consideration this evening of the Vedanta work and its leader Vivekananda, we must not forget Ramakrishna whose pupil Vivekananda was; from whom indeed he caught the light of noble illumination. But behind Ramakrishna was the Radiance Itself, the Essence, the Soul of All.

In the West we often speak of that Essence as "The Light of the world" or as the "Light that lightens our darkness." That message of Light, from which flows joy and the "peace which passeth understanding" is the basis of spiritual teaching both in the East and the West, and our awareness of this unity of the vital message of religion and philosophy grows steadily as we study Vedanta. The simple clarity and precision of thought which characterizes this philosophy cannot be appreciated until one has studied other systems. Vedanta leaves nothing out; it shirks no logical and self-evident propositions, which are opposed to the higher scientific thinking of modern scholars. It accepts the reality of mankind as a compound, composed of body, mind and soul, and seeks to teach us how to cultivate each part of this trinity, so that we may cognize every part of our being, as a part of every other part of the universe—so that each one may know "I AM THAT."

That we may gain this understanding Vedanta sends us teachers who themselves have known this light which Vivekananda passed on to his Order. I think of Vivekananda always as "Vivekananda the Vivid." And perhaps that is so because for a few brief moments I looked into his eyes.

It happened when I, a small child, was a pupil in the school of which Col. Frances W. Parker was the head. Several of our schools are named after him, and his influence on education and thought was so great that he may be classed as a prophet of education. His work was known in far countries, and children came to his school from many lands with their parents who returned to their foreign homes to teach his methods. Among this group of foreign students was a Hindu family, the son being in my class. Each morning the entire school assembled for Chapel and often a brief talk by some distinguished visitor was heard. On one of these occasions we were all fascinated by the spectacle of our tall Col. Parker ushering in another stately man who was dressed in flowing robes and turban. We sang, and Col. Parker read a prayer. Then the Swami spoke to us. I was too little to remember what he said, but I do remember how quiet the big room was, and how brilliant his eyes and vibrant his voice. When his talk was over he too said a prayer, and then he and Col. Parker walked down together from the platform through the assembly hall. The Hindu boy next to me sat in an aisle seat, and, as the Swami passed him, bent and kissed his robe. I was so surprised at such a thing that I whispered to the boy, "Why did you do that? Who is he?" "That man is Swami Vivekananda, a great saint from my country," he said. "But," said I, "there are no saints any more." "Not here in your country," he replied, "but we still have them in India."

As I have studied the writings of Vivekananda in these later years I have become convinced that he combined an understanding of, and sympathy with, the Western mind and its ideals which, united with the profound spiritual

knowledge of the East, gave him a universal aspect and influence. He brought to the West a broad, and enthralling message of unity; he took back to India a dynamic and vibrant force which laid the foundation for the awakening which India is experiencing to-day. He was the torch-bearer, and his call to India was, "Arise! Awake! Push On!" He has the same ringing message to us of the West to-day, through the men of his Order who come to us. They come, not as mystery-mongers and wonder-workers, but as men ably and broadly trained, deeply learned in the ancient cultures of their heritage, as well as in modern thought. Men who are of gentle breeding and the taste and refinement which discards cheap methods and loud claims of marvels. Vedanta sends us scholars who are not "wise in their own conceit," who are not puffed up with the importance of their own personalities, powers,

or attainments. But men who have learned adaptability, who "with humble hearts and true affection" have come to serve. They do not ask us to discard a creed or change a faith instead, they illumine with their light truths we only vaguely knew and turn on so strong a search-light of powerful radiance that all is bright about us! After years of the study of philosophy and psychology, I find nowhere so simple, clear and practical a teaching as that of Vedanta. And I realize more fully day by day that the great Western minds have almost all either consciously or subconsciously caught at least a little of the Vedanta teaching. Moreover, I see this unity of thought as so deep and real a thing between the East and the West, that I know that the day will arrive when this fundamental unity will be the basis for mutual understanding, and true brotherhood of all the races of the world!

ENEMIES OF KNOWLEDGE

BY PROF. A. V. HILL, O.B.E., Sc.D., F.R.S.

I

There are not many who realize the facts of man's gradual evolution; the majority are still inclined to imagine that Adam arrived full-grown a few thousand years ago, with a complete university education and a degree in zoology, in the garden of Eden, and undertook forthwith the task of naming and classifying the other creatures whom God created for his special needs and satisfaction. Not many properly appreciate, and in some quarters it is almost blasphemy to do so, that in the course of half a million years mankind by a slow and painful process of trial and error has gradually risen from his

original low estate. Nature's experiments in living things had been proceeding for hundreds of millions of years: by these experiments creatures of the most varied type had been evolved, to meet the absolute necessities of life, namely growth, maintenance and reproduction. Finally a type of animal appeared, man's distant ancestor, so designed and constructed that he could become civilized. In an essay in the *New Encyclopædia Britannica*, "Civilization," by J. H. Robinson, which some of you may have read, the matter is expressed in a vivid and arresting form. Picture the five hundred thousand years of Man's developing culture

as compressed into a single lifetime. On this scale mankind needed 49 years to learn enough to desert his primitive hunting habits and to settle down in villages. Half through the fiftieth year a few of the villagers discovered and began to practise the art of writing. The achievements of the Greeks on this scale were in March of this year: Christianity has prevailed since the middle of April: the printing process was invented a fortnight ago: we have been using steam for less than a week, motor cars for a day, wireless for a few hours. Whither is mankind going, on this strange process? What are his methods of advance? Are they inevitable? Or can they now be influenced by conscious adjustment on his part? Have *we* in fact any responsibility in the matter?

There are superior people who affect to despise the degree of civilization, the modicum of knowledge, the extent of social organization which have been as yet attained. They would have us abandon scientific research and engineering development, as things unworthy of man's high spiritual estate. Such highbrows and unbelievers are useful, not for what they themselves bring to the common fund, but because it is good, even for the best of causes, to have to bear the brunt of criticism. I would not make "Progress" into a false god. Most reasonable people, however, neither believing in magic on the one hand, nor in the inevitability of advance on the other, see in the achievements of mankind, won by patient toil and eager searching, by failure as well as success, by disaster as well as triumph, in sorrow as well as in joy, by courage as well as by skill, something to be treated with respect and reverence, something sacred, as we have come to regard human life itself to be. The advance of

knowledge is a real and living thing, something worth working for, worth fighting for. That is why we are here to-day. It is true that we are all very stupid and unseeing still—some of us perhaps more stupid than others. We are very far yet from any Utopia, moral, mental or material; but that the general progress of knowledge has improved man's lot and character and outlook in the last half million years, and that it can continue to improve them in the fifty million that lie before him, is a general proposition that not many will dare to deny. After all, it is knowledge which makes civilization, *knowledge tempered by reasonable sentiment, controlled by decent emotion*. It is knowledge which makes the difference between man and animal: my spaniel Ben is a tangle of emotions, sentimental beyond belief, credulous to the last degree, ready to chase any imaginary cat or squirrel, believing in spooks and probably in "ectoplasm," a very pleasant and interesting companion, but utterly incapable of reaching any great height by his own unaided effort. The capacity for knowledge, for understanding himself and his environment, is man's essential characteristic and his alone; and to deny him the exercise of this fundamental gift would be an unpardonable, an almost unthinkable offence.

There is indeed no danger, to-day, of anyone attempting to do so: all governments pay at least lip-service to education and research. The danger arises in the special applications, not in the general proposition, namely when any specific individual piece of knowledge comes in conflict with vested interests, or tribal prejudices, or inherent conservatism, or even natural stupidity. It is against such prejudices that the fight has continually to be waged. We cannot hold our position by standing still—civilization must

either go forward or go back, and to go forward on some paths, back on others, will probably lead to confusion and disaster. Stephen Paget founded this society "to promote national health and efficiency, to bring about a better understanding of the value of medical and surgical studies, and to expose the false statements which are made against them": and in fulfilling this purpose it is necessary to combat one particular aspect of the spirit of reaction, namely the emotional opposition to the use of animals for experiment. Since, however, Anti-vivisection is only a passing phase (one hopes) in the varying follies of mankind, while the fanatical desire to obstruct the advance of knowledge, for one or other cause, is apparently—judging from History—a permanent factor in man's mental constitution, I feel that a Society like ours must view the matter occasionally from the broader aspect and stand, as its name implies, for the defence of Research in whatever form that research is undertaken.

There are many "Anti"-bodies, apart from those which save us from disease. Some of them are good, most of them are bad. I cannot bring myself to object to anti-aircraft guns, and there is probably much to say for the anti-Saloon league. Anti-dazzle, anti-fire, anti-germ, anti-vibration, anti-waste, and anti-slavery (to quote the telephone directory), all sound beneficent enough. In anti-prohibition, however, anti-socialist, anti-communist and anti-vaccination we begin to tread on the dangerous ground of propaganda: while in London the anti-mind is revealed, in its highest form, in four separate and independent anti-vivisection societies, all fighting against one another in the same great cause. This anti-mind is no new phenomenon. In my recent researches I came upon an Anti-Rail-Road Journal dated 1885. The Editor claims, as Dr.

Hadwen would, that he is "fighting only on the side of truth," "on behalf of some of the most valuable, but least defended interest." This Journal contains "an exposure of the Railway System," and it is interesting to record that the list of those who subscribed to a pamphlet "Rail-Road Impositions Detected" is headed by the Provost and Fellows of Eton College, followed by fifteen canal companies, three steam waggon companies, several public houses, and a representative of Messrs. Pickford, carriers. The high ideals professed, and the flowery language employed, by the anti-rail-road enthusiasts of 1885 are so similar to those of anti-vivisection to-day that there are grounds for the hope that the future of both may be the same.

II

It is strange and sad that man, for all his desire for knowledge, his sacrifice and his effort in its pursuit, should be tormented by this mistrust of what he has been able to attain. Folly and hatred exist, often in the same mind, side by side with wisdom and goodwill. There is no thesis so ridiculous, no cause so unworthy, but that some body of zealots will be found ready, in season and out of season, to support it. Cults and movements, rooted in superstition and credulity, rear their heads in our midst. There are not many who do not believe in some kind of magic. There is no self-styled prophet, no sooth-sayer or fortune-teller, no food faddist, no purveyor of patent medicines or electrical "rejuvenators," who cannot, given a little plausibility, secure a following. How are we to distinguish such cults and movements from the genuine advance of knowledge? Most reasonable educated people will in fact be able to distinguish them, but alas, not all people are reasonable or educated: and it is

difficult or impossible to give any short definition which will include wisdom and omit folly. After all, nobody has yet supplied—or is likely to supply—a satisfactory definition of life itself, though most people can recognize a living thing when they see it. True knowledge is consistent with itself and ultimately with human nature : false prophets can be safely trusted to cut each other's throats : strange cults and movements to neutralize each other's efforts. One must not take these things too seriously. The presence in our midst of weird and wonderful societies designed to save us from premature burial, to convince us that the world is flat, that "spirits" can be photographed, or even that black is white, adds greatly to the gaiety and interest of life : I for one would treat them kindly and let them have their say. The case, however, is different when a lunatic ceases to be harmless and begins to interfere with other people's liberties : we are no longer amused, we shut him up. Individual freedom from molestation is the hard-won basis of modern civilization. If an individual offends too grievously in such matters, society retorts by restricting his liberties. So it is with the advance of knowledge : freedom of thought and research is the basis of human progress : only when these interfere with other people's liberties and rights must a check be applied.

I have no quarrel with those who choose to believe, as a lady once wrote me, that "the Almighty never intended that one animal should profit at the expense of another." I may hold that whales, devouring millions of shrimps daily and digesting them alive (horrible thought!), or tigers strenuously refusing to live on vegetables, or even fleas or tubercle bacilli, provide a certain difficulty in her hypothesis; but still, if she likes

to believe in it, I have no wish to convince her of another point of view. After all such beliefs add colour to the world. The situation changes, however, if she tries to interfere with the liberties of my friends and me. If by telling lies and spreading calumnies, if by petty persecution in private or malicious prosecution in the police courts, if by attempting to forward legislation forbidding the use of snails, lobsters and frogs or research, she provides a wanton hindrance to the advance of knowledge, then the matter ceases to be a joke and must be taken seriously; and if, to forward her thesis, she does not hesitate to stop subscriptions to hospitals and to hinder their work on behalf of suffering fellow-men, then my blood begins to boil, as Stephen Paget's used to do, and tolerance becomes impossible.

Persecution, the desire to injure or to kill those whose opinions are different from one's own, is a very old factor in human history. You can see it brutally displayed, often under the cloak of religion, in the Old Testament, as well as in later times. You can see it in schools and colleges. Frequently enough it is for non-conformity to some established custom, for upsetting some ancient prejudice. The tribe is bound together by certain rites and rituals, by certain traditional beliefs, and anything which diminishes the authority of these artificial restraints and bonds is held to weaken the tribe and so to justify the persecution of the offender. This faith in established custom is an essential factor if mankind is to maintain advance already secured, and not to slip back, in times of stress, into barbarism. We must not underrate—however radical our own outlook—the value of conservatism as an attitude of mind, the love of things which they know and have experienced as the basis of the outlook of common men.

Equally, however, we must realize that necessary as a brake may be to prevent us from slipping down hill, or to stop us when we are going too fast, we can never go forward at all with nothing but a set of brakes, however efficient. And yet in the past (as indeed in the present) mankind has been singularly intolerant of, and cruel to, those who sought a new point of view, and usually has invoked the name of God to justify the persecution. I admit—to its credit—that the Anti-Rail-Road Journal avoided calling upon the Almighty to bear witness to the purity of its motives; the Anti-Vivisectionists have not the same compunction. The authorities of Rome and devout Catholics throughout Europe, many of them people of genuine religious instinct and purity of life; exulted in the butchery of 7,000 Huguenots on St. Bartholomew's Day in 1572. Even in those days the barefaced massacre of 7,000 people would have been regarded as discreditable, unless the name of God had been invoked. Persecution, torture and death were common penalties till quite recently for those with whose religious beliefs one did not agree; and many things, including astronomy, could be interpreted as religion.

III

The psychology of persecution is not hard to understand. As Dr. Barnes, now Bishop of Birmingham, wrote in 1913:

"When a man of real piety sees the ideas which he venerates ignored, objects which he believes to be holy scorned, he burns with a righteous indignation which no mean motive of personal ambition or revenge can kindle. The strength of his conviction carries with it not only a presage of victory, based on the belief that God will defend the right, but also the martyr's con-

tempt of death in a righteous cause. It is thus that there is no adversary so formidable as a man sure that he is fighting the battle of the Lord of Hosts, no antagonist so relentless in pursuing opponents as he who is convinced that it is his duty to make them an acceptable sacrifice to his God.

"At first sight this intolerance seems to be a noble and fair flower springing from the cultivation of all that is best in the human heart. Of course even men filled with such fire admit that the zeal for persecution is dangerous: all recognize that a love of battle and a joy in destruction are among the lower passions of mankind, and inferior men animated by such passions are usually the instruments by which the righteous secure the conquest of evil. Apart from all ethical considerations the verdict of history condemns intolerance as both stupid and criminal. Persecution in however mild a form is usually both a mistake and a crime. It is a mistake because it so rarely succeeds: it is a crime because in the name of virtue you unchain the baser passions of mankind. The success of intolerance is always momentary; its ultimate failure remains to hamper and distress those who inherit the legacy which it bequeaths."

It is not, however, only in theological matters that intolerance is so rife. In matters of natural knowledge also history gives us many examples, though usually here too religion is invoked as an excuse for intolerance. Vesalius, an anatomist, was inspecting *with* the consent of his kinsmen, the body of a Spanish nobleman recently dead: the heart gave a feeble palpitation when divided by the knife. Vesalius was denounced to the Inquisition and driven from Italy and died before his return. Servetus, also a physician and anatomist, was burnt at

Geneva for his controversial writings, though it must be admitted that these were usually of a theological rather than a scientific character : science and theology, however, were harder to separate in those days. Bruno, the great Italian philosopher of the Renaissance, was confined for seven years by the Inquisition and finally burnt at the stake. In 1616 Galileo's propositions that the sun is the centre of the world and that the earth rotates daily were characterized by a commission of enquiry as "absurd in philosophy and formally heretical because expressly contrary to holy scripture." By command of the Pope he was admonished not to "hold, teach, or defend" the condemned doctrine. His great book, published 16 years later in 1682, reaffirmed the Copernican principles of the universe and caused him, in spite of his seventy years, to be summoned to Rome. Examined under the menace of torture he was condemned to a period of incarceration and, as a penance, to recite once a week for three years the seven penitential psalms.

They had a sense of humour in those days; I am sure that Mr. Coleridge would condemn Lord Knutsford to some worse penalty than that. After all, do not his friends (or are they Dr. Hadwen's?) pray for

our deaths, in general and in particular, as we have their own written testimony to show; which is a mean advantage to take if they think that their prayers have any effect. Stephen Paget's death indeed was claimed by the Anti-Vivisectionists as a direct consequence of their prayers : a postcard to that effect was received by this Society. No doubt mine will be in due course. The Inquisition at any rate was more honest : they burnt you if they could and took the responsibility; they did not try to commit murder, by proxy, *via* the Almighty, without risk, moral or material, to themselves. In more recent times than Galileo's, the bitterness and folly evoked by the controversy over evolution still linger : there must have been many, Gladstone perhaps among them, and certainly several Anglican Bishops, who would gladly have burned Mr. Darwin and Professor Huxley at the stake, had not that procedure been out of date. There are probably respectable church-goers still who would, without regret, offer Dr. Barnes as a sacrifice in the same great cause of anti-evolution. And yet, to-day, to the mass of thinking people, it is perfectly inconceivable, that Gladstone was right and Huxley was wrong, and that evolution is not a fact, whatever its mechanism may have been.

(To be concluded)

APAROKSHANUBHUTI

BY SWAMI VIMUKTANANDA

अयमात्मा हि ब्रह्मैव सर्वात्मकतया स्थितः ।

इति निर्द्धारितं श्रुत्या बृहदारण्यसंस्थया ॥ ५५ ॥

अयं This सर्वात्मकतया स्थितः existing as the Self of all आत्मा Atman हि (expletive) ब्रह्मैव verily Brahman इति this बृहदारण्यसंस्थया श्रुत्या by the *Sruti* in *Brihadaranyaka* निर्द्धारितं declared.

55. The *Sruti* in *Brihadaranyaka*¹ has declared that this Atman, which is the Self of all, is verily Brahman.

¹ *The Sruti in Brihadaranyaka, etc.*—The *Sruti* text is: “This Atman is Brahman, etc.” (*Brih. Up. II. 5. xix*).

अनुभूतोऽप्ययं लोको व्यवहारक्षमोऽपि सन् ।

असद्रूपो यथा स्वप्न उत्तरक्षणबाधतः ॥ ५६ ॥

अयं This लोकः world अनुभूतोऽपि though experienced व्यवहारक्षमोऽपि though fit for all practical purposes सन् being यथा as स्वप्नः dream (world) (तथा so) उत्तरक्षणबाधतः in consequence of being contradicted in the next moment असद्रूपः of the nature of non-existence.

56. This world,¹ though an object of our daily experience and serving all practical purposes, is, like the dream world, of the nature of non-existence, inasmuch as it is contradicted the next moment.

¹ *This world, etc.*—We cannot call a thing *Sat* (ever-existent) merely because it is experienced and it has some pragmatic value. In dream we experience things which are valid so long as the dream lasts. But as soon as we awake, they disappear as though they never existed. So also the experiences of our waking state, which are so full of meaning to us, are negated as soon as we enter into dream or deep sleep. This world of waking experience, therefore, is also in the same category of existence as the dream world.

स्वप्नो जागरणेऽलीकः स्वप्नेऽपि जागरो न हि ।

द्वयमेव लये नास्ति लयोऽपि नुभयोर्न च ॥ ५७ ॥

जागरणे In waking स्वप्नः dream अलीकः unreal स्वप्ने in dream अपि also जागरः waking न not हि surely (अस्ति is) द्वयं both (i.e. waking and dream) एव verily लये in deep sleep नास्ति do not exist लयः deep sleep अपि also हि verily उभयोः in both न not च also (अस्ति is).

57. The dream¹ (experience) is unreal in waking, whereas the waking (experience) is absent in dream. Both, however, do not exist in deep sleep which, again, is not experienced in either.

¹ *The dream, etc.* Here the author illustrates the preceding *sloka* by showing the unreality of the three states (*avasthatraya*) on account of their mutual contradiction.

त्रयमेवं भवेन्मिथ्या गुणत्रयविनिर्मितम् ।

अस्य द्रष्टा गुणातीतो नित्यो ह्येकश्चिदात्मकः ॥ ५८ ॥

गुणत्रयविनिर्मितं Created by the three *gunas* वयं the three states एवं thus मिथ्या unreal भवेत् are अस्य their (i.e. of the three states) द्रष्टा witness गुणातीतः beyond all *gunas* नित्यः eternal हि (expletive) एकः unique चिदात्मकः of the nature of consciousness (अस्ति is).

58. Thus all the three states are unreal¹ inasmuch as they are the creation of the three *gunas*; but their witness² (the reality behind them) is, however, beyond all *gunas*, eternal, unique, and is Consciousness itself.

¹ *The three states are unreal, etc. . . .* This world of our daily experience, comprising these three states, is produced by the permutations and combinations of the three *gunas* (*sattva*, *rajas* and *tamas*). But whatever is a compound must be decomposed and destroyed. This world being a compound is thus foredoomed to destruction ; and so it is unreal, as reality implies indestructibility. Here it is conclusively proved what has been put forward as a mere proposition in the *sloka* 56, that this world though experienced is unreal.

² *Their witness. . . .* When everything in this world is in a state of flux and is changing every moment, what is that which sees these changes? The Vedanta declares that it is the Atman, the conscious principle, that witnesses all these changes, itself ever remaining unchanged and unaffected by the *gunas* that work these changes.

यद्वन्मृदि घटभ्रान्तिं शुक्तौ वा रजतस्थितिम् ।

तद्वद्ब्रह्मणि जीवत्वं वीक्षमाने न पश्यति ॥ ५६ ॥

यद्वत् Just as मृदि in earth घटभ्रान्तिं the illusion of a jar वा or शुक्तौ (one) in the nacre रजतस्थिति the appearance of silver (एकः one) न not पश्यति sees तद्वत् in the same way वीक्षमाने when realized ब्रह्मणि in Brahman जीवत्वं appearance of *Jiva* (न पश्यति does not see).

59. Just as (after the illusion has gone) one is no more deluded to see a jar in earth or silver in the nacre, so does one no more see¹ *Jiva* in Brahman when the latter is realized (as one's own Self).

¹ *So does one no more see, etc. . . .* So long a person it is ignorance, he thinks himself as a *Jiva* which has an individuality of its own apart from Brahman. But with the dawn of real knowledge when he realizes himself as one with Brahman, this *Jivahood* appears to him as nothing but an illusion like the illusion of silver in the nacre.

यथा मृदि घटो नाम कनके कुण्डलाभिधा ।

शुक्तौ हि रजतख्याति जीवशब्दस्तथा परे ॥ ६० ॥

यदा Just as मृदि in earth घटः a jar नाम merely in name कनके in gold कुण्डलाभिधा ear-ring in name only शुक्तौ in the nacre हि (expletive) रजतख्यातिः silver in name (अस्ति exist) तथा so परे in the supreme (Brahman) जीवशब्दः the word *Jiva* (अस्ति exists).

60. Just as a jar exists in earth, the ear-ring in gold and silver in the nacre, merely as names, so does *Jiva* exist in Brahman.

यथैव व्योम्नि नीलत्वं यथा नीरं मरुस्थले ।

पुरुषत्वं यथा स्थाणौ तद्वद्विश्वं चिदात्मनि ॥ ६१ ॥

यथैव Just as व्योम्नि in the sky नीलत्वं blueness यथा as मरुस्थले in the mirage नीरं water यथा as स्थाणौ in a post पुरुषत्वं human figure (मिथ्या भवति is illusory) तद्वत् so चिदात्मनि in the Atman which is Consciousness विश्वं the universe (अस्ति is).

61. Just as blueness in the sky, water in the mirage and a human figure in a post (are but illusory), so is the universe in the Atman.¹

¹ *So is the universe in the Atman. . . .* It is not only *Jiva* but also the whole universe is an illusion in the Atman. This is illustrated in various ways in these *slokas* (61-64).

यथैव शून्ये वेतालो गन्धर्वाणां पुरं यथा ।

यथाकाशे द्विचन्द्रत्वं तद्वत् सत्ये जगत्स्थितिः ॥ ६२ ॥

यथैव Just as शून्ये in an empty place वेतालः a ghost यथा as गन्धर्वाणां पुरं a castle in the air यथा as आकाशे in the sky द्विचन्द्रत्वं the vision of two moons (सन्ति are) तद्वत् in the same way सत्ये in the supreme Truth (i.e. in Brahman) जगत्स्थितिः the existence of the universe.

62. Just as the appearance of a ghost in an empty place, a castle in the air, and of a second moon in the sky, so is the appearance of the universe in Brahman.

यथा तरंगकल्लोलैर्जलमेव स्फुरत्यलम् ।

पात्ररूपेण ताम्रं हि ब्रह्माण्डौघैस्तथात्मता ॥ ६३ ॥

यथा Just as तरंगकल्लोलैः as ripples and waves जलं water एव surely पात्ररूपेण in the form of a plate ताम्रं copper हि verily अलं surely स्फुरति appears तथा so ब्रह्माण्डौघैः as the whole universe आत्मता the Atman (स्फुरति appears).

63. Just as it is water alone that appears as ripples and waves, or again it is copper alone that appears in the form of a plate, so is it the Atman alone that appears as the whole universe.

घटनाम्ना यथा पृथ्वी पटनाम्ना हि ततंवः ।

जगन्नाम्ना चिदाभाति ज्ञेयं तत्तदभावतः ॥ ६४ ॥

यथा Just as पृथ्वी earth घटनाम्ना under the name of a jar ततंवः threads हि verily पटनाम्ना under the name of a cloth (आभाति appear, तथा so) चित् *chit* (Atman) जगन्नाम्ना under the name of the universe आभाति appears तदभावतः by negating them (i.e. names) तत् that (i.e. the Atman) ज्ञेयं is to be known.

64. Just as it is but earth that appears under the name of a jar, or it is but threads that appear under the name of a cloth, so is it but the Atman that appears under the name of the universe. This Atman is to be known¹ by negating the names.

¹ This Atman is to be known, etc.—The knowledge of the Atman means only the removal of the names and forms that are superimposed upon it through ignorance.

NOTES AND COMMENTS

IN THIS NUMBER

Whether Image-worship is right or wrong is a question which perplexes many religious persons. It is better to have the solution from one who can talk authoritatively on the subject. This article also is a compilation from the writings and speeches of Swami Vivekananda. . . Prof. Akshoy Kumar Banerjee holds the chair of Philosophy in a College in Bengal. He writes on philosophical and religious subjects in many magazines—both English and Vernacular. Last year he wrote in the *Prabuddha Bharata* on 'Hinduism—what it is and what it is not,' which received wide attention. . . Swami Jnaneswarananda is the head of the Vedanta Society in Chicago. We publish the *Prayers* on the hope that they will have a stimulating influence on the religious life of at least some. . . India may learn much from the history of educational expansion among the Negroes in America. In the United States 70 per cent of Negroes can read and write. This revolution was brought about by the tremendous efforts of Negroes themselves, backed by the help from others. Dr. DuBois is secretary to the Association for the Advancement of Coloured People and also editor of the *Crisis*. The present article was written specially for the *Prabuddha Bharata* at our express request. . . . *Vedanta Work in America and Its leader Swami Vivekananda* was read at a sitting of the Vedanta Centre in Chicago. The writer had the privilege of seeing Swami Vivekananda. . . . Apart from the question whether vivisection is justifiable or not, *Enemies of knowledge* indicates how attempts have

been made in the West to thwart the progress of knowledge. "To a foreigner these sound like fairy tales." Prof. Hill is a great scientist and won the Nobel Prize for the year 1922. It must be remembered that though he decries enemies of knowledge, he is no enemy of religion. He is an old contributor to the *Prabuddha Bharata*. Our old readers may remember his interesting article—'Biology in Education and Human Life.' The present article forms the substance of a speech delivered some time back in the "Research Defence Society," London, founded by Stephen Paget.

WANTED A REVISION OF OPINION

In almost all communal riots it is found that there are cases of forcible conversion of the Hindus, or at least attempts towards that. The people who are thus converted, have to give up, for no fault of their own, the religion in which they have been born and brought up. For, they find that the doors of Hinduism are closed against them. There are many other similar methods by which attempts are made to get converts from the Hindu fold. And such is the condition of the present-day Hindu society that, though the number of Hindus is alarmingly dwindling, it will not think of the injustice done to those who are in body and mind Hindus but are kept out because some people with some foul play 'destroyed their caste.' Is it, then, to be wondered that the persons who are thus ostracized and inhumanly treated will bear a grudge against the Hindu society or bequeath their spirit of vengeance to their descendants? It is an historical

fact that many Mahomedans who now fight against the Hindus are the descendants of Hindu ancestors. And cases are also actually found that persons who have been forcibly taken away from the Hindu society by miscreants, can never forgive it, if it bars its doors against them.

Is it not high time that the Hindu society should see that its members do not fall so easy a prey to the wiles of mischievous people? But unfortunately people are not altogether rare even now, who are so much rooted in orthodoxy that they are determined to ostracize even those who are forced, against their will, to break the rigid rules of the Hindu society in however slight a measure. Can foolishness go any further?

Orthodoxy is of two kinds—one kind clings to the past and the other kind does not take into consideration the historical facts, but clings to the immediate present only. Of these two, the latter kind shows greater degree of lifelessness. If one looks into the past history of India one will find that cases of reconversion into Hinduism were not altogether absent. But the orthodox leaders of the Hindu society do not care to consider or study these facts; they try to protect only the present tradition and customs.

Dr. A. S. Altekar, M.A., LL.B., D.Litt., Professor of Ancient Indian History and Culture, Benares Hindu University, in an article in the *Indian Review*, traces the history of reconversion to Hinduism in Ancient India. According to him, the problem of reconversion first arose before Hinduism when it came into contact with Islam. For, in the earlier period of Indian history, though the Hindus came into very close touch with the Persians, Greeks, Scythians, Huns, etc., evidence does not show that any of the followers

of Hinduism were converted to the creeds and cultures of the conquerors. The problem of reconversion keenly arose when thousands of Hindus began to be converted mainly by force after the advent of Islam in India. But the Hindus of the 8th century were wiser than their present-day descendants. They could not look with serene complacency on mass conversions that were being effected by the conquerors, and were, therefore, "prepared to readmit the converts, if the conversion was due to force or fraud and the convert had sought readmission within a period of 20 years." In the latter half of the 8th century, "reconversions on a mass scale had been effected in several parts of north-western India." This state of affairs continued till the 11th century, when reconversions began to become less and less due to the 'puritanical notions of purity' of the orthodox Hindus. But what has been the result? Every census report indicates that the number of Hindus is becoming less and less. It is high time that all well-wishers of Hinduism should awaken to the gravity of the situation and take a leaf out of the past history of India.

A TERMINUS IN THE PROCESS OF EDUCATION

University degrees very often serve as a handicap to sound education in life. They give the impression to many minds that they have reached "a terminus in the process of education," and consequently they do not stir themselves to acquire more learning. The result is that within a short time of their getting university degrees, many youths forget what they learnt when preparing for examinations. So it was sarcastically said by an educationist that a university degree indicates that a certain young man holding that degree had so much knowledge in the year so

and so, but afterwards it has become less and less. On the other hand, those who have no university degrees, if they get a thirst for knowledge, never lose the incentive to acquire it more and more. Many of the great men of the world did not receive any university degree, but still their scholarship was amazing. University degrees have got values, only if they serve as a stimulus to the acquisition of further knowledge. But do they do that always?

A writer to the *New York World-Telegram* deplores how university degrees have got a retrograde effect upon man's education. He says: "The Colleges hand a sheepskin to an impressionable young man, and tell him that he is a Bachelor of Arts. That gives him the impression that in some way he is through, and that he need never admit one other new idea into his head.

"We even speak of certain institutions for the inculcation of culture into young women as 'finishing schools,' as if graduation carried with it the sanctity of finality. But I wouldn't call it a sanctity. It should more properly be a stigma. I cannot think of any branch of learning in which men should be encouraged to share a mourner's row with Alexander, and weep because there are no more worlds to conquer."

But those who have left an impress upon the history of the world, did never think that they ever reached a 'finality' in the matter of education. They were rather filled with humility at the thought of how little they knew and how much was to be acquired. It is well known how Newton regretted that he was simply a child gathering pebbles on the sea-shore, while the ocean of learning lay before him unexplored. Many of the modern scientists are known to have pursued their work of scientific investigation till they have

stepped into the grave. About Einstein it is said that he "still looks through telescopes in search of some star which may lie a little beyond the farthest."

A SOLUTION OF THE PROBLEM OF UNEMPLOYMENT

We understand that in America many persons finding it unable to maintain themselves in cities are going back to villages. In 1931-32, two million Americans migrated from the city to the farm where they are sure of their food in place of unemployment in the town.

In India also many people have taken to city life, and suffer, whereas when they were in their villages, they had happier days. In villages one cannot get many luxuries of the city, but one can be surer of getting the simple necessities of life. The greatest tragedy is that many persons, owning lands in villages, have left them in search of some "services." The middle-class Hindus are the worst culprits, and also the worst sufferers, in this respect. One of the great difficulties which they find to take to agricultural work is that they cannot undergo manual labour and as such they find themselves always dependent on the labouring classes. But the time has come when they should recognize the dignity of manual labour and train themselves to work with their own hands. If this can be done, fifty per cent of the middle-class people will at a stroke solve their problem of livelihood. But as it is, many of them suffer miserably, though they have lands for cultivation.

The country requires pioneers who will lead the way in this respect. Nowadays there is no dearth of young men who have shown wonderful moral courage in many fields of work. Here is a great sphere of work for them. There is no doubt that in the beginning,

farm work will mean a great hardship to the people accustomed to a comparatively easy life. But soon they will get habituated and find a great joy in raising their own crops and becoming independent in many other respects. This will give them a better health, a better condition of mind, and also a better tone to the village life.

We do not think that it is altogether impracticable, if a false sense of prestige does not stand in the way. We have seen an institution, conducted by some Christian missionaries, where the members themselves do everything—build their houses, till their fields, cook their food, all without the help of any 'servant.' And they all are very healthy, happy and contented.

FIGHTING TEACHERS OF CHICAGO

Due to the depression, people are suffering all the world over in many ways. Some are undergoing the suffering silently, waiting for better days to come, while some are fighting against those whom they consider to be responsible for their miserable condition. The unpaid teachers of Chicago have been so much goaded to desperation that they—five thousand of them—recently marched through the city streets and stormed the doors of the big Loop banks, demanding help in getting their pay which had been in arrears for many months. Three banks closed their doors temporarily as these representatives of the city teachers calling for their back pay crowded out all customers.

According to the *Literary Digest*, "Again the embattled teachers descend a couple of days later on banks which they think responsible for delay in tax payments. At the doors of one bank holding millions in escrow for tax payments by bankrupt concerns, fists and clubs are vigorously swung as teachers,

policemen, bank guards and bystanders scuffle hand to hand. Five women teachers faint, male teachers are slugged, policemen punched and scratched, plate-glass windows broken, before the crowd is finally dispersed."

What a great contrast with the temperament of the teachers in India! Here it is impossible to think that teachers would be capable of going to such extremes, however much might be their sufferings. In India teachers have been known for their gentleness, humility and love for peace. They embrace poverty willingly and suffer that ungrudgingly. Even under the great economic stress through which the country has been passing, our teachers have to a great extent maintained their old ideal of plain living and high thinking. It greatly redounds to their credit. But it cannot be said that the behaviour of the public towards them has been such as it should be. Nowadays the social status of a man is judged by the amount of money he earns, whatever may be the method by which he does that. But as the teachers, in consistence with the tradition of their profession, have to live very poorly, they find it difficult to fulfil the demands of society as regards position and respectability. As such, they suffer doubly. But this condition should not be allowed to continue, if one wants the educational welfare of the country. The public should see how they can keep the teachers contented and above wants, so that they may devote their whole mind to their work.

MUSLIMS IN INDIA AND ABROAD

Many communal riots between the Hindus and the Muslims arise from the question of music before mosques. Some Muslims feel so much disturbed in their prayer when any music is heard, that they do not hesitate to give up, for

a time, all human feelings and commit acts of brutality, the description of which one shudders to hear. It is interesting to know how the Muslims in other countries fare when the same problem arises.

On this point Dr. R. Ahmed writes in the *Dawn of India*, "I remember to have visited the beautiful Mosque in Paris, near the Jardin des Plants. Hundreds of worshippers go there every day. Just attached to the Mosque and run by the same management is a Restaurant. . . . Music goes on till the

early hours of the morning. Nobody objects because the absurd idea of 'no music before a mosque' is unknown in any country—Morroccoan, Egyptian, or Turkish Muslims are ignorant of any such thing. Still we are asked to believe that it is an Islamic custom not to permit music before Mosques. I would ask some of our dogmatic worthies to visit the bazars of Algeria, Cairo or Istambul. They would soon revise their opinions."

But, then, why this difference in India?

REVIEWS AND NOTICES

A MANUAL OF BUDDHISM FOR ADVANCED STUDENTS. By Mrs. Rhys Davids, D.Litt. *Sheldon Press, London.* 888 pp. Price 7s. 6d. net.

The names of the late Mr. Rhys Davids, founder of the Pali Text Society, and of his worthy consort, Mrs. Rhys Davids, the present President of the Society, are too well known to students of Buddhism, to need any introduction at this hour. They have, by their lifelong and indefatigable services in the field of Buddhist researches, laid all students of Buddhist history under a deep debt of obligation. Besides, their earnest devotion and sympathetic rallying to the cause of diffusion of Buddhist knowledge have endeared them to all lovers of India.

The history of modern researches in Buddhism forms the subject of a very interesting chapter of the present volume. The first "Manual of Buddhism" was written by Spence Hardy, one of the pioneers in the field, nearly three quarters of a century ago. But that was too early for the attempt and embodied only a translation of some Sinhalese sources. Nearly two decades after that Mr. Rhys Davids brought out the second "Manual of Buddhism" which for a long time served to diffuse much intelligent knowledge about Buddhism and has gone through many reprints. But the rapid accumulation of new materials made a thorough revision

of that work also an imperative necessity, and none was more conscious of it than the author himself which he admitted in a preface to a later reprint of his book. It is out of a desire to fulfil that want and yet with "no idea of revising or amending any word in the book he wrote" that Mrs. Rhys Davids set herself to writing this third Manual.

The present work, therefore, is not to substitute the former Manual but rather to supplement it and to serve more as a guidance to further studies in Buddhism. It is in fact not a Manual of the kind in which a casual reader can find in set terms and formulas all the information known about Buddhism. It is rather an independent and critical attempt to collate and interpret all the mass of authentic Pali Texts that have till now come to light, and in doing that, to quote from the author's own preface to the present volume, "It is primarily out to enquire into the history of how to fit a certain nucleus of ideas into the history of Indian religious ideas; to show in that nucleus an attempt at an expansion in that history, followed by a number of contracting changes, which—merely by a glance—a re-expansion of a distinctive character in the far East. . . . And it is the man himself, his message and these ideas that form the subject of my Manual, far more than his domestic or topical history or the

external super-structures that his fundamental work underwent after he had gone."

In this Manual Mrs. Rhys Davids has, therefore, attempted to draw a true picture of Buddhism as it might have been presented by the great Founder, and to this purpose she has mainly brought in evidence the Pali Texts for the very best reason that they have come down to us as the most ancient and authentic sources of Buddhism. The difficulties in the way of such an achievement, however, are great when it is remembered that these Texts were found not in India, the original home of Buddhism, but in Ceylon, Burma and Siam, and that a long time had elapsed before the Texts were compiled in their present form. Further, it is not exactly known what was the language in which the Founder of the religion preached and taught. Whatever the difficulties are, the present writer has herein made a very scholarly use of the available Pali Texts and with deep insight, profound scholarship and uncompromising critical spirit has developed out of them an outline which she believes is true to facts. Though orthodox Buddhism may feel offended at the method of her treatment, and critical readers also may at times disagree with her, every one will undoubtedly have to admit that the main thesis is on the whole quite reasonable and true. No institution can evolve without a history, and none can avoid the accretions of time and environment. Later Buddhism has changed substantially from time to time through monastic interpretations and regional influences. The simple fact that the religion has assumed varying forms and has given rise to diverse doctrines and philosophies, at once makes a man critical. Even the books differ among themselves. Then there are the Pali Texts and the Sanskrit Texts, which latter, unfortunately, have not yet been properly tapped. Under the circumstances, the fine historical sense and critical acumen which the author has brought to bear on this difficult task is quite worthy of her, and it can be safely affirmed that the main conclusions which she has drawn must go without contest. Readers will readily agree that Buddha was a son of India and Buddhism evolved out of Upanishadic thoughts. In fact, Buddhism was only a developed and more organized form of the religious ideas already in existence. What was more was only the great personality of the Master that gave its stamp on the

teachings with a wonderful directness of appeal, a naive simplicity and a non-sectarian outlook which at once secured for Buddhism the role of a world-religion,—though it had none the less to traverse long ways to become so. Buddhism was never in its true form a nihilistic religion as some would have us believe. Buddha had definite ideas about the "Self." Buddha's message was essentially a communication between "Man" and "Man" for a "more" that is within the reach of "every one." It had a pristine simplicity that has been too often forgotten. World religions cannot afford to move in narrow grooves, and the sooner they get rid of all unnecessary extraneous growths, the better for themselves as well as for the world. As contributing to this deeply-felt want by shedding new lights on Buddhism, the present Manual by Mrs. Rhys Davids is greatly welcomed, and we recommend it to the serious study of those for whom it is meant.

The book is a nice, handy volume and the printing, paper and get-up are excellent.

THOUGHTS FROM THE GITA. By Krishnaswami Aiyar, M.A., B.L., Advocate, Tinnevely. *The Madras Law Journal Press, Mylapore, Madras.* 191 pp. Price Re. 1.

This little book is, as the author himself says in his preface, "a popular presentation"—not of all the problems discussed in the Gita, but of the most engrossing ones. His "thoughts," again, are not on the Gita but from the Gita, i.e., "thoughts suggested by the study of the Gita"; and as such, he has raised questions and brought out arguments from the whole range of the Vedantic literature, which has stood him in good stead in successfully answering all religious and metaphysical problems that trouble modern minds. So it is something more than a mere "popular presentation," though out of modesty he calls it so. There is hardly one important Vedantic topic which he has not touched. This he could not have done, had he limited himself to the Gita alone? We congratulate him on the happy selection of his subject.

As regards the treatment of his subject, he is equally successful. His analysis of Arjuna's mind is as correct as his classification and gradation of activities enumerated in the Gita are true and illuminating. The exposition of the Omnipresence of God from the Vedantic standpoint, which has taken

up about half of the book, is charming and complete. His treatment of Maya, too, is not unworthy of the book. The Vedantic conception of Iswara has been abundantly made clear. It is a pitfall to many a scholar who identifies Him with Hiranyagarbha or Virat.

A few minor inaccuracies, however, have crept in. For example, in page 77 while proving the simultaneity of the material cause and the effect by the famous example of gold and gold-chain, he says: "In fact, if the gold-chain disappears, the gold also will disappear; and if the gold disappears, the chain also will disappear." It is a statement which no adwaitist will accept; and in fact, the author himself has contradicted it when he says in p. 78, ". . . the existence of the gold extends into all the three periods of time, . . . while the existence of the chain as such is limited to the period of its appearing as such . . ." The addition of "as such" does not improve the situation. The author's gibe (p. 12) against Anandagiri and others regarding Arjuna's competency to enquire into the knowledge of the Self at that time might be true; but to question Arjuna's self-surrender to the Lord is, shooting too wide of the mark. His self-surrender was, no doubt, not complete then; it grew by degrees reaching its culmination in the last chapter of the Gita. But nevertheless it was a genuine self-surrender, though not for the solution of "the abstract problems of the Self."

But these are but minor defects. The author's stout support of the Sankara philosophy, his relegation of work to its proper, subordinate place without impairing its dignity, his respectful treatment of the "Bhaktivada"—all outweigh these trifling defects. And we safely recommend the book to the public as a faithful introduction not only to the Gita but to the Advaita philosophy in general. We hope, the few typographical mistakes that have crept in, in this edition, will be corrected in the next.

ROMANCE OF THE FORT OF GWALIOR. By Hemchandra Rai, M.A. *The Orient Publishing House, Delhi-Shahdara.* iii+74 pp. Price Re. 1-4.

It is a combination of romance and history; but its romance has not misrepresented history, as is usually the case with many writers of historical romance. The author has done well in presenting to the public a

connected history of the famous Fort of Gwalior, which played so prominent a part in the different periods of Indian history. As a bone of contention between the Rajputs and the Pathans, it has many a heroic tale to tell; and as a Moghul Bastille it rouses our pathos. But it was under the Maratha flag that the fort reached the zenith of its fame, so much so, that even in the sad days of the Scindia House "the Governor General was constrained to admit that the basis of a lasting peace in Hindustan could not be secured until Gwalior and Gohud were delivered to their rightful master." The famous Rani of Jhansi lent the last halo around it. It is a fit subject to write on; and the author, we think, has done justice to it.

FLOWERS OF HINDU CHIVALRY. By Hemchandra Rai, M.A. *The Orient Publishing House, Delhi-Shahdara.* xvi+262+v pp. Price Rs. 3.

In this little book, the author, who has already earned some reputation by his *Administrative Reform in Indian States*, has given us the beautiful life-sketches of some of the choicest flowers of Hindu heroes. The selection of heroes is happy, and covers not only the heroes who have shown wonderful valour in battle-fields for the national cause, but also those who have overreached even the British diplomats in statesmanship and outwitted veteran British commanders in military tactics. While Madhoji Scindia was "a soldier and statesman of almost unsurpassed ability" and realized to a great extent the dream of Peishwa Baji Rao of establishing a Hindu empire over the ruins of the Moghul; Yashwant Rao Holkar came "to be reckoned as one of the most intrepid military captains of his age." In fact, the latter's war with the British Government in the days of the subsidiary system was "a regular tussle of wits and military strategy between the combatant generals." The inclusion of Chhatrasal is another merit of the book. This Bundela hero, who might be considered a second Sivaji, has gained but little attention from the historians and biographers. What strikes us most is the catholic spirit of the author. He says, "It is therefore worth our while to retain our distinct individuality, not in any bellicose spirit towards any other section of our fellow-countrymen, but in a spirit of mutual esteem and broad good-will towards all,

which is indeed one of the noblest principles of Hinduism."

THE LIFE OF BUDDHA. By Narada Thero. *Theosophical Publishing House, Adyar, Madras.* 101 pp. Price wr. 12 as., cl. Re. 1.

The author has tried to give a connected life of Buddha from Buddha's own words as found in various Buddhist scriptures in the original Pali. Buddha's life is a never-failing source of inspiration to all, but here there is an additional charm because the life is given in Buddha's own words. The author must be very ingenious to have devised such an original plan. The translation has been very lucid and clear. The book has got a portrait of the Buddha's image of the Graeco-Buddhist period, of about 2nd century B.C., now in the Fitzwilliam Museum, Cambridge.

HINDI

The following books have been received from the Gita Press, Gorakhpur. As usual with the publications of the Gita Press, they are nicely printed.

(1) **ISWAR.** By Madanmohan Malaviya. 33 pp. Price 1a 3p. The booklet gives the Vedic theory of creation, proof of the existence of God, the Hindu conception of God, and deals with the methods of realizing Him.

(2) **SHRUTI-RATNAVALI.** By Bhola. 255+27 pp. Price As. 8. It contains a classified collection of passages from the Vedas and Upanishads along with their translation in Hindi. There is an index of the first line of the Slokas. The book will be found to be very valuable by many.

(3) **EKANATH-CHARITRA** (Translated from the original Marhati). By Lakshma Narayan Garde. 224 pp. Price As. 8. This is, as the title shows, a biography of Ekanath, the great saint of Maharashtra. It contains also the teachings of the saint.

CHAITANYA-CHARITAVALI. By Prabhudatta Brahmachari. 305 pp. Price As. 14. The publishers intend to bring out a biography of Chaitanya Dey in five volumes. This is the first volume of the series. The book is nicely illustrated.

BRAHMACHARYA. By Hanuman Poddar. 32 pp. Price 1 a.

NEWS AND REPORTS

THE LATE MR. J. M. SEN-GUPTA

We deeply mourn the death of Mr. J. M. Sen-Gupta, which is a great calamity to India, especially at her present critical period. Mr. Sen-Gupta was one of those leaders whose patriotism has many times been put to the last, but never found wanting. He underwent much hardship—physical, mental and pecuniary, for the cause which was dear to him, and he remained undaunted under all circumstances. People might differ from the opinions held by him, but none could question his sincerity of purpose, courage of conviction and fearlessness of action. His winning manners and courteous behaviour were added factors which drew people around him, and turned even his political enemies into friends.

Mr. Sen-Gupta comes of a respectable family of Chittagong. He was educated in Calcutta and afterwards in Cambridge. He

was called to the Bar in 1909 and joined the Calcutta High Court. When he had just succeeded in setting up a good practice, the call of the Non-co-operation Movement came, and he gave up his practice. Though he was compelled to join the Bar again, he was no more particular about his success at it: his time was henceforth divided between his profession and active politics. To help the strikers of the Assam-Bengal Railway he went to the extent of incurring heavy debt. In politics he worked first as a lieutenant of Mr. C. R. Das, and when Deshabandhu died, his mantle fell upon him. For a time Mr. Sen-Gupta was the undisputed leader of Bengal, and afterwards his activities overflowed to all India. Five times he was elected Mayor of Calcutta—a unique honour which unmistakably indicates his great popularity as well as capability.

He was arrested under State Regulation in 1932 and lately removed to Ranchi, where he died on 23rd July last.

We offer our heart-felt condolence to the bereaved family.

RAMAKRISHNA MISSION VIDYAPITH, DEOGHAR

(REPORT FOR 1932)

Nowadays everybody feels that the present system of education is anything but satisfactory. To counteract some of the evils of the education that is imparted to our boys, the above Institution was started some twelve years back, and it has been growing steadily. Special features of the Institution are that it is situated in a healthy place, its site being one of the finest plots in the Santal Parganas; everything within the Institution is so adjusted that it may help the boys in building up their character on a firm spiritual basis; the teachers are mostly Sannyasis and Brahmacharis who have consecrated their life to the service of humanity; the classes being small, individual attention can be taken; it provides supplementary education in the form of music, physical exercise, household duties, gardening and elementary science. The work of the Institution has been highly admired by many persons who are interested in the educational problems of the country.

The number of boys on the rolls in the year under review was 88. The boys are sent up for the Matriculation Examination of the Calcutta University. In 1932, four boys passed, three in the 1st division and one in the 2nd division.

The monthly charge per boy for boarding, lodging, tuition, washing, light and ordinary medical help, is Rs. 18/-. But the Vidyapith was able, this year, to maintain 5 free students and grant concession to 26 more. There is arrangement also for 3 scholarships of the value of Rs. 5/- per month.

The upkeep of the Institution entailed, this year, an expenditure of Rs. 15,556-11-2 out of the receipts of Rs. 17,611-9-10, by subscriptions, donations, paying boarders' fees, interest, etc.

The more urgent needs, at present, of the Vidyapith are a Medical Ward, a Gymnasium, a Library, and funds for vocational classes.

THE RAMAKRISHNA MISSION SEVA-SHRAMA, CONTAI, MIDNAPUR

REPORT FOR 1931 AND 1932

Since its establishment in 1920, this little organization has been doing some good to the local public. Its chief activities are:—The running of (a) a charitable homoeopathic dispensary; (b) of two Students' Homes, one at the town and the other at the village of Manasadwip; (c) of three Upper Primary Schools for boys (no. of boys 225); (d) of one Lower Primary School for girls (no. of girls 21); (e) of a school of somewhat higher standard, teaching some vocations; (f) it gives medical relief in times of epidemics in and out of the town; (g) helps poor families in the town; (h) tries to spread culture and education by means of lectures with and without magic lanterns and also through a library and a reading room. The District Board has appreciated its works by a monthly grant of Rs. 20 to the dispensary and by an aid to one of its schools. Its income together with the previous year's balance is Rs. 5,250-12-1½ and expenditure Rs. 4,708-4-1½, leaving a balance of Rs. 542-8-0. So its financial difficulties are great. Both the dispensary and the educational institutions cannot be run properly without a permanent fund. Moreover the 'Home' boys require a dormitory and the dispensary a room of its own. These are the pressing needs of the organization and we draw the attention of the public to these. Contributions to the Ashrama will be thankfully received and acknowledged by:—The Secretary, Ramakrishna Mission Sevashrama, Contai P. O., Midnapur District.

THE RAMAKRISHNA MISSION SEVA-SHRAMA, KANKHAL, HARDWAR

REPORT FOR 1932

This institution has been serving the suffering humanity in this holy city for the last 32 years. Its diverse activities are as follows:—(1) Indoor Hospital Relief—the total number of patients admitted into it during the year was 822, of whom 789 were cured. (2) Outdoor Hospital Relief—88,314 patients were treated, of whom 18,170 were old cases and 15,144 new ones. The daily average number was 91.27. Besides medical aid, 364 patients were also supplied with diet, clothings, etc. (3) Night School for the children of the depressed classes. There were 34 boys on the rolls. (4) The Library—its

books (English, Sanskrit, Hindi and Bengali) were utilized by the local students, Sadhus and the workers of the Sevashrama.

Its present needs are:—(1) workers' quarters consisting of four rooms and two verandahs costing about Rs. 8,000; (2) a house for the Night School that is being held in the verandah of the Outdoor Dispensary. The boys undergo great disadvantages during the rains and winter; (3) a guest-house or Dharmasala; (4) a rest-house for friends and relatives of pilgrim patients; (5) a permanent endowment fund for the Sevashrama to maintain properly 66 indoor-patients; (6) an operation room with an adjoining dressing room and a dispensary; (7) new books for the library; (8) Rs. 3,000 for the temple, a long-felt want that has been removed by drawing a temporary loan from the general fund; (9) a Sevashrama at Rishikesh: an insistent demand is being made on the Secretary to start a Sevashrama there, which he is unable to meet for want of sufficient funds.

Its total receipts together with previous year's balance came to Rs. 37,732-14-5 and its disbursements amounted to Rs. 29,795-11-0, leaving a balance of Rs. 7,937-3-5.

Any contribution will be thankfully received and acknowledged by Swami Kalyananda, Hon. Secretary, Ramakrishna Mission Sevashrama, Kankhal P. O., Shaharanpur District., U. P.

THE RAMAKRISHNA MISSION INDUSTRIAL SCHOOL AND HOME, BELUR

REPORT FOR 1932

This institution is trying to materialize Swami Vivekananda's idea of a technical institution at Belur. Its present courses of study are:—(1) Cabinet-making, (2) Weaving together with Dyeing and Calico-printing, and (3) Tailoring. The courses are of different duration, viz. Cabinet-making, 3 yrs.;

Weaving, Dyeing and Calico-printing, 2 yrs.; and Tailoring, 2 yrs. After the completion of their respective courses, efficient boys are allowed further workshop training.

An Agricultural Section has been started this year. Twenty *bighas* of land belonging to the Mission Head Quarters has been placed at the disposal of the Industrial School with all existing appurtenances. The boys are getting both practical and theoretical instructions in Agriculture.

Although vocational training has occupied the greater attention of the management, they have not overlooked the intellectual and cultural aspects of the students' life. Morning and evening tutorial classes, music classes, sports, excursions debating society, staging good dramas, a flower garden, a good number of social and religious celebrations throughout the year, morning and evening prayers accompanied with holy chants, the religious atmosphere of the Belur Math—all these make for a well-balanced joyful life. The boys have a 'Home' which they manage themselves under the guidance of a monk warden.

At the close of the year under review the total strength was 41, of which 37 were resident students in the Home. The result of the annual examination was satisfactory. Three boys held scholarships from the District Board.

The institution suffers greatly for want of sufficient accommodation. Its present needs are: a hostel for 50 boys, a fund for the maintenance of indigent students, a segregation ward, a gymnasium, a fund for the agricultural section, a workshop for the tailoring department, a library, a cow-shed, and some up-to-date workshop outfits and educational equipments.

Any help towards them should be sent to the Secretary of the Institution, P. O. Belur Math, Howrah.

RAMAKRISHNA MISSION FLOOD RELIEF WORK

AN APPEAL

The public are aware from the newspaper reports that there has been a severe flood in the Sub-division of Contai in Midnapur District on account of incessant rainfall for several days. On receiving the news, we sent two of our workers to the affected area to enquire into the condition of the people. They visited a number of places covering 150 square miles in the Thanas of Egra, Potaspur, Bhagavanpur, and Contai and sent the following report:—

Flood water rose ten to twelve feet high in some places, in other places it was a little less. Three weeks have passed, still it has not subsided much. Rain is still continuing, so the water may rise again. All the places we have so far visited have lost their crops. There is no possibility of raising further crops this year. Egra Thana and Potaspur Thana have suffered terribly. A good many dwellings there have already fallen down, and many more are falling as the water is subsiding. About fifty villages in these two Thanas are in the most deplorable condition. Some of the families have left their homestead and gone elsewhere. Those who have nowhere to go are staying on the fallen mud walls of their houses with the greatest difficulty. Many have to go without food. Others have to live on flattened rice as they cannot manage to cook for want of space. As their crops have been destroyed the cultivators cannot secure any loan from the money-lenders. There is no job for day-labourers.

In a word the people are suffering untold miseries.

Under the circumstances, we have commenced the relief operations with Balighai in Egra Thana as centre. We intend opening another centre in Potaspur Thana. To carry on the relief work in both the centres 70 or 80 maunds of rice will be required weekly.

The news of heavy floods in the Districts of Puri and Cuttuck in Orissa has compelled us to start relief work there also. The details of our activities will be published later on. But the funds we have had at our disposal is quite inadequate for the purpose. We are glad to announce that a generous friend has donated a sum of Rs. 1,000/- to our Relief Fund. We, therefore, appeal to the generous public for necessary funds to relieve the distress of our fellow-beings who have suffered so terribly from the devastating flood.

Any contributions, however small, will be thankfully received and acknowledged at the following addresses:—

(1) *President, R. K. Mission, Belur Math, Howrah.*

(2) *Manager, Advaita Ashram, 4, Wellington Lane, Calcutta.*

(3) *Manager, Udbodhan Office, 1, Mukerjee Lane, Baghbazar, Calcutta.*

(Sd.) SUDDHANANDA,
Secretary, R. K. Mission.

10th August, 1933.