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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।"

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

PEACE*

By John Moffitt

O shower Thy peace upon this world,
Upon Thy children, dry of heart,
Who look to Thee and ask Thee, Lord,
To dwell with them and not depart !

May there be no more darkness here,
May there be no more grief or shame:
Let us, with heart made strong and pure,
Cry, glory to Thy deathless name !

Why all this violence and greed,
This mask of hate, this vanity?
O shower Thy peace upon this world
And turn our stony heart to Thee !

* Translated from a Bengali song.

LEGACY OF SWAMI VIVEKANANDA

By the Editor

I

Advent of Swami Vivekananda—a Historical Necessity

It is the unfailing testimony of history that whenever any novel principle of life, social or political, is held by any conquering nation before the vision of a subject people, the latter, with the frantic effort of a drowning man, grasps at that sparkling ideology without even pausing to consider how far it has its sanction in the cultural instincts of its own or is conducive to its ultimate well-being. An unprecedented frenzy for reform and change,—for a thorough overhauling of its system of socio-political life,—possesses the soul of the people. This has more often than not been the unfortunate experience in the life of most of the subject races in the world, and the case of India is nothing but a replica of such a tragic event in the succession of historical phenomena. The influx of Western culture into the stream of Indian thought created a good deal of unsettlement in the normal course of her life. And in that period of confusion Occidental ideas stole a march upon the unwary children of the soil and lured them eventually into a position of utter helplessness through a silent process of intellectual, social and economic exploitation. It was at such a critical period that Swami Vivekananda was ushered into the arena of Indian life as a powerful challenge to the ideology of the West. At the clarion call of this heroic monk, the soul of India was stirred to its inmost depths, and quivered anew into historic expression. The cosmic thought forces of the race compressed themselves, at it were, into the single organic life of that noble personality who stood before his countrymen with all the grace and vigour of Indian culture and set himself to the Herculean task of rebuilding the nation on the basis of a synthetic ideal bearing in it the living strands of the cultural forces of the East and the West.

The pitiful cry of the sunken millions of India made an irresistible appeal to his compassionate soul which beat with each throb of all the hearts that ached known and unknown. During his extensive sojourn through the length and breadth of India he was able to visualise with his own eyes the misery and the crushing poverty of his countrymen. Mons. Romain Rolland, in his "Life of Vivekananda", has rightly said, "He wandered, free from plan, caste, home, constantly alone with God. And there was no single hour of his life when he was not brought into contact with the sorrows, the desires, the abuses, the misery and the feverishness of living men, rich and poor, in town and field; he became one with their lives; the great Book of Life revealed to him what all the books in the libraries could not have done . . . . the tragic face of the present day, the cry of the people of India and of the world for help, and the heroic duty of the new Oedipus, whose task it was to deliver Thebes from the talons of the Sphinx or to perish with Thebes." He instinctively felt in his heart of hearts th t a great mission awaited him. A m ite appeal rising all around him from the oppressed soul of India, the tragic contrast

between the august grandeur of her ancient might and her unfulfilled destiny and the degradation of the country betrayed by her children, and an anguish of death and resurrection, of despair and love, devoured his heart. And he laid the entire fund of his accumulated spiritual and intellectual powers at the feet of his motherland for the uplift of its own people as well as for the well-being of humanity at large.

His Ideal of Patriotism

Indeed he was a patriot and a saint in one. In him patriotism was deified into the highest saintship, and loving service to fellow-men, into true worship. For, true patriotism was with him nothing short of the transfiguration of a man's own personality into the soul of his people, rising and sinking with them. "Three things," he said, "are necessary for great achievements. First, feel from the heart, my would-be patriots! Do you feel that millions and millions of the descendants of gods and sages have become next-door neighbours to brutes? Do you feel that millions are starving to-day, and millions have been starving for ages? Do you feel that ignorance has come over the land as a dark cloud? Does it make you restless? Has it gone into your blood, coursing through your veins, becoming consonant with your heart-beats? Has it made you mad? Are you seized with that one idea of the misery of ruin, and have you forgotten all about your name, your fame, your wives, your children, your property, even your own bodies? Have you done that? That is the first step to become a patriot,—the very first step . . . Instead of spending our energies in frothy talk, have you i and any way out, any practical solution, some help instead of condemnation, some sweet words to soothe their miseries, to bring them out of this living death? Yet that is not all. Have you got the will to surmount mountain-high obstructions? If the whole world stands against you sword in hand, would you still dare to do what you think right? Have you got that steadfastness? If you have these three things, each one of you will work miracles."

But his sense of patriotism was perfectly in harmony with his deep-seated love for humanity, inasmuch as his genius spoke within him with the redeeming voice of a Prophet that in the regeneration of India's spiritual culture lay the safety of the modern civilisation of the West. To the Swami his love of India and devotion to her magnificent religion and culture seemed the best means of supplying the crying needs of the world. For, he himself has said, "Hence have started the founders of religions from the most ancient times, deluging the earth again and again with the pure and perennial waters of spiritual truth. Hence have proceeded the tidal waves of philosophy that have covered the earth, East or West, North or South, and hence again must start the wave which is going to sipiritualise the material civilisation of the world . . . . I am anxiously waitmg for the day when mighty minds will arise, gigantic spiritual minds who will be ready to go forth from India to the ends of the world to teach spirituality and renunciation, those ideas which come from the forest of India and belong to Indian soil alone."

Plan of Education for the Masses

The imagination of the Swami embraced in its comprehensive sweep all the major problems of Indian life. Mass education, female emancipation, economic and social uplift of the people, pre-

servation of indigenous culture and the dissemination of the accumulated spiritual wisdom of the race engaged the keen attention of this patriot-saint. He realised that in a land where society had been transformed into a theatre for a devil's dance and the voiceless millions were rolling in the mud-puddle of crass superstitions, empty political shibboleths could hardly appeal to them unless the actualities of life were boldly faced, and works of social usefulness were undertaken in right earnest to prepare the ground for political renaissance. Swami Vivekananda was pained to find that the people whose blood and body have contributed to the affluence of the upper classes, have, by a mysterious combination of circumstances, been reduced almost to the level of inarticulate brutes and forced to lead a life of utter stagnation in their own lands. "When I was in the Western countries," said the Swami to one of his brother monks at Belur, "I prayed to the Divine Mother, 'People here (in America) are sleeping on a bed of flowers, they eat all kinds of delicacies, and what do they not enjoy? While people in our country are dying of starvation. Mother, will there be no way for them?' One of the objects of my going to the West to preach religion was to see if I could find any means for feeding the people of this country." He wanted a heroic band of youngmen who, fired with the zeal of holiness and renunciation and a deep-seated faith in the Lord, must go out in batches from village to village with the message of love and toleration, equality and brotherhood and implant in the minds of the people an unshakable conviction of the greatness of their life and culture. And the best way to awaken them to the consciousness of their infinite potentialities and open their eyes to the richness of their cultural heritage would be to spread the light of education among men and women from one end of the country to the other. But the type of education which is being imparted to the Indians to-day under the British administration did not find favour with the Swami. "The education," he said, "which does not help the common masses of people to equip themselves for the struggle of life, which does not bring out strength of character, a spirit of philanthropy, and the courage of a lion,—is it worth the name? Real education is that which enables one to stand on one's own legs." Education must not be limited to the knowledge of religious truths alone, but must be comprehensive enough to embrace all aspects of human culture both secular and spiritual. To translate his ideas into action Swamiji desired to cover the country with a network of two types of institutions for training workers who would be both spiritual and secular instructors to the people. They should be taught history, geography, material sciences, and literature along with the profound truths of religion embodied in the varied scriptures of the land.

Ideal of Education for Indian Women

Swami Vivekananda was anxious to see the emancipation of Indian women through a right type of education suited to the temper and genius of the people. Women are not less gifted by nature than men, and their training, he thought, must be such as would enable them not only to be loyal to the ideals of domestic life but also to influence and shape the corporate activities of the nation. It must strengthen in them the ideal of chastity and awaken as we a sense of self-respect and self-confidence, a spirit of heroic self-sacrifice and a deep-seat-

ed love for the motherland. "Studying the present needs of the age," said the Swami, "it seems imperative to train some of them up in the ideals of renunciation, so that they will take up the vow of life-long virginity, fired with the strength of that virtue of chastity which is innate in their life-blood from hoary antiquity. Along with that they should be taught sciences and other things which would be of benefit not only to them but to others as well. . . The women of India must grow and develop in the footprints of Sita, and that is the only way. An attempt to undermine our women, if it tries to take our women apart from that ideal of Sita, is immediately a failure, as we see every day." The Swami further says, "We shall bring to the need of India great fearless women—women worthy to continue the traditions of Sanghamitra, Lila, Ahalya Bai, and Mira Bai,—women fit to be mothers of heroes, because they are pure and selfless, strong with the strength that comes from touching the feet of God." What is therefore needed is to place before our women an ideal wherein heroism and nobleness, purity and strength, love and piety are blended in a beautiful harmony. An evolution of such a balanced character through education will not only make every household a play-ground of peace and joy but would help as well the achievement of a nobler destiny in the collective life of the nation.

His Economic Views

An erroneous notion prevailed amongst a certain section of our countrymen that poverty and physical weakness were a concomitant of spiritual advance it was Swami Vivekananda who first attered this naive self-complacence of these blind and ignorant people and pointed out to the Indians that poverty was the very antithesis of spirituality. India, if she is to rise again to her pristine position as a leader of human thought and culture and to gain back her lost freedom from the hands of destiny, must be great in every sphere, spiritual as well as material. "The root cause of all the miseries of India," said the Swami, "is the poverty of the people." "The crying evil in the East is not religion—they have religion enough—but it is the bread that the suffering millions of burning India cry out for with parched throats. They ask for bread but we give them stones. It is an insult to a starving people to offer them religion." The Swami therefore stressed the necessity of acquiring material power to back up her spiritual pretensions. "With the help of Western science set yourselves to dig the earth and produce food-stuffs—not by means of mean servitude of others—but by discovering new avenues to production, by your own exertions aided by Western science." The receptive mind of the great patriot-saint was thus alive to the imperious need of educating the Indian people in the various arts and sciences of the West to solve the crying economic problems of the land and to make them fit for the titanic struggle that faces them at the present age. In short, said the Swami, "What we should have is what we have not, perhaps what our forefathers ever had not,—that, impelled by the life-vibrations of which, is issuing forth in rapid succession from the great dynamo of Europe the electric flow of that tremendous power, vivifying the whole world. We want that energy, that love of independence, that dexterity in action, that bond of unity of purpose, that thirst for improvement checking a little the constant looking back to the past, we want that expansive vision infinitely projected forward."

How to Combat Untouchability

But nothing, in the opinion of the Swami, has proved a greater obstacle to the consolidation of Indian life than the canker of 'Don't-Touchism,' which has been eating into the vitals of India's countless millions for ages. It has alienated a huge section of the Indian population from the higher classes who have become the self-constituted leaders in the society to-day. "Alas!" exclaimed the Swami in the bitterest agony of his heart, "nobody thinks of the poor of the country. They are the backbone of the country, who by their labour are producing food,—those poor people, the sweepers and labourers, who if they stop work for one day will create a panic in the town . . . Just see, for want of sympathy from the Hindus thousands of Pariahs in Madras are turning Christians. Don't think this is simply due to the pinch of hunger; it is because they do not get any sympathy from us." Verily, about one-fifth of our people have become Mohammedans not because they feared the sword or fire but because they received Islam as a means to get rid of the grinding tyranny of the privileged classes. And the success of Christianity in this land is a living commentary upon the narrowness of views and the fossilisation of principles that characterise the present-day Hindu society. The Swami rightly warned the leaders of the society in one of his remarkable speeches in Madras, "The poor Pariah is not allowed to pass through the same street as the high-caste man, but if he changes his name to a hodge-podge English name, it is all right; or to a Mohammedan name, it is all right. Shame upon them that such wicked and diabolical customs are allowed." There must be at this stage an organised attempt on the part of the high-souled patriots of the land to awaken the people to the magnitude of catastrophe that awaits them. As already hinted, education is the only solvent of this problem. The opinions of the masses can also be effectively enlightened through demonstration lectures on an organised basis without even unnecessarily resorting to the stereotyped and costly method of academic training.

Significance of Hindu Caste-system

It would not be out of place to point out here that this caste-system in the Hindu social organisation is not merely an accident or an unnecessary appanage to it. It had its utility; it has grown into modern rigidity as an expression of social or, more correctly, national demands. But what is a necessity in one age proves not infrequently a deterrant in a subsequent period. The irony of the whole thing lies in the fact that caste privileges—once a healthy assignment—have at the present day been gripped as an absolute monopoly by certain sections of the Hindu society with the result that the persons struggling at the lowest rung of the ladder have been used as their footstools and reduced to the level of dumb beasts of burden in the society. The whole atmosphere now rings with the painful clamour of the oppressed and the outcasts. "The solution of this huge problem", as Swami Vivekananda once said, "lies not in bringing down the higher, but in raising the lower to the level of the higher. The ideal at the one end is the Brahmana and the ideal at the other end is the Chandala, and the whole work is to raise the Chandala up to the Brahmana."

His Conception of Equality

It is indeed time for us take stock of the assets and liabilities of our society for a healthy readjustment. Social systems and civilisations resemble indivi-

duals in one respect : they are organic growths, apparently presenting definite laws of health and development. Such laws science has already defined for the individual but it is yet to be seen whether these are possible with regard to the growth of a cosmic social order. To-day we stand at the very centre, as it were, of a mighty revolution of social philosophy; and the doctrines of individualism as well as socialism the ideology of which with an accent on the equalisation of rights and duties speaks with a fascinating appeal, must be weighed in the balance of our ripe experience. A close scrutiny of the situation reveals that the evil effects of hard discipline of our social life have more than counterbalanced its redeeming assets. It has reduced the average individual to a lifeless automaton, there being left no scope for mental activity and unfoldment of the heart. Truly did the Swami remark, "There is not even the least stir of inventive genius, no desire for novelty; and the radiant picture of the morning sun never charms the heart." In fact there is a serious dearth of creative enthusiasm. It is therefore not idle to predict that unless adequate latitude be guaranteed to individuals for self-expression and the insuperable barriers made elastic to answer the growing expansion of life, the once great nursery of our culture and civilisation would prove to be a veritable catacomb of our noblest aspirations and splendid creations. The remedy lies in the dissemination of the most democratic and unifying principles of the Vedanta, which, proclaiming, as they do, the fundamental equality of all, irrespective of caste, creed or colour, will once more clarify the atmosphere and remove the evils that have crippled the spontaneous expression of our social activities. This full-chested sympathy for all—for the privileged and the outcasts, for the Brahmana and the Chandala—shall demolish the hitherto insurmountable walls of separation between the high and the low, and evoke the much-needed feeling of brotherhood and mutual co-operation.

II

Religion—the Bed-rock of India's National Life

In India the glamour of Western political philosophy has bewildered many a patriotic soul, and there has consequently grown up in recent years a section of Indian thinkers who hold the opinion that religion is the root of all evils. Nobody denies that an intense struggle for political and economic emancipation is an indispensable necessity, but politics, it must be remembered, has never been the central theme of our national life. Swami Vivekananda has accentuated this very fact times without number in all his writings and speeches. "Each nation," said the Swami, "has its own part to play, and naturally each has its own peculiarity and individuality, with which it is born. Each represents, as it were, one peculiar note in the harmony of nations, and this is its very life, its vitality. In it is the backbone, the foundation, and the bed-rock of the national life, and here in this blessed land, the foundation, the backbone, the life-centre is religion and religion alone." "In India," he further said, "social reform has to be preached by showing how much more spiritual a life the new system will bring, and politics has to be preached by showing how much it will improve the one thing that the nation wants—its spirituality. Every improvement in India requires first of all an upheaval in religion. Before flooding India with socialistic or political ideas, first deluge the land with spiritual ideas."

Aggressive Hinduism and Spirit of Tolerance

As already indicated, Swami Vivekananda was fully alive to the manifold evils that had crept into the fold of Hinduism with the roll of years. And so, like the Hercules of old, he set himself to the task of clearing the Augean Stable in the present century, and allowed a freshening breeze to blow through those musty chambers whose walls had been scored with sacred texts and whose air had become thick with the dust of dogma. The aim of the great Swami was to make Hinduism aggressive like Christianity and Islam. To his mind Hinduism was not to remain a stationary system, but to prove herself capable of embracing and welcoming the whole modern development and to demonstrate that she was the holder of a definite vision, the preacher of a distinct message amongst the various nations of the world. But his sympathy and veneration for other faiths was none the less deep. He was a great believer in the famous law of unity in diversity. "We know," said the Swami, "that there may be almost contradictory points of view of the same thing, but they will indicate the same thing. Take four photographs of this church from different corners. How different they would look and they would all represent this church. In the same way, we are all looking at truth from different standpoints which vary according to our birth, education, surroundings and so on. We are viewing truth, getting as much of it as these circumstances will permit, colouring the truth with our own heart, understanding it with our own intellect and grasping it with our own mind. . . . This makes the difference between man and man and occasions sometimes even contradictory ideas. Yet we all belong to the same great universal truth." His unique spiritual vision enabled him to realise the necessity and truth of every religion, and so he was able to declare, "We know that religions alike, from the lowest fetishism to the highest absolutism, are but so many attempts of the human soul to grasp and realise the Infinite. So we gather all these flowers, and binding them together with the cord of love, make them into a wonderful bouquet of worship . . . . If anybody dreams of the exclusive survival of his own religion and destruction of others, I pity him from the bottom of my heart and point out to him that upon the banner of every religion will soon be written, in spite of their resistance, 'Help and not Fight,' 'Assimilation and not Destruction', 'Harmony and Peace and not Dissension.' "

New Orientation in Monastic Ideal

Another significant contribution of Swami Vivekananda is his revitalisation of monastic ideal. The history of India is still a living witness to what the Buddhist monks of the past did in respect of the conservation of her culture and the spread of her spiritual ideals in the world. History records a similar phenomenon in Europe in the Middle Ages. It was in the silent retreats of holy monasteries that the light of learning was kept burning in the midst of universal darkness that reigned over the Western Continent at the time. Cloistered monasticism of old, which in India was concerned primarily with personal liberation, received a new orientation at the hands of this heroic monk in modern times. It was not allowed to remain an institution cut off altogether from the happiness and sorrow, the hopes and aspirations, of the people at large, but was brought into the full blaze of the workaday world to function as an instrument of liberation, both individual and collec-

tive. Thus this Order represents a synthetic ideal of renunciation and service, which not only emphasizes a course of strict moral discipline, contemplation and study, but also a life of self-dedication at the altar of humanity for the attainment of the highest goal of human existence. "It is my wish," said the Swami to one of his disciples, "to convert this Math into a chief centre of spiritual practices and the culture of knowledge. The power that will have its rise from here will flood the whole world, and turn the course of men's lives into different channels; from this place will spring forth ideals which will be the harmony of Knowledge, Devotion, Yoga and Work." Needless to point out that the movement set on foot by him, though working without any of those natural advantages enjoyed by the Buddhist or the Christian monks, has already developed into a creative force in the country and is fulfilling in a variety of ways the manifold needs of humanity in and outside India.

His Vision of a Cultural Synthesis

Swami Vivekananda was not blind to the need of a synthesis of the cultures of the East and the West for the good of both. He fully realised that it would be a suicidal act if we raised a war-cry against everything foreign inasmuch as no nation could live a life of self-sufficient exclusiveness without spelling disaster to itself. The world is fast moving towards a synthesis of ideas and ideals, and the life of every race or nation is, as a matter of course, bound to be interlinked with that of the rest of the world. The only course left to the Indians is, in his opinion, to incorporate the best elements of Western civilisation into their own, and to shun, as deadly poison, all that is considered to be detrimental to the interests of India. The Orient, he thought, would really be benefited by a somewhat greater activity and energy of the West as the latter would profit by an admixture of Eastern introspection and meditative habit. In his opinion science coupled with Vedanta was the ideal of future humanity. The age-long antagonism between science and philosophy is vanishing with the progress of scientific knowledge; for the findings of science are strengthening and not undermining the foundations of philosophy. The two meet at a point where humanity stands as one indivisible entity, and it is this basic unity which both science and philosophy seek to find out. "Physically speaking," said Swami Vivekananda, "you and I, the sun, the moon and stars, are but little wavelets in the one infinite ocean of matter, the *samashti*." The philosophy of Vedanta, he adds, going a step further, shows that behind this idea of unity of all phenomena there is but one soul permeating the whole universe, and that all is but one Existence, one Reality without a second. The rational West wants some eternal principle of truth as the sanction of ethics. And where is that eternal sanction to be found except in the only Infinite Reality that exists in all—in the self, in the soul? The infinite oneness of the soul is the eternal sanction of all morality. This oneness is the rationale of all ethics and all spirituality. Europe wants it today and this great principle is even now unconsciously forming the basis of all the latest political and social aspirations that are coming up in the various countries of Europe and America. As a great seer the Swami visualised the dawn of a new civilisation evolved through a happy synthesis of Vedanta and Science—the ideals of the East and the West—a civilisation in which the various types of cultures will be harmoniously blended, but still shall

have adequate scope for full play and development. He preached this glorious ideal not only in India but also in the different parts of the West, thereby pointing out to the bewildered humanity the real path it must follow to rebuild a richer type of civilisation in the world. "Let us hope," he declared, "that not only the race to whose care we are committed, but the entire human race may some day draw some of its spiritual inspiration from the ancient religion of this land, that the East and the West may then make their full contribution to the perfection of humanity, and the last civilisation of the world, like her first, may be a civilisation not of struggle and warfare, but of peace and sympathy, charity and harmonious co-operation to a great end." This, in short, is the splendid legacy of Swami Vivekananda. It is time that we made an earnest effort to realize its fullest import and actualized this noble ideal in all our actions for the well-being of India and the world at large.

GOSPEL OF SRI RAMAKRISHNA

Sri Ramakrishna : Parvati was born as Himalaya's daughter, and began to reveal her diverse forms to father. Himalaya said, "Mother, I have seen these forms of yours. But you have also your Brahman form. Reveal that to me once." Parvati replied, "Father, if you want Knowledge of Brahman, you shall have to renounce the world and associate with holy men."

Himalaya, however, was unyielding. Therefore Parvati revealed it to him once; and the King of mountains fainted as soon as he saw it.

All these that I said now are words of discrimination. Brahman is true and the world false—this is discrimination. Everything is like a dream. This is a very difficult path. According to it His sport also becomes like a dream,—false. Again this 'I' also disappears. This path has no room for Avataras even. It is very difficult. Devotees should never hear much about these discriminations.

So God comes down and instructs in devotion, and asks people to take refuge in Him. Through His grace everything can be achieved by devotion,—Knowledge, Supreme Knowledge, and everything.

He is sporting—He is submissive to the devotee.

"Shyama Herself is tied to some mechanism by its string of devotion."

Sometimes God becomes the magnet, and the devotee the needle. Again the devotee sometimes becomes the magnet and God the needle. The devotee draws Him. He is devoted and submissive to the devotee.

According to one school Yashoda and other Gopis were devoted to the formless aspect of God in previous incarnations. They were not satisfied with it. So they enjoyed themselves with Krishna in the sports at Vrindavan. Sri Krishna said one day, "Come, I shall show you the eternal abode. Come, let us go to bathe in the Jamuna." As soon as they dived they saw Goloka. Next they had a vision of unbroken light. Yashoda then said, "O Krishna darling, we don't want to see those things any more. I want to see that human form of yours now. I want to take you in my lap and feed you."

So He is more manifest in an Avatara. One should serve and worship Him so long as he dwells in the body.

"There is the hidden chamber within

the chamber. He will hide Himself at the break of dawn."

Everybody cannot know an Avatâra. There are disease, sorrow, hunger and thirst and what not in embodied existence. He appears as one of us. Rama wept in sorrow for Sita.

"The Brahman weeps being caught in the meshes of the five elements."

It is written in the Puranas that after the destruction of Hiranyâksha, the Lord in the Boar incarnation continued to live with the young ones suckling them, and never for a moment thought of returning to His own abode. At last when Siva came and destroyed His body with the trident, He departed to His own abode laughing.

GREATNESS OF ASOKA'S CONQUEST

By Prof. Radhakumud Mookerjee, M.A., P.R.S., Ph.D.

Asoka was not called upon to conquer an empire. He had it as a gift from his father. But his greatness as a ruler did not depend entirely upon the size of his empire. He himself takes this view, and proclaims it in one of his inscriptions written on stone in imperishable characters which may be read to this day. In that Inscription (Rock Edict X), he is anxious to point out that the true glory or fame of a king depends upon that of his people in achieving moral and spiritual progress. This is what is called Asoka's doctrine of *True Glory* for a king. *There may be a far-flung empire on which the Sun never sets, but its success is to be judged by the conditions of progress it can secure to the people composing it. A king cannot be viewed apart from his people.* Both are bound to each other as organic parts of one corporate whole, the State. Thus the individual greatness of a ruler depends upon the collective greatness of his people.

But Asoka's greatness was not confined to the mere originality and soundness of the views he held or the doctrines he preached. He was so sincere in his convictions that he at once gave effect to them with all his imperial power and resources. He was terribly in earnest about all that he preached. With him, example always preceded precept. When he felt that he, as a ruler, must be judged by the condition of his people, he at once devoted himself to a vigorous campaign for achieving their moral uplift by the institution of a regular Ministry of Morals with a special staff (called *Dharma-Mahamatras*) entrusted with a wide variety of functions, and a sphere of work that embraced the whole of India. In one of his Edicts (Rock Edict V), he states: "These Ministers of Morals have been employed among all sects for the establishment and growth of Dharma (piety or morality) of those inclined to it . . . among the soldiers and their chiefs, ascetics and householders, the destitute and the infirm . . . They are also employed to give relief in suitable cases from judicial punishments or abuses." He thus undertook the moral improvement of his people on a continental scale.

Another striking proof of his greatness was his doctrine of *True Conquest*. Though master of an extensive empire, he was not tainted by any lust for conquests, or 'earth-hunger', which impels a conqueror to further conquests. He

was not at all filled with any spirit of *dig-vijaya* which led his grandfather to found the Maurya empire, a militant spirit which is fully approved for a king in the Hindu Sastras on Polity. These always insist on the ambition and duty for a king to be a king of kings and the sole sovereign of the earth or available space (*samrât*, *eka-rât*, or *sârva-bhauma*). In his early days, following these prevailing and time-honoured ideals of kingship, and the example of his ancestors, Asoka indulged in a conquest by which his territories were rounded off in the east,—the conquest of Kalinga (Orissa). But the conquest was won ruthlessly and "forcibly" against a brave people fighting for freedom, "not hitherto subdued" (*avijitam*), resulting in colossal carnage and casualties,—"150,000 carried off as captives, 100,000 slain, and several hundred thousands dead of their wounds." These bloody sights and cruelties, this extermination of a people's liberty by sheer brute force, for which the king felt himself personally responsible, produced a complete reaction, a revolution, in his mind, which turned at once with a revulsion from a creed of violence to that of an unqualified non-violence (*ahimsâ*). With Asoka, there was no distance between thought and action, theory and practice. He proceeded at once to give effect to this creed of non-violence in all spheres of his life and work, personal and public, and to run his kingdom henceforth as a Kingdom of Righteousness on the basis of a universal peace, peace between man and man, and between man and every sentient creature. In his personal life, he turned a vegetarian, abolished the daily slaughter of thousands of animals for purposes of the royal kitchen (Rock Edict I), all public amusements and sports connected with cruelties to animals (*Ibid*), hunting and pleasure-trips (*vihâra-yâtrâs*) in which the kings indulged (R. E. VIII), culminating in the outlawry of war as an unmixed evil. "The chiefest conquest is the conquest of Right and not of Might", declared Asoka (Rock Edict XIII). The drum of war (*bheri-ghosha*) was hushed throughout India. Only *dharma-ghosha*, the call to moral life, religious proclamations, could be heard (R. E. IV). Immediately, the emperor's healing message of assurance was sent in all directions: "The king desires that his unsubdued borderers, the peoples on his frontiers, should not be afraid of him but should trust him, and would receive from him not sorrow but happiness" (Kalinga R. E. II). Even the primitive aboriginal peoples were assured of their freedom: "Even upon the forest folks in his dominions, His Sacred and Gracious Majesty looks kindly" (R. E. XIII). To subjugate them on the plea of civilizing them was no part of Asoka's political system. The only condition for their freedom was that they must "turn from their evil ways", that they be not "chastised" (*Ibid*). The king was only anxious "to set them moving on the path of piety" (Kalinga R. E. II).

Thus Asoka was the first in the world to usher in the reign of Law and non-violence, abolishing militarism, and conquest by force and bloodshed, which Sanskrit political writers appropriately designate as *Asura-Vijaya*, the conquest that becomes only a demon. He stood for the opposite kind of conquest, which he calls *Dharma-Vijaya*, the conquest that is won by love (*prïti*) and results in paying homage only to Dharma or morality. Henceforth, he was busy only for these 'moral' conquests, which were extending all over the country, and even beyond to foreign countries. Within his dominions, the political map of his empire was dotted over with

patches of independent territories which would be deemed as so many blots on the escutcheons of other conquerors in history. The steam-roller of annexation which crushed the independence of so many small States and peoples, and brought a united India under the undisputed sovereignty of his grandfather, Asoka did not permit to roll farther, and complete its levelling process, by a ruthless fulfilment of the full programme of conquests marked out for him by his predecessors on the throne. He proclaimed his imperial decree: "Thus far and no farther." But this only released his energies for his scheme of moral conquest. The resources that were released by proscription of war, and by disarmament, were now devoted to the processes of peace, to a vigorous prosecution of social service and welfare-work among the masses all over the country. He began by organizing on a large scale measures of relief of suffering of both man and animal by the establishment of appropriate medical institutions such as provision of medical men, medicines, and hospitals, and special botanical gardens for the cultivation of medicinal plants, indigenous, or foreign, for the supply of raw materials, for the manufacture of medicines in pharmaceutical works. Says the King in Rock Edict II: "Everywhere have been instituted two kinds of medical treatment, treatment of man and that of cattle (in veterinary hospitals). Medicinal herbs . . . have been caused to be imported and planted in all places wherever they did not exist. Roots also and fruits have been similarly imported and planted everywhere." Next, he went farther in his scheme of relief by providing supply of water and shade along the highways: "On the roads, wells also have been dug and trees planted for the comfort of men and cattle" (R. E. II). His full scheme of welfare work is thus detailed: "On the high roads . . . banyan trees were planted by me that they might give shade to cattle and men; mango-gardens were planted, and wells dug, at each half-kos; rest-houses were built; and many watering-stations were constructed for comfort of men and cattle" (Pillar Edict VII).

And, lastly, coupled with this net-work of public works of utility spread over the whole country, to promote the physical well-being of his people, he was vigorously prosecuting measures for their spiritual well-being by means of mass-instruction in Dharma or Religion, not any particular religion professed by any sect or community but the religion which is common and acceptable to all sects and communities as the universal religion of mankind. His position as emperor who had to deal with so many creeds and sects no doubt presented special problems. The usual policy in such cases is that of strict religious neutrality. But Asoka, by his own principle, could not remain neutral or indifferent in regard to what he believed to be the supreme duty of a king, viz., to achieve the moral progress of his people. Therefore, he was driven, by the necessities of his case, to evolve a religion for purposes of mass-instruction which should be above creed, and universally acceptable as the element (*sâra*) (R. E. XII) common to all religions. Asoka thus stands out as a pioneer of Universal Religion. The religion that he thus invented for the masses and was adopted for purposes of State Religious Instruction consisted of the cardinal principles of morality upon which all can agree, irrespective of caste or creed. It comprised "obedience to father and mother, elders, teachers, seniors in age or standing; respect for teachers; proper treatment towards ascetics of all sects; towards relations, servants and

dependants, the poor and the needy; towards friends, acquaintances, and companions; gifts to ascetics, friends, comrades, and relatives, and to the aged; abstention from slaughter of living beings even for religious purposes; complete non-violence towards all life; cultivation of specified virtues such as "*dayâ* (kindness), *dânam* (charity), *satyam* (truthfulness), *saucham* (outer and inner purity), *mârdavam* (mildness of temper), *sâdhutâ* (goodness), *bhâva-suddhi* (purity of heart), *parikshâ* (self-examination), *bhaya* (fear of sin), *utsâha* or *parâkrama* (self-exertion in moral life)" (see p. 69 of my *Asoka*, Gaekwad Lectures, Macmillan, London, for full references).

Such a cosmopolitan scheme of morality or religion Asoka could conscientiously and freely propagate among all communities all over the country, and even beyond. He went so far as to organize foreign missions to propagate this new religion in certain Western countries, which are mentioned by him, where his work was already making progress, as stated by him. He says: "This *Dharma-Vijaya* or 'moral' conquest has been repeatedly won by him both in his dominions, and even among all the frontier peoples up to a limit of 600 *yojanas*, embracing the territories of five Greek Kings,—Antiochos (of Syria), Ptolemy (Ptolemy II Philadelphos of Egypt, 285-247 B.C.), Antigonos (of Macedonia, 278-239 B.C.), Magas (of Cyrene, 300-258 B.C.) and Alexander (of Epirus, 272-258 B.C.); and, towards the south, among the Cholas, Pândyas, as far as Tâmraparni (Ceylon). . . Everywhere are people following the moral injunctions of His Sacred Majesty" (R. E. XIII).

Asoka's greatness is further brought out in the way he treated the communal problems of his time, which are the eternal problems of India. He has published a special proclamation on the subject (R. E. XII) in words which have value even in present time. The religious toleration that he preaches in this Edict was the logical consequence, the natural extension, of his general religious views, on the basis of which he had established his State religion for adoption by all communities and classes in the country. The Inscription states: "His Sacred and Gracious Majesty the King shows honour to all sects, and to all classes, ascetics as well as householders; by gifts and offerings of various kinds is he honouring them. But His Sacred Majesty does not value such gifts or honours so much as how there should be the growth of the essential elements (*sâra-vriddhi*) of all religions. The growth of this "essence' of all religions is of diverse kinds. But the root of it (*mûlam*) is restraint of speech (*vacha-gupti*), that is, that there should not be thoughtless praise of one's own sect and criticism of others' sects. Such belittling or slighting as well as appreciation must be on proper specified grounds. Thus doing, one helps his own sect to grow and benefits the sects of others too. Doing otherwise, one inflicts injury on his own sect and does disservice to the sects of others. For whosoever extols his own sect and condemns the sects of others wholly from a blind devotion to his own sect, i.e., from the thought, 'How I may glorify (*dipayema*) my own sect,'—one acting thus injures all the more the interests of his own sect. Therefore, it is very desirable that the followers of different sects should be brought together in concord (*samavâya*) that they might know of the doctrines held by others. The King, in fact, desires that all sects should be possessed of wide learning (*bahu-sruta*) and doctrines productive of real good. And to all those who are contentedly established in their respec-

tive faiths, the King's message is that he does not so much value the bestowal on them of his many gifts and other forms of external honour, as that there should be achieved the growth of the 'essentials' of all religions and a consequent 'breadth' of outlook."

These words show how far ahead of his times was Asoka in his religious ideas. As the apostle of peace, he naturally tried to find its true basis in religion which he tried to purge of elements that would make for differences. Religion is at once the friend and enemy of peace. In one of his Edicts (Minor R. E. I), he states how 'the people of Jambudvipa, i.e., India, were disunited, along with their gods,' pointing to the strife of gods and their worshippers, the battle of creeds and sects. The various hints and suggestions thrown out by Asoka in the Inscription under notice, if analysed, will form themselves into the following *scheme for achieving communal harmony*:

(1) There is a core or kernel of truth in every religion, a body of essential doctrines on which all religions agree and which must be separated from the non-essential elements.

A recognition of the unity of all religions in their central truths is the foundation of religious harmony.

(2) A respect for the common truths of all religions should naturally lead to 'restraint of speech' (*vacha-gupti*) in dealing with the doctrines of different religions. This does not shut out freedom of religious discussions which characterized the religious life of ancient India, as evidenced, for instance, in the Upanishads. Only, the discussion must not be thoughtless or malicious, but should be inspired by a genuine thirst for knowledge.

(3) Discussions should be organized in regular religious Conferences (called *samavâya*) where the followers of different sects should expound their respective doctrines which they must learn to appreciate.

(4) Sectarianism will be conquered by a width of learning by which the follower of each sect will acquaint himself with the doctrines of other sects and become a *bahu-śruta*, i.e., a master of many Srutis, of the scriptures of different religions. Sectarianism is produced where a sect confines its studies exclusively to its own scriptures, and cultivates ignorance of the scriptures of other sects. This ignorance is the fruitful source of religious intolerance and sectarian strife. The best antidote to religious fanaticism is a comparative study of different religions, in which Asoka was a pioneer and far in advance of his age.

(5) Lastly, out of this 'breadth of knowledge' will naturally spring a 'breadth of outlook', a wide-hearted charity and toleration, a spirit of catholicity and cosmopolitanism (*bahukâ*), which alone can solve the problem of communalism in this country.

As usual with him, Asoka makes proper administrative arrangements for the systematic execution of his policy of promoting religious toleration in the country by means of the measures adumbrated above. This work was entrusted by him to his Ministry of Morals and other suitable bodies of officials, especially those appointed to work among the women (Shrî-Adhyaksha-Dharma-Mahâmâtras) notorious for their religious narrowness and bigotry, and among the masses, especially the wayfarers and pilgrims (dealt with by officers called *Vraja-bhûmikas*, lit., 'those in charge of the pastures', including highways and rest-houses and other works of public utility executed by Asoka; for this and other points see my *Asoka*).

Lastly, another point of Asoka's greatness may be found in the doctrine of True Ceremonial which he preaches in one of his Edicts R.E. IX. Here also Asoka shows himself to be ahead of his age as a thinker and religious leader by distinguishing the essentials of religion from its envelope of formalism, customs, and ceremonies which are not of the substance (*sâra*) of religion. He found his people, and especially the women-folk, given too much to rituals, to the performance of "too many, manifold, trivial and worthless ceremonies" connected with ordinary events of life like illness, marriage, birth, or even a journey, as if mere ceremonies made up religion and a pious life. The undue emphasis laid on ceremonies is still the bane of Hinduism. Asoka shows great freedom of thought and spiritual insight in calling his ritual-ridden people to the true moral life and performance of the 'True Ceremonial' (*Dharma-Mañgalam*) which consisted only in inner purity, in character, in good and moral conduct in all relations of life, and not in some external formal acts.

Unfortunately, his ideals were too far ahead of his age to survive him. The Ascent of Man has been a bloody process, as in all evolution. But it should not be so. Man must work out his evolution in ways that should not be always those of Nature "red in tooth and claw." The only salvation for humanity lies in its realization of what Asoka had stood for, and realized for his country as its ruler.

RELIGION AND THE MODERN MAN

By Swami Akhilananda

Many people do not realize the deep psychological truth that this restless weary world is really longing for peace. Deep in the heart of each and every one of us is the yearning for balance, for harmony, for happiness in life. It is true that appalling problems face us everywhere. Wherever you may travel,—East, West, North and South,—all over the world you will be sure to find conflict and discord. Nevertheless, behind all the violence and strife, behind the greed for wealth and the mad scramble for success, is the longing for contentment, for balance and for peace. The tragedy is that so few realize where their happiness can be found.

Very few realize that the true spirit of religion makes for peace, love, and harmony in living. Religion is a way of life, not a system of doctrines and dogmas. People have various misconceptions and false ideas of spirituality and spiritual problems. Some superficial thinkers, in their zeal to become efficient and "modern", would discard religion entirely as old-fashioned and retrogressive. Although they may take delight in discussing so-called spiritual problems, they really measure progress and enlightenment in terms of scientific achievement; they really value only the things of this world that will contribute to their physical comfort or aesthetic enjoyment.

The true thinkers of to-day are going far ahead. They can even predict the problems of the future. To be truly modern, one must be able to evaluate properly the ideals, practices, and achievements of the past ; one must be able to assimilate these into the pre-

sent, and from this synthesis build and project the future. The modern man has an intelligent grasp of past events, he understands the trends of thought in the present, and from these can see glimpses of what will come. He must look forward, otherwise, he is not modern.

This term (modern) has been used all over the world. Through the centuries and in every age there are some who are called "modern" while others are referred to as retrogressive or stagnating. Even thousands of years ago in Hindu literature we find mention of "moderns" as well as writings to refute the arguments of these "advanced" persons. Every age has seen the rise of people who had new thoughts, who gave utterance to new ideas, and these are called "modern" by their contemporaries. Buddha in India and Lao Tze in China were both regarded as modern, and so, consequently, were their followers. These leaders gave a new interpretation to life, new expressions of spirituality and religious experience. Christ was a modern man, not because He had any destructive tendencies, but because He placed a new emphasis upon religion. All the Jewish prophets of different periods were modern; Mohammed was modern; the great spiritual leaders and reformers during the Middle Ages in both the East and West were examples of new and invigorating thought. Sri Ramakrishna and Swami Vivekananda were truly modern, for they had a complete understanding of the past and thoroughly lived in spiritual realizations. They solved the future problems of mankind by their dynamic emphasis upon the divinity of man. They emphasized a new way of life, and gave new interpretations of spiritual problems, thereby ushering in a new spirit in the world at large.

In the Western countries the people who command the greatest respect and who have the widest influence are the great industrialists, the efficient materialists, the scientific experts. It is they who arouse the admiration of the young people, not the religious leaders. Why? Because they are contributing for enjoyment and physical comfort—remedies for disease and many of the so-called evils of life. There is tangible proof of their usefulness. From the practical point of view they are making existence in those countries seem more endurable, more exciting and enjoyable, until it may easily appear to the average man that life without their benefits would not be worth living.

On the other hand, if we are to offer these people religion as a way of life, what claims can we make for it in comparison with the benefits I have just enumerated? Can religion give you comforts? Aeroplanes? Means of covering when it is cold? Coolness when it is scorching hot? No. Consequently, to some so-called practical persons in both the East and the West, religious leaders and their ideas seem useless—old-fashioned. They were good enough for people 500 or 700 years ago, when men and women didn't know any better—when they would swallow superstition. Now we are living in a scientific age, and the average "progressive" person wants facts. To his mind, when you speak of religion, you are offering something ethical, ancient, mysterious, and not appealing to an indifferent, pragmatic world.

There are persons who will tell you that religion is not only useless, but actually harmful. They will say that in the East it is religion which has kept us so long in ignorance, poverty, and

bondage; and that in the West religion has been the cause of the bitterest quarrels and fights; again, that it is nothing but a set of varying doctrines and dogmas. If we would defend religion we must be able to meet these arguments. We must have a grasp of spirituality and spiritual problems.

It is true that deplorable conditions exist, that all around us we see great unhappiness. It is also true that so-called religion has been a powerful element in the activities of the world—in seeming to create wars and disturbances. But was it really religion that brought about these things? Were the doers of evil deeds the great spiritual personalities whom we love and reverance? This holy name of religion has been polluted by fanatics and designing persons everywhere; the name of God has been desecrated even by men who should have known better. There is abundant proof that religion has given peace, harmony, courage, joy, and unfoldment to millions. How then could this same religion that gave so much gladness and inspiration also be the means of hatred and destruction? How could it give enlightenment, and at the same time keep men in bondage, ignorance, and superstition? Something must have gone wrong. Another spirit was at work. Sometimes through the mistaken zeal of fanatics, sometimes with malicious intent, more often through sheer ignorance, the name of religion has been used as a cloak for motives of hatred and greed.

Again, any lovely thing if misused can become a means of destruction. Even those scientific improvements that we so greatly admire, if put to evil intent, can become instruments for diabolical purposes. I need only mention the methods of modern warfare to show you what fiendish cruelty and destruction they could accomplish. Yet in themselves these discoveries were of great value. It is people who misuse that create havoc. Again I say that it was never religion or spirituality that did the harm, but the people who only claimed to be religious or spiritual. Too often designing persons have fooled and misled others who had faith in them.

So-called religious people are really to blame for many of the misconceptions that exist about religion and spirituality. They claim that they have the only right methods, the only rituals to be followed, and if you do not accept them you are not religious. It is unfortunate, but if you look about, you will see Hindus, Jews, Mohammedans, Christians, and many sects, each really convinced that his way is best. Some will even go so far as to say that there is no other way but their own. Naturally, a man of intelligence, a rationalistic thinker will be puzzled. He will say to himself, "These people talk of God, of Truth, of an All-loving Being, yet quarrel and condemn one another. How can they preach universal love and peace, yet express hatred and suspicion of one another? If they do all these destructive things in the world in the name of religion, then religion is worse than useless." These are questions that disinterested parties have a right to ask, and we must be ready to answer their challenge.

We must understand that true religion is not a ritual or ceremony. It is not a system of doctrines and dogmas. It is a way of life. It is the realization of the spiritual unity of all, and if truly followed, it will give peace, harmony, liberation, and enlightenment. It is not limited to one race or country. It is not restricted to one group or sect. "Truth is one. Men call It by various names."

The world to-day is really very small. Rapid communication and easy transportation allow us to have intellectual as well as physical contact with distant parts of the earth. It is possible to compare one group with another, to see how different religions are expressed in the acts of their various worshippers. An intelligent man will compare notes. He will find that a really good Christian, or Hindu, or Mohammedan, or Jew, or Buddhist will think alike. A good Hindu will offer prayers and lead an unselfish life as well as a good Mohammedan. The modern man will have to admit that there are good persons all over the world; that good people are not limited to one race, country, or religious sect. The more he sees of life and people, the less he will care to condemn. He will be willing to admit that a good Hindu is as noble as a good Mohammedan, Christian, or Jew. Exclusive claims to sanctity cannot be justified in terms of modern science, or in any other terms. If you try to make such claims you are either a false prophet or a very ignorant person. Any man claiming exclusive rights in the name of religion is ignorant. The mind that is really free from prejudice can see that all faiths are leading ultimately to the same goal. What is needed is a universal interpretation of religious philosophy and practice.

When the whole edifice of religious thought is being undermined by scientific and pseduo-scientific thinkers, it needs to rest upon a thoroughly rational basis. In the first place it must be able to satisfy the intellectual cravings of the modern man. It must be ready to face agnostics, rationalists, and others, without any kind of sectarian bias. The ultimate reality is spiritual and men are truly divine, however they may vary in their outer expressions and manifestations. This is the firm foundation upon which we must rest,—that there is only One Existence behind all these apparent differences.

Again, religion must have a practical system for the application of its philosophy and ideals to life. This should be broad—universal enough to suit different types of mentality and temperament. Rituals and ceremonies are very helpful to some, but should never be imposed upon anyone. There are bound to be various forms, according to various requirements of mankind, but we must know that they are only separate paths leading us to the same All-loving Being. There can be no exclusive claims to superiority of one form or one way over another.

To-day, if religion is to be really effective, if it is to make sufficient contribution to sweeten life, then it *must* be practical. There must be a practical way of applying religious philosophy and ideals. Without spiritual unfoldment, life is not worth living; life is a failure. Science and efficiency alone can never bring joy to the heart.

When it can be effectively demonstrated that spiritual unfoldment is the basis of life, then problems will begin to be solved. Men will consecrate their *whole* lives—in every sphere of activity. They will not work from selfish motives, or be driven by desire of accumulation. Realization of the oneness of all life and the resulting spirit of service alone can give scope for *vitalizing* life, for inspiration, and peace. Let us by our application of religious truths refute the pseudo-scientists. It was never religion, but irreligion that was harmful. It was not religious teachings that made havoc, but the acts of persons who did not follow these teachings. They failed in the effective application of religious ideals.

There can still be a glorious future for religion. The most enlightened minds are predicting that our life ahead must be coloured with spirituality. Even scientific achievements need religious ideals to give them true value. History proves that equality cannot be established effectively and permanently on the material plane, or by forced equal distribution of wealth and property. There would be no incentive for men to overcome their greed for wealth and power, to be unselfish and noble. The old narrow prejudices must go. Truths that will survive must be as broad as the needs of humanity.

The world to-day is faced with appalling problems. Many politicians, sociologists, economists, and others are trying to find the solution. Karl Marx tried, other great thinkers have tried, but all have failed. Some try to preach equality on the basis of scientific understanding, others by an economic basis, but no one succeeds. Now once again the thought of the world must be focused upon religion. Religion is needed, and must be applied in individual and collective life. As Sri Ramakrishna emphasized, "First have the knowledge of Advaita." Oneness is the basis of all life, irrespective of racial, geographical, or financial differences. Swami Vivekananda elaborated this teaching in bringing out the ancient idea of the divinity of man, and stressed its invigorating effect on every sphere of activity throughout the world. The more modern men and women can grasp this idea, the more they apply it in their individual life, social contacts, religious associations, and international affairs, the greater they will find the efficacy of religion. The baneful effects of scientific developments that had no basis in spirituality will then be thoroughly eliminated. Prejudice and superstition will then vanish, and religious quarrels will also cease to exist. Class and caste rivalries will disappear spontaneously. Then our individual and collective problems will be solved, and peace, harmony, and equality will really be established.

ALEXANDER'S THEORY OF KNOWLEDGE

By Dr. Satish Chandra Chatterjee, M.A., Ph.D., P.R.S.

Professor Samuel Alexander was a renowned British neo-realist. His philosophy is a part of the wide-spread realistic movement in philosophy, which was started in England by G. E. Moore and Bertrand Russell, and in America by E. B. Holt, R. B. Perry and other authors of *The New Realism*. While agreeing with the general position of realism, Alexander differs from other noe-realists on four fundamental points. First, the idea of system in philosophy, which is repudiated by the American neo-realists, is accepted by Alexander as quite reasonable and valid. His philosophy is an honest attempt at a system of philosophy in the sense of a systematic account of the world in all its aspects in the light of one universal principle. Secondly, while Russell and the American realists adopt the logical analytic method to obtain objective scientific knowledge in philosophy, Alexander follows the empirical method which consists in reflective description and analysis of the special subject-matter of philosophy. For the former, mathematical or symbolic logic is the only

instrument for philosophical study and construction. But for Alexander, philosophy, like the sciences, has to study certain special problems in the light of common-sense experience and by the formulation of concepts which bring order and system into the manifold data of experience. Thirdly, in Alexander's philosophy we find a theory of ontological monism as distinguished from the ontological pluralism or the theory of neutral entities as advocated by Russell and the American realists. According to Alexander, Space-Time is the ultimate reality, and all other empirical existents, including things, minds and their relations, are only complex configurations of it. Other neo-realists however hold that the logical analysis of experience terminates in a number of simple and indefinable logico-mathematical concepts from which the different orders of existents may be deduced. These logico-mathematical entities have only subsistence or being, as contrasted with the material, living and mental entities which have being in space and time, and are therefore called existents. Being purely logical and subsistent, the ultimate entities cannot be called mental or material, but should be characterised as neutral. All the things of the world, physical and mental, are composed of these ultimate neutral entities. Lastly, Alexander differs from the American realists in according distinct reality to mind or consciousness. For the latter what we call consciousness is not any distinct subjective existence, but only a particular grouping of objects, defined by the specific response of the nervous system. Thus Holt defines consciousness as the "cross-section" of the universe defined by the 'specific response' or 'behaviour' of the nervous organism. Just as a searchlight by playing over a landscape and illuminating now this object and now that, defines a new collection of objects; so the specific response of the organism, equipped with a central nervous system, makes a definite collection of objects from the environment. The totality of objects thus defined or illuminated by the response of the nervous system, is the cross-section or consciousness. Alexander demurs to this account of consciousness and holds that unless we admit acts of mind as distinct from the objects we cannot explain consciousness or awareness of objects. For him mind or consciousness is not a set or collection of objects defined by the searchlight of organic response. It is in some sense the searchlight itself; it is a new quality of the brain process, and is therefore within the responsive organism and not out there in the environment. Russell also is in favour of accepting the reality of certain purely mental entities as distinct from physical objects. Thus both Russell and Alexander maintain the distinction between the subjective and the objective and do not, like the American realists, reduce mind or consciousness to purely objective terms.

Alexander defines philosophy "as the experiential or empirical study of the non-empirical or *a priori*, and of such questions as arise out of the relation of the empirical to the *a priori*".[1] When we consider the different characters of the objects of experience, we find that some of them are variable and belong to certain things only, while others are pervasive and universal features of all objects. Thus some things are red, some are green; some objects are animate, some inanimate; some are conscious, others are unconscious. Such variable characters of objects may be called empirical. As distinguished from these, there are other characters which in some form belong to all existents.

[1] *Vide* his *Space, Time and Deity*, Vol. I, p. 4.

Such are substance, quantity, identity, causality, spatial and temporal character, etc. These pervasive characters of objects may be called non-empirical or *a priori*. They are the categories of experience. Philosophy is the attempt to study these very comprehensive topics, to describe the ultimate nature of existence if it has any, and these pervasive characters of things or categories. Its method, like that of the sciences, is empirical. It will proceed like them by reflective description and analysis of its special subject-matter. Like them it will frame hypotheses by which to bring its data into verifiable connection and exhibit such system as can be discovered in these data. It is thus itself one of the sciences delimited from the others by its special subject-matter. Philosophy is therefore distinguished from the special sciences, not so much by its method as by the nature of the subjects with which it deals. While the sciences deal with the variable and empirical characters of the objects of experience, philosophy deals with the pervasive and non-empirical characters of the experienced world. Both however follow the same method of reflective description and analysis in the study of their respective subject-matter. To quote Alexander's own words, "Philosophy, by which I mean metaphysics, differs from the special sciences, not so much in its method as in the nature of the subjects with which it deals."[2] Philosophy is thus the science of metaphysics as a study of the most comprehensive problems of life and experience.

One of the most important problems of philosophy is the problem of knowledge or of experience itself. According to the idealists, knowledge or experience is the most fundamental fact on which the existence of objects depends, since there can be no object without some experiencing mind that knows it. So it has been held by the idealists that experience is something unique and that mind has a central and privileged position in the scheme of things. They think also that since knowledge or experience is the basic principle of reality, the theory of knowledge or epistemology is the indispensable foundation of metaphysics or the theory of reality. Alexander who is a realist and follows the empirical method in philosophy, controverts the main positions of the idealist. He holds that mind has no privileged position in the world of objects. Finite minds are but one among the many forms of finite existence, distinguished from others only by its greater perfection of development. In point of being or reality all existences are on an equal footing, only mind is more developed than other objects. Nor is it true to say that knowledge or experience is a unique relation which is unlike any other relation between any two objects. In fact, the cognitive relation is the simplest of all relations which may hold between objects of the same or of different kinds. The most obvious classification of finite things is into minds on the one side and external things on the other. The relation between a mind and an external thing is the relation of cognition or experience. Mind knows or experiences; external things are known or experienced. What is the nature of the relation between the two?

Taking any experience we find that it may be analysed into two distinct elements and their relation to one another. 'The two elements which are the terms of the relation are, on the one hand, the act of mind or the awareness, and, on the other, the object of which it is aware; the relation between them is that they are together or com-

[2] *Vide Space, Time and Deity*, Vol. I, p. 1.

present in the world of experience'.[3] Cognition or experience is just this compresence between a mind and an external object. It is nothing peculiar to the cognitive relation. There are various kinds of compresence. It may hold between two external or physical objects, e.g., a tree and the earth on which it stands. It may also hold between two mental acts, as when I see a friend and hear his voice, and distinguish between the acts of seeing and hearing. Similarly, it holds between a mind and some non-mental object; and it is here that togetherness or compresence takes the form of cognition or experience. "Cognition then, instead of being a unique relation, is nothing but an instance of the simplest and most universal of all relations".[4] Thus in the perception of a tree there is the act of mind called perceiving, the object which is the perceived tree, and the togetherness or compresence which connects the act of mind and the object.

Now we are to observe that although the two terms involved in experience, viz., the act of mind and the object, are on the same footing as two distinct existences, yet they are very differently experienced. The one is experienced as the act of experiencing, the other as that which is experienced; the one is an *-ing*, the other an *-ed*. The act of mind is the experiencing, the object is that upon which it is directed, that of which it is aware. The experiencing is the mind's awareness of the object, and the awareness is aware of itself. "My awareness and my being aware of it are identical".[5] When I become aware of some thing, it is I who am aware, and the thing is that of which I am aware. Thus while the object is *referred to* by the mind as something distinct from it, the mind *is* itself and cannot be an object to itself. The distinction between the mind's experience of itself and that of the object is conveniently described by Alexander by saying that "the mind enjoys itself and contemplates its object. The act of mind is an enjoyment; the object is contemplated".[6] Thus in every experience the mind enjoys itself and contemplates its object, and these two existences, viz., the enjoyed and the contemplated, are united by the relation of compresence which is nothing peculiar to cognition.

The object contemplated by the mind is always distinct from the mind, and in that sense independent of the mind. It is a lower grade of existence than the mind which contemplates it, and is therefore non-mental, if not always physical. It is true that every object is somehow selected by the mind from the environing world of being. Of the surrounding world we know only those objects for which the mind possesses the requisite capacities. Again, of all the objects which may affect us at any time, we take notice of only those that are connected with our dominant interests for the time beimg. But from this we should not conclude that the objects are dependent on the mind for their existence, or qualities. For an object, to be selected by the mind, is not to be made or created by it. I may elect to know this or that side of the table before me. This however does not mean that the sides of the table depend on or belong to me in any way. They belong to the table itself and are only selected by me as objects of my knowledge. So also the table cannot be known without a mind to select and know it. Therefore what the object owes to mind is its being known, and not its being an existent physical reality nor its having certain qualities

[3] *Vide op. cit.*, Vol. I, p. 11.
[4] *Op. cit.*, Vol. II, p. 82.
[5] *Op. cit.*, Vol. I, p. 12.

[6] *Op. cit.*, Vol. I, p. 12.

as known. The colour, pressure and other qualities of a physical thing exist in their native character in the thing itself independently of their being known by us. Instead of the object being dependent on the mind, we see that the mind is, at any rate for its original material, dependent on the object, is so far as all the materials for its thought and activity are ultimately derived from the experiences of objects. So we should say that "though for mind things are a condition, the presence of mind is not a condition of the existence or quality of things".[7]

It has been said before that the objects contemplated by a mind are non-mental. Now there are various grades of mental life, such as sensation, perception, imagination, memory and thought. In all these phases of the mind we may distinguish between the mental act or the experiencing and the object or the experienced, and see that in each case the object is non-mental. All these mental phases are different forms of attention directed upon different objects. Thus sensation and perception, etc., are really forms of attention or interest related to different objects. In sensation there is the mental act called sensing and the object called the sensum. Similarly, we have the acts of perceiving, imagining, remembering and thinking related respectively to the percept, the image, the memory and the thought. All these objects are attested by our experience to be non-mental existences. A patch of green seen by me is the non-mental object which is external to the act of seeing. In like manner, the tree perceived by me, the memory-image of my absent friend and the thought of future rain are all non-mental objects of my mental acts. It may appear strange to speak of thoughts and images as non-mental, for these are patently psychical or mental in character; they are mere ideas and in no sense non-mental realities. But it is to be observed that an image is as much the revelation of an absent object as the percept is of a present one. Both are objects of experience and have the character of being experienced, and are therefore external to the mental acts of experiencing. In sensory experience the revelation of a physical object is due to the influence of the physical thing; in imaging the act of mind is provoked from within, but refers to a non-mental object without.

The mind as we experience it is a "continuum of mental acts, continuous at each moment, and continuous from moment to moment".[8] Taking any mental act we see how it is continuously united with other mental acts in one unitary condition. When I perceive a tree, the act of perceiving is continuous with the sight of adjacent objects, the touch of the cold air, the feeling of bodily comfort and so on. All these are fused together into a whole mass of experience, within which this or that mental act may be discriminated to suit one's purpose or interest. Further, our mental act is continuous not only with others at the same moment, but also with those which precede and succeed it. Mind is this continuum of all mental acts. In the same way, the object of a mental act is continuous with other such objects so as to constitute one thing. Thus one object, say the colour of an orange, is continuous with other such objects as its touch, taste and smell. The orange as one thing is the continuum of these intimately connected objects which are its constituent elements. Thus the mind is a continuum of mental acts belonging to it, while the thing is a continuum of objects which belong to

[7] *Op. cit.*, Vol. II, p. 106.

[8] *Op. cit.*, Vol. I, p. 14.

it. We experience the mind in an enjoyed synthesis of many mental acts, a synthesis we do not create but find. Similarly, we become aware of a thing as the synthesis of its appearances to mind on different occasions, where also the synthesis is not made by the mind, but is in the objects themselves.

So far we have seen that the object contemplated by the mind is a non-mental existence distinct from the enjoying mind. It follows from this that the mind can never be an object to itself in the same sense in which physical things are objects to it. The mind *is* itself and *refers to* objects. It always experiences itself as experiencing, but never as an experienced object. For my mind to become an object like a physical thing we require another superior mind, say an angel, over and above the continuum of mental acts. That there is in me such an overmind or transcendent self, for which my mind is an object, is a gratuitous assumption of the transcendental idealist. But we have no experience of such a mind, and therefore it should have no place in an empirical metaphysics. It is generally supposed that in introspection we turn our mind upon itself and make it an object of contemplation. This however is a wrong view of self-observation or introspection. To introspect a mental state is not to contemplate it as an object, but merely to experience it and report more definitely the condition of enjoyment. Thus I may now have the memory of a past experience. Here I do not make that past experience an object of my present consciousness, but I have that experience as a partial enjoyment linked up with my present enjoyment of myself. To introspect a past experience is not to objectify that experience, but to enjoy or re-live our past. It is not correct to say that by introspection we know the images involved in imagination or the objects of our remembered past experiences. The images and remembered objects are as much *objects* of mental acts as perceived physical things. Hence like physical things both are objects of extrospection. So also, we do not introspect when we observe the condition of our body in emotion or kinaesthetic sensations. Bodily conditions are non-mental objects like colours or figures in space. To know these is not to introspect or observe the mind, but to extrospect certain non-mental objects. Thus we see that whatever is contemplated by the mind must be a non-mental object distinct from the mind, and that the mind can never be a contemplated object to itself. The mind may be introspected through an enjoying consciousness of itself, but not observed as an external object.

The above view of mind or consciousness as the continuum of mental acts which are compresent with objects is different from the searchlight theory of consciousness as advocated by the American neo-realists. According to the latter, consciousness is not a quality of mind or of neural responses to the outside world. It is not anything different from the objects of consciousness, but a name for the total collection of objects to which the nervous system responds. The neural response is like a searchlight which illuminates a certain portion of the outside world, or like a plane cuts the world across and lays bare a certain surface. Consciousness is just the cross-section of the universe or the collection of objects illuminated by the response of the nervous system; and sensations, perceptions, memories, emotions and volitions are parts of the total collection. It follows that consciousness is not, as Alexander thinks, within the organism as a quality of the neural response; consciousness is out there in space and

belongs to the totality of objects or what are commonly called the objects of consciousness.

Alexander criticises the searchlight view of consciousness and finally rejects it, although it is closely allied to his own in general spirit. As we shall see hereafter, mind or consciousness is for him the quality of certain neural processes, and the conscious process is identical with the neural one. But although mental processes are identical with neural processes, they have the new quality of consciousness which marks off the neural processes from other vital processes. Unless we admit the quality of consciousness in the mental processes as distinct from nervous responses we cannot explain how any experience can have the character of being *my* experience. When an object is cognised, it is felt that the object exists for *me* or as *my* object, and that it is *I* who cognise it. This can be explained if we say that the neural response to the object is an act of consciousness, for then the response can be something which experiences itself at the same time that there is the experience of the object. Every act of consciousness enjoys itself and contemplates the object. 'So when we know the object, we know that *we* know it, or knowing is always knowing that *we* know'.[9] If, however, consciousness belongs not to the neural response, but to the collection of objects made by it in the environment, we do not see how any object can be *my* object. Rather, we should say that a particular object is owned by the totality of objects or the cross-section to which it belongs as a part. This however will not explain the consciousness of the object as an object for *me* or as *my* object. Nor can it be said that my body is the self which apprehends the object as my object. The body is, properly speaking, as much an object of consciousness as any other physical thing. It belongs to the collection of objects, and so cannot own other objects as my objects. Further, consciousness being the *total* collection of objects made by neural response, we do not see how the body which is only a part of the whole can have any consciousness. The cross-section as a whole is consciousness. But it cannot be my consciousness or myself. This difficulty however does not arise if we say that from the first the object is related to a conscious act of cognition which is continuous with other acts in the constitution of the mind. The cognitive act being self-conscious will apprehend the object as *my* object or as an object for *me*.

Now we come to Alexander's theory of truth and error. For him reality and truth are not identical, and they are differently apprehended by the mind. The ultimate reality is Space-Time. "The real is Space-Time as a whole and every complex or part within it".[10] We are aware of our own reality so far as we enjoy ourselves as a part of Space-Time; we are aware of the reality of objects in so far as they are apprehended as part of Space-Time distinct from ourselves. This distinctness of external objects gives to our experience of them the character of being given and controlled from without. The objects of perception are accepted by us as given facts and we are to follow their shapes and qualities in being aware of them. The consciousness of objective control in the experience of objects, however, is not the consciousness of reality, but only of their being not ourselves or of their being distinct from us. 'Reality is always experienced as that which belongs to Space-Time, or the character of reality is the character of so belonging'.[11]

[9] *Vide op. cit.*, Vol. II, p. 112.

[10] *Vide op. cit.*, Vol. II, p. 247.

[11] *Ibid.*

Belief is the consciousness of reality. Belief in a judgment is the consciousness that what is judged belongs to Space-Time as a whole. In believing that the rose is red, I am aware that the red colour belongs as a quality to the space-time of the rose, and that this space-time is a part of the whole.

All of our beliefs, however, are not true. Beliefs may be right or wrong. But the objects believed in are real, no matter if the belief is right or wrong. Even illusory objects are real so far as they are perspectives of Space-Time, only they do not belong where they seem to belong. A belief is wrong when its objects, though rooted in reality, do not belong to Space-Time in the form in which they pretend to belong to it. Thus when I judge a piece of rope as a snake my belief or the proposition expressing it is wrong in so far as it relates a real snake to a wrong place, i.e., the Space-Time occupied by the rope. On the other hand, in judging that the crow is black, I relate blackness as a quality to its proper place, i.e., within the Space-Time of the crow, and my judgment is true. Thus in some judgments we apprehend reality truly; in others falsely or erroneously.

Now the question is: What is truth and error? It is generally held by realistic thinkers that truth consists in the correspondence of knowledge with reality, while error in the want of correspondence between them. 'A proposition is true if it agrees with reality, false or erroneous if it does not.'[12] Alexander does not subscribe to this view. According to him, what makes truth true is not correspondence to reality but coherence. If the reality is something other than what appears to us by all the ways of sense and mind, we cannot know what it is and whether our knowledge corresponds to it or not. Hence the only way in which the truth of one belief or proposition is to be tested is by reference to other beliefs or propositions. If this be so, we are to say that the test of truth is coherence. 'Truth and error depend in any subject-matter on whether the reality about which the proposition is conversant admits or excludes that proposition in virtue of the internal structure of the reality in question; this truth is apprehended through intercourse of minds of which some confirm the true proposition and reject the false; and truth is the proposition so tested as thus related to collective judging.'[13] The problem of truth and error will not arise for the individual who lives in complete isolation from the society of his fellow-beings. We become aware of the truth or falsity of our own individual opinions in so far as they cohere or conflict with the established social ideas. The intercourse of many minds living in one society sets up certain standard beliefs and ideas which cohere with one another; such coherent ideas are true, while ideas which are incoherent with true ideas are false or erroneous. But the distinction between coherence and incoherence is ultimately determined by reality itself. Any reality is an occupation of Space-Time in a particular configuration. True propositions cohere, while false propositions are incoherent with true propositions and are rejected by us. But that rejection is determined by the reality itself. It is by experience of reality and experiment upon it that we distinguish between one group of propositions as true and the other as false. "The one group, which the internal structure of reality allows us to retain, are truths; those which are rejected are errors."[14] Thus truth and error are the products of the social mind under the

[12] *Vide op. cit.*, Vol. II, p. 252.

[13] *Op. cit.*, p. 252.

[14] *Vide op. cit.*, p. 253.

guidance of reality. The one is retained and the other rejected at the bidding of reality through the intercourse of minds. True propositions belong to reality, while false propositions contain certain features which are different from the internal structure of reality. True propositions are thus also real; but their truth is different from their reality. If the rose is really red, its internal structure is different from that of a white rose, and it compels us to reject the attribution of whiteness to it. The agreement of many minds in the belief that the rose is red and not white does not make the rose red, it only follows that reality. But their agreement makes the belief 'the rose is red' true, and the belief 'the rose is white' false. Hence the proposition 'the rose is red' is real by itself but owes its truth to the agreement of many minds with regard to it or to the rejection of the false belief which is incoherent with it.

True knowledge therefore owes its truth to the collective mind but its reality to the proposition which is judged. In being aware of a real proposition as true, we add nothing to its reality. On the other hand, truth follows in the wake of reality, for it is the intrinsic structure of the reality that compels the distinction between truth and falsity among propositions. These are generated in the relation of the reality to the mind. But many minds are needed for truth, because it is in the intercourse of minds that a 'truth is created as truth at the guidance of reality by mutual confirmation or exclusion of beliefs.'[15] Just as truth as truth is real in arising out of the relation of a reality to the standard mind, so also error is real only as possessed by the unstandardised mind. The erroneous proposition at its face value is not real; it is false or unreal. It is a judgment in which the elements are derived from the world of spatio-temporal reality; but the combination of the elements is not real, although it may be so believed by the mind which makes that judgment. 'Error is thus always in contact with reality and is partial truth.'[16] In it certain real elements are brought into a wrong relation by the unstandardised believer, and because of this it can be rejected by the standard minds. Mere unmeaning combinations of ideas are not error. To say that virtue is red is not an error but meaningless. In error elements appropriate to a subject are combined, but the combination does not fit in with the real character of the subject in question. It is an error to predicate whiteness of a red rose, because the whiteness is appropriate to the sphere of roses but does not fit this particular member of the sphere.

Like other modern realists, Alexander rejects the idealistic theory of degrees of truth and reality. According to him, there are no degrees of truth and much less of reality. To be real is to occupy a Space-Time with a certain configuration. In this sense anything of the world is as real as any other thing, since it occupies its Space-Time as much as any other. But while all things are equally real, they are not equally perfect. Some things are more perfect than others, though in point of reality they are the same. Thus life is not more real than matter but a fuller kind of reality; mind is not more real than life but a more perfect kind of reality. Things are more or less perfect according as they are more or less comprehensive, and their parts are more or less harmoniously connected. Just as there are no degrees of reality so there are no degrees of truth. "What is real is real, though any portion of reality is incomplete. What is true is true. But while

[15] *Vide op. cit.*, Vol. II, p. 261.

[16] *Op. cit.*, p. 262.

there are no degrees in the truth of knowledge there are all manner of degrees in the perfection or range of knowledge."[17] Of the two propositions: 'the rose is red' and 'the rose is red and fragrant,' the second is not more true than the first, although it may be said to be fuller and more perfect than the first. Truths are more or less perfect according as they reveal reality more or less completely and their contents are wider or narrower. But all truths are equally true, each being taken in reference to its own contents and conditions. There may be progress in truth in so far as there is a gradual and progressive revelation of reality to our minds. Knowledge advances from less perfect to more perfect forms, but every knowledge is true in its own form and within its own range. There are therefore no degrees of truth or reality, but of perfection.

[17] *Vide op. cit.*, Vol. II, p. 264.

SRI RAMAKRISHNA'S CONTRIBUTION TO THE CHRISTIAN WORLD

By Rev. Allen E. Claxton, B.A.

When we ask the question of what contribution Sri Ramakrishna, the great prophet of India, can make to Christianity or to the Christian world, we face this same problem of the importance of personalities, and as the abstract means nothing to me but becomes real in this personality, so in the personality of Sri Ramakrishna we come face to face with that which is truly India. For if we can lay hold of him, I feel that we shall be able to lay our fingers upon the pulse of the heart of India.

Now, what that contribution is depends not only on the contributor but on the one who receives. No man can give what another will not receive, and to receive means a certain prepared condition. To appreciate a great symphony, one must have some knowledge of what a symphony is. To receive from Sri Ramakrishna requires a certain spiritual tempo, a prepared ground, what Jesus called "good soil", without which the teachings and the life of Sri Ramakrishna will fall either upon barren land or thorny ground.

I think there are two main phases of the contribution that Sri Ramakrishna makes and can make to the Christian world. The first one is a re-emphasis of some things that are already clearly stated in the Christian teachings, a re-emphasis of things that we affirm with the lips but deny with the life. Now, among these is the uselessness of vain mortification. We know how Sri Ramakrishna practised in his discipline the most rigorous methods, and yet he emphasized the vanity of vain mortification. There is one large branch of our church that has laid undue emphasis on this field, and Sri Ramakrishna can contribute to us much in this field. Can, I say. How much he will depends upon us.

Then the second point: we have always stressed the vanity and the uselessness and the non-essential element of modes of Baptism and particular rituals. Jesus bore down heavily on these, and yet in these days we find dispute and actual warfare in the Christian religion over these non-essentials that meant so

little to Jesus. We find Sri Ramakrishna in this modern day, within the century, reaffirming for us this word of Christ, and the worthlessness of money if it does not lead to God.

Then we find him saying to us, "The servant of all is the greatest of all," almost the words of Christ. He permitted no one to call him a guide, leader of anything of that nature. To-day, when we find the arrogance and superiority of our religion, religious leaders and our ministers, when we find the sense of superiority crowding out the validity of our religion and making of no effect the profession of profound spirituality, it is important for us to turn again to Jesus, who said, "The greatest of all shall be servant of all"; to see him girding himself with a towel and washing his disciples' feet, saying, "The last shall be first"; saying, "The greatest shall be the servant"; saying, "He that exalteth himself shall be abased, but he that humbleth himself shall be exalted." In this day when our religion is expressing its superiority, we need to turn to Sri Ramakrishna, who would not permit himself to be called "Reverend," "Father", or by any other such title.

He told us that we should see God in human form. To many of us this is a bar to spiritual realization. We think, "How can we see God in human form?" And, with the movements of the last century, it does seem indeed, that a man is mad who says he can see God in human form. We have travelled so far that we have lifted ourselves out of the mood of spiritual realization and are unwilling to practise the necessary technic. We are unwilling to put on the glasses that make it possible for us to see that which, with the naked eye, is invisible. Now, we learn how, like Jesus, Sri Ramakrishna practised with meticulous care those necessary methods of concentration, of meditation, of application, of unselfishness, of deep yearning for spiritual realization, until within his own being, having first emptied himself of that which was a bar to this realization, was laid before his very eyes the microscope, the telescope, the penetrating power that made visible to him that which is impossibre to anyone else. This was by scientific method, for it is impossible for us to assume that an individual can achieve, without first making the necessary preparation, any valid results. It is as though a scholar should go into a chemical laboratory, look upon the desk and expect that there he will find the solution to a chemical problem.

We find Sri Ramakrishna teaching us the futility of those in Christianity today who will spend fifty years of a lifetime, fifty or sixty years of a possible seventy-five years of life, in the amassing of a sufficient fund to maintain the last fifteen years in comparative ease or security, and expect that, in one hour of shallow, grudging attention to spiritual matters, they will have, as a side line, achieved the reality of the grasp of spiritual truth and of Immortality. The very pettiness of our method comes startlingly before us when we look even for a moment upon Sri Ramakrishna.

I shall dwell upon some other contributions that Sri Ramakrishna made but are not so obvious. Sri Ramakrishna said, "To realize God, you must serve men." We all read a great deal about humanism, and here is to me the strongest death blow to the shallowness of humanism which I have ever come across. "To serve God, you must serve men"; that is what Jesus said. In so doing, you realize that higher spiritual consciousness which, when fully attained, is God-consciousness. Shallow

humanism was impossible for Sri Ramakrishna or for Christ because of the very nature of humanity itself and because it leaves out that important element within us which gives validity to the service of men. Sri Ramakrishna tells us that opinions, creeds, rituals, are paths that suit different tastes, yet all lead directly to the goal or God, provided the worshipper is determined to know God, determined to apprehend truth and is willing to forsake all else to find that truth, to achieve this God-consciousness. Then, and only then, does his creed become valid. Then, and only then, may he profess he is a Christian, a Jew or a Buddhist, and has a creed, a ritual or a practice.

Sri Ramakrishna and his wife both loved God so completely that they became one in fulfilling the Divine purpose. There is something that needs, I believe, to be brought to our attention as Christians. In our rugged individualism, we lose the deeper sacramental sense of marriage because we are ruggedly individual even in our home life. We eliminate automatically from our homes that most powerful element that would give us the Divine love that was experienced by Sri Ramakrishna and his wife. Their love together not only made them one in the flesh and one in the spirit, but assisted them both in the realization of Truth.

He entered into the practices of other great religions and found them valid. Sri Ramakrishna verified the teaching that "Truth is One. Men call It by various names." And he brings to our attention the bed that we, as Christians or Jews or whatever we be, ask people to lie in. They come to our churches and we lay down the creed and there it is. We put the man in the bed. If it happens the bed is too short for this man and his feet stick over, we chop his feet off. If it happens the man is too short, then we attach our instruments and turn the crank and stretch him until he fits the bed. Sri Ramakrishna points out what Jesus indicated when he said, "The Sabbath was made for man, not man for the Sabbath." Sri Ramakrishna calls to our attention that if we would realize truth we must be greater than our creeds and greater than our churches. He never argued. He demonstrated. You cannot argue religion. While you are in the realm of the argumentative, you are still in the first grade. Religion does not begin until we have passed the argumentative stage.

India has made a scientific or experimental approach to religion. Our modern Christians, if they are to learn anything from Sri Ramakrishna, I believe, should learn this, that they cannot get, in one hour of haphazard, indulgent attention to spiritual truth, that which requires the complete and absolute attention, concentration, selflessness and yearning for the truth, for God.

THE NATURE OF RELIGIOUS EXPERIENCE

By Prof. S. N. L. Shrivastava, M.A.

I

The present is said to be an age of scepticism and one of utter distrust of all matters spiritual. Religion has been declared to be the opiate of idle persons and the consolation of weaklings. In fact, there are not a few who think that to discard religion and even to deride it is the first credential of a *modern* man. For a considerable length of time this attitude towards religion received support from science which gave no room to any spiritual principle in its mechanistic world-picture; but now, a wider horizon is opening up before the scientists themselves. The scientist to-day tells us quite unequivocally that "the cruder kind of materialism which sought to reduce everything in the universe, inorganic and organic, to a mechanism of fly-wheels or vortices or similar devices has disappeared altogether"[1] and that "the universe shows evidence of a designing or controlling power that has something in common with our own individual minds."[2] In the wider vista that is now unrolling before his eyes, the scientist perceives that "there are regions of the human spirit untrammelled by the world of physics. In the mystic sense of the creation around us, in the expression of art, in a yearning towards God, the soul grows upward and finds the fulfilment of something implanted in its nature. The sanction for this development is within us, a striving born with our consciousness or an Inner Light proceeding from a greater power than ours. Science can scarcely question this sanction, for the pursuit of science springs from a striving which the mind is impelled to follow, a questioning that will not be suppressed."[3] With the vanishing away, then, of the landmarks of the older materialistic scientific thought, it is no longer now possible to nonsuit the reality of religion on the grounds of allegiance to science and the scientific methodology; and if still there are persons who swear by science in their attacks on religion, we can only pity their anti-dated knowledge of science and their failure to understand the limitations of science.

The altered outlook of present day scientists, then, is all very well and we have to be thankful to them for their new announcements; but what very often is not realised is that religion need not take 'chits' from the scientists to vindicate its reality. It is an autonomous and veridical experience which does not lean for its support on the crutches of natural science.

So also there has been prevalent the mistaken notion that the validity of religious experience and its central affirmations could only be established on certain logical *credenda* or what have usually been called rational *proofs*. The history of philosophical thought shows how from time to time philosophers have scratched their brains to offer a logical proof of God's existence (this being the pivotal point in

[1] Sir A. S. Eddington: *New Pathways in Science*, p. 323.

[2] Sir James Jeans: *The Mysterious Universe*, p. 137.

[3] Sir A. S. Eddington: *The Nature of the Physical World*, p. 327.

religion) and all to no effect. It was the celebrated philosopher Immanuel Kant who showed tellingly that all the so-called logical arguments for proving the existence of God—the ontological, cosmological and theological arguments—could only point to the reality of God as a necessary logical *postulate* of experience, but could not establish God as a *fact*. Present day religious philosophy, however, has switched off from this logistical railroad and come to a study of the *actual* deliverances of the religious consciousness. It has now come to realise that the real proof of the reality of God is that God is *given* as a factual content of the religious experience. We cannot deny or dispute *facts* of living experience. Religious experience, it is now contended, is a specific human experience which has its own veridical deliverances. The proof of God's existence certainly does not consist in "a process of building a precarious speculative bridge from the world we see to its unseen author" nor does the religious man require any extra-religious credentials antecedent to his being religious. Prof. R. F. A. Hoernlé pertinently observes: "We know God through religion, and there is no other way of knowing Him. It is not that we are religious because we have become convinced antecedently, from other sources, that there is a God. Nor do we gain our conviction by an exercise of the 'will to believe', if that means Pascal-wise, taking a gambler's chance on the possibility of there being a God. If there is a 'venture of faith' which outruns demonstration and yet is not sapped by doubt, it is because in religion we live by a conviction which the very habit of living by it reinforces and sustains, and which justifies itself by a stability of outlook and response unshaken by the vicissitudes of human fortune, and by a strength equal to every call upon it."[4] Contemporary philosophy of religion has now definitely abandoned the view that the existence of the Divine Being could be deduced *a priori* from pure reason or demonstrated from any facts of nature or human life. All such considerations, it is contended, are forestalled by God's being already there, that is, his givenness means at the same time his provenance, and this forms the ultimate guarantee for the existence of all other 'givens' or realities of a lower order. "Religion," says Baron von Hügel, "even more than all other convictions that claim correspondence with the real, begins, proceeds, and ends with the Given, with existences, realities, which environ and penetrate us, and which we have always anew to capture and to combine, to fathom and to comprehend."[5] The Divine Being, according to Hügel, is pre-given or provenient in a two-fold sense: first, in contrast to the subjective processes of our knowledge and experience, and second, in contrast to all things that are usually known as objective realities.

The recognition of religion as a significant and autonomous experience revelatory of a vital meaning of the universe is to-day a common platform on which thinkers of different denominations—realists like Prof. Alexander, radical empiricists like William James and absolutists like Bradley and Bosanquet—have met. The upshot of what we have hitherto been saying is that religious experience is an autonomous and authentic experience which is entirely *sui generis* and as such is intelligible and explicable in its own terms. We shall now pass on to con-

[4] *Matter, Life, Mind and God*: P. 192.
[5] *Essays and Addresses*: First Series, p. xiii.

sider some other fundamental questions about, and the implications of, this significant experience.

II

First, as to the faculty of knowing and the nature of knowledge in religious experience. Now, religious apprehension is certainly different from all our ordinary perceptual and conceptual modes of knowledge, and brings into operation the special faculty of soul-sense or the faculty of immediate or intuitional knowledge. Even if we scrutinize our ordinary normal experience, we shall find that there also we have instances of knowing which differ in their deeper immediacy and inner certitude from the perceptual and conceptual ways of knowledge. Such modes of knowing can be negatively described as non-logical or non-conceptual. Let us first make ourselves clear about what non-logical or intuitive knowing is, and then we shall easily see that life affords ample evidence of such a type of knowledge. Prof. Henry Bergson gives a very nice definition of intuition: "By intuition", he says, "is meant the kind of intellectual sympathy by which one places oneself within an object in order to coincide with what is unique in it and consequently inexpressible."[6] The kernel of all intuitive knowledge whatsoever is such *an intimate oneness of the subject with the object known* that the subject enters, as it were, *inside* the object and grasps *just what is unique and individual about it.* In our aesthetic apprehensions, it is invariably so. In Schopenhauer's theory of aesthetic intuition, we have the admission of the possibility of self-losing in the contemplation of the beautiful. If a man, he tells us, "gives the whole power of his mind to perception, sinks himself entirely therein, and lets his whole consciousness be filled with the quiet contemplation of the natural object actually present, whether a landscape, a tree, a mountain, a building, or whatever it may be; inasmuch as *he loses himself in his object* (to use a pregnant German idiom), i.e., forgets even his individuality, his will, and only continues to exist as the pure subject, the clear mirror of the object, *so that it is as if the object alone were there*, without anyone to perceive it, he can no longer separate the perceiver from the perception, but both have become one, because the whole consciousness is filled and occupied with one single sensuous picture."[7] The supreme summits of artistic achievement are reached, not by the plodding processes of the intellect, but by the flashes of creative intuition which bring to the artists' minds those "liquid, clear perceptions" in moments of surpassing concentration and receptivity. Well has Robert Bridges, in his *Testament of Beauty*, spoken about art:

"Where of all excellence upspringeth
of itself,
Like a rare fruit upon some gifted
stock ripening
On its arch-personality of inborn
faculty
Without which gift creative Reason
is barren."

Similarly, Milton testifies to the "celestial patroness" inspiring in him "unpremeditated verse." Shelley soared to that high level of clear intuition whence he could see that

"Life, like a dome of multi-coloured
glass
Stains the white radiance of Eternity."

[6] *An Introduction to Metaphysics*, p. 7.

[7] Quoted in Prof. Lossky's *Intuitive Basis of Knowledge*, p. 184.

In the sphere of ethical life also, in many a complicated and intriguing moral situation, the light comes from within, from an intuitive source, when all the conventional and codified canons of morality fail to give a clear lead. There can never be a code of morals so exhaustive and complete in itself, so encyclopædic in scope, as to embrace all possible moral situations for all times to come. "In the chessboard of life," Prof. Radhakrishnan rightly observes, "the different pieces have powers which vary with the context, and the possibilities of their combination are numerous and unpredictable. The sound player has a sense of the right and feels that, if he does not follow it, he will be false to himself. In any critical situation the forward move is a creative act. It springs from the self by the laws of its nature."[8]

In the realm of science itself, where anything like intuition is said to be completely *non est* and where nothing but dry reasoning is supposed to sway the mind, we find that the greatest scientific discoveries have been brought about, not by the plodding processes of the intellect, but by flashes of intuitive insight. Apples had been falling for countless years, but Newton's hitting upon the idea of universal gravitation by the observation of a falling apple at a particular time was an act of supreme intuition. Tyndall says of Faraday's electro-magnetic speculations: "Amid much that is entangled and dark, we have flashes of wondrous insight which appear less the product of reasoning than of revelation."[9]

Coming to more trivial instances, we may consider self-knowledge and our knowledge of other persons. If I scrutinize closely the nature of my awareness of *myself*, two facts shall be palpably evident to me. First, that self-awareness is of a direct or *immediate* kind as distinguished from my perceptual or conceptual knowledge of *objects* which is mediate. This integral or intuitional awareness of the self is distinguishable even from the introspective awareness of psychical facts. Berkeley indicated the difference between the knowledge of self and that of objects by saying that our knowledge of the former is 'notional.' Secondly, my self is realised in the immediacy of my self-knowledge as a *unique* entity, a perfectly non-general something. This is evident from how self-knowledge is communicated. In communicating self-knowledge or the knowledge of his own self-being, the speaker uses the word *I* which is not a *general* concept in the sense that it is applicable in the same sense to other persons as well for whom the word *you* is used. Self-knowing is a unique integral experience which is expressed through its verbal symbol "I". Self-knowing is non-conceptual.

Similarly, our knowledge of other persons, at any rate in those instances where in ordinary parlance we are said to know them *intimately*, is a sort of intuitive knowing answering to Bergson's definition of intuition as "the kind of intellectual sympathy by which one places oneself within an object in order to coincide with what is unique in it and consequently inexpressible." Is not my intimate knowledge of my dearest friend who has a unique and inexpressible significance for me, of this sort? The lover who falls in love with his beloved at the first sight grasps what is "unique and inexpressible" in his beloved by an intuition which defies intellectual analysis.

[8] *An Idealist View of Life*, pp. 196-97.
[9] Quoted in S. Radhakrishnan's *An Idealist View of Life*, p. 176.

All such instances are proofs positive of the possibility of a non-logical integral or intuitional knowledge. There is, then, nothing mysterious or incredible about intuitional knowledge. In religious experience we have the same intuitional knowledge turned upon the Most High, the Divine in the universe. The intuitional light within us which only glimmers in ordinary circumstances, burns clearest and intensest when one is face to face with the supreme Maker. Religious experience is a fruition of the intensification of the intuitive faculty of man. "The process of divine knowledge," says the Dean of St. Paul's, "consists . . . . . in calling into activity a faculty which, as Plotinus says, all possess but few use, the gift which the Cambridge Platonists call the seed of the deiform nature in the human soul. At the core of our personality is a spark lighted at the altar of God in heaven—a something too holy ever to consent to evil, an inner light which can illuminate our whole being."[10] Mysticism, according to Hügel, is, in the words of Dr. Rudolph Metz, "the intuitive and emotional apprehension of the religious aspect as an objective reality in the sense of an infinite spirit and perfect personality realizing itself in the eternal values of the true, the good, and the beautiful, and active in them. Mysticism is the inner experience of the actual presence of the divine in human consciousness not as a mere subjective state of mind but as a felt awareness of the transcendence of God in contrast to all human and finite existence. It is the hallowing and pervading of the finite being, soul and body, by the indwelling of the divine spirit."[11]

Another important question pertaining to the nature of religious experience is that about the relation of religion to morality. Very often religion is said to be nothing but an emotional 'heightening' of morality; it was Matthew Arnold who expressed the view that religion is simply "morality touched with emotion". For long there has been a tendency to identify religion with morality and to call a morally good man a religious man. Such a view gained ground, no doubt, as a protest and a reaction against the tendency to identify religion with creed and dogma, but in going to the other extreme of identifying it wholly with moral conduct, it robs the richness of religious experience of what Dr. Otto would call its 'numinous' elements. Though religious experience is charged with the highest of moral fervour and feelings of ethical import, yet what constitutes the very life and breath of the experience of the religious man is the burning awareness of a 'transcendent' and 'Holy' Presence which is the radiating centre, the dynamo and drive, of all his life and activities. In the experience of the 'Numen ineffabile', the religious man has something more than the merely ethical good. He touches the very base of morality, the sanction behind all ethical life. Morality for him is not a doctrine or a programme, but a compelling activity issuing from a secret source of inner illumination. The merely moral man, has yet a *choice* between being moral and otherwise, but for the man of religion morality is a command from above which he cannot put aside. In the white heat of his divine experience, all that is

[10] Quoted in Selbie's *Psychology of Religion*, p. 257.

[11] *A Hundred Years of British Philosophy*, p. 812.

immoral is burnt, as it were, to ashes. Is it not but a sheer fact that the highest moral perfection, the highest purity, the extreme kindliness, gentleness, unselfishness and love, are found in the world's God-men, its Buddhas and Christs, Muhammads and Ramakrishnas?

Furthermore, the religious man views morality from an altitude wholly unknown to the positivist moralist. For the latter evil is an ever present factor in the world of our experience ever to be fought and opposed, and its final eradication, possible (for the meliorists) or problematic, always an event to come at a future date in the world's history; while for the religious consciousness at a higher altitude, the very antagonism between good and evil is transcended in the transparent experience of the omnipresent Divine. Sri Ramakrishna is reported to have said towards the close of his life: "I have now come to a stage of realization in which I see that God is walking in every human form and manifesting Himself alike through the saint and the sinner, the virtuous and the vicious. Therefore when I meet different people I say to myself: 'God in the form of the saint, God in the form of the sinner, God in the form of the unrighteous and God in the form of the righteous!' He who has attained to such realization goes beyond good and evil, above virtue and vice, and realizes that the Divine is working everywhere."[12]

III

In conclusion, we shall attempt to answer the question: How positively can you characterise the Object of religious experience, the Divine that forms the content of the religious consciousness? Now, it may be taken as almost a first principle of religious experience that here the "object" is experienced in a manner which has no analogue whatsoever in our common everyday experience. Here the Object is felt from the beginning as a transcendent presence, 'the beyond' even where it is experienced as "the within' in man. It is felt as 'the beyond', for it confronts the consciousness of man as something 'wholly other' than all that he has met with in his ordinary experience. That is the reason why when the mystic gets his first vision of the Divine, he is overwhelmed with a mixed feeling of Joy and Awe. When Sri Krishna showed His divine form to Arjuna, the latter exclaimed: "*adristapoorvam hrishitôsmi drishtvâ bhayêna cha pravyathitam manô mê*—Seing Thee, hitherto unseen, I am filled with joy; but with awe also is my mind overwhelmed." This 'wholly other' is also indeterminable and incommunicable through the categories through which the objects of our ordinary experience are appraised. It is above the reach of logical comprehension. The content of a logical judgment is always an identity-in-difference. It expresses the identity of a thing with another thing or things along with its differences therefrom. Consequently, the logical understanding fails at what is *unique* and 'wholly other' than all else that is experienced. It is above all that is objectively known (*viditâdadhi*) and also above all that may hitherto have remained unknown but is *capable* of being objectively known (*aviditâdadhi*). If the knower knows It as something logically unknowable, he has rightly grasped It; but if he thinks It is knowable in the same logical manner as anything else is known, he has surely missed It. This is the idea contained in the apparently paradoxical statement

[12] *The Gospel of Sri Ramakrishna*, p. 88.

of the Upanishadic Rishi: *yasyâmatam tasya matam, matam yasya na veda sah, avijñâtam vijânatâm, vijñâtam avijânatâm.* The Object, then, which the religious consciousness comprehends is, in the end, a logically indeterminable Something, *anirdesyam, avâmgmanaso gocharam.* This indeterminacy, however, is no symptom of the emptiness, but rather, of the Fulness, the All-wholeness of the Ultimate Reality. As Prof. Höffding puts it: "In the mystical concept of God, as well as in the Buddhist concept of Nirvana, it is precisely the inexhaustible positivity which bursts through every conceptual form and turns every determination into an impossibility." In fact, the positive content of God is so inexhaustible that our highest description of Him is, as Swami Vivekananda used to say, only an 'approximation'. The Hindu thinkers have consequently found it more significant to describe Him negatively (*nêti, nêti,*) in contrast to all that is comprehended or comprehensible on "this side" of experience.

Finally, what is the central and the most vital and perhaps also the most obvious fact about the Object of religious experience is that It is surcharged with an aura of sacredness or 'holiness' all its own, so that we can agree with Dr. Otto when he says that "Holiness —'the holy'—is a category of interpretation and valuation peculiar to the sphere of religion."[13] It is only in religious experience that man comes in soul-felt contact with the Holy which abides unnoticed in the heart of all existence. This is the age-long testimony of all religious experience. The Âtman, said the Upanishadic seers, is Pure and Sinless (*suddham, apâpaviddham*). Sivam which is an oft-repeated epithet of the Âtman in the Upanishads should be understood to signify numinous 'holiness' rather than 'goodness' in the ethical sense. The Holy overtops all ethical conceptions.

[13] *The Idea of the Holy*, p. 5.

KNOWLEDGE AND REALITY

By Pandit Dineshchandra Bhattacharya, Shastri, Tarka-Vedantatirtha

Man has an innate faith in the power of knowledge to reveal existents or realities. Though rationalistic and scientific outlook has carefully tried to avoid all dogmatic and axiomatic assumptions, yet it does not doubt the power of knowledge to unveil phenomenal truths. Demonstrations and corroborations are nothing but other forms of the same faith in the power of knowledge. Thus, even for sceptics, there is no escape from such a basic faith. The secret, underlying this faith in the revealing power of knowledge, according to the Vedantists, is that the essence of knowledge is consciousness—the true self which is the self-evident, ultimate criterion of truth. It is the 'prius'—the basic foundation of all proofs, evidences or testimony, and as such, cannot and does not require any testimony to prove it. Knowledge being a mode of this consciousness, naturally possesses the power of revealing realities.

According to the Vedanta, knowledge is revelation,—ordinarily illumination of related things, related subjects and pre-

dicates. The senses, by their natural capacity, take the objects coming within our ken, mind (अन्तःकरण) connects the witness with them and undergoes all the modifications and processes necessary, and the final illumination belongs to the witness—the self, which is pure consciousness. Thus, ordinary knowledge must be a qualified judgment (सविकल्पक निश्चय), a revelation of related things.

But the Vedantists and also some other Indian philosophers have gone further in holding that knowledge is, also, possible without any judgment or qualifying predicate (निर्विकारक, निर्विकल्पक). The Naiyâyikas and the Vaisheshikas maintain that such knowledge is the first moment of perception, when the object (विशेष्य) and the predicate (विशेषण) are sensed isolatedly or unrelated, to form a related knowledge (सविकल्पकज्ञान) in the next moment. The Vedantists claim that such unrelated or unqualified (निर्विकल्प, निर्विशेष) knowledge is possible in other cases also. Such knowledge is produced in the final mystic experience of Samâdhi and, also, in our subtle experience in the state of deep-sleep (सुषुप्ति). Again, also, in case of some verbal knowledge, where some unqualified or undivided (अखण्ड) thing is intended to be meant (तात्पर्यविषयीभूत), such knowledge is necessarily produced by those words. Though the general character (शक्ति) of words or sentences is to mean qualified things (सविशेषवस्तु), yet sentences like—"शुद्धं निर्विशेषं ब्रह्म" (the pure and unqualified Brahman)—where an unqualified thing is aimed at, —are bound to out-grow their general character and mean the pure, undifferentiated Brahman by implication *i.e.*, by an indirect force of terms, called Lakshanâ (लक्षणा). But certainly, this does not betray the purpose of knowledge—namely, revealing something a posteriori. In such unqualified verbal knowledge, also, the nature (स्वरूप) of Brahman is revealed, to a certain extent. Ignorance about Its nature is somewhat removed.

Thus, we see that knowledge is a mode of consciousness which reveals, at least to some extent, something, concealed before. It is either the illumination of a pure thing (वस्तु), or of an object with qualities (धर्म, विशेषण) related with it. In the apprehension of these qualities or predicates, previous impressions or preconceived notions are needed, which may be considered as the a priori (inner) factor in knowledge. Again, doubts and errors are, also, knowledge, which contain doubted contradictory judgements (predicates) and misjudgments respectively. In doubts and errors, also, something is partially revealed, whose predicates, only, are doubted or misjudged. Thus, according to the Vedantists, the range of knowledge is greatly extended.

It has been shown that ordinarily knowledge means determination of a relation of the present (पुरोवर्ती) revealed object with some of its predicates or attributes, previously known elsewhere. Obviously, these previous notions or impressions are the inner factors in knowledge. But what are they? How are they acquired? Are they innate 'categories' of mind, or acquired through experience? The empiricists and materialistic psychologists hold all ideas and notions to be empirical, which should be acquired through experience by certain growing laws of mind. On the other hand, Western idealists consider them to be innate and intuitional. The Vedantists admit a factor in knowledge, that works from within, but these notions, according to them, are not innate in the sense of the idealists. With the empirical psychologists, the Vedantists assert that the mental impressions or notions—the inner factor in knowledge—are, also, acquired through (previous) experience.

But those previous experiences, also, pre-suppose inner mental factors, prior notions or impressions, gained, surely, through previous qualified experience (विशिष्टज्ञान). Judgements can never come out of unqualified pure sensations and of a blank mind. In this point the Vedanta makes a distinct departure from the materialistic psychologists and empiricists. Explanation by heredity involves the same difficulty at a certain stage. The power of judgement growing in mind from completely non-judging elements, is impossible. It is a dilemma, which suggests an eternal series. So, the Vedantists are neither intuitionists nor empiricists, nor have they tried any false reconciliation, like the Kantian School, by deciding the categories to be mental, and the "things" external, but with a true insight they have detected an eternal series of successively dependent experiences and previous impressions (पूर्वसंस्कार) —an unavoidable eternal series (प्रामाणिकी अनवस्था) which is involved in the very law of causation. No other logical hypothesis can provide a satisfactory solution. But to appreciate fully the position of the Vedanta we shall have to go deeper to the problems of cosmology and teleology.

The motive or the 'Teleos' in creation, according to the Vedanta, is the enjoyment (भोग) of individual egoes (जीव) which means pleasure (सुख) and pain (दुःख) felt by all creatures, as consequences of their past thoughts and actions. So, the universe is radically so constructed as to fulfil this end (प्रयोजन) of all individuals. The universe (जगत्) created for this purpose—'jiva-bhoga' (जीवभोग), so far as it is a material causal chain, is certainly a determined (नियतस्वभाव),'block universe', and not an undetermined (अनैकान्तस्वभाव) universe of the Jainas or an ever-created world of the Pragmatists. The Vedantists may agree with the Pragmatists, so far as to hold that value of things changes with individuals, because such value depends on individual feeling (भोग which is subjective. But, according to the Vedanta, those feelings (भोग) are, also, determined by urgent guiding principles of Karma and Purva-prajñâ—previous actions and notions—which mould the nature of both individual minds and external objects. The will of God (ईश-सङ्कल्प) and the past actions and desires (काम-कर्म) of individuals, work concordantly at the root of creation. Mind, created with necessary impressions and capacity to receive objects and undergo transformations (परिणाम) and the objects with inherent attributes, are both indispensable in producing knowledge and feelings.* As such, mind (ग्राहक) and the objects (ग्राह्य) are two poles of the same active, creative nature, acting and reaction on each other. In this action and re-action, illumined by consciousness, one pole appears as knowing subject (ज्ञाता) and the other pole as object to be known (ज्ञेय).

Coming back to the definition of knowledge, we see that knowledge is a mental state or transformation (अन्तःकरणवृत्ति) with the illumining consciousness reflected on it (चैतन्यप्रतिविम्बसहित). But, if knowledge is a mental state, what relation has it with reality? How can mind be free from its 'innate categories', to know objects in their true colour? This difficulty has led some idealists to conclude that knowledge of things, as they are, is impossible. We can know only the appearances or the reactions in our mind produced by the things external. As we cannot think without the categories of mind, we cannot know

* cf. *Brih. Bhâshya*, 4. 4.

anything outside our mind, though there are things external. We can never jump out of our mental categories to get rid of the subjectivity of knowledge. The Vedântists have successfully steered through this difficulty by showing a clear distinction between thinking (चिन्ता, ध्यान) and knowledge (ज्ञान). Though mind has some previously acquired innate capacities and notions (which Kant calls 'Categories'), yet its nature is different in thinking and knowledge. Thinking is a mental 'action' (मानसीक्रिया) therefore dependent on the individual (पुरुषतन्त्र) and may not correspond to the object aimed at. Mental impressions or notions are, freely, at work in thinking and therefore it is subjective. But in true knowledge (प्रमाणजन्यज्ञान) the innate capacities and impressions of mind work dependently or passively only to receive the objects, as they are. 'मानसत्वेऽपि ज्ञानस्य महद्वैलक्षण्यम्' (Br. Su. 4, Sankara Bhâshyam)—'Knowledge, though it is mental, has a great difference.' Knowledge is a mental state and not an 'action' (न क्रिया) and therefore does not follow the subject (न पुरुषाधीन) but 'is entirely based upon the object'(केवलं वस्तुतन्त्रं तत्). It is produced by the necessary causes or means of knowledge (ज्ञानं तु प्रमाणजन्यम्). Mind being a somewhat transparent, plastic (स्वच्छ) substance, constituted in a fit manner to receive objects, is acted upon and transformed somewhat into the likeness of the object (विषयाकारेण परिणमते). Mind is forced to be the object, as it were, and is illumined by consciousness—the true self.

Thus, knowledge is not an empty dream of the idealists or a mental addition of the Pragmatists but is only a mental reproduction and revelation of existent objects. Thus, true knowledge (प्रमाणजन्यज्ञान), according to the Vedanta, is free from subjectivism, as it holds the known object, with all its attributes, as true as the knowing mind, and both being different productions of the same material substance (जड, भौतिक पदार्थ), require self-consciousness (आत्मचैतन्य) to be illumined. The Yogâchâra Buddhist theory or the Berkeleyan theory of esse-percipi—all perception—fails, on the ground that there must be things outside our mind, which act differently upon the same mind, under the same circumstance, to produce diverse ideas and sensations, even against our will and tendency. Explanation of these diverse forced perceptions, by positing a God-mind, is almost same as admitting an objective universe. Thus, in practical (व्यावहारिक) and epistemological matters, the Vedântists are, thoroughly, realists or objectivists.

Objections may be raised here, against this realism of the Vedânta, that the predicates in a knowledge being produced from previous notions or impressions, are subjective additions of mind. But, the Vedantists say that in a true knowledge (प्रमाणजन्यज्ञान) the perceived predicates must correspond to the actual qualified object, wherein the predicates already exist, as a part and parcel of the object. The previous impressions in mind, only enable it to receive objects as they are. Thus a valid or true knowledge has been defined as— यथार्थ = वथा + अर्थ 'tallying with the object'; or in other words, 'तद्वति तत्प्रकारकं ज्ञानम्' or 'अबाधितार्थविषयकज्ञानम्' —both of which emphasise that the predicates (विशेषण, प्रकार) in a true knowledge must precisely correspond to the actual attributes of the object.

Here, the problem drifts to an important point of metaphysics, viz., the nature and relation of 'substance' and 'attributes'. According to the realists, like the Naiyâyikas and the Vaisheshikas, attributes are quite different (गुण) things from 'substance' (द्रव्य) though

they rest intimately related to substance by a relation called Samavâya. To the ideal-realists, who always try to find a 'golden mean', substance is external but attributes are mental additions. But such 'golden mean' is quite illogical and vague. The Vedantists find no reason to hold that while substance is external, its attributes cannot be so. The same arguments, which necessitate external substance or things, necessitate external attributes also. Wherefrom does mind get those notions or impressions of attributes, if they do not at all exist anywhere outside our mind? **'हृद्याकारमाधातुं वाह्यस्यापेक्षितत्वतः'** —'External existents are necessary to produce impressions on mind'. (**न भावोऽनुपलब्धेः**)—'Impressions cannot exist in mind without perception of external objects.' Even in feelings (**भोग**), error (**भ्रम**) and dream (**स्वप्न**), the mental additions, admitted by the Vedântists are results of impressions acquired through previous perceptions of objects. Therefore, according to the Vedanta, ideas and impressions presuppose objects, both substance and attributes.

Moreover, according to the Vedânta, attributes are not separate things from substance but are part and parcel of substance constituting its entity. Division (**भेद**) between substance (**धर्म्मी**) and attributes (**धर्म्म**) is imaginary (**कल्पित**) and conventional. So it is absurd to hold attributes as subjective while substance is objective. Therefore, appearances or apparent realities are not only reactions within mind, but are, also, objective existents. Mind and the senses are constituted as receivers (**ग्राहक**) of those existents.

But, though these appearances are objective existents, and therefore real, yet they are not ultimate realities. That is ultimate reality, which is eternal and independent (**निरपेक्ष**). **यन्नित्यं तत् सत्यम्**—'That is ultimate truth which lasts for ever.' Thus, the Vedânta divides reality into two kinds—(i) the revealer (**दृक् पदार्थ**) —i.e., consciousness, and (ii) the revealed (**दृश्य पदार्थ**) —i.e., material objects with attributes. Consciousness—the true self, which is one and eternal, is the ultimate, absolute reality. Objects (**दृश्य, जड**) revealed by consciousness, though not ultimate realities but having empirical or practical existence (**व्यावहारिकसत्ता**), are relative realities, knowable by proper means of knowledge. These relative realities again admit of three divisions or stages:—(i) the unmanifested or the seed stage (**अव्याकृत, बीज, कारण, शक्ति**), (ii) the subtle stage (**सूक्ष्म**), and (iii) the gross stage (**स्थूल**). The seed or the causal state of realities is inferred from its manifested effects (**कार्य्यानुमेया शक्तिः**). Some of the subtle existents,—mind and its states—are perceived directly by the witness (**केवल साक्षिवेद्य**), while all others are known by inference and authority of the Vedas (**श्रुति प्रमाण**). Only, the gross realities may come within the range of our sense perception and can be known by the senses (**प्रत्यक्षप्रमाण**). But sense perception, inference and others bring us only in touch with relative realities and cannot reach the ultimate reality. The ultimate reality—the self as consciousness—can be known by authority (**आगम, श्रुतिप्रमाण**) alone, and finally realised in the mystic state of Nirvikalpa Samâdhi.

Thus, the power of revelation in knowledge produced by different Pramânas—or means of knowledge, is twofold,—one of revealing empirical existents (**व्यावहारिकतत्वावेदकत्व**) and the other of revealing the ultimate reality (**पारमार्थिकतत्वावेदकत्व**). Ordinary Pramânas —sense-perception, inference and others —are capable of revealing empirical or practical existents,—realities which can-

not be denied in this worldly state (संसारावस्थायां अबाधितः). Only authority of the Shruti texts—'Tat twam asi,' 'Aham Brahmâsmi'—produces knowledge of the ultimate reality —Unity of Brahman and self, (ब्रह्मात्मैक्य) as consciousness pure—reality which is unconditioned by time—(त्रिकालाबाध्य) or stage.

ADVAITA ASHRAMA, MAYAVATI

The foremost thought in the mind of Swami Vivekananda and his great mission in life was the regeneration of India. His ambition was that the Hindu Religion should become aggressive and dynamic. One cherished object of his heart, forming part of the bigger scheme, was the founding of an Ashrama in the sacred retreats of the Himalayas, where the Advaita or the doctrine of Oneness of all existence might be taught and practised.

The credit of founding such an Ashrama belonged to Mr. J. H. Sevier and Mrs. Sevier, who, under the sympathetic guidance of Swami Vivekananda and with the co-operation of Swami Swarupananda, the first President, started in March, 1899, the Advaita Ashrama at Mayavati, in the district of Almora.

The Ashrama is situated in one of the most picturesque spots of the Himalayas, at a height of 6,800ft. above sea-level. It is 37 miles north of Tanakpur, on the R. K. Railway, and nearly 50 miles east of Almora, with both of which places it is connected by a bridle-path with

Dak-Bungalows and rest-houses at convenient distances.

Aims and Objects

The Ashrama seeks to provide helpful environment for realisation of the Highest Truth and to give a proper training to young men so that they may be spiritually and intellectually fit to spread the message of the Vedanta and thus

act as a mighty leaven in the world of modern thought.

Admission and Training

Those who giving up all private concerns desire to devote themselves exclusively to self-improvement and the furtherance of the objects of the Ashrama, are admitted as inmates and trained as workers. The inmates are all allotted such works at the Ashrama, manual and intellectual, as they are fit for. This, practised in the spirit of Karma-Yoga, takes a few hours daily. The rest of the day is devoted to the practice of self-improvement by private and class study, meditation and Japa. There is a library for the use of the inmates.

Activities of the Ashrama

The activities of the Ashrama may be divided into two general sections; Preaching and Philanthropic Work.

I. *PREACHING*

(*a*) Lectures etc.

This Ashrama has taken active part in spreading the doctrines of Sanatana Dharma and the universal message of Sri Ramakrishna and Swami Vivekananda in India and abroad through the publication of literature and sending out preachers.

In India

Now and then the members of the Ashrama are asked to go out on lecturing tours in some parts or other of India. They deliver occasional lectures when invited by the public. From its Branch in Calcutta, the Swamis take regular classes for the public.

In Foreign Countries

In pursuance of the desire of Swami Vivekananda, the Ramakrishna Order has been sending monks to the West to spread the message of Vedanta. The names of some of the members of the Ashrama who were deputed for the above purpose may be mentioned in this connection. Swami Prakashananda (since deceased) was the Head of the Vedanta Centre in San Francisco for many years. Swami Madhavananda—formerly President of the Ashrama—was the leader of the above Centre for two years. Swami Dayananda worked for a number of years in the same centre. Swamis Yatiswarananda, Vividishananda and Ashokananda, three successive editors of the *Prabuddha Bharata*, are at present working in Europe and America. Swami Raghavananda, who was also an editor of the *Prabuddha Bharata*, worked as a preacher in New York and Philadelphia for a pretty long period. Swamis Prabhavananda and Satprakashananda, who were at one time in the editorial department of the *Prabuddha Bharata*, are now doing important preaching works in U. S. A. Swami Nikhilananda has established a Vedanta Centre in New York. Swami Vijayananda, after learning the Spanish language, is preaching Vedanta in the Argentine Republic, South America. Swami Avinashananda, an old member of the Ashrama, went to Fiji in the year 1937 and did preaching work for a few months. As a result of his labour there has opened up the possibility of a permanent Vedanta centre in the Island.

(*b*) Publication*

It is gratifying to note that the humble service which the *Prabuddha Bharata*, a monthly journal, has been rendering to the English-knowing people in India and abroad, for the last forty-two years, has been appreciated uniformly by the enlightened public. At present it claims

* Publication Department, 4, Wellington Lane, Calcutta.

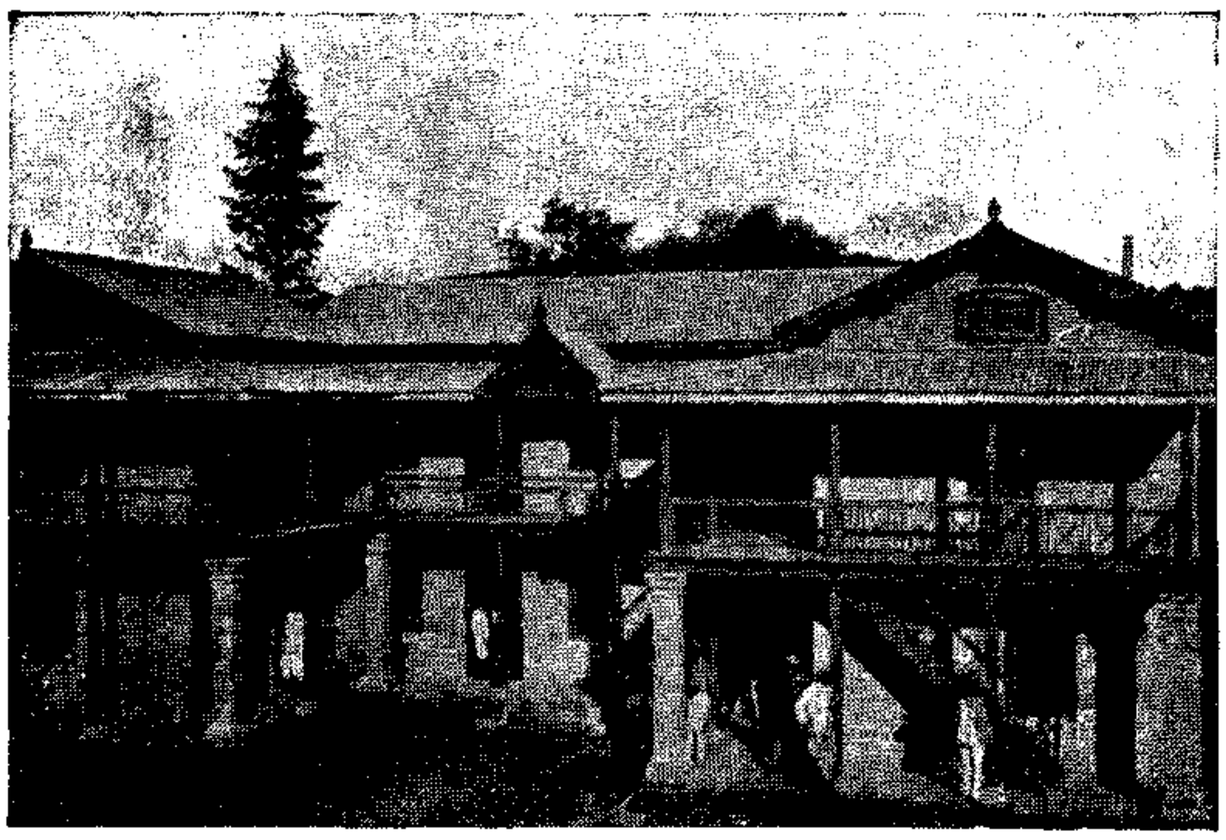
many well-known savants of the East and the West among its contributors. Thus it has been doing some solid work in spreading its ideals, one of which is the harmonising of the conflicting religious and cultural ideals of the world.

The Ashrama has published various English and Sanskrit books. A few among these are : *The Complete Works of Swami Vivekananda* in 7 Vols., *Life of Sri Ramakrishna, Life of Swami Vivekananda* in 2 Vols., *Ramakrishna the Man-Gods* and *The Universal Gospel of Vivekananda* by M. Romain Rolland, the first complete English translation of the *Brihadaranyaka Upanishad* with Sankara's commentary, translations with notes of the *Gita, Vivekachudamani, Vedanta Sara,* a small prayer book, *Altar Flowers,* containing select Sanskrit Stotras with English translation, and *Brahma Sutras,* giving in popular language the substance of the commentary of Sri Sankaracharya on that famous book.

II. *PHILANTHROPIC WORKS*

The Mayavati Charitable Dispensary

The Ashrama has not ignored the practical side of religion. Moved by the extreme helplessness and sufferings of the poor and illiterate people in times of illness in such an out-of-the-way place, where medical aid was rare, it opened a dispensary in November, 1903. Since then it has been under the charge of one or other of its monastic members whose knowledge and experience of medical science qualified him for this work. The dispensary has become so useful that patients sometimes come even from a distance of 2 or 3 days' journey. At first it was only an Outdoor Dispensary. But afterwards an Indoor Department had to be opened. As the number of patients increased, a new Dispensary building was made in 1937, with accommodation for 12 beds. But the demand is still so great on it that we have at times to make arrangement for 20 or so indoor patients.



Future Plan

We want to train a large number of preachers who will make Hinduism dynamic, carry the universal message of the Vedanta throughout the world and who, through their life, example and character, will be able to meet successfully the conflicting forces of the modern world and thus bring about peace and amity in society, irrespective of colour or creed.

The want of a fully equipped Library with up-to-date books in different departments of human knowledge, especial-

ly religion, philosophy, modern scientific thought, history, etc., is being keenly felt. It is more so, as Mayavati stands in a distant corner of the Himalayas and no advantage of public libraries, as in cities and towns, can be availed of.

Till now we are sending preachers, when there is invitation for them. Sufficient funds forthcoming, we may send preachers independently to different parts of India and abroad.

We wish that the knowledge about Hinduism and the message of Sri Ramakrishna and Swami Vivekananda spread more widely among the people. If we get sufficient funds, we can give our publications at cheaper rates or sometimes distribute them free to poorer people. We think the distribution of some of our books to college graduates will be particularly useful.

At present the annual subscription of the *Prabuddha Bharata* is Rupees Four. We wish to give the paper to students at concession rates (say Rupees Two), thereby making it more accessible to them. This may be possible only if we can procure a special fnnd for that.

All communication with regard to any activity of the Ashrama may be addressed to Swami Pavitrananda, President, Advaita Ashrama, Mayavati, *via* Lohaghat, Dt. Almora (U.P.).

MULAMADHYAMA-KÂRIKÂ

By Swami Vimuktananda

Chapter II

The Examination of Motion

Some may argue that in common parlance we always use such expressions as 'a goer goes,' 'a speaker speaks'; so an agent or a goer must have some connection with the act of going on the strength of which he is styled a goer. It is, therefore, reasonable that there is such an act of going, and so let the goer perform that act. But this is also unsupportable.

गत्या ययोच्यते गन्ता गतिं तां स न गच्छति ।
यस्मान्न गतिपूर्वोऽस्ति, कश्चित् किञ्चिद्धि गच्छति ॥२२॥

यया By which **गत्या** by going **गन्ता** goer (**इति** this) **उच्यते** is called **सः** that (**गन्ता** goer) **ताम्** that **गतिम्** going **न** not **गच्छति** goes **यस्मात्** inasmuch as **गतिपूर्वः** one existing before going **न** not **अस्ति** is, **हि** since **कः चित्** someone **किञ्चित्** something **गच्छति** passes.

22. One does not perform that act of going by which he is called a goer, since before the act he does not exist as such. For, (to be a goer) one must go somewhere.

One may be called a goer even before he has started to go only in anticipation of his connection with a future act of going. But this cannot be. For, if a goer can exist before his connection with an act of going it is hardly necessary for him to connect himself with a future act of going to acquire the

epithet as a goer. And if without being connected with an act of going at any time he can be called a goer, then anybody may be so called, and a chaos will invariably result, and the words 'actor' and 'action' will convey no meaning at all. But if a goer cannot exist before the act of going, let him then exist after some past act of going. This is also untenable. Because, such an act was performed (if it could at all be performed) before the appearance of the goer as such, and so he cannot possibly have any connection with that act as well.

Thus a goer can never be connected with a future or a past act of going which can style him a goer, and so the argument that a goer will perform that act which earns for him the epithet of a goer cannot stand.

But the redoubtable opponent may still argue that the goer must perform some act of going, and if he fails to perform that act of going which gives him the style of a goer, let him perform some other act. That is also unacceptable.

गत्या ययोच्यते गन्ता ततोऽन्यां स न गच्छति ।
गती द्वे नोपपद्येते यस्मादेके प्रगच्छति ॥२३॥

यया By which **गत्या** by going **गन्ता** goer (**इति** this) **उच्यते** is called **सः** that (**गन्ता** goer) **ततः** from that **अन्याम्** another **गतिम्** motion **न** not **गच्छति** goes **यस्मात्** for **एके** (**एकस्मिन्**) **प्रगच्छति** (**पुरुषे**) on the part of one and the same person in motion **द्वे** two **गती** motions **न** not **उपपद्येते** become proper.

23. A goer does not perform any act of going other than that by which he is called a goer, since two acts of going are untenable on the part of one and the same person in motion.

If a goer is supposed to perform an act of going other than what has styled him as such he will be called upon to do two acts of going at a time—one to style him as a goer and the other which he is to perform after being so styled. This is, however, impossible inasmuch as one agent can perform only one act of the same kind at a time (see *infra* II. 6, 11).

In fact a goer can never perform any act of going.

सद्भूतो गमनं गन्ता त्रिप्रकारं न गच्छति ।
नासद्भूतोऽपि गमनं त्रिप्रकारं स गच्छति ॥२४॥
गमनं सदसद्भूतं त्रिप्रकारं न गच्छति ।
तस्मात् गतिश्च गन्ता च गन्तव्यं च न विद्यते ॥२५॥

सद्भूतः Real **गन्ता** goer **त्रिप्रकारम्** three kinds **गमनम्** act of going **न** not **गच्छति** goes **असद्भूतः** unreal **अपि** also **सः** that (**गन्ता** goer) **त्रिप्रकारम्** three kinds **गमनम्** act of going **न** not **गच्छति** goes **सदसद्भूतः** (**गन्ता** a goer who is) both real and unreal **त्रिप्रकारम्** three kinds **गमनम्** act of going **न** not **गच्छति** goes **तस्मात्** therefore **गतिः** motion **च** also **गन्ता** goes **च** also **गन्तव्यम्** passable **च** also **न** not **विद्यते** exists.

24-25. A real goer does not perform the three kinds of act of going, neither an unreal nor a real-unreal one. So there exists no act of going, neither any goer nor anything to go over.

A real goer is he who is connected with an act of going, and the unreal one is the opposite, and a real-unreal one is he who is both connected and dis-

connected at the same time with such an act. Again, a real act of going is that which is connected with a goer and the unreal one is the reverse, and a real-unreal act of going is that which is simultaneously connected and disconnected with the goer.

Now a real goer cannot perform an act of going (see *infra* II. 8), neither an unreal one for obvious reason, nor a real-unreal one since such a goer is a contradiction in terms and does never exist. So also a real act of going is never performed by a goer, neither an unreal act, nor a real-unreal one for reasons stated above. It is, therefore, concluded that there is no passer neither any act of passing nor anything to be passed over.

By the denial of the act of passing motion in general and, therefore, all changes have been denied and so also causation. The changes that we still see in the world and for which we think of some causal laws guiding them are but appearances; in reality everything is unchanged and uncaused. It is after all *sunya*, which defies all descriptions that the human mind can conceive of.

NOTES AND COMMENTS

IN THIS NUMBER

In our *Editorial* we have discussed at length, in the light of the writings and speeches of Swami Vivekananda, the various aspects of the sacred legacy which the great Swami has left behind for the well-being of India as well as for the good of humanity at large. Prof. Radhakumud Mookerjee, M.A., Ph.D., P.R.S., Professor of Indian History in the University of Lucknow, in his illuminating article on the *Greatness of Asoka's Conquest*, has given a brilliant pen-picture of the many-sided activities of Asoka towards the establishment of a universal religion as a panacea for sectarianism that has been eating into the vitals of India's national organism. In *Religion and the Modern Man* by Swami Akhilananda, Head of the Vedanta Centre, Providence, R.I., U.S.A., the readers will find a noble vindication of the ideal of religion as also a learned discussion on the need of spiritualising the very basis of human life and society so as to ensure abiding peace in the world. Professor Samuel Alexander is well known as a renowned British neo-realist. Dr. Satish Chandra Chatterjee, M.A., Ph.D., P.R.S., Lecturer in Philosophy, Calcutta University, in his thoughtful contribution entitled *Alexander's Theory of Knowledge*, has ably discussed the cardinal features of Prof. Alexander's Theory which is an honest attempt at a system of philosophy in the sense of a systematic account of the world in all its aspects in the light of one universal principle Rev. Allen E. Claxton, B.A., Minister of the Methodist Church in Providence, U.S.A., in his interesting article on *Sri Ramakrishna's Contribution to the Christian World*, points out how modern Christianity should take a leaf out of the universal gospel of Sri Ramakrishna if it wishes to be a creative force in the thought-world of humanity. In *The Nature of Religious Experience* by Prof. Sheo Narayan Lal Srivastava, M.A., Professor of Philosophy, Hitakarini City College, Jubbulpore, C. P., it has been ably pointed out that it is no longer possible to nonsuit the reality

of religion on the ground of allegiance to science and scientific methodology, and that it is only in religious experience that man comes in soul-felt contact with the Holy which abides in the heart of every existence. Pandit Dinesh Chandra Bhattacharya, Shastri, Tarka-Vedanta-tirtha, of the Sri Ramakrishna Math, Bhubaneswar, in his thoughtful article on *Knowledge and Reality*, has dealt with the various grades of knowledge as also with the process of realising the Highest Reality spoken of in the Srutis. The *Mulamadhyama-kârikâ* as translated by Swami Vimuktananda of the Ramakrishna Mission will not be continued in our journal in 1940. The English translation with text etc. of the whole of the Mulamadhyama-Kârikâ will soon be brought out by the translator in a book-form.

DUTIES BEFORE INDIAN YOUTHS

No cause has ever prospered which has not had its missionaries, its apostles and prophets. The cause of Indian unity stands in need of enthusiastic and self-sacrificing workers who are filled with the zeal of patriotism and the warmth of unflinching devotion to their motherland. In this noble task not a little part will have to be played by the youths of the country, particularly the educated and enlightened students. The future hope of the land lies in its energetic youths whose moral strength, intellectual culture and love of freedom give them no small assurance of fitness to be the pioneers in different departments of national advancement. In order to prepare young men and women to grow up into bold and independent leaders of thought and action, they should be given even from an early age, a systematic and disciplined training along the lines of our own national ideas and ideals. The younger minds should be made to cultivate the essential requisites of success in life such as the power of increasing knowledge, skill in applying that knowledge to practical life and other mental and moral faculties. They should be guided by a spirit of love and kindness towards others, a sense of truth and justice under all circumstances and an understanding of the natural human element in everything. Many students mistake a stubborn uncompromising attitude for independence of thought and originality in action. But what is needed for unity is a spirit of generous compromise and mutual co-operation in our relations with others. Without doing violence to our own cherished principles and convictions it is possible to smooth out our differences by mutual concessions and goodwill on either side. Good manners, a spirit of contentment, and preservation of one's own honour as well as the honour of one's country are nonetheless necessary for individual and collective progress. It is absurd to talk of the individual as an entity apart from society. Society consists of individuals, and the life and achievements of the individual find their consummation in the collective advancement of society. Every Indian youth is faced with the apparent conflict between Western materialistic ideas and his own national ideals of renunciation and spirituality. Those whose wisdom is not tempered by discrimination take up a narrow clouded view of things. They either ignore religion and become materialistic or forget science and become superstitious. But the proper course is to make our religion scientific and our science religious. While addressing a group of students, a well-known national worker once said: "Remember, India was great when India was religious, a land of high spirituality; and you who are out as leaders of thought and action, to lead India back to her ancient position, cannot build up

her greatness and glory without the foundation of religion and spirituality . . . . my last appeal and request to you is to be religious; in prosperity as well as in adversity let religion have its softening influence on you."

The greatest problem before the youths of India to-day is to bring about unity of action and communal harmony by dedicating their spiritual, intellectual and material resources to the service of the motherland and sinking their differences in views in the cause of the country's freedom. What is needed is an intelligent and sensible adaptation of our ancient culture to modern conditions and this will demand of our young men and women plain living, high thinking, great self-sacrifice, self-discipline and strength of character. When the night of sorrow passes and the day of glory dawns in India, it is her young sons and daughters that will be called upon to regenerate her and make her once more the centre of the world's culture and art. To-day when the nations are once again divided and sub-divided it is necessary to re-affirm our belief in the essential unity of life. We have to set ourselves to the task of creating a new India—nay, a new world order, in which unjust exploitation and avaricious competition shall cease and nation shall co-operate with nation for the common good of mankind. A man's worth is to be measured by the sacrifice he makes in the service of others and not by the amount of money he earns. Love is a supreme gift and he who lays down his life for his fellow beings creates a new life for humanity. In this connection a great and worthy son of India, Aurobindo Ghosh, once said: "A time has arrived now for our motherland when nothing is dearer than her service, when everything else is to be directed to that end. If you will study, study for her sake; train yourselves body and mind and soul for her service. You earn your living that you may live for her sake. You will go to foreign lands that you may bring back knowledge with which you may do service to her. Work that she may prosper. Suffer that she may rejoice." This is the ideal that every student should try to emulate. These are the thoughts which every patriotic son and daughter of India should attempt to translate into action.

REVIEWS AND NOTICES

A HISTORY OF GUJARAT, INCLUDING A SURVEY OF ITS CHIEF ARCHITECTURAL MONUMENTS AND INSCRIPTIONS. By Khan Bahadur M. S. Commisariat, M.A., I.E.S., with an Introduction by Sir E. Denison Ross, C.I.E. *Published by Longmans, Green & Co., New York. Price $15.00. Pp. 620. 8 vo., (with map, illustrations, index and bibliography).*

This is a superb work of historical research by an Indian scholar, Professor of History and Economics, Gujarat College, Ahmedabad. This first volume of the projected work deals with general history of both continental and peninsular Gujarat (including Kathiawar) in Bombay Presidency, from A. D. 1297-8 to A. D. 1573 when Akbar the Great conquered the province and made it a part of the Mogul Empire.

As a back-ground of the main study, the author, in the introductory chapter of nearly hundred pages, has presented a general survey of the history of Gujarat, covering some fifteen centuries from the days of Chandra Gupta Maurya to the Moslem conquest of the province at the end of the thirteenth century. This essay makes it clear that before the Muslim invasion of India, the province of Gujarat was not only ruled by Hindu Princes, but it was during various

periods subjected to the domination and influence of Sakas (Scythians), Indo-Greeks, as well as Persians ; and the very name Gujarat is derived from the Prâkrit name of *Gujjara-ratta,* i.e., the land of the *Gujjaras* (Gurjars) who belonged to foreign hordes, who along with the Huns, poured into India during the fifth and the sixth century A.D. This chapter of the book is of special value, because it presents a panorama of intermingling of various forces—cultural as well as racial— in the region now known as Gujarat.

The book gives us a vivid picture of the character of Muslim invasion of India involving the massacre of hundreds of thousands of people and wanton destruction of Hindu temples especially those at Somnath by Sultan Mahmud of Ghazni in 1026 A.D., when an immense treasure, valued at ten million pounds sterling, and sandle-wood gates of the temple were carried off to Ghazni. Because of the vandalism of early Moslem invaders, most of the magnificent temples and buildings erected by early Hindu rulers were destroyed. It is rather interesting to note that Delvada Temples on Mount Abu, whose remote and almost inaccessible situation, 4,000 feet above the level of the plains, has been the means of preserving them from the iconoclastic zeal of the Moslem conquerors, stand as witness of Hindu architecture. "They are not remarkable for the size or for their external appearance, but internally they are finished with all the elaborate elegance which is usually supposed to belong to the art of goldsmith." These temples exemplify the delicate nature of Hindu craftsmanship in the field of architecture and fine arts in marble. Speaking of the dome of one of the temples James Ferguson, one of the high authorities on Indian architecture, once wrote: "The whole is in white marble, and finished with a delicacy of detail and appropriateness of ornament which is probably unsurpassed by any similar example to be found anywhere else. Those introduced by the Gothic architects in Henry VII's chapel at Westminster, or at Oxford, are coarse and clumsy in comparison." When the Muslim invaders changed their character from those of mere plunderers and assumed the role of constructive statesmen and rulers of the land, they also built magnificent mosques, public buildings and monuments which demonstrated the influence of Hindu craftsmanship embodied in Islamic architecture.

While discussing Moslem rule over Gujarat, the author gives glimpses of interesting episodes in connection with *the rise of Portuguese Power in India,* during the latter part of the fifteenth and sixteenth centuries. Portuguese commercial and territorial expansion in the regions of the Indian ocean met with vigorous opposition of the Moslem world, especially the ruler of Egypt who was allied with the Sultan of Gujarat. In 1507 the *combined fleet of Egypt and Gujarat* defeated the Portuguese fleet. However, after Albuquerque's conquest of Goa in 1570 the formidable naval confederacy of the Muslim Powers against the Portuguese in the Indian seas was for a time effectually broken up. In this connection one may note that the great Portuguese commander and Viceroy, Albuquerque, like Mahmud of Ghazni, perpetrated terrible atrocities in conquering Goa and other places. "After the city (Goa) had been pillaged, he (Albuquerque) told his Captains to reconnoitre the whole region and to put to the sword all the Moors (Muslims), men, women and children that should be found, and to give no quarter to any one of them ; for his determination was to leave no seed of this race throughout the whole of the island. Albuquerque completed these terrible acts of revenge by ordering that certain mosques should be filled with some Moslem prisoners and then set on fire." As late as 1538-40 the Sultan of Turkey sought cooperation of the Sultan of Gujarat, when Sulaiman Pasha, the Governor of Egypt, was sent from Cairo to India for a combined action against the Portuguese, which failed. At this time a large number of Turkish heavy guns known as Sulamani were brought to India to strengthen the forts of Gujarat. Some of these guns were later on removed to Delhi, by Akbar who was very much impressed with the size and superiority of those weapons.

In this volume we have an authentic history of Gujarat, during the rule of the Hindu Princes, early Moslem invaders, independent Sultans who reigned in the province and its conquest by Emperor Akbar. It contains more than hundred plates and illustrations. Sir E. Denison Ross, in his Introduction, writes the following words of commendation: "One thing is certain that

he (Prof. Commissariat) has consulted every possible source and authority whether in Persian, Arabic, Portuguese or English, and that the result of his labours is a definitive history of Gujarat which must supersede all others and is long likely to remain the final word on this interesting period. . . ."

DR. TARAKNATH DAS, M.A., Ph.D.

NEWS AND REPORTS

THE RAMAKRISHNA MISSION SEVA-SHRAMA, SILCHAR, CACHAR

REPORT FOR 1938

The Sevashrama is directing its activities mainly on the following three lines :—

Religious Work :—Nearly 100 classes and discourses on Hindu scriptures, and life and teachings of Sri Ramakrishna were held, and 5 public meetings were arranged during the year.

Educational :—There are four night schools under the management of the Mission. The total number of students in all of them was 117 at the end of the year. The Students' Home run by the Mission contained in the year under review, 8 free boarders, 3 part-paying and 7 full-paying boarders. The boys are given full opportunities to learn gardening, weaving and good habits in life. There is a small library and a reading room attached to the Ashrama.

Philanthropic :—9 lantern lectures were organised during the year under report in different villages in and around Cachar. Monetary help was given to 13 indigent persons and regular doles of rice were supplied to 2 permanently invalid persons.

The needs of the Sevashrama are :—(1) About Rs. 500/- to complete the main house of the Sevashrama. (2) Rs. 2,000/- for erecting a block for the Library and Reading Room. (3) Rs. 2,000/- for another block with spacious hall to accommodate the students and inmates during prayer time. Generous donors may perpetuate the memory of their relatives by contributing a part or whole of these amounts.

THE RAMAKRISHNA MISSION, DACCA

REPORT FOR 1938

The activities of the Ramakrishna Mission, Dacca, during the period under review, can be grouped under the following main heads :

Charitable:—The Mission runs a Homeopathic Outdoor Charitable Dispensary where 11,736 patients received treatment during the year under review. Allopathic medicine, also, was given to a few. Monthly and occasional doles of rice were given respectively to 32 and 237 families. The poor students of the Mission M. E. School and some helpless people were supplied with 25 shirts and 106 pieces of cloths. Pecuniary help was rendered to 50 needy persons. Some dead bodies were cremated and some patients were attended to in their own houses. 3 distressed families were helped with money to repair their houses. 36 Mds. and 34 Srs. of rice and 393 pieces of cloths were distributed among 728 flood-stricken families in the district of Dacca.

Educational :—The Mission conducts one M. E. and three primary schools where about 500 students read. Two free libraries together with two reading rooms attached to them constitute another important feature of the Mission activities. Monthly stipends were awarded to a few students.

Missionary :—304 classes were held at different places where the teachings of the Geeta, the Upanishads, the Bhagavatam and the gospel of Sri Ramakrishna were expounded. 44 public lectures by learned scholars were organised on different occasions and the birth-days of great saints and prophets were duly celebrated.

Present Needs :—(1) Rs. 5,000 for extending the existing land ; (2) Rs. 2,500 for purchase of books for the libraries ; (3) Rs. 2,500 for constructing a compound wall, and (4) endowment of Rs. 50,000 to put the schools on a permanent footing. Adequate arrangements will be made for commemoration of names as desired by the donors.
