

Prabuddha Bharata

OR AWAKENED INDIA

* * * *



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

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

“SUNR-VADA” SONG OF GURU NANAK*

BY PROF. CHARANJIT SINGH BINDRA, M.A., LL.B.

i

Having only heard of Thee they sing of Thy glory—
One as great alone can know how great Thou art !
Appraise Thy worth? None may say a word,
For they who behold the Vision are rendered dumb.

ii

Supreme approbations and excellences unfathomable
Are Thine, O Lord, Creator of regions boundless !
Appraisers all united; the wisdom of the wise;
And learned preceptors great who meditate on Thee
Try the utmost, none can tell the least bit of Thy glory.

iii

Perfections supreme, ascetic prowess and the fruits
Of devotion are all in the gift of Thee, O Lord.

* In his early youth Guru Nanak's parents often found it necessary to remonstrate with him for his inattention to a means of livelihood. Once his father advised him to go to his brother-in-law, Jai Ram, who was employed as a Revenue Officer under Daulat Khan, and to seek government service through his influence so as to save thereby his father the stigma of having a good-for-nothing son. To this the youthful Nauak replied that faith in God and obedience to His will alone would save a man from getting a bad name ; and so far as he himself was concerned God in His mercy had granted him all that he needed. His father questioned him what that God of his was. In answer to this question the Guru composed this hymn.

The prophets great who achieving miracles command
 Respect in the eyes of men must also bow unto Thee.
 If Thou be gracious enough to grant Thy bounty,
 None can deprive the blessed of Thy grace, O Lord.

iv

How long can one go on recounting attributes
 Thine, O Lord, whose treasures countless all
 Are packed with gems of Thy bountiful Grace?
 Thy Bounty! When it be granted to any one,
 He need lack neither any virtue nor wealth.
 Says Nanak, Thou, Thou alone art the benefactor true.

AN UNPUBLISHED LETTER OF SWAMI VIVEKANANDA

JEYPORE,

27th Dec., '97.

My dear Shivananda,

Mr. Setlur of Girgaon, Bombay, whom you know very well from Madras, writes to me to send somebody to Africa to look after the religious needs of the Indian emigrants in Africa. He will of course send the man and bear all expenses.

The work will not be very congenial at present, I am afraid, but it is really the work for a perfect man. You know the emigrants are not liked at all by the white people there. To look after the Indians, at the same time with a cool-headedness not to create more strife—is the work there. No immediate result can be expected, but in the long run it will prove a more beneficial work for India than any yet attempted. I wish you try your luck in this. If so, please write to Setlur about your willingness and asking more information, mentioning this letter, and god-speed to you. I am not very well, but am going to Calcutta in a few days and will be all right.

Yours in the Lord,

VIVEKANANDA.

VISION OF A NEW CULTURE

BY THE EDITOR

I

The scientific discoveries of the present age as also their practical application in human life and society have set many thoughtful persons of the East and the West seriously thinking

of the future of the modern civilisation. For, if the unlimited physical forces hitherto placed at the disposal of the people at large are found to promote nothing but an aggressive political ideology and stimulate an inordinate passion for territorial expansion, they

cannot be expected to inspire a sense of security or confidence in the minds of mankind. And naturally the question is being pertinently asked: What is the ultimate destiny of such a civilisation? How far have the sparkling achievements of the age contributed to the promotion of social well-being, universal peace and brotherhood in the world and how far have they succeeded in spiritualizing the outlook of humanity?

The answer to this oft-repeated question is indeed anything but encouraging. Not to speak of the distinguished savants of the East, even the outstanding geniuses of the Western world have grave doubts as to the permanent values of these scientific contributions. Their bold and unequivocal pronouncements on this burning topic of the day have a great educative value in so far as they open our vision to the actualities of the situation as also to the dark possibilities of a sheer misuse of these splendid creations of science. Even to a bold optimist it would be evident from a little reflection that man at the present day has only drilled himself into a sort of dull uniformity by his subservience to machines, which have not only imposed something of their soullessness upon him but also have robbed his life of almost all its grace and beauty. In truth science has endowed man with powers to his own peril. And rightly has Prof. Joad observed in his *Counter Attack from the East*: "The Western world is passing through a period common enough in precocious children, in which knowledge is greater than the wisdom which should assimilate it. We are in consequence both arrogant and frightened: arrogant, when we look without and parade our achievements before the East; frightened, when we look within and gauge their effects upon ourselves" He further adds that though

science has made the world economically a single unit, it has not yet fully awakened among nations the much-needed consciousness that the poverty and insecurity of one cannot but have their inevitable repercussions on the affairs of the rest. To-day the world is politically no better than a congeries of nationalist states consumed by their own egoisms, each insisting on its territorial integrity, each proclaiming its inalienable sovereignty, and each at the moment seeking its shelter from the economic blizzard behind high tariff walls which intensify the very distress from which all are suffering. In fact unrestricted competition in the name of national safety and efficiency has supplanted the healthy spirit of emulation to such an ugly extent that it is bringing into being frequent bloody wars in a manner and on a scale unprecedented in the annals of humanity. Sir Oliver Lodge has rightly characterized this self-seeking competition as the wrangling of savages round a table at which they might sit at peace and pass each other victuals; it is the grabbing of the dishes as they are brought on by the waiters of Providence—the laws of Nature; it is the filching from weaker neighbours of their portion, so that one is hungry and another is drunk. But the spirit of emulation that brings in its wake both individual and collective good is wholesome and right as a stimulus; for, in the words of Oliver Lodge, 'it is not the beef and the pudding of life but it may well be considered the salt and the mustard. It is the aspiration of a soldier to lead a forlorn hope, the desire of a student to make a discovery, the ambition of a merchant to develop a new country or establish a new route; whereas competition is the snarling of dogs over the same bone.' No truer words have been so frankly uttered. The world is

growing sick of such a bloody competition among militant powers for the exploitation of the weak and for the limitless increase of armaments, and the saner section of humanity has already raised a chorus of indignant protest against this unbridled application of physical forces and unseemly desire for the satisfaction of parochial interests to the detriment of collective good and security in the world.

II

A critical study of the factors that led to the development of this scientific civilisation unfolds the peculiar phenomenon that the Western people had to contend with the mighty forces of the sea from the very start, and the light of their civilisation was practically lit up there. The history of the whole host of the European powers points invariably to the same conclusion. The heroic struggle for existence as well as the insatiable craze for the expansion of their sphere of material influence drew out the virile energies of the people which expressed themselves in group-activity. Efficiency even at the expense of individual freedom is the keynote of their civilisation, and industrialism is but a natural sequence of the maritime activities of these commercial people. Swami Vivekananda has rightly remarked, "The European civilisation may be likened to a piece of cloth, of which these are the materials: its loom is a vast temperate hilly country on the seashore; its cotton, a strong warlike mongrel race formed by the intermixture of various races; its warp is warfare in defence of one's self and one's religion. The one who wields the sword is great, and the one who cannot, gives up his independence and lives under the protection of some warrior's sword. Its woof is commerce. The

means to this civilisation is the sword, its auxiliary—courageous strength, its aim—enjoyment here and hereafter." In the opinion of Prince A. Lobanov Rostovsky, modern Western civilisation is extensive and quantitative and addresses itself to the masses, and, in doing so, has to level itself down to the general comprehension at the expense of certain higher qualities. Indeed such a characterisation of modern civilisation by these eminent thinkers is well justified by its effects on human life and society. And in view of the kaleidoscopic changes that are occurring before our very eyes today in the realm of politics one can hardly be too optimistic about the future of such a militant culture which seeks to cater only for the physical demands of humanity to the negation of the spiritual.

It is surprising to find that many eminent scientists of the day have begun to disclaim all responsibility for the uses to which the fruits of their labours are being put by the society. "It does not seem to occur to them," pertinently remarks a modern English writer, "that they too are citizens, and that it is their duty either to take a hand in administering the fruits of their work or to withhold their results until society shows itself fit to be entrusted with them. At the moment they are like men presenting babies with boxes of matches and schoolboys with high explosives without troubling to enquire whether the babies are likely to set fire to themselves with the probable result of consuming the scientists in the conflagration, or recognizing the duty of instructing the schoolboys in the properties of T. N. T." The philosophers are likewise adding fuel to the fire instead of wielding their gifts for the extinction of this spreading conflagration. In most cases they sing to the tune called by the political dictators of their respective

countries. It is but a truism that the greatness of a culture is assessed by the intrinsic worth of the philosophy that is at the back of it. It is the philosophy of a people that keeps ablaze its spiritual fire and invests the national ideal with the aureole of sanctity that inspires mankind for a higher life of spiritual wisdom and gradually weans them from the pursuit of mere material ends of life. But when this sublime mission of philosophy is lost sight of and philosophers begin to think to order or to devote themselves to the barren elaboration of a logical technique, they do a positive disservice to the cause of human well-being and as such stand condemned before the bar of humanity.

In matters of religious belief and ethics too, the Western world can hardly be said to possess to-day any fixed or crystallized system for the guidance of individual life as well as for the development of a higher social order. "Our religion," candidly admits Prof. Joad, "is one which many profess but few believe, and, the more educated, the fewer. In the recent war profound exponents of the religion of Christ flatly contradicted every principle of the teaching they were paid to profess. Any attempt to draw attention to this teaching was hushed into silence, and those who ventured to act in accordance with it were imprisoned with the ready concurrence of the Church." That the Westerner badly needs a faith can hardly be gainsaid. Lacking creed, faith and purpose, he cannot endure the emptiness of his own soul, cannot be pleased by pleasures that he sees through, cannot be confronted by loyalties and ideals once absolute but riddled now with his suspicion.

III

Indeed this realistic picture of utter confusion or instability that obtains in

the West to-day in the realms of religion and politics, philosophy and ethics cannot but dismay even the boldest of optimists who habitually dream nobler dreams of life. When viewed through the telescope of history, it becomes distinctly clear that the Western world, saddled as it is with its own peculiar political ideal, is not in a position to save its civilisation from an impending shipwreck unless a nobler philosophy of life comes to its rescue. The glorious part once played by Alexander and Caesar, Attila and Charlemagne, Tamerlane and Napoleon loomed large in the ages gone by; but when the permanent values of their military conquests are judged in the light of those unifying creative forces that contribute to the growth of men in moral and spiritual stature as also to the enrichment of human ideas, they sink into insignificance and only prove the worthlessness and ephemerality of their meteoric success. Indeed the same old drama is being enacted once again before our very eyes, and humanity is witnessing with disgust and horror the inter-play of the manifold sinister motives of the arch diplomats of the world on the theatres of the East and the West. What is needed at this perilous juncture of human life is not merely a bundle of empty moral or political platitudes or skill in diplomacy but a real change of heart and the development of a higher vision of life that can soar far above the level of sordid concerns of our earthly existence and envisage the spiritual values of all our creative endeavours. It must not be forgotten that the ultimate end of a civilisation is not merely to increase material comfort and to satisfy the physical needs of mankind but to organise life in such a way that it may be the more and more perfect vehicle of spirit. "True civilisation," says Sir John Woodroffe, "may and does produce

some material comfort but this is not an end in itself, but, when rightly employed, is a means whereby man's mental and spiritual nature is given greater play in its increasing release from the animal cares of life. That then is true civilisation which, recognizing God as its beginning and its end, organises man in society, through material and mental vehicles with the view to the manifestation of Spirit in its forms as true morality and true religion." Needless to say unless such an outlook is developed and society organised on such a line, modern culture will meet its inevitable doom in the near future. The thought-symbols and the socio-religious ideology of the West stand in need of a complete overhauling, and the sooner they are remodelled in the light of the spiritual idealism of India the better for the West as well as for humanity at large.

It must be borne in mind that thought is the spring of action, and when that thought is sublimated into a creative spiritual force it transcends all geographical limitations and impinges upon and shapes the imagination of mankind. It is in fact the silent activities of the spiritual giants and philosophers of every age and clime that constitute the common heritage of men and lay the foundation of a dynamic culture. The genius of the Eastern races developed from the very beginning a reposeful civilisation along the sacred banks of the mighty rivers that water the fertile soil of their respective lands, and eventually evolved into an inwardness of vision instead of gravitating towards the mean pursuits of earthly glory and material comfort. The Oriental civilisation is therefore characterised by love for peace and toleration, mysticism and meditation, spiritual joy and salvation. History bears an eloquent testimony to how this deathless philosophy of India

quickened the decaying pulse of Europe many a time before. To-day India stands once again before the world with her eternal message of peace and goodwill, universal brotherhood and toleration. In this age of her cultural renaissance India speaks anew unto humanity with a compelling voice that demands acceptance, and it is no small satisfaction to find that the best minds of the West have already begun to respond to the throbbing spiritual message of the East. Writes the Editor of *The Times* in its Literary Supplement, "Under our very eyes a veritable renaissance is springing to life in India, and a revival not only of art, but also of science and philosophy, all three imbued with the vital spring of religion. Great men in every line are arising—men equal to any of the past. And what to us of the much younger West is most impressive is that this vigorous Indian culture is indigenous to the soil and derives, without a break, from a civilisation which preceded that of Greece and Rome by at least 2,000 years." This candid recognition of the intrinsic worth of Indian culture and the realisation of the true spirit that animates it show the growing responsiveness of the Western mind to the appeal of the spiritual wisdom of India that has come to the fore anew with a constraint that brooks no denial. The world is psychologically expectant to-day and a sort of ennui and world-weariness has already come upon the Western mind that is becoming painfully conscious, with the rapid march of events, of the utter inadequacy of modern culture to cry halt to a crescendo of social and political convulsions and world massacres that are almost a daily phenomenon to-day. "The rational West want 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 you and in me and 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 to-day just as much as our down-trodden masses do, and this great principle is even now unconsciously forming the basis of all the latest political and social aspirations that are coming up in England, in Germany, in France and in America," so declared Swami Vivekananda more than forty years back, and we know how Indian ideas are streaming to-day into the different parts of the world as a message of hope, and of salvation from the octopus of materialism.

IV

It would indeed be a mistake to suppose that the future civilisation will entirely be the civilisation of the East. The ideal is to harmonize the various types of cultures to evolve a synthetic world civilisation. Each race has something to contribute to the growth of such a cultural synthesis. A pooling of talents and cultures should pave the way for the evolution of a type of human being more developed in point of mental accomplishment and spiritual endowment than the world has yet seen. It cannot be overlooked that, in spite of her spiritual wealth, East still lacks that virile energism—that activistic urge—which has ever been the characteristic of Western life. We want that energy, that love of independence, that spirit of self-reliance, that immobile fortitude, that dexterity in action and that bond of unity of purpose. For, the tremendous power which the West exerts over the world lies in its material development of the forces of Nature through the application of science. The East,

on the other hand, bent on the realisation of the transcendental verities of life, never developed the above traits to an appreciable extent and can never combat the West on its own ground, as the latter cannot approach the East in matters spiritual. The salvation of the West depends upon the acceptance of the highest rationalistic principles of Vedanta as much as the liberation of the East depends upon the learning of sciences from the West. *Science coupled with Vedanta is the ideal of future humanity.*

Thus, one conclusion is irresistible that *any future civilisation must be a world-civilisation in which the various types of cultures will be harmoniously blended, and shall have adequate scope for full play and development. It cannot be a soulless uniformity or a lop-sided growth, or a civilisation of a particular nation or a continent.* Asiatic ideals cannot be preserved in Asia except to the extent to which they can be spread over mankind. The days when isolation was possible are past; Asia must teach the West or unlearn her distinctive virtues. Besides, says Bertrand Russell, "something of what the West has to teach in the way of technical efficiency will have to be assimilated, since otherwise East will continue to be exploited and oppressed by the West. When man's main purposes are bad, efficiency is harmful. It would be far better to pursue the common good with some slackening of efficiency than to pursue mutual destruction with the energy and ruthlessness which the West admires." He further adds that Asia must come to the rescue of the world, by causing Western inventiveness to subserve human ends instead of the base cravings of oppression and cruelty to which it has been prostituted by the dominant nations of the present day. In the words of a

Chinese Professor, "The West needs a temple bell to rest and the East a bugle call to action." Already the signs of a new awakening are discernible on the horizon of human life. Amid the warfare of the nations are being laid the foundations of spiritual peace between man and man, between nation and nation, and time does not seem to be far distant when a richer and a nobler civilisation will be evolved by the intermingling of the two streams of cultures

to silence this unseemly clash and conflict of ideas and ideals. Behind India lies the long Indian summer of the soul, thousands of years of the contemplative life, and it is this which has given her qualifications for world efficiency in the higher realm of spirituality. When this is generally acknowledged then the East and the West may once more join hands and bring into being a synthetic culture out of this union to ensure universal peace and harmony in the world.

GOSPEL OF SRI RAMAKRISHNA

It was the 22nd of September, 1883. The Master had come to Adhar's house in Calcutta, where a number of devotees had assembled. . . .

Sri Ramakrishna (to Isân): Why are you harping on *neti, neti* (not this, not this)? Nothing can be predicated of Brahman, except that It is 'Pure Existence'. Only Râma.

Whatever we see and think is the lordliness of that Adyâ Sakti (Primal Energy), the Chit Sakti (the Power of Consciousness); creation, sustenance, and destruction; the individual and the world; again meditation and the meditator; devotion and love are all Her lordliness.

But Brahman and Sakti are non-different. Hanuman was praising Râma on his return from Lankâ and was saying, "O Râma, Thou art the Parabrahman and Sitâ is Thy Sakti. But You two are non-different." It is like the snake and its zigzag motion. If you try to imagine the serpentine movement you have to think of the snake. Further if you think of the snake, you have to think of its motion at the same time. To imagine milk one has to think of its colour, whiteness. To think of milk-whiteness one has to think of

milk. To think of the coldness of water you have to think of water, and again to think of water, you have to think of its coldness.

This Primal Energy or Mahâmâyâ has covered Brahman. As soon as the covering is removed one becomes what one was before. "I am Thee, and Thou art me."

So long as the veil remains, one cannot rightly declare the Vedântic formula, "I am He," that is to say, "I am the Parabrahman." The wave belongs to water, and not water to the wave. So long as the covering remains, it is good to call on Her as Mother. Thou art Mother; I am Thy child. Thou art the Lord; I am Thy servant. The relation of the Master and the servant is better. All the other attitudes, namely, the tranquil, the friendly, etc., spring from the attitude of the servant. If the Master loves the servant, the former says to the latter, "Come, sit near me; we are equals." But will not the Master get offended if the servant himself goes to sit by his Master?

The Avatâra and His *lilâ* (sport) are the lordliness of the Power of Con-

sciousness. He that is Brahman is again Râma, Krishna, and Siva.

Isân: Hari and Hara are derived from the same root; only they have different suffixes (laughter of all).

Sri Ramakrishna: There is nothing but one. The Vedas have declared, "Om Sachchidânandam Brahma;" the Purânas have mentioned, "Om Sachchidânandah Krishna;" while the Tantras have proclaimed, "Om Sachchidanandah Siva."

That Power of Consciousness in Its form of Mahâmâyâ has kept all in ignorance. The *Adhyâtma-Râmâyana* relates that on meeting Râma all the Rishis said just this: "O Râma, do Thou not delude us with Thy spell which fascinates the world."

Isân: What's this *Mâyâ*?

Sri Ramakrishna: Whatever you see, hear or think is all *Mâyâ*. In short, lust and gold alone are the veil of *Mâyâ*.

There is no wrong in chewing betel, taking fish, smoking tobacco, or in applying oil to one's body. What will it avail to eschew them alone? Renunciation of lust and gold is what is necessary. That is the true renunciation. Householders should now and then retire to solitude and devote themselves to spiritual practices; and after gaining devotion they should renounce mentally. The *Sannyâsin* should renounce both externally and mentally.

I told Keshab Sen, "If a person suffering from typhus stays in a room which contains jars of water and tamarind pickles, how can he get cured?" One should retire to solitude now and then.

THE SENSE OF BEYOND

BY PROF. E. E. SPEIGHT

One of the most precious characteristics of the human mind, or rather of the whole human being, which East and West share alike, and yet not alike, is the sense of Beyond, the urge to transcend limitations of space and time, of thought and feeling.

This urge is expressed in innumerable ways, theoretical, practical and spiritual*. Forms of civilization, philosophies and literatures have been largely

* Past the infinite of thought.

—*Shakespeare*

To him who sings into the deep, nothing remains unattained.

—*Rabindranath Tagore*

With Kant the really infinite world is not out there, but is here—in consciousness in general, which is the denial of all limitation, of all finality, of all isolation.

—*William Wallace*

conditioned and built up by its promptings.

Dr. Tagore has called attention to the result of this striving towards the Beyond. He says: "There is a remarkable verse in the Atharva Veda which attributes all that is great in the human world to superfluity. It says:

'Righteousness, truth, great endeavours, empire, religion, enterprise,

All art, being an aspiration to beauty, a suggestion of a world beyond the world, is a yearning, through death, to eternity.

—*F. Olivero*

From standing face to face so long with the real earth, the real sun, and the real sea, I am convinced that there is an immense range of thought quite unknown to us yet.

—*Richard Jefferies*

A new heroic age is dawning everywhere.

—*Herman Keyserling*

heroism, and prosperity, the past and the future, dwell in the surpassing strength of the surplus.' ”

One Western way of expressing this is that of Prof. A. N. Whitehead:

“Notwithstanding the law of the golden mean between contrasted components, yet a certain excessiveness seems a necessary element in all greatness. In some direction or other we must devote ourselves beyond what would be warranted by the analysis of pure reason.”

These statements are mild forms of recognition of the biological value of the urge onward.

At the outset we are faced with the difficulty of finding words for what we wish to discuss. How often do we realise, in serious colloquy, that from Brahma the words come back baffled. The recognition of this in modern thought is marked and frequent, and books have been written about it. Before the great advance in the observation of electric phenomena Hermann Lotze had to declare that no one had yet found expression for ‘that infinitely high essence of the world-soul whose individual emanations the productions

“As if,”—he continued in more chastened tone—“as if that other gate were not for ever ajar, into God knows what a peace and mystery.”

—Walter De la Mare

We want an assurance that the soul in reaching out to the unseen world is not following an illusion.

—Sir Arthur Eddington

Man by his striving must seek to become fully humane, and then to pass still further into the Divine Fullness, which is beyond all forms with their good and evil.

—Sir John Woodroffe

Music I heard with you was more than music.

—Conrad Aiken

The light above the light is, to the deluded vision, darkness.

—Josiah Royce

of Nature are’. And our English Lamarckian Samuel Butler wrote:

“The highest thought is ineffable; it must be felt from one person to another, but cannot be articulated. All the most essential and thinking part of thought is done without words or consciousness.”

Though ineffable, the idea of this has been frequently suggested in various roundabout ways.

“I think there is something more than existence,” wrote Richard Jefferies, whose whole book *The Story of My Heart*¹ is an account of his overpowering desire for a fuller life. Madame Duclaux, in reviewing a book by Marcel Proust, wrote: “Something older and deeper than knowledge pervades this book.” And Maeterlinck, fascinated by this negativity, essayed to write a fantastic story to suggest at least meanings beyond the reach of words. That is, however, the privilege of music. Edgar Allan Poe, writing in America a century ago, referred to this essential difficulty:

“There is a class of fancies of exquisite delicacy, which are not thoughts, and to which, as yet, I have found it absolutely impossible to adopt language. They seem to me to be rather psychical than intellectual. They arise in the soul (alas, how rarely!) only at its epochs of most intense tranquillity,—when the bodily and mental health are in perfection—and at those mere points of time where the confines of the waking world blend with those of the world of dreams So entire is my faith in the power of words that, at times, I have believed it possible to embody even the evanescence of fancies such as I have attempted to describe.”

¹ An Edition of this book, edited by myself for Indian students, is published by Messrs. Longmans, Green Ltd. of Bomba.

We desire no Paradise of enhanced or sublimated pleasure—not a Beyond far ahead of time or space, to which death will be an introduction, but a Now at the heart of eternity, an eternity at the heart of Now—a Bliss attained deeper than matter or mind, intenser than life, enfolding the perfection of the highest, purest Reason. Beyond but here, then but now. In the storehouse of our English poetry, we are finding again things that were forgotten.

I widen my horizon, gain new powers,
See things invisible, feel things remote,
Am present with futurities.

—*E. Young*

There will never be any more perfection
than there is now,
Nor any more heaven or hell than there
is now.

—*Whitman*

Our poet laureate, who has made his arduous pilgrimage on many waters, speaks of the kingdom of the spirit of exultation and beauty which exists for ever and ever, and in which one moment of life is a moment of eternity,—the moment when the poet's work is done.

Another of our poets, Mr. Laurence Binyon, shows us the way by which we may enter

'The undiscovered world that round
about us lies,
when he exhorts us to
Break the word and free the thought,
Break the thought and free the thing!'

and his advice is being followed by many in the hope of winning through to that clarity and sureness which is the highest bliss of poetic creation.

He, who in face of contradiction's spite
Has with his doubt so wrought he can
aver

That he believes, has to his soul a right;
And he whom not a world's odds can
deter
From making trial of belief so won
Has known his soul; but he who best
and last
Fights till belief be lost or be undone
Has given the world a soul, and holds
his fast.

—*Robert Nichols*

The downfall of a religious system is the first sign of a renewal of a religious sense.

—*C. Delisle Burns*

The most admirable feature in the history of our race is the unquenchable perseverance with which the most prominent intellects in all ages have devoted themselves to the perfecting of the outward relations of life, the subjugation of Nature, the advancement of all useful arts, the improvement of social institutions, though they know that the true bliss of existence lies in those quiet moments of solitary communion with God when all human daily toil, all culture and civilization, the gravity and the burden of noisy life, shrinks into something like a mere preliminary exercise of powers without any abiding result.

—*Hermann Lotze*

Of the two supreme delights of thought, looking backward and looking forward, there is no doubt that the latter is the more fruitful. Memory may darken the future by an influx of chastening sorrow, and there are nowadays so many reasons for breaking away from thoughts of the past. Our main hope lies in action based on new insight.

Insistence on a more frequent consideration of the Beyond naturally implies a lessening of devotion to the past, that is, to any phase of the past which might

be a factor in stagnation or disaster. One of the causes of war today is a failure to face facts. It is generally recognised that today people are becoming increasingly conscious of the inadequacy not only of all kinds of our accumulated knowledge in the arts and sciences, but of tradition in religious belief and practice.

But of course there are traditions only loyalty to which can ensure any forward advance at all, such traditions as honesty, perseverance, labour and discipline. With these have to be united foresight, readiness to experiment, open-mindedness, and power of reconciling apparent opposites. This last requires perhaps the highest qualities of all, needing the faith that every conflict is an opportunity. And the great-hearted Gilbert Chesterton wrote: "Everyone on this earth should believe that he has something to give to the world which cannot otherwise be given."

And here is the testimony of four living leaders of thought who have all gone through the dark plight of the world.

"There seems scarcely any limit to what could be done in the way of producing a good world, if only men would use science wisely."

—*Bertrand Russell*

"The source of all good is like an inexhaustible river; the Creator pours forth treasures of goodness, truth, and beauty for all who will love them and take them."

—*Dean Inge*

"There is such a thing as exchanging the perplexities which depress and weaken our nature for those which exalt and strengthen it. This world is ill adapted to the fearful and the unbelievable; but most exquisitely adapted to the loyal, the loving and the brave."

—*L. P. Jacks*

"What I cannot understand is how anyone who looks out on the world as a whole, and sees all the beauty of nature about him, and the marvels of goodness and beauty men have already achieved, can doubt for an instant that a power of incalculable goodness must be at work in the heart of the universe to have produced such results."

—*Sir Francis Younghusband*

The process of breaking through the net of circumstance into fuller understanding, and so into richer life, is not merely a process of repetition, but something to which habit and ritual are ancillary, servants of the strenuous will. For this higher purpose is needed an alertness to which the mere accumulation of wealth, for example, is often a stranger. How frequent is the sight of a man who is too busy attending to the making of money to pay attention to anything more important than financial considerations. And how often do we hear such men speaking with contempt of interests which have no market value.

Such people miss the nobler thrill of opportunity of adventure, opportunity to realise and develop in directions of public advantage the genius which has enabled them to attain wealth merely by acquisition.

The thrill which results from opportunity realised is one of the great things of life. The majority of people never feel it except through gambling of one kind or another, and never realise that gambling is a further form of enslaving the will,—a form of relaxation which rapidly paralyses the power of individual effort. The only way of enlarging the mind to a state of readiness to recognise an opportunity of advance is by a discipline which leads to something more than complacent habit or ritual. Such a discipline must train the mind to look

out rather than in, to be on the alert for differences, to make it one's main object to find and study modes of thought and action which contrast with one's own predilections. The methods of one particular science will fertilize those of another; the theologian will profit by manual occupation, the poet by spells of hardship at sea, the business man by an interest in some form of art. The surgeon, the lawyer, the teacher, are all likely to be better men in their profession for a knowledge of psychology.

The Beyond is not only a matter of background for cosmic theories and of recession in magnitude, but of possible human relations, and so of ethical values, philosophical implication, purpose, and spiritual revelation.

"We all know," says Sir Arthur Eddington, "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 of 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. Whether in the intellectual pursuits of science or in the mystical pursuits of the spirit, the light beckons ahead and the purpose surging in our nature responds. . . . We are meant to fulfil something by our lives."

How far this questioning that will not be suppressed has led us is astoundingly illustrated by a little paragraph in one of Sir James Jeans' books:

"About two million of the extra-

galactic nebulae are visible in the great 100-inch telescope. They appear to be scattered with a tolerable approach to uniformity through space, their average distance apart being something of the order of two million light years. The most distant of them is about 140 million light-years from us."

And in another paragraph Sir James tells us that since 1902 various investigators have found that a strange and enormously powerful radiation is passing through the atmosphere of the earth. Some of these investigators have actually discovered that this radiation does not come from the sun or stars, but from nebulae or cosmic masses other than stars. One observer, Millikan, is sure that it comes from somewhere outside the galactic system.

But the Beyond of physical science does not merely involve the discovery of further regions of fact. The history of science suggests that there are discoverable principles also, which may modify all previous conclusions. And as it is clear that the more we discover, the more we find we have to discover, it is very likely that this truism is connected with the need to discard principles and methods which can help us no further. When to do this is another kind of discovery.

This wide-spread reaching out to the Beyond is one of the fields of evidence that the parrot-cry among Oriental students about the 'materialism' of the West is a sign of too ready a predilection for generalization, which is always a risky procedure in reference to nations. There is much more in our orderly activity than the merely negative. Talk of quietism drives a Westerner to activity: talk of strenuous activity produces sarcastic comment from a complacent mystic.

The West suspects the East of surrender to vain subjectivity, to patho-

logical delight in unfruitful ecstasy. The East is convinced of a pathological, almost alienist unrest in the West, a fatal love of action and change centred on acquisition.

Each takes an extreme view, ignoring the compensatory rhythms which the life of the other exhibits. Each accepts the antithesis, not realizing what each in its more deeply thoughtful representatives is aware of, the merely subordinate value of any antithesis, even of such as negative and positive, true and false, black and white.

There is need on both sides of freer co-operation, unrestricted by dogma, creed or ritual.

Parochial forms of civilization, whether Eastern or Western, should be enlarged in sympathy to include some decent understanding of the ideals of other peoples, and so pass out into larger moral and social issues. It is often more salutary for a people to understand what a strongly alien people is thinking and doing than to brood on its own condition. The old German general was right when he said that when we learn a new language we open another window in the soul. As in our business activity, so in our general human relations we are coming to look to the men and women who are not merely content to respect the old stability.

There is more need than ever since the darkening of the world in the time of Napoleon for that freedom which will allow the expression of individuality and originality. We have still vast backwoods to explore and develop character in, ever new frontiers to cross in other regions than those of science. There is a dilemma facing every prisoner in spiritual or intellectual advance when he becomes convinced that some value once recognised is no longer to be accepted. What his discovery means to

him, and what he feels it should mean to others, may take a lifetime to establish. In every walk of life this has kept our better nature back. It is only when this sense of the rich reward of endeavour becomes a stimulus in education that we shall be able to counteract the dead weight of tradition that is resulting in apathy and inaction.

The question of what is beyond the horizon of our ways of living and thinking bears closely and vitally upon us all to-day, both individuals and nations. It is behind all the great social and political changes of this century,—the continual rise of the working classes, the decay of institutional religions, the recovery of Italy and Germany and the outward movement of Japan.

It is responsible for the excellences as well as the perversions of new forms and formlessness in painting, poetry and the arts, working through representation and suggestion. We are in an age of unprecedented exploration and experiment. Tradition is giving place to imagination, and it will be long before imaginative creation discovers the saving values of tradition.

Ideals are more to us than they ever were. It is the going that counts, not the arrival,—action not complacency. There is a sense of the inexhaustible awaiting the only ones who can benefit from it,—they who can no longer be content with the old and often septic satisfactions,—they who refuse to accept easy and flaccid generalizations.

We are all prisoners in one way or another, and determined men, even dictators, are followed the more eagerly the more they help their fellows to break through the prison walls.

We have gradually come to realize not only the dulness and unworthiness of a merely commercial civilization, but also the injustice of compelling the bulk of a people to tasks which allow no

relaxing, no adventure save such as will increase earning power.

From the point of view of the individual looking for a lead in time of confusion,—when uncounted possibilities of thought and action are signalling to the throng of components of which personality is a resultant,—the main drift of all the testimony I have here adduced, while advocating the fullest development possible of individual effort, would seem to be but an elaboration of the Ionian watchword of nearly three thousand years ago—*Panta rhei*: Everything flows. From that date down to this, from Thales to Vaihinger and Bergson, thinkers have been pleased to spin webs round some central point of attachment expressed with a brevity that is in ironic contrast to the lengthy sentences we perpetrate—as on this page—as if to reveal symbolically the immeasurable complexity of simple things—the infinite in the finite.

That all things flow, and we with them, might certainly be an inducement to the spiritless to drift,—there are those on whom the very mention of the infinite,—not as a negation but as a positive extension of all possibility,—has a paralysing effect.

One poet has used his art to contrast such mention contemptuously with the comfort enjoyed by familiarity with a personal Almighty:

The strength, the knowledge, and the
thought of God,

The futile folly of the Infinite.

But there are many exhilarating references to the positive, creative conception of the Infinite, especially in the aftermath of the Romantic philosophy. It was Carlyle's conviction, as of thousands more, that 'the unhappiness of man arises from his greatness, from the infinite which stirs within him and can find no breathing space in the forms of finitude.'

Schleiermacher believed that the various phases of our spiritual activity only attain perfection when they lead back to the feeling of the Infinite, the World-Spirit. This is also the inspiration of Prof. Stewart's fine book on the *Myths of Plato*. Lotze taught that 'Everything finite works only by that in it which makes it secretly better than it seems, by the essential power of the Infinite which is latent in it.'

If we venture to ascend into the rarefied stratosphere of the mathematicians, we may overhear things which are even more thrilling. A message comes through to the effect that a 'thing may easily be infinitely subdivisible without being infinite in extent; that every imaginable order of infinity can be dealt with, and that the universe is infinite in an infinite number of ways. It may be infinite in size and also consist of things which are infinitesimal in smallness.' The human conclusion which Sir Oliver Lodge reaches after these pronouncements is that all we can do is to go on exploring, and thus enlarge the capacity of the mind. One result of such enlargement is a transatlantic version of Prof. Einstein's theory of curved space. It would be unfair to name the author, but he calculates, we are told, that 'space probably extends about one thousand time as far as the furthest nebula visible in the most powerful telescope in the world. If we look beyond that we shall see *ourselves*, not as we are to-day, but as we were many billions of years ago!' But this statement pales in its humour before that reported of George Cantor in a definition of Infinity:

"There are exactly as many points in a line a millionth of an inch long as in the whole of infinite space."

I know no better illustration than this of the statement that Infinity is the prerogative of mind rather than of matter.

That itself is an achievement, to have sailed in imagination to the end of the Endless! The story of the solution of the problem of the Infinite, by Riemann, Bolzano, Dedekind and Cantor, I can only refer to here, for it

lies for me in what is the infinitely far Beyond. No doubt there are conceptions of evolution or progress which would admit of such a story being told to eager little ones in the time beyond time of superhumanity.

THE PLACE OF RELIGION IN CONTEMPORARY THOUGHT

BY PROF. SHEO NARAYANA LAL SRIVASTAVA, M.A.

Time was when religion was held suspect both by science and philosophy, and the generality of mankind, disgusted as it was with the crude dogmas and sickening conventionalities of orthodoxy and priest-craft, thought that it had enough justification for ignoring religion to which the scientists and the philosophers were not only indifferent but positively hostile. But now one can heave a sigh of relief that the competent scientists and philosophers of the day have both joined together in admitting the validity and cardinal importance of religion. On this changed attitude of contemporary scientific and philosophic thought, I shall dwell here briefly.

I

The landmarks of the older scientific thought and its *thoroughly* mechanistic and materialistic world-picture have now vanished before our eyes and the scientist of to-day is prepared to take a broader view of reality and to make room in his world-picture for the spiritual implications, values and significance which are intrinsic to concrete human experience and which were simply anathema to his forbears. "I am convinced," says Sir Arthur S. Eddington, "that a just appreciation of the physical world as it is understood to-day carries with it a feeling of open-

minedness towards a wider significance transcending scientific measurement, which might have seemed illogical a generation ago."¹ This is a long way from the scientific view-point which saw in matter the promise and potency of all that is highest and best in the universe including life and consciousness. The scientific methodology has an inherent limitation whereby it leaves out much to be known in ways other than the physicist's. "Whenever we state the properties of a body in terms of physical quantities," says Eddington, "we are imparting knowledge as to the response of various metrical indicators to its presence, *and nothing more.*"² All scientific knowledge is, in the last analysis, only "a schedule of pointer-readings,"³ "a shadowgraph performance of the drama of familiar life."⁴ Even the farthest limit reached by science, the atom, is likewise a bundle of pointer-readings—nay, if we are to be more up-to-date with modern scientific thought, we should say it is 'a bundle of probabilities.' For the scientists to-day tell us that we cannot say with regard to any particular body that it will respond with the *same* pointer-

¹ *The Nature of the Physical World, Intro* : P. xviii.

² *Ibid.*, p. 257.

³ *Ibid.*, p. 257.

⁴ *Ibid.*, *Intro* : P. xvi.

readings at all times and under all conditions. That is why Schrödinger tries to picture the atom as a wave centre of his probability entity ψ . The Victorian physicist had an easy time when he could describe the atom as a concrete piece of matter, something like a billiard-ball. But this ideal of 'concreteness' is banished by modern science. "And if to-day you ask a physicist what he has finally made out the ether or the electron to be, the answer will not be a description in terms of billiard-balls or fly-wheels or anything concrete; he will point instead to a number of symbols and a set of mathematical equations which they satisfy. What do the symbols stand for? The mysterious reply is given that physics is indifferent to that; *it has no means of probing beneath the symbolism.*"⁵ (Italics ours). It is this dismissal of the idea of concreteness in the physical world (hitherto pertinaciously adhered to by the scientists) and the recognition of its symbolic character that prepares the modern scientist to acknowledge the reality of a spiritual existence and enables him to resolve the conflict between science and religion. For the modern scientist the real and the concrete are no longer convertible terms, and consequently he is no longer in a position to dismiss the non-concrete or the spiritual as unreal.

Science cannot explain all. The phenomenon of *thought* or *knowledge* cannot be explained by the dance of atoms in the human brain. To link causally certain brain processes with *thought* is to forget the utter incommensurability in their nature. Moreover, if thinking were only a mechanical product of certain physiological processes and the mind a mere machinery, *error*, would not be possible.

⁵ Eddington: *Science and the Unseen World*: P. 20.

"We say that the brain which produces '7 times 9 are 68' is better than the brain which produces '7 times 9 are 65'; but it is not as a servant of natural law that it is better."⁶ The principle of mechanical determinism also breaks down when we come to the moral consciousness of man. The moral *ought* is the index of a free principle that can make a choice between doing the right and not doing it.

So, a wider and richer horizon now looms before the scientist's eye wherein he 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. . . . The problem of the scientific world is part of a broader problem—the problem of *all* experience. Experience may be regarded as a combination of self and environment, it being part of the problem to disentangle these two interacting components. Life, religion, knowledge, truth are involved in this problem, some relating to the finding of ourselves, some to the finding of our environment from the experience confronting us. All of us in our lives have to make something of this problem; and it is an important condition *that we who have to solve the problem are ourselves part of the problem.*"⁷

⁶ *Ibid.*, p. 36.

⁷ *The Nature of the Physical World*: Pp. 327-28.

Eddington thus makes it perfectly clear that an attack on religion from the view-point of science is absolutely unwarranted and unjustified; and that natural science, limited as it is in its scope and methodology, cannot exhaust the possibilities of a spiritual order of existence. In fact, he seems convinced of the greater certainty and immediacy of the spiritual than of the physical. "No one can deny," he says, "that *mind* is the first and most direct thing in our experience, and all else is remote inference—inference either intuitive or deliberate."⁸ Sir James Jeans even goes the length of saying that all reality is spiritual, *knowledge* being the fundamental stuff the universe is made of. As President of *The British Association for the Advancement of Science* for the year 1934, he said in his Presidential address: "The old physics imagined it was studying an *objective* nature which had its own existence independently of the mind which perceived it—which indeed had existed from all eternity, whether it was perceived or not. It would have gone on imagining this to this day, had the electron observed by the physicists behaved as on this supposition it ought to have done. But it did not so behave, and this led to the birth of the new physics, with its general thesis that the nature we study does not consist so much of *something* we perceive as of our *perceptions*; it is not the object of the subject-object relation but the relation itself. There is, in fact, no clear-cut division between the subject and the object; they form an indivisible whole which now becomes nature. This thesis finds its final expression in the wave-parable, which tells us that nature consists of waves and that these are of the general quality of *waves of knowl-*

⁸ *The Nature of the Physical World*: P. 281.

edge or of *absence of knowledge* in our own minds."

II

Now, from contemporary science let us turn to contemporary philosophy⁹ and mark the attitude of present-day philosophical thinking towards the question of religion. Here also we have a welcome sign. Contemporary philosophical thought is characterized by the same breadth of vision and comprehensiveness of outlook which has become a notable feature of modern scientific thought. A generation ago, philosophy looked with a suspicious eye on religion which was considered to be anything but rational, and as such something with which philosophy had no business to concern itself. This is well evident from the opening words in Kant's celebrated *Critique of Pure Reason*: "When religion seeks to shelter itself behind its sanctity, and law behind its majesty, they justly awaken suspicion against themselves, and lose all claim to the sincere respect which reason yields only to that which has been able to bear the test of its free and open scrutiny." But now this 'suspicion' has disappeared; a contemporary philosopher, of whatever school or view-point, feels that his system of philosophy would remain inadequate unless it is rounded up with a note of theism of some sort or other. The validity and rationality of religious experience is now admitted in all circles of philosophical

⁹ I shall be dealing here with *the attitude of Western philosophy* only towards the question of religion. In India, philosophy was never divorced from religion. The Indian word for philosophy is *darsan* which suggests as its ultimate objective 'spiritual vision' or Illumination. In the memorable words of Swami Vivekananda: "Philosophy in India means that through which we see God, the *rationale* of religion; so no Hindu would ever ask for a link between religion and philosophy."

thinking; a broader view of reason and experience and a larger outlook on the nature and function of philosophy now prevail. Reason, says Prof. G. Dawes Hicks of the University of London, should be looked upon as an activity "involved in all our experiences, and as at the root of all intelligent belief."¹⁰ "Intellectual activity," he tells us, "may, it is true, degenerate into a cold and merely logical process of ratiocination, that seeks to pass all things in heaven and earth through the sieve of its narrow formulæ of elimination or excision; but to suffer this logic-chopping faculty, as Carlyle called it, to usurp the name of reason, is simply to trifle with ordinary linguistic usage."¹¹ It is only when reason is construed in this broader sense that 'religious experience' can be brought within the purview of philosophy and made to yield results for a philosophical world-view. It is now being increasingly realized by contemporary philosophers that the ideal of philosophy is to make a comprehensive and constructive survey of *total* experience, and as such no specific experience can be left out. Philosophy must scan the entire range of human experience comprising within it not only the world of external nature which we apprehend through our senses but also the spheres of moral, religious and æsthetic experiences. If any of these be excluded from its purview, philosophy would suffer violence in its task of interpreting total experience. So although "a religious mind may leave philosophy alone, the philosophic inquirer cannot leave religion alone."¹² "The existence of religion," says Professor R. F. A. Hoernlé, "is one of the cardinal data for a philosophical synopsis. Whatever

choice philosophy may have in the way in which it will fit religion into its edifice, it has no choice between accepting and rejecting it. Philosophy is not free to omit religion; it simply cannot leave religion out. But more: not only must it include religion amongst its data, but it must do so substantially on religion's own terms, and at its own valuation. It must concede the central place of religion. Its synopsis would be untrue to the proportions of the data, if it did not put in the centre the things which are in the centre. That religion is thus central or focal is a commonplace among all students of it. Psychologically, it is admitted on all hands, it is not 'departmental.' It is not an affair of the intellect alone, or the will alone, or the feelings alone, though any one of these may be dominant in the religion of a given individual or a given age. In principle, religion involves the *whole* man."¹³ Even the realist *à outrance* like Prof. S. Alexander—for whom God is not an existent *Being*, 'deity' in his scheme of philosophy being only a name for the last emergent *quality* of the universe as a whole—does concede the reality of the religious sentiment or the passion towards God; and religious sentiment being an undeniable element of human experience, he is forced to "discuss what can be known as to the nature of deity, consistently with the whole scheme of things which we know, and with the sentiment of worship which is directed to God."¹⁴ Admitting as Alexander does, the reality of religion as a necessary element in human experience, he is constrained to bring it within the purview of philosophy: "Religion leans on metaphysics for the justification of its indefeasible conviction of the reality of its object; philosophy leans on religion to justify it in calling the

¹⁰ *The Philosophical Bases of Theism*: P. 159.

¹¹ *Ibid.*, p. 129.

¹² *Ibid.*, p. 18.

¹³ *Matter, Life, Mind and God*: Pp. 183-84.

¹⁴ *Space, Time and Deity*: Vol. I., p. 81.

possessor of deity by the religious name of God."¹⁵ We are not here concerned with Prof. Alexander's novel conception of God as simply the whole universe engaged in process towards the emergence of the new quality of deity; but what appears significant to us is his emphasis on bringing religion within the orbit of philosophical discussion. The notable thing is that religion is now no longer regarded as an extra-philosophical concern.

Anything like the briefest summary of what contemporary philosophers of different schools have to say on the specific nature of religious experience and on the meaning of God and other allied topics would be beyond the scope of the present article which is simply designed to show that religion has now become a matter of intimate concern to philosophy and that religion is now no longer regarded as something which is not amenable to reason. One of the most impressive features of modern philosophical thought as contrasted with that of the later nineteenth century is the increased comprehensiveness and accuracy with which the study of religion is approached. Anthropology, Sociology, Psychology, and the history and comparative study of religious forms and institutions are all made to throw light on the nature and implications of religion. Ever since William James published his famous Gifford lectures on *The Varieties of Religious Experience*, the modern philosophic mind has been addressing itself assiduously to the task of interpreting religious experience and there has been in the West a continual output of systematic and methodical literature on the psychology and philosophy of religion. A great interest in mysticism has been taken and admirable works have

been produced by such writers as Dean Inge, Miss Evelyn Underhill, Baron von Hügel, Dr. Rudolf Otto, Professor Rufus M. Jones and others.

In this connection, I should like to add a word about what could be expected of India in the direction of making a contribution to world's knowledge of psychology and philosophy of religion which has been continuously growing in bulk by the assiduous labour of English, American and German workers. As contributions of contemporary Indian philosophers in this direction, we could mention the Hibbert Lectures of Prof. S. Radhakrishnan (*An Idealist View of Life*) and Rabindranath Tagore (*The Religion of Man*). We could also count Prof. R. D. Ranade's *Indian Mysticism: Mysticism in Maharashtra*, Prof. S. N. Das Gupta's *Hindu Mysticism* and Prof. Mahendranath Sirkar's *Mysticism in the Bhagavad-Gitâ and Hindu Mysticism according to the Upanishads*. Although philosophy and psychology of religion are now being taught in many Indian Universities, yet, for all I know, there is no University in this country which provides, as Western Universities do, for a chair of philosophy or psychology of religion *exclusively*. Nor have we here any Lectureship of the type of the Hibbert Lectureship. Perhaps, the University authorities in India have not yet realized the imperative need of the advancement of the *philosophical* study of religion which to-day is engaging the serious attention of the best philosophic minds of the Western world.

III

Religion, then, has now definitely come within the orbit of rational enquiry, and the old conflicts between science and religion, and religion and philosophy, in the West have decisively ended. Religion *will have a future* and will not fade away, but let no one

¹⁵ *Space, Time and Deity* : Vol. II., p. 343.

imagine that the baser and non-essential accretions on religion in the forms of meaningless rituals and superstitions, crude irrational dogmas and soul-killing conventionalities of the priest-craft shall also survive in the modern era. Religion will emerge purer and brighter, refined of all its dross and dirt, from the furnace of rational inspection. The modern movement towards a philosophical approach to religion is fraught with consequences of a fundamental and far-reaching nature. The emphasis will shift from all forms of soul-smothering externalism and conventional routine to the *highest form of mysticism*. Religion will come to mean more *an experience and an inward aspiration* than an assent to certain dogmas and creeds and the mechanical observance of certain external practices and ceremonials. *Experience alone shall be regarded as the basis of religion*, and not any miraculously attested revelation or the

infallibility of a church. Scriptures shall be looked upon as human documents and much in them that is infected with the errors and prejudices of the times during which they were composed will call for revision and rejection. And finally, *bigotry* shall have no chance of a survival. The modern philosophical study of religion is directed not towards this religion or that, but towards *religion as such*, the one pan-human aspiration for the Divine which stirs all humanity. There is hardly any reason to believe that religion will remain unaffected by the spirit of modernism which is reshaping all other human institutions. Far be it from me to suggest that every modernist programme, religious or otherwise, is *in toto* flawless, but the fundamental *motif* of the modern era, the drive towards greater and greater *emancipation*, is sound at the core and irresistible. Let us hail the dawn of the new morn!

UNIVERSALISM IN RELIGION

BY PROF. JAMES B. PRATT, PH.D.

The Devas of the *Rig-Veda* took excellent care of their Aryan worshippers. The Dâsas found themselves opposed by both human and divine powers. In the development of thought and experience that took place between the completion of the last Vedic hymn and the composition in thought of the earliest Upanishad, an extraordinary change had taken place. The Devas were Aryan. Brahma is not even human. It has no limits save those of *sat, chit, ananda*. Though for practical, political, conventional reasons none but the upper castes might read the Upanishads, the fundamental dictum "That art Thou" applied to every soul.

Through all the changes that have taken place since the time of Yâjñavalkya, and in spite of the many limitations and divisions of medieval Hinduism, this insight and revelation of the Upanishads as to the essential universality of religion has never been lost,—has never really been questioned in India.

In no other land was this great truth so quickly or so completely attained. Particularly among peoples whose gods were of the tribal rather than of the natural or philosophical type was the attainment of universality in their religious conceptions difficult and slow. The more primitive religions have not

yet attained it. Of tribal religions that of the Hebrews was certainly the greatest, and here it is especially noticeable that the progress of which (thanks to the Old Testament) we know so much was chiefly in the direction of the growth of Yahve out of his early tribal limitations toward an ultimate universal character. Amos, Hosea, Isaiah, and especially Jeremiah made notable contributions to this growing conception. But after Jeremiah's death there was something of a relapse toward the old picture of Yahve as a national God. Though He was believed to be the creator of the Earth, He was still the God of the Jews in a peculiar fashion. In fact one of the great achievements of Christianity, especially through the work of the Apostle Paul, was the final rupture of this nationalistic chain about the Divine, and the recognition that religion, properly understood, was no national or tribal affair, but transcended all political lines, dwelling in a region where "there is neither Jew nor Greek, barbarian, Scythian, bond, nor free," but all are one.

It would not be difficult to show that the concepts of the Greek Zeus and of the Roman Jupiter went through a similar development. These deities, at first the champions of separate political groups, came to be identified with each other, and in the last days of Roman and Greek Paganism were recognized as merely names for the one universal Father.

"Father of all, in every age,
In every tribe adored,
By saint, by savage, and by sage,
Jehova, Jove, and Lord."

Something like this story has been repeated in every religion of intelligent men that has succeeded in surviving. Belief in a God of the tribal sort is no longer possible among highly civilized peoples. Only on a more primitive

level can such a faith maintain its hold upon successive generations of believers. This is partly due to the fact that a merely national deity is obviously a silly fairy tale. Grown up peoples cannot seriously accept the notion, any more than grown up men and women can continue to believe in Santa Claus.

There is another reason for this Natural Selection, this survival of the Universal, among Gods—a reason not quite so obvious but almost equally decisive. In all the more successful religions there is a vital, and an increasingly binding, relation between the concept of Deity and the moral ideal. And the ethical principle basic to that moral ideal is bound to be unprejudiced and disinterested. No ethical principle is tenable which is not rational: and the essence of rationality is impersonal lack of prejudice. All the great religious ethics recognize this fact. An ethical system not based upon this trait of universality could not maintain itself for a moment before the judgment seat of reason, but would at once betray its essentially dogmatic and indefensible character. Among civilized and thinking people no conception of the Deity and no religious ethics can survive that falls short of universality. Growth in universality is the supreme test by which a religion is to be judged.

That all this is true is so obvious that I should not have dwelt upon it save for the fact that in these most recent years and days, among some of the most civilized peoples of the world a mighty movement is under weigh to rob religion of its universality, to put it back two thousand years upon a primitive and barbarous level, and to replace the Christian God, the Eternal Buddha, the Universal Atman, by a set of rival, earthly, yelping godlets.

The development of the totalitarian states with their attempted veto of every-

thing that goes beyond state lines and governmental control and their attempted setting up of purely national gods in the place of the Universal Spirit which is no respecter of persons or nations,—this is one of the great perils to humanity in our day. So far as I know this danger is, as yet, absent from India. But from a spreading and contagious plague no one is safe. And I sometimes wonder whether Indian thinkers realize

the bearing upon human religion as such of what is going on in parts of the European continent and Japan. It is true that every people should worship God in its own way; it would be highly undesirable if all the great religions were alike. But when religion's supreme object of faith or adoration loses its universal aspect and descends to the tribal level, Religion itself will be replaced by an utterly devilish nationalism.

MY TOUR IN THE NORTHERN COUNTRIES OF EUROPE

BY SWAMI NIKHILANANDA

My long-cherished desire to see the northern countries of Europe was fulfilled last summer. After nine months of strenuous work in the exacting city of New York we sailed from there on June 13, and got our first sight of land near the Irish coast, our destination being Cobh or Queenstown. Ireland is three hundred miles nearer to America than any other land in Europe. Steaming along the southern coast of Ireland, we saw the glorious and fantastic shapes of land that have made Kerry famous all over the world. The way from Cobh to Cork is surrounded by beauty, not of the wilderness but of fertility, flowers, hedges, hills covered with purple heather, blue lakes and green valleys, justifying the name of Ireland as the "Emerald Isle." The secret of its particular charm lies in the soft and gracious colouring—the delight of painters—which remains all the year round. From Cork we visited the famous castle at Blarney, whose historical and antiquarian interest is over-shadowed by the legend of the Blarney stone.

We also visited St. Ann's Church at Shandon which contains a peal of eighteenth century bells. A famous

couplet has been written about these bells:

"The bells of Shandon, they sound so
grand on
The pleasant waters of the river Lee."

The national park of Killarney through which we rode for miles and miles in an old-fashioned phaeton, is a spot of real beauty. The park contains three lakes into one of which St. Patrick is said to have driven the last of the serpents. The old ruins of Muckron Abbey blend the growth of a great yew tree and a profusion of ivy with old columns and carven windows. O'Donoghue and the Devil divide between them the marvels of Killarney. The tourists are shown various fantastic spots called the Devil's Punch Bowl and his Ladder, as well as O'Donoghue's Prison, his Library, his Pigeon House, etc.

Dublin is the capital of the Irish Free State. One sees here the architecture of the eighteenth century. On either side of the gateway to Trinity College stand the statues of Goldsmith and Burke. O'Connell Street, one of the widest streets of Europe, is adorned with statues of Ireland's worthies, from O'Connell to Parnell. In the centre is the huge Nelson Column. The Trinity

College Library contains, among other interesting things, the first Press notice of Handel's "Messiah" as well as the celebrated Book of Kells, a very old manuscript of the Gospels. Ireland offers an interesting study to the Indians. People are burdened with poverty. One is almost tempted to say that religion acts as a dope and keeps people satisfied in the midst of material discomforts.

The English and the Irish have been at loggerheads since the invasion of Ireland by Henry II. The conquest was made by the superior military power of England. But the freedom-loving Irish people would not submit to this military control. They systematically refused to be governed by English laws. There have been frequent revolts, guerilla wars and acts of ruthless suppression, especially by the Black and Tans. At last in 1921 the full status of Dominion was offered to Ireland. Twenty-six counties accepted it. They are now known as the Irish Free State which is represented in the League of Nations and has ministers accredited to

it by the Great Powers. Only the northern counties, professing the Protestant faith and owing allegiance to England, have refused to be united with the Free State. I saw in the Free State a genuine sympathy of the people for the National movement of India. Even the poor driver of the old fashioned coach, with only a rag on his back, inquired eagerly about Mahatma Gandhi.

We crossed the Irish sea from Belfast to Scotland in the afternoon. It was a short trip of about three hours. The train-ride from the coast to Glasgow has left in my mind an indelible memory. The evening light lingers there until about midnight. The undulating country, sheep grazing on the meadows, a vapour—popularly known as the Scotch mist—rising from the ground, and the soft northern light give this part of Scotland the appearance of a fairy land. After spending the night in Glasgow we set out next morning for the famous Trossachs or the Scottish lakes. The trip through the Trossachs is made by lake steamer, automobile and the four-in-hand. On all sides is the grandeur



Edinburgh Castle, Scotland

of majestic mountains, ribbon-like waterfalls, placid waters of the lake, the heather-covered hills glowing red, and an indescribable stillness reigning around. The Trossachs or these lakes of Scotland have been immortalized by Sir Walter Scott. Loch Lomond was Rob Roy's domain. Loch Katrine and the 'Lady of the Lake' are inseparable. The *Hunting Party* in the 'Lady of the Lake' started out from Callander.

Via Stirling, a historical place where James VI of Scotland was crowned and preached at by John Knox, we came to Edinburgh. In this city of romance and legend, the most interesting things are the castle, the "Royal Mile", and Holyrood Palace. In the "Royal Mile" which connects the castle and the palace, have been crowded many events of history.

From Edinburgh we went to Windermere. My room in the hotel overlooked the vast sweep of the lake, dotted with sail boats. There were also a few lake steamers. Though it is a summer resort, people were wonderfully quiet and self-restrained.

I spent about two weeks in London

and met a number of Indians, among whom were some old friends. From London I paid visits to Cambridge and Stratford-on-Avon. There are about forty colleges associated with Cambridge University. We looked at only a few of them. The Tudor Chapel of King's College, a very fine specimen of Perpendicular architecture, Milton's college of Christ's, the Trinity Great Court, St. John's superb gateway, are some of the outstanding sights. Of course, one never forgets the Backs of Cambridge and their loveliest river scene. Cambridge bred many noble poets such as Spenser, Milton, Byron, Wordsworth, Gray, Dryden, Tennyson and Rupert Brooke. After months of abstinence from Indian food, because of a strict diet which excludes all spice, I ate a hearty meal in the Kohinoor Restaurant and for three days was tormented by the evil effects.

Miss Josephine MacLeod received me as her guest in her historic house, Hallscroft, associated with the memory of Susanna Hall, the grand-daughter of Shakespeare. Stratford-on-Avon is a veritable museum of Shakespearean



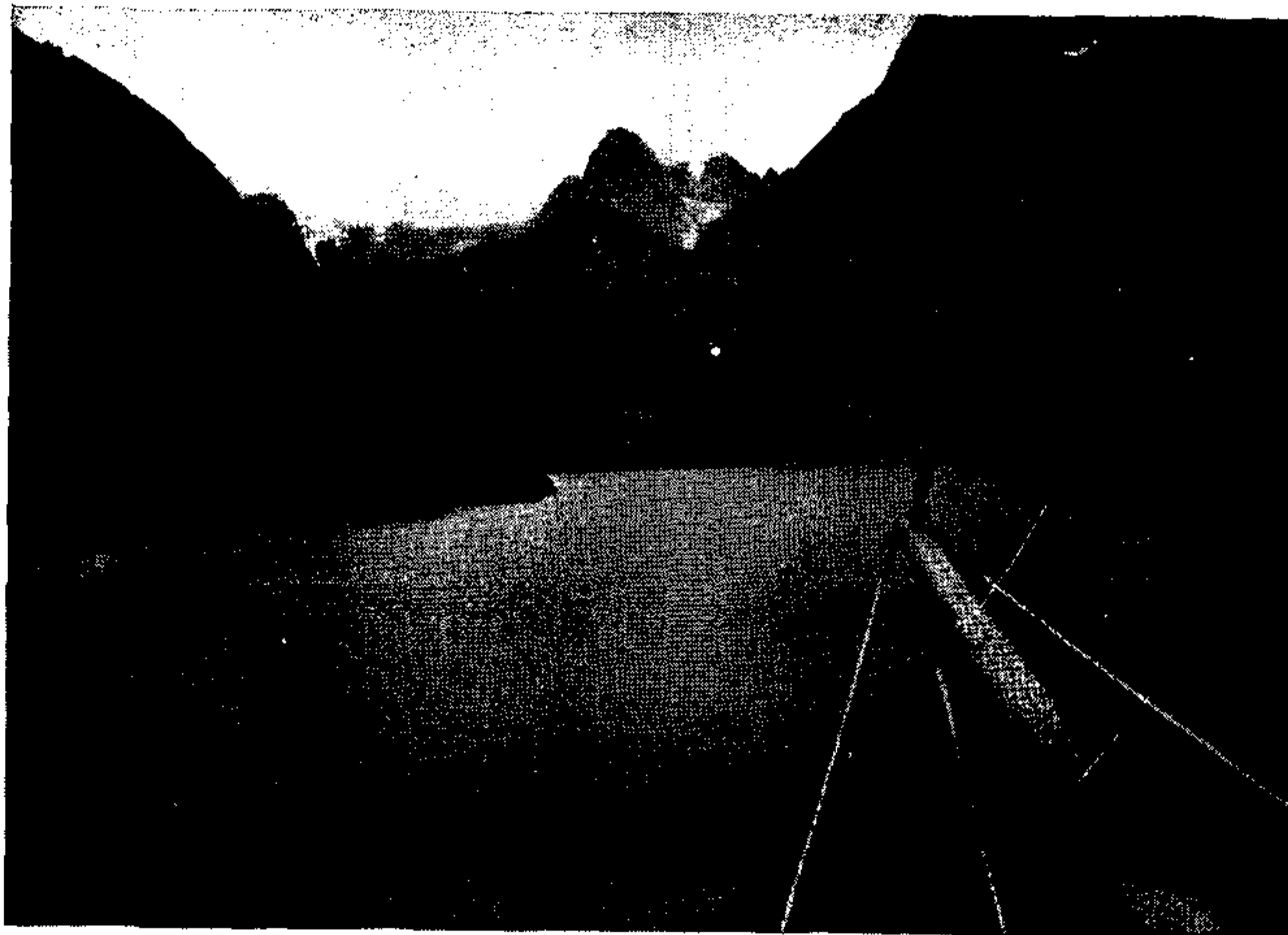
Stratford-on-Avon, England

relics. In that town can be traced the life of Shakespeare from the cradle to the grave.

Within the last five years, I have visited England three times. One always finds the same conventional stiffness of the English character. But there is a sense of repose in this aloofness. If the Englishman finds you agreeable, he will at first thaw and then he will warm up. The average Englishman leads an insular life surrounded by his hedges. The English nation, also, is indifferent to outside affairs. Many

I asked whether he knew India he answered he had been Chief Justice for many years of the High Court in Allahabad. Again and again, while in England, the idea came to my mind that for the last two hundred years the Hindus and the Englishmen had never tried to understand each other, both living within the shells of their narrow prejudices and outlooks.

From Harwich we boarded the 'Stella Polaris' for a two weeks' cruise along the coast of Norway, our ultimate objective being the North Cape. Shore



Troll Fjord, Norway

a time I was amazed by the ignorance of an Englishman regarding the condition of India. He is, by nature, phlegmatic, and is guided by instinct. An Englishman is supremely distrustful of reason. Lately, a tremendous peace-movement has grown up in England.

The average Englishman in England is very different from the ones we see in India. In England they are polite, gentle, suave and helpful. Once, in a shop in London, an Englishman came to me and in a charming manner asked about my native place in India. When

excursions enabled us to see the interior of Norway and relieved us of the tedium of being confined for two weeks in a boat.

The Fjords are the most fascinating sights of Norway. They are chiselled deeply into the sides of lofty, majestic mountains. A mysterious stillness pervades the water. Narrow waterfalls meet the sea. Many of the peaks are snow-capped and here and there glaciers from the mountain-sides touch the water's edge. Though we crossed the

Arctic Circle, we enjoyed a warm and even temperature.

In the course of this cruise we visited several towns and other places of scenic beauty. Near Bergen, the second largest city of Norway, we visited the thousand year old "Stave Kirke" (Stave Church), dating from the Viking Age, *i.e.*, the first Christian period in Norway. It is a wooden structure of peculiar shape, resembling somewhat the temple in Nepal. By the funicular railway, we climbed to the summit of Mt. Flöien, from which one sees a wonderful view of the city. The Romsdal mountain range has picturesque and curiously formed peaks which have special names such as 'The King,' 'The Queen,' 'The Bishop,' 'The Witches' Peak,' etc. Proceeding to Molde, the city of roses, we saw boys and girls dance in their old native dresses.

Following the coast of Norway, we saw the Svartisen Glacier where the narcissus blooms very near the water's edge. We visited the Lapp colonies at Lynseidet. These nomadic people live in their tents surrounded by their herds

of reindeer. In Trondheim, the ancient capital of Norway, we saw the biggest wooden house in Europe. The Cathedral contains the shrine of Norway's glorious martyr king, St. Olav, who fell in battle in 1030 fighting for the introduction of Christianity. The shrine is a fine relic of medieval art and dates from the twelfth century. Hammerfest, Europe's most northerly town, has regular airplane service. It is a gloomy place where the sun is not seen for four months during winter.

The yacht anchored at the foot of the North Cape at about five o'clock in the afternoon. At about ten-thirty p.m. we stood on the wind-swept, rocky cliff and waited with bated breath for the clouds to lift. An hour later the cloud suddenly broke, revealing the glory of the midnight sun, which I shall remember till the end of my life. In front of us lay the black waters of the North Pole and behind us the land of Europe. The mind was filled with the mystery of creation. After twelve o'clock midnight we returned to the yacht in broad daylight. The midnight sun is visible at the North Cape



Midnight Sun, North Cape

from the eleventh of May till the thirty-first of July. During this period the sun never sets in that region.

We left the 'Stella Polaris' at Bergen and proceeded to Oslo. On the way we visited the Hardanger Fjord and Glacier. Oslo with its 300,000 inhabitants is the capital of Norway and was founded in 1067. It is a beautiful city rich in treasures of art and culture. The Oslo Museum contains two famous Viking ships which were used for the burial of a king and queen of the Viking land.

A few hours of travel by rail brought me to Sweden's capital, Stockholm, on Lake Malar. New Stockholm is a modern city with stately buildings. The lake is spanned by thirteen imposing bridges of steel and concrete; tunnels are driven through the virgin rocks.

Sweden is called the land of the "Middle Way." There is neither extreme wealth nor deadening poverty. Even a casual observer cannot but notice the straightforward nature, open mind, and spirit of freedom of the Scandinavians. My three weeks' stay in Stockholm brought me in contact with several leading men and women of the city. It is such a relief to see the contrast between freedom-loving Scandinavia and the suspicious and intriguing atmosphere of the rest of Europe.

The most remarkable building in Stockholm is, of course, the world-famed Town Hall, completed in 1923. It is designed as a blending of the romantic style with one of a national character. The city is rich in museums and galleries. The collections of the National Gallery are representative of all the great masters. There is the Nordic Museum which, with its open air section at Skansen, provides a complete

and living insight into Swedish folk culture throughout the centuries, together with specimens of the plant and animal life of the country.

The celebrated University of Upsala is situated in a small town about twenty miles from Stockholm. Swedenborg lies buried in the Cathedral. The small garden of Linneus is still in existence. The motto in the Administrative Building of the University is very arresting: "Free thinking is good, but right thinking is better." On our way from Upsala we visited famous Gripsholm, the grim castle built by Gustav Vasa, the liberator of Sweden.

We also spent a pleasant afternoon and evening at Sigtuna, which is the centre of the Student Christian movement of Sweden. This movement is trying to combine the ideal of religion with the spirit of social service. It has been conducting a number of folk schools where education is directed not only to improve the moral and spiritual lives of the students, but also to encourage among them the old industries of their country.

The co-operative movement in Sweden is the most interesting experiment in the field of industry and economics. In fact this movement has now passed the experimental stage. Through it capitalism has been modified and, in a sense, controlled, while the profit motive in many fields has been curbed or abolished. The experiment of controlled capitalism is being made in two ways. First, consumers' co-operation has developed slowly during the past four decades until to-day approximately one third of all retail trade and more than ten per cent. of the wholesale trade and manufacture for domestic consumption, are carried on by co-operatives without profit; the implications of this in low prices and high quality, reach out to

the entire consuming population. Second, the State has competed so efficiently in many fields that private enterprise has been prevented from establishing extortionate monopolies. This movement has penetrated into Denmark and Norway as well. The interesting feature of the movement is that it has carried on its work without any State help and in the teeth of opposition by the capitalists. The directors of the Co-operative movements in India can learn a great deal from the Swedish experiment. Last summer President Roosevelt of America sent some of the able professors of economics to Sweden to study the co-operative movement there. There are several books on the subject. I have read with great interest "Sweden, the Middle Way" by Marquis W. Childs, published by the Yale University Press.

From Sweden I came to Denmark. It is one of the smallest countries in Europe, having a population of 3,650,000 and an area of about 17,200 square miles. Denmark has no natural grandeur such as mountains, waterfalls, etc. But nature has compensated it in other ways. The country is amazingly fertile and one sees there unusually smiling and pleasant landscapes with hills and vales, tiny brooks and many small lakes encircled by beautiful beech forests. Sights worth seeing by the tourists are plentiful in Copenhagen and its environment. There are several royal palaces. The most famous one is Fredericksborg Castle, which contains a large museum. Then there is the famous Kronborg Castle associated with Shakespeare's *Hamlet*. Tivoli is the Play Land of Copenhagen, the most famous of its kind in Europe or America. People are contented and easy-going. Before leaving Copenhagen I addressed a group of men and women interested in India, on the life and teachings of

Sri Ramakrishna. We crossed from Denmark to England. On September 6, we sailed from Southampton. As we passed the Statue of Liberty on September 13 on entering the New York harbour, I felt happy to think that there are still countries in the world where people cherish freedom of thought, words and speech.

It will not be out of place to add a few reflections here which passed through my mind in course of my travels in Northern Europe.

The most interesting feature of the cultural development of Denmark is the Danish Folk High-School movement. N. F. S. Grundtvig (1783-1872) was its founder. He planned a scheme of education for the Danish people which does not terminate with school or college study only, but continues all through the life of the students. This education, based upon a spiritual ideal, is adapted to the daily life and requirements of the people. The organization, started in Denmark in 1844, has not only a number of schools in that country, but this system of education has been copiously followed in Norway and Sweden and is being imitated in other parts of Europe. In this connection I have read an excellent book called "Education for Life: A Danish Pioneer," by Noelle Davis, printed by Williams and Norgate Ltd. I heartily recommend this book to every educationist in India.

The irresistible feeling that overwhelms an Indian tourist while travelling in Europe and America is the general prosperous condition of the masses. Then comes the mental depression when we contrast this condition with the plight of the people in India. In the West the prosperous condition is undoubtedly due to a large extent to the superior financial position of the average man. But that does not explain all of

it. The poor are not wanting in the Western countries as there is no extreme dearth of wealthy men in India. In the West people know how to make their life pleasant, beautiful and artistic. In India even in the houses of wealthy people, one sees dirt accumulations here and there, soot hanging from the ceiling and general slovenliness everywhere. It is not religion that is responsible for the amelioration of the masses of the West. Initiative in that direction is seldom taken by a religious teacher. It is a liberal education and a sense of

In Europe and America this is receiving further stimulation by the ever increasing participation of the workers in the industries themselves. In many industrial concerns workers are no longer mere wage earners but stockholders and profit-sharers. This gives the man of the West a liberal outlook on life.

One cannot but be impressed with the growth of the peace movement in Scandinavia. It has centres and enthusiastic adherents in Oslo, Stockholm, Copenhagen, and other important cities. In Oslo and Copenhagen, there



Tromsø, Norway

alertness for physical well-being that always come in the wake of an industrial civilization. During its first phase industrial leaders no doubt were contaminated by capitalism. But even in capitalized industry the workers cannot be treated like cattle. For the well-being of industry the physical and mental factors of the workers must be considered. It was this consideration that gave the impetus to the welfare of the masses in the Western countries.

are Friends of India Societies closely allied to the Peace Movement. Like many people all over the world the Scandinavians view with horror and dismay the terrible devastation and ruin which must follow in the wake of another general war. It is doubtful whether any European nation will be able to keep its neutrality in case of a future wide-spread European war. We all feel the next great war will be fought not so much between nations as between

principles. It will be a fight between fundamental rights of man in all domains of life and the privileges of the few. It seems humanity is approaching a great judgment.

Another reason for the pacific attitude of the Scandinavians is the fact that they owe their present comparative prosperity to the absence of any war in their countries for over a long period. Norway and Sweden have not waged any warfare for the last one hundred years. I had many interesting discussions with the Pacifist leaders of those countries. Though I sympathised with their ideal, I could not support their *modus operandi*. They want peace on the basis of *status quo*. The greed and lust of the imperialistic nations will remain. The subject nations of Asia must continue to live in their present state of oppression and slavery. It is impossible to visualize any peace under these absurd conditions. I had to point out that any semblance of peace is possible only under three conditions. First, the great nations of Asia and Africa, which possess their own cultural heritage, must be free. Second, a single standard of justice and morality must be given all international relationships in the world. Third, the idea of the white man's superiority must go. After all, such superiority is a myth. If the truth must be told it is that all nations of the East and the West have failed to solve the problems of human peace and happiness by their isolated efforts. We all must give up our vanity, spiritual and material, and seek one another's co-operation, in humility, in solving the problems of life. In ushering in an era of peace the East also must co-operate with the West. The East must discard some of its age-long habits and customs which are anachronistic to the present conditions of the world. It

is futile to blame the West for all the evils of the world. By their indifference to life the people of the East have exposed themselves to the attacks of the West. No doubt the West should give up its arrogance regarding the white man's burden but the East must give up its *vanity* regarding its spiritual superiority. The ideal condition will be the collaboration of the two.

In all the countries of Scandinavia I was much surprised to see the genuine interest of the people in the teachings of Sri Ramakrishna and Swami Vivekananda, and their high respect for Hindu culture. In Oslo, Stockholm, and Copenhagen, important newspapers published their interviews with me regarding the activities of the Ramakrishna Mission. The 'Prophets of Modern India' by Romain Rolland, 'Raja Yoga' and some lectures of Swami Vivekananda have been published in the Swedish language. Therefore I did not feel myself a stranger in those countries. Everywhere I met with sincere devotees and admirers. The people of the Northern countries, the descendants of the Aryan Nordic race, have genuine sympathy for India's aspirations.

There is sincere interest everywhere for religion. People might be repelled by the organized religions of the world but they are irresistibly attracted to the genuine religious experience. Chesterton has compared organized religion to a fossil in the form of an animal or organism from which its organic substance has entirely disappeared, but which has kept its shape, because it has been filled up by some totally different substance. And even where something of value still remains, it is enveloped by other and harmful substance. Intelligent people do not like this brand of religion. It seems to me from my

experience of people and countries, that the world expects an ideal of harmony, understanding and unity from religion, and not dissensions, friction or subtle theological dogmas. People demand that religion, like other branches of human knowledge, must justify itself by actual demonstration. It must be based upon experiences and not mere letters. Above all people want the leaders of religion to live up to their teachings. Nothing will be more welcome in this distraught world of to-day than the demonstration by a few leaders of religion that the ideals of renunciation, purity, compassion, etc., are possible in modern times. This will

alone restore religion to its legitimate place in society.

One great lesson that an open-minded traveller gets is that the brotherhood of men always exists, it does not have to be created. Everywhere we contact people whom we instantaneously recognize as our brothers, in spite of the barrier of race, creed, caste or language. This recognition becomes possible when we leave behind our idiosyncrasies arising from our adherence to a particular race, creed or country in our dealings with others. We are essentially Man and only incidentally Hindu or Christian, Indian or American, black or white.

SOME ASPECTS OF AHIMSA IN ISLAM

BY. DR. M. H. SYED, M.A., PH.D., D. LITT.

The very title of this article is exciting and incredible. We have wrongly and ignorantly associated Islam with violence, force and coercion for such a long time that we find it rather hard to believe that there can possibly be any element of Ahimsâ in it.

Mutual goodwill and concord cannot be established in any community unless we learn to understand each other's point of view. The two principal communities in India, Hindus and Muslims, know so little of each other's faith and yet we do not scruple to blame each other, and at times fly at each other's throat in the name of God and religion.

Most of the religions of the Aryan stock believe in Ahimsâ in some form or other. Buddhism and Jainism acknowledge and preach it without any reservation, whereas Hinduism does not emphasise its full importance in the

same manner—and allows Kshatriyas and Shudras to take meat.

The fundamental principle underlying the ideal of Ahimsâ is the recognition of One Life in all—mineral, vegetable, animal, and human. Life passes through various grades of forms in the course of evolution. Thus it is obvious that to harm one's neighbour in thought, word, and action is to hurt one's ownself: "Not giving pain, at any time, to any being—in thought, word or deed—has been called Ahimsâ by the great sages." That is why almost every ancient and modern religion has enjoined its followers not to hurt any living being unnecessarily, to abstain from wanton cruelty, to show human consideration and sympathy to all those who suffer, to practise non-violence in every possible way.

This universal teaching of Ahimsâ

stands self-condemned when we see helpless birds and animals slaughtered for the sake of flesh-eaters in every country. How is this horrid practice to be justified? The fact is that in the whole realm of nature the law of sacrifice has its sway,—the lower form is sacrificed for the sake of a higher one. There is life in everything; it is as much in the vegetable as in the animal kingdom. In some kingdoms it is more organised and visible than in others. Animals cannot exist without vegetables and plants. So in some countries where plentiful vegetation was not available human beings had to content themselves with animal flesh. Arabia is a desert country. There is not much vegetation in that land. As human life is more valuable than animals so they were sacrificed for the preservation of man.

In ancient India animals were sacrificed as holy sacrament and occasionally to appease the wrath of gods. Martial races and menial classes were freely allowed to take meat. In modern times a large number of Brahmans and Vaishyas have started using meat as a part of their substantial meal. A large number of Buddhists in Burma, Ceylon and elsewhere do not scruple to eat flesh, although it is strictly forbidden in their religion.

On this ground the Muslims alone cannot be blamed for slaughtering animals. In the light of reason a goat's life is as valuable as that of a cow. Still in order to respect the religious susceptibilities of the Hindus, the Muslims should not slaughter cows. Beef is not eaten by the middle class Muslims as a rule. Beef-eating or, as a matter of fact, any kind of flesh-eating is not obligatory on the Muslims, nor is it a cardinal principle of their faith. There were and there still are a number of Muslim saints and commoners who abstain from meat-eating. Hazrat Ali

seldom took meat and would say, "Don't make your stomach a tomb of slaughtered animals."

Some of the mystics in Islam never encouraged the practice of slaughtering animals. What is called Ahimsâ is completely observed during the period of Hajj where the Muslims from all over the world congregate in the name of God.

How can a teacher of mankind, the Prophet of Islam, enjoin anything but Ahimsâ on his people when God sent him on this earth with the express command—"And we have not sent thee but as a mercy for the worlds" (Alkoran XXI. 107)?

It is a great pity that on account of certain historical reasons Islam in India passes as a synonym for violence. Muslim conquerors are described as having over-run countries with the Koran in the one hand and the sword in the other, whereas we read in the Koran (Sura, II Ayat 257), "There is no compulsion in religion." Indeed the Prophet was so far from countenancing conversion by force that this particular passage is said to have been directed to some of his first converts, who, having sons that had been brought up in idolatry or Judaism, would force them to embrace Islam. If even a father must not convert his son by force, it is clear that force must be absolutely out of the question as regards converting strangers.

In fact personally the Prophet was a man of great *gentleness* and *humanity*. It is said of him, "He was more modest than a virgin behind her curtain." He was most indulgent to his inferiors and would never allow his awkward little page to be scolded, whatever he did. "Ten years," said Anas (his servant), "was I about the Prophet, and he never said as much as 'uff' to me; and never

said, 'Why did you do so?' and 'Why did you not do so?'"

He was very fond of children; he would stop them in the streets and pat their little heads. He would romp with the children and play with their toys. He never struck any one in his life. The worst expression he ever made use of in conversation was, "What has come to him? May his forehead be darkened with mud." When asked to curse some one he replied, "I have not been sent to curse, but to be a mercy to mankind." He visited the sick, followed any bier he met, accepted the invitation of a slave to dinner, mended his own clothes, which were often patched, as well as his shoes, milked the goats and waited upon himself. "In shaking hands he was not the first to withdraw his own; nor was he the first to break off in converse with a stranger, nor to turn away his ear" (Lane-Poole).

WHO IS A TRUE MUSLIM?

The Prophet did not believe that merely making the Muslim profession of faith once in a lifetime could make a *mumin* of a person and entitle him to salvation.

Said he,

"He is not a *mumin* (a believer) who committeth adultery or who stealeth or who drinketh liquor or who plundereth or who embezzleth; beware, beware."

"Kindness is a mark of faith; and whoever hath not kindness hath not faith."

WOMEN AND SLAVES

Women and slaves constituted the suppressed classes in the Arabia of the Prophet's time and he never missed an occasion of putting in a word on their behalf. Beating of wives, no less cruel than the beating of slaves, was then the

order of the day as would appear from two of the Prophet's sayings:

'Verily a great number of women are assembled near my family, complaining of their husbands; and those men who beat their wives do not behave well.'

'Beat not your wives. No one of you must whip his wife like whipping a slave.'

'Allah enjoins you to treat women well, for they are your mothers, daughters and aunts.'

THE RIGHTS OF WOMEN ARE SACRED

'The best of you is he who behaves best to his wife,' and he did not forget to ask for kind treatment of their wives the forty thousand pilgrims to whom he addressed his famous last words from the top of the Jablul-Arafat on the 8th Zil Hajj II A. H. (7th March 632) only three months before his death. In one of his numerous sayings about women he said,

"The world and all things in it are valuable; but the most valuable thing in the world is a virtuous woman."

DIVORCE

The Prophet permitted divorce in view of the social conditions of Arabia in his time, but not without drawing pointed attention to its dangers:

'The thing which is lawful but disliked by Allah is divorce.'

'Allah has not created anything upon the face of the earth which he dislikes more than divorce.'

SLAVES

In the same way the Prophet made the welfare of slaves his special care. He declared that the *manumission* of slaves was an act of piety. Many are the sayings in which he asked his followers to be kind to that despised class of human beings:

'The very worst amongst you are

those who eat alone, and whip their slaves and give to nobody.'

'He will not enter Paradise who behaveth ill to his slaves.'

'Forgive thy servant seventy times a day.'

AHIMSA IN THOUGHT

The lower animals too were not by any means excluded from the benefits of the Prophet's all-embracing love. It is recorded of him that when, being on a journey, he alighted at any place, he did not say his prayers until he had unsaddled his camel, a piece of amiable conduct which puts us strongly in mind of the famous last lines of Coleridge's *Ancient Mariner*:

'He prayeth well, who loveth well,
Both man and bird and beast.
He prayeth best, who loveth best
All things both great and small
For the dear God who loveth us,
He made and loveth all'

There is nothing surprising in this loving kindness of the Prophet. For as he himself put it,

'Whoever is kind to his creatures, Allah is kind to him'.

'All His creatures are Allah's family, for their subsistence is from Him; therefore the most beloved unto Allah is the person who does good to Allah's family.'

'Who is the most favoured of Allah?

He from whom the greatest good cometh to his creatures.'

'Do you love your Creator? Then love your fellow creatures first.'

The Prophet often insisted upon the 'rights of animals'. Said he:

'Fear God in respect of these dumb animals; ride them when they are fit to be ridden and get off when they are tired.'

'Verily there are rewards for our doing good to dumb animals, and giving

them water to drink. An adulteress was forgiven who passed by a dog at a well; for the dog was holding out his tongue from thirst, which was near killing him; and the woman took off her boot, and tied it to the end of her garment, and drew water for the dog, and gave him to drink; and she was forgiven for the act.'

In the holy Koran animal life stands on the same footing as human life in the sight of God: 'There is no beast on earth nor bird which flieth with its wings, but the same is a people like unto you (mankind)—unto the Lord shall they return' (Koran VI.38).

Faith and envy cannot dwell together in the heart of a servant (of God) (Abu-Hurayrah).

Be on your guard against envying others; for verily it eats up goodness like as fire eats up fuel (Abu-Hurayrah, AB.).

Envy and jealousy, the two maladies of the peoples who have gone before you, are creeping into you, and these will shave you smooth. I do not say that these will shave your hair, but these will shave the vestiges of religion in you. By him in whose hand stands my life, ye shall never enter paradise unless ye believe, and ye shall not believe unless ye love one another. Shall I tell you wherewith ye would love one another? Extend your greetings amongst yourselves.'

AHIMSA IN WORD

'A keeper of fasts, who doth not abandon lying and slandering, God careth not about his leaving off eating and drinking.'

Do you know what backbiting is? It is the speaking to one of you about what he hates in his brother. A man said: But what if it be in my brother? If it be in him as thou sayest, the Prophet replied, thou hast backbitten him;

and if it be not in him as thou sayest, thou hast falsely accused him of it (Abu-Hurayrah).

Backbiting is more grievous than adultery; God will not pardon the backbiter until his companion (whom he has wronged) pardons him that (Abu-Said and Jabir).

He who keeps (any one) from (eating) the flesh of his brother by backbiting, has a claim against God, namely, that he will save him from the fire (of hell) (Asma, daughter of Yazid).

He before whom his brother Muslim is backbitten, and who having the power to help him, does help him, God will help him in this world and the hereafter.

AHIMSA IN ACTION

A man came before the Prophet with a carpet, and said, "O Prophet, I passed through a wood, and heard the voices of the young ones of birds; and I took and put them into my carpet; and their mother came fluttering round my head, and I uncovered the young, and the mother fell down upon them; then I wrapped them up in my carpet, and these are the young ones which I have." Then the Prophet said, "Put them down." And when he did so, their mother joined them; and the Prophet said, "Do you wonder at the affection of the mother towards her young? I swear by Him who sent me, verily God is more loving to His creatures than the mother to these young birds. Return them to the place from which ye took them, and let their mother be with them."

As pointed out by D. S. Margoliouth, "The Prophet forbade the employment of living birds as targets for marksmen and remonstrated with those who ill-treated their camels. When some of his followers had set fire to an anthill he compelled them to extinguish it. . .

No more was a dead man's camel to be tied to his tomb to perish of thirst and hunger. No more was the evil eye to be propitiated by the blinding of a certain proportion of the herd. No more was the rain to be conjured by tying burning torches to the tails of oxen and letting them loose among the cattle. Horses were not to be hit on the cheek; and their manes and tails were not to be cut, the former being meant by nature for their warmth, and the latter as a protection against flies. Asses were not to be branded or hit on the face. Even the cursing of cocks and camels was discouraged. When a woman vowed to sacrifice her camel if it brought her safely to her destination, the Prophet ridiculed this mode of rewarding the beast's services, and released her from her vow."

Here are some more specimens of the noteworthy sayings of the Prophet:

Who so kills a sparrow for nothing, it will cry aloud to God on the day of resurrection, saying, 'O my Lord, such-and-such a man killed me for nothing; he never killed me for any good' (Shurayd b. Suwayd, NA.).

There is no man who kills a sparrow or anything beyond that, without its deserving it, but God will ask him about it (Ibni Umar, N.).

The Prophet passed by certain people who were shooting arrows at a ram, and hated that, saying, 'Maim not the brute beasts' (Abdullah b. Jafar, NA.).

Take not things which have life to shoot (arrows) at (Ibni Abbas, MU. TI. NA.).

The Prophet forbade all living things, tied up and bound, to be killed (Jabir, MU.).

The Prophet forbade setting brute beasts against one another (Ibni Abbas, AB. TI.).

A man passed by the Prophet with an ass branded on the face; The Prophet

noticing this said, 'God curses him who has branded it'; he also forbade the striking on the face and the branding thereon (Jabir, MU. AB. TI.).

Once upon a time a man who was passing by the way felt a severe thirst. He found a well into which he descended, and drank water thereof. Then as he came out he saw a dog holding out his tongue and eating clay out of thirst. The man said (to himself), 'This dog has come to this (straits) out of thirst like that which oppressed me.' So he descended a second time into the well, and filling his short boot with water and holding it with his mouth, he came out and gave the dog to drink. For this act of his, God was grateful to him and pardoned him (his sins). They said, 'O Prophet of God, have we any reward (for our acts) in regard to brutes?' The Prophet said, 'There is reward (for every good act done) in regard to every heart fresh with life' (Abu-Hurayrah, BU. MU. AB. MA.).

A woman was damned for (her behaviour to) a cat which she had tied up, so that it died of hunger, for she gave her not to eat, nor untied her, so that it could eat insects and reptiles of the earth (Ibni Umar and Abu-Hurayrah, BU. MU.).

An ant having bitten a Prophet, one of the great prophets of old, the Prophet ordered their abode to be burnt; whereupon God revealed to him saying, 'If an ant had bitten thee, thou hast burnt a people (like thyself) who celebrated the glory of their Lord' (Abu-Hurayrah, BU. MU. AB. NA.).

Do not cut off the forelock of the horse, for a decency is attached to its

forelock; nor its mane, for it protects it; nor its tail, for it is its fly-flap.

The Prophet was seen wiping the face of his horse with his wrapper and being questioned in regard to it, said, 'At night I have had a reprimand from God in regard to my horse.'

UNIVERSALITY OF THIS DOCTRINE

'Assist any person oppressed, whether Muslim or non-Muslim.'

'For him that hath gone to the relief of the oppressed, Allah has written seventy-three pardons.'

'Whoever goes with a tyrant to assist him knowing him to be a tyrant, then verily he has gone out from Islam.'

'That person is not a perfect Muslim who eats his fill and leaves his neighbours hungry.'

It is clear from these authentic and authoritative quotations that Islam like other faiths of the Aryan stock *does* believe in Ahimsâ with all its underlying significance and has never preached violence, force or coercion as some ill-informed enemies of Islam suppose it to do.

If a follower of a religion does not live up to its ideals and translate its teachings into practice the religion or its founder is not to be blamed for this flagrant sin of omission. Some non-Muslims do great injustice to Islam when they fail to study and understand its correct teachings before they start condemning it. They judge Islam from the conduct of the present day Muslims, some of whom are as ignorant of the tenets of their faith as they themselves are of theirs.

It is high time that we learn to understand before we rush to criticise.

THE FUTURE OF INDIA

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

Nowadays there is considerable discussion among the Indians, Englishmen and responsible persons in other lands, about the future of India. Majority of Indian politicians, talking about the future of India, place great emphasis on the political future of India, which means control of such highly paid positions which are now held by Englishmen. A few of the Indian statesmen think in terms of Indian independence and the role a free India should play in the field of world politics. Indian business-men are thinking of possible industrialization of India, leading to greater economic prosperity of the people in general and Indian capitalists and industrialists in particular. Indian radical economists and politicians who claim to be socialists or communists are thinking of the future of India in terms of "control of means of production and distribution by the people" and as such the goal is to be achieved through class struggle. Indian communalist politicians are busy in spreading religious intolerance and sectionalism, barring the path of national unity. British politicians support them and encourage them; because they hope to keep India under subjection by the application of the doctrine of "divide and rule" effectively. To them the "future of India" means nothing more than continuance of British rule in some form, so that India's man power, India's wealth and resources and strategic positions may be utilised for the political and commercial benefit of the British ruling class and the masses as well.

Far-sighted statesmen in Japan, Italy, Germany, Russia, and the United States

think of the "future of India" as a significant factor in international commerce, and world politics. They think in terms of the possibility of a Free India playing her role in inaugurating a new balance of power in the world.

The ideal of the "future of India" which the late Swami Vivekananda, the patriot-saint of India and the founder of the Ramakrishna Mission, cherished in his heart was something more than the attainment of mere material prosperity and political power of the Indian people. To be sure Swami Vivekananda was an advocate of *freedom* in the widest sense of the word. He wanted that as "Moksha" should be the ideal freedom for a man, similarly freedom of India should be freedom from all forms of economic, social, political as well as so-called religious oppressions which were choking the national life of India.

In a sense Swami Vivekananda was seeing the same vision of Future India about which Rishi Rabindranath has sung in the following poem:

"Where the mind is without fear
and the head is held high;

Where knowledge is free;

Where the world has not been
broken up into fragments by
narrow domestic walls;

Where words come out from the
depth of truth;

Where tireless striving stretches its
arms towards perfection,

Where the clear stream has not lost
its way into the dreary desert
sand of dead habits;

Where the mind is led forward by
Thee into ever-widening thought
and action;

Into that heaven of freedom, my
Father, let my country awake."

Swami Vivekananda had the vision of spiritual regeneration of India, which should not be misinterpreted as spread of mysticism in India. He wanted that the manhood and womanhood of India will have higher conception of life and they would live the life of service to fellowmen which will purify "egotism," "selfishness" and abnormal "power complex" of men and women who try to direct the lives on the basis of material gain of some form or other. He was not an advocate of divorcing material prosperity from spiritual aspect of life; on the contrary he wished that every Indian should act and regulate his daily life on the basis of dharma, artha, kâma, and moksha.

Swami Vivekananda knew the causes of degeneration of India and never did he try to "white-wash" the dark side of Indian life. While he preached the glory of the ideal life as lived by the ancient sages of Hindusthan, he was merciless in denouncing Indian corruptions of all forms. He saw the vision of "An Awakened India" striving to achieve the highest and the best that any human society might aspire after.

Swami Vivekananda knew that regeneration of India cannot be brought about in a day or through mere political agitation. Thus although a great patriot, he organised the Ramakrishna Mission, among other things, to train teachers—moral and spiritual guides of that Future India, which would hold aloft the Ideal of free manhood and womanhood for the regeneration of a world which is now dominated by a new type of "civilized barbarism." It is impossible for any one to be a follower

of Swami Vivekananda and not to cherish "patriotism"—a very high type of patriotism which Indian politicians should consider deeply for their political salvation. Swamiji once spoke of patriotism in the following way:

"I believe in patriotism, and I also have my own ideal of patriotism. Three things are necessary for great achievements. First, feel from the heart. What is in the intellect or reason? It goes a few steps and there it stops. But through the heart comes inspiration. Love opens the most impossible gates; love is the gate to all the secrets of the universe. Feel, therefore, my would-be reformers, my would-be patriots! Do you feel? 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 almost 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. . . . You may feel, then; but instead of spending your energies in frothy talk, have you found 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? If your wives and*

children are against you, if all your money goes, your name dies, your wealth vanishes, would you still stick to it? Would you still pursue it and go on steadily towards your own goal? As the great king Bhartrihari says, 'Let the sages blame or let them praise; let the goddess of fortune come or let her go wherever she likes; let death come to-day, or let it come in hundreds of years; he indeed is a steady man who does not move an inch from the way of truth.' Have you got that steadfastness? If you have these three things each one of you will work miracles. . ."¹

This is the type of patriotism that will bring about true awakening of India. This type of patriotism cannot but be rare—as qualities of true leadership are rooted in the spiritual life of a leader who can become selfless for the promotion of a cause which will bring true freedom for many.

The future of India is naturally with the youth, the younger generation and the generations to come. But the leadership of the regenerators of India must be of supreme excellence. Swami Vivekananda had something to say on

¹ *The Complete Works of the Swami Vivekananda* (Mayavati Memorial Edition), Vol. III, pp. 225-226.

this point and the Young India should pay heed to it: "It is a very difficult task to take on the role of a leader. One must be a servant of servants, and must accommodate a thousand minds. There must not be a shade of jealousy or selfishness, then you are a leader."²

Swami Vivekananda conceived the idea that the Ramakrishna Mission will work for training true leaders with spiritual vision and these leaders would serve the millions of India irrespective of caste, creed or colour and the whole world for a higher social order founded on spiritual life. This great task can only be accomplished by the leadership of men and women with genuine spiritual life. Swami Vivekananda knew that the Mother India and her children will survive and there will be a glorious future which will be brought about through unceasing *sâdhanâ* of the *karma-yogins* who will work among people to rouse the inherent power of *Atman* within them, which will bring about transformation which cannot be checked or crushed by any material force. India's national regeneration must come as a part of universal harmony and restoration of the dis-inherited.

² *Ibid.*, Vol. VI, page 250.

BUDDHISM AND THE PHILOSOPHY OF NAGARJUNA

BY SWAMI VIMUKTANANDA

I

In the hierarchy of Buddhism Nâgârjuna occupies a most prominent place. According to the tradition of the Mahâyâna Buddhism he is said to be the fourteenth patriarch and the founder of the Mâdhyamika school. Indeed he has systematized the whole of

Mahâyâna Buddhism, and the *Prajñâ-pâramitâ-shâstra*, his *magnum opus*, has been rightly regarded as the Encyclopædia of this school. He is also famous for his unique conception of reality which is sometimes called *sûnya* or unrestrictedness. This has earned for him the appellation of a nihilist (*sûnya-*

vâdin), for which perhaps he is not responsible. His philosophical conception reaches such a dizzy height that at that stage it is impossible for any one either to assert or to deny anything; and to call it *sûnya* or non-existence is certainly misleading. His is the middle (*madhyama*) course which keeps clear of the two extremes, *viz.*, existence and non-existence. That is why it is called *Mâdhyamika* or the Middle path.

In his philosophical pursuits Nâgârjuna is mainly guided by the ontological facts of Buddha's realization, which he endeavours to expound in his monumental work, the *Mâdhyamika-shâstra*. There he has made an attempt to bring into clear relief the inner significance of Buddha's teachings, imparted to a selected few. Himself a Buddhist, he has the temerity even to deny the personality of Buddha¹ and thus keep his philosophy aloof from all religious anthropomorphism and crass superstition. In his profound love of truth, his dispassionate search for reality and his undaunted courage to stop at nothing less than the supreme truth, he exemplifies the spirit of a true philosopher. A great polemic that he was, he cut through, with the scalpel of reason, the congeries of conflicting theories and bewildering guess-works which clouded the main philosophical issues at that time. Indeed, India found in him a thorough-going rationalist who never stooped to mere traditions and make-believes in philosophy.

HIS LIFE AND WORKS

Nâgârjuna came of a Brâhmin family in Southern India. His native place is said to have been Vidarbha or Berar. He flourished about 700 years after the birth of Buddha, *i.e.*, some time between the latter half of the second

century A.D. and the first half of the third century A.D. He passed his last days at Sripurvata (near Palan Taluk). His chief disciple Aryadeva was also a native of Southern India. So it is quite possible that his activities were confined to that part of the land. Nevertheless, his ideas afterwards travelled far beyond the borders of their native place, and after passing through Odivisa (Orissa) came to stay at Nâlandâ, the chief centre of Buddhistic learning and culture, wherfrom they were propagated not only to the different parts of India, but also throughout the world.

Nâgârjuna was a versatile genius and a prolific commentator and writer. His works consist of a number of treatises on various subjects ranging from philosophy and religion to social laws and medicine. His *Prajñâpâramitâ-shâstra* is a commentary on the *Prajñâpâramitâ-sûtra*, and his *Dashabhûmikavibhâsâ-shâstra* on the *Avatamsaka-sûtra*. Besides, his great independent work, the *Mâdhyamika-shâstra*, can easily be called his master-piece. He has himself written a commentary on it, thus making it an authoritative treatise of the *Mâdhyamika* school. The authorship of *Dvâdasha-bhûmika-shâstra* and *Ekashloka-shâstra* is also ascribed to him. He is said to have studied medicine and acquired great proficiency in Indian therapeutics. He has left a work on the subject, which passes under his name (*Nâgârjunîya*). Tradition fathers upon him two more treatises,—one on *Dharma-shâstra* (social laws) and the other on *Tantra-shâstra*. *Suhrillekha* or Friendly Epistles is another collection of his writings.

Nâgârjuna was born at a time when Buddhism was passing through a transitional period. Although there never grew any protestantism in Buddhism, yet at that time the old type of Buddhism (*Hinayâna*) was being super-

¹ *Mâdhyamika-shâstra*, XXII.

ceded by a new and more advanced form that evolved out of the old, and thenceforward came to be known as the Mahâyâna. Nâgârjuna, the doyen of the new school, made use in his philosophy of all the materials supplied by the Hinayâna, but effected a thorough re-orientation in them and presented all the existing formulas and categories in a more rational form. So, before embarking upon a discussion of Nâgârjuna's philosophy, it will be worth while to know what the Hinayâna has to offer.

II

A RESUME OF THE HINAYANA DOCTRINES THE TRIPITAKAS

Shortly after the demise of Buddha, Kâsyapa the Great (*sthavira*), whom the Master had designated as his successor, called a conference of all the brethren of the Order at Rajagriha to rehearse the Master's teachings and thus make a compilation of them. The session lasted for seven months, in the course of which Kâsyapa recited Abhidhamma or the metaphysical aspects of the teachings, Upali repeated Vinaya or the rules of ecclesiastical discipline, and Ananda rehearsed Sutta or doctrines and, incidentally, stories and parables that the Master used to narrate in the course of his preaching. These three collections form the canonical literature of the Buddhists in Pali and were at first handed down from the teacher to the pupils, just as a basket (*pitaka*) is handed on from workman to workman. Hence the name Pitaka or Basket (of laws). This amorphous mass of literature with its various divisions and subdivisions² forms the most authoritative

account of Buddha's teachings, which all Buddhists believe to be a record of the actual sayings and doings of the Master.

THE BASIC PRINCIPLES

The doctrine set forth in the Pitakas and cognate literature is broadly known as Theravâda (Sthavira-vâda in Sanskrit, the Doctrine of the Elders). Its fundamental principles are: *sarvam dukkham*, all is suffering, *sarvam anityam*, all is impermanent and *sarvam anâtmanam*, all is without a soul or individuality, which form the three cornerstones of Buddhist philosophy. By *dukkha* is meant the innate sorrowful nature of the phenomena; it is coeval

4. The Puggalapaññatti
 5. The Dhâtukathâ
 6. The Yamakas
 7. The Patthâna
- The Vinaya Pitaka*
1. The Sutta Vibhanga
 - (a) Pârâjika
 - (b) Pachittiya
 2. The Khandakas
 - (a) Mahâvagga
 - (b) Chullavagga
 3. The Parivâra
- The Sutta pitaka*
1. The Digha Nikâya
 2. The Majjhima „
 3. The Samyutta „
 4. The Anguttara „
 5. The Khuddaka „

Sometimes "Milinda Pañha" or Question of the King Milinda, a dialogue between a Buddhist monk Nâgasena and the Greek ruler Menander, is included in the Pali canon. To the above must also be added the Atthakathâ or the various commentaries on the Pitakas. The Visuddhimagga of Buddhaghosha, a compendium setting forth the Theravâda doctrines, though of later origin, is another authoritative work on the Hinayâna. Dipavamsha and Mahavamsha are also important from the historical standpoint.

The Tripitakas are also divided into 9 or 12 *angas* according to the southern or northern tradition. These are:—(1) Sutta, (2) Geyya, (3) Veyyâkarana, (4) Gâthâ, (5) Udâna, (6) Itivuttuka, (7) Jâtaka, (8) Abbhuta dhamma, (9) Vedâlla, to which must be added, (10) Nidâna, (11) Avadâna and (12) Upadesha to bring them to 12.

² The Pitakas are thus divided:

- The Abhidhamma Pitaka*
1. The Dhammasangani
 2. The Vibhanga
 3. The Kathâvatthu

with *avidyā* (nescience) which is the root cause of this universe, being the first link in the chain of causation (*pratitya-samutpāda*). It is more a universal philosophical principle than a mere pessimistic view of life and existence. By *anityam* is meant the fact that in this world there is only becoming and no being at all. The state of an individual or a thing is unstable and temporary, a mere bubble in the ocean of time. Things (*dharmas*) may come together and combine for a moment, but as soon as there is a beginning, that very moment there begins also an ending. Impermanence is in the very core of nature everywhere. This leads as a corollary to the idea of *anātman* or non-existence of the soul. A person or a thing or a god appears as a composite whole for a time, but in truth not a shred of individuality can be ascribed to it, inasmuch as decomposition starts instantly. The river of life is constantly flowing, and perhaps, here or there, there is a whirlpool which is mistaken as an entity separated from the current; but in point of fact, everything is moving and changing every moment. Because of ignorance and attachment people cannot shake off the incubus of this individuality and as a result comes under the sway of endless sufferings.

These three categories form the very basis of Buddhist thought and are the avenues of approach to a proper understanding of the full implications of its philosophy and ethics. This triad, however, concerns itself only with phenomena; the Noumenon is Nirvāna, which is supramundane and free from all dichotomy and difference.

THE FOUR NOBLE TRUTHS

Tathāgata, the Compassionate One, touched by the immeasurable sorrows of the world, plunged deep into contemplation to find a way out of them and

at length emerged with the four Noble Truths (*chaturāryasatyāni*) which form the cardinal tenets of Buddhism. These are: 1. *duhkha* (sorrow), 2. *samudaya* (its cause), 3. *nirodha* (its cessation) and 4. *mārga* (the path leading to its cessation). The first two are concerned with *samsāra* (the world), and the last two with Nirvāna or deliverance. That there is *duhkha* in the world is an unimpeachable fact based on everybody's experience. But what is the cause of these sufferings? It is said that Buddha, while sitting under the Bodhi tree, determined to acquire enlightenment, realized at the third watch of that memorable night the root cause of all sufferings and sorrows, which is comprised in the second Noble Truth, the concatenation of causes and effects known as *pratityasamutpāda* or Dependent Origination, with its twelve *nidānas* or links. These are: 1. *avidyā* (nescience), 2. *samskāra* (impression), 3. *vijñāna* (consciousness), 4. *nāma-rupa* (name and form), 5. *śadāyatana* (six organs of senses), 6. *sparsha* (contact), 7. *vedanā* (feeling), 8. *trishnā* (desire), 9. *upādāna* (attachment), 10. *bhava* (existence), 11. *jāti* (birth), 12. *jarā-marana* (old age and death).

Avidyā and *samskāra* constituted the two past causes that produce the five present effects, viz., *vijñāna*, *nāma-rupa*, *śadāyatana*, *sparsha* and *vedanā*. Of the remaining five, *trishnā*, *upādāna* and *bhava* are the present causes that will give birth to two future effects, viz., *jāti* and *jarāmarana*, as well as *shoka-paridevanā-duhkha-daurmanasya-upāyāsāh* (sorrow, lamentation, pain, grief and despondency), which follow birth. This is the wheel of life revolving day after day from birth to death and death to birth.

But Buddhism is not content with merely describing the sorrowful nature of life without prescribing any remedy

for the same; in that it differs entirely from rank pessimism. It is rather chiefly concerned with the way that leads to the extinction of all sorrows, to Nirvâna; and if great stress is laid on the sufferings of the world, its evanescent nature and its utter unsubstantiality, it is only to make people dispassionate towards its vanishing beauties and the fleeting objects of the senses, and thus give a right turn to their mind to realize the *summum bonum*. The last two Noble Truths hold out a message of hope to those lacerated hearts that are already bruised and battered under the wheel of *samsâra*, where misery alone prevails. These truths declare that there is a cessation of sorrows (*nirodha*), and also show the way to its attainment (*mârگا*).

“Now this, O recluses, is the Noble Truth concerning the destruction of sufferings,” thus spoke Buddha, “and this, O recluses, is the Noble Truth concerning the way which leads to the destruction of suffering.” “Verily, it is this Noble Eightfold Path, that is to say, 1. *Sammâ ditthi*, Right views (free from superstition and delusion), 2. *Sammâ Samkappa*, Right Resolution (high and worthy of the intelligent), 3. *Sammâ Vachâ*, Right Speech (kindly, open and truthful), 4. *Sammâ Kammanta*, Right conduct (peaceful, honest and pure), 5. *Sammâ Âjiva*, Right Livelihood (not hurting any living being), 6. *Sammâ Vyâyâma*, Right effort (self-training and self-control), 7. *Sammâ Sati*, Right Mindfulness (the active and watchful

state of the mind), 8. *Sammâ Samâdhi*, Right Rapture (deep meditation on the realities of life).”

This eightfold path is but a series of moral disciplines for controlling the mind (*chetas*), culminating in *samâdhi*, which removes the dirt of all miseries and brings about deliverance.

The immediate followers of Buddha, the Theras, naively believed in the ethico-religious teachings of the Master unfolded mainly in the Noble Truths. They were mostly concerned with life and experience, and the spirit of philosophising on the sayings of Buddha hardly dawned on their minds. They wanted to cross the ocean of sufferings and help others to do the same, and everything else was of little value to them. After passing through the stages of *srotâpanna* (one entered into the stream, *i.e.*, a neophyte), *sakridâgâmin* (one who is to be born only once more) and *anâgâmin* (one who is not to be born again), they aspired after the final deliverance or Nirvâna, the highest desideratum of human life.

But when with the passage of time the true ideal of religion began to languish a speculative spirit caught the imagination of the succeeding generations. Many schools of thought cropped up as a result and split the Sangha into different sects. Ignoring the minor details, they may be classed under two main heads, Sarvâstitvavâdins (upholders of universal existence) and Sarvasunyavâdins (absolute nihilists).

(To be Continued)

NOTES AND COMMENTS

IN THIS NUMBER

We offer our cordial greetings to our readers and sympathisers and to all those who have placed us under a deep debt of gratitude by their hearty co-

operation and constructive suggestions. The *Prabuddha Bharata* reaches the forty-fourth year of its career with the opening of this year. Ever since its inception it has been the sacred duty of this journal to bring about peace, good-

will and amity amongst the different races of the world and to combat the manifold malignant forces that are working in human society to undermine the spiritual foundations of life. The specious materialistic philosophy that panders to the greed of mankind for pelf and power has been challenged by the master minds of the East and the West. To-day humanity needs a synthetic ideal embodying in it the best elements of the culture of every race, and there are unmistakable signs on the horizon that indicate the coming dawn of a new culture with the accent of importance laid on the spiritual values of life. May *Prabuddha Bharata* continue to contribute as before its quota of service to the evolution of such a noble idealism, along with other great minds that are working in the same field for the good of humanity at large.

In the Editorial entitled *Vision of a New Culture* we have discussed at length the cardinal features of the cultures of the East and the West and pointed out that any future civilisation must be a world civilisation in which the various types of cultures will be harmoniously blended, and not a civilisation of a particular nation or a continent. In fact Science coupled with Vedanta is the ideal of future humanity. In *The Sense of Beyond*, Prof. E. E. Speight, lately of the Osmania University, Hyderabad, says that there is in every individual an insatiable urge to transcend the limitations of space and time, of thought and feeling so as to get into the realm of the Infinite, and shows that the various forms of civilisation, philosophies and literatures have been largely conditioned and built up by its promptings. Prof. Sheo Narayana Lal Srivastava, M.A., Professor of Philosophy in the Hitarini City College, Jubbalpore, in his thoughtful article on the *Place of Religion in Contemporary Thought* has ably

shown a growing recognition of religion as an experience and a creative force by the modern scientists and philosophers of the West. The readers will find in the *Universality in Religion* by Dr. James B. Pratt, Ph.D., Professor of Philosophy, Williams College, Mass., U.S.A., a noble vindication of the principle that the growth in universality is the supreme test by which a religion is to be judged. The illustrated article on *My tour in the northern countries of Europe* by Swami Nikhilananda, Head of the Ramakrishna-Vivekananda Centre of New York, U.S.A., furnishes a fascinating account of his varied experiences during his recent travels through Northern Europe and contains some pregnant reflections on the inner life and culture of each country he passed through. Dr. M. H. Syed, M.A., Ph.D., D.Litt., of the Allahabad University, has ably refuted the charges of cruelty, violence and bigotry that are generally laid at the door of Islam by some unthinking and ignorant critics, in his interesting article on *Some aspects of Ahimsa in Islam*. Dr. Taraknath Das, M.A., Ph.D., Lecturer on Oriental History and world Politics in the College of the City of New York, U.S.A., in his illuminating article on *The Future of India*, deals with the ideal of patriotism as conceived by Swami Vivekananda and accentuates the need of following such an ideal to build a glorious future for India. The article on *Buddhism and the Philosophy of Nāgarjuna* by Swami Vimuktananda of the Ramakrishna Mission forms the introduction to his English translation of *Nagarjuna-Karika* (an authoritative and rare book on *Mādhyamika-Darsana*) which we shall present to our readers this year in place of *Sri-Bhashya*. In this introduction our readers will find a brief but learned exposition of the

Hinayana school of thought as also a succinct survey of the philosophy of Nagarjuna, the doyen of the Mahayana School that evolved out of the philosophy of the Hinayanists.

KESHUB CHUNDER SEN

We bring our tributes to the memory of S^r. Keshub Chunder Sen on the occasion of his birth centenary, which has recently been celebrated in different parts of India and outside.

One of the great Indians of the nineteenth century, Keshub Chunder belonged to those who heralded the approach of a new dawn of national self-consciousness in India. His impressionable mind early came under the influence of Western ideas and the new school of reformed theism within Hinduism, patterned after the Christian Unitarianism. But his tempestuous vitality, his expanding consciousness, and his fast developing soul could with difficulty be contained within the fold of the Church he originally embraced. He opened the portals of his heart wider and wider to influences from all the points of the compass and went on renewing and enriching the Samaj to such an extent that he almost changed its very complexion. And no one knows where he would have ended had he lived beyond his short span of 45 years.

He fought boldly against the many social abuses of his time; but he was above everything else a man of religion, and all his programmes of social reform had reference to a spiritual context.

To the followers of Ramakrishna Keshub's life is of particular interest. He was the first to hold Ramakrishna prominently before the gaze of Young Bengal who had drunk deep of Western learning. His contact with Ramakrishna was long and intimate, and it led to a profound alteration in his con-

ception of Hinduism as well as to a great enrichment of his spiritual life.

Keshub Chunder is perhaps the finest flower of spirituality that has blossomed on the plant of the Brahmo Samaj, and he deserves to be remembered for his great services at a critical time in the history of India.

INDIA'S REGENERATION AND INDUSTRIAL REVOLUTION

India stands to-day at the parting of the ways. It is time that she carved out her own definite line of action for an all-round growth of her corporate life. The traditions of the past as also the ideas of the present are vigorously at work in the arena of Indian life, and it is out of the interaction of these diverse forces of life that materials should be evolved to shape and build the destiny of the Indian people. It is but a fact of history that India has been smarting under the political and cultural domination of an alien power for more than a century and a half; but even during this pretty long period she has made but very little headway in those departments of activities which have contributed mightily to the growth and development of national life in other lands. It cannot be gainsaid that one of the deplorable results of the British rule in India is the complete paralysis of home-industries and the creation of conditions under which she has no other alternative but to depend helplessly upon the dumping of foreign manufactured products on her soil to cater for the manifold needs of her daily life. Needless to point out if India is to rise once again to her pristine position of glory and economic independence, she must address herself seriously to the task of finding out ways and means to industrialise her vast material resources and to make the children of the soil self-supporting in this regard. To-day she is fed, clothed, lighted, helped, and com-

forted by everything foreign. Her primitive hand-looms and handicrafts have failed to stand against the onslaught of foreign power-looms and machines. India is faced with a keen competition of the latest scientific inventions, organised skill and prudent application of capital against ignorance and manual labour, and the disorganised way of doing things. This is indeed an age of machinery where science, steam and electricity play a prominent part in the regeneration of the life of a people. In the face of these phenomenal changes happening in the outside world before her very eyes India cannot be an idle onlooker and allow herself to be exploited for any length of time. None can now blink at what Japan, the youngest of the Eastern powers, has achieved in the life-time of a generation. Her industries that have captured most of the markets of the East and the West are no less responsible for her supremacy in the world than her military conquests. Every shop and bazaar in India, big or small, is dumped with Japan's cheap machine-made goods of every kind to-day!

It is a happy sign of the times that there has been some awakening among the people of our country. The Swadeshi movement and Boycott agitation have given to a certain extent a fillip to small manufacturing industries. But still we cannot but take lessons under the present altered circumstances from the foreign countries in the matter of expanding our industries. And never was the time so propitious as it is at present when the administration of most of the provinces of India has passed into the hands of the elected popular ministers who are responsible to the legislature. India as she is circumstanced to-day will have little chance of surviving international competition if she resists industrialisation.

While opening the Conference of the Ministers of Industries of the seven Congress provinces, who met to study and explore the industrial possibilities of the various provinces and utilise the existing ones for the improvement of the country and develop new ones, rightly did Sjt. Subhash Chandra Bose observe, "National reconstruction will be possible only with the aid of science and scientists. There is at present a lot of loose talk about schemes for bringing about industrial recovery in the country, but the principal problem they have to face is not industrial recovery but industrialisation. India still is in a pre-industrial stage of evolution." There are enough material resources in India, but they are to be systematically organised in the interest of the nation. Mr. Bose, citing the example of Russia which has progressed remarkably since the last great war, further said, "No industrial advancement is possible until we pass through the throes of an industrial revolution. If industrial revolution is an evil, it is a necessary evil. We can only try our best to mitigate the ills that had attended in other countries. We have to determine whether this revolution will be comparatively a gradual one as in Great Britain or a forced march as in Soviet Russia. I am afraid it has to be a forced march in our country." It is only a misunderstanding and ignorance of facts to apprehend that there will be a conflict between indigenous cottage industries and large scale industries. The President of the Congress answers those critics by pointing out that in the most industrially advanced countries of Europe a large number of cottage industries still exist and thrive. In the peculiar national economy which exists in this country, he opines, both cottage and large scale industries can be reconciled and developed side by side.

But the industries are not created in a

day. We should profit by the experience of other countries which have grown industrially great. What is needed is to make the rising generation industrially minded. The defective system of education which has outgrown its purpose of manufacturing clerks has to be revolutionised and reconstituted with special emphasis on technical and industrial instruction. In all the European countries nothing receives greater attention than the education in industrial

pursuits, which befits them for the keener struggle that goes on among the nations for industrial and manufacturing supremacy. Both state and privately endowed technical institutions have to be started in different parts of India where engineering can be taught freely or at a lesser expense, in all its branches, civil, electrical, chemical, mineral, mechanical and marine. Given that, a smooth way for industrial revolution will be paved in this country as well.

REVIEWS AND NOTICES

INDIAN REALISM. BY JADUNATH SINHA, M.A., PH.D. *Kegan Paul, Trench, Trubner & Co., Ltd., Broadway House : 68-74, Carter Lane, E. C., London. Pp. 287. Price 10s. 6d. net.*

Though philosophical speculations have been very prolific in India, yet for a multiplicity of reasons most of the schools of thinking have been forgotten or have become only faint memories, leaving the field to a few dominant ones which now exert a profound influence upon the thought and character of a vast majority of Indians. It is significant to notice in this connection that philosophical tenets in India have lost their hold on the mind of the people in the measure they have cut themselves adrift from the intimate experiences of life and have relied increasingly upon intellect as the only instrument of knowledge.

The disappearance of a large number of such schools from India, the inaccessibility of their literature as well as the emphasis placed by the early Western writers upon certain particular aspects of Indian speculation have often produced the impression among a large number of Western intellectuals that Indian philosophy means no more than some form of extreme idealism or illusionism. Recent years have no doubt seen the publication of a number of works which have largely corrected this notion and which have helped the formation of a juster estimate of Indian philosophy. The present valuable work of Prof. Jadunath Sinha which bears the stamp of accurate scholarship upon it will be a weighty contribution to that end.

The book presents to us an account of the

schools of Indian realism in the form of their criticisms of the subjective idealism of the Yogâchâras. This procedure faithfully represents the growth of the schools against a historical background, which is necessary to grasp the true import of their teachings. For, philosophical and critical realism as distinguished from naïve and commonsense realism emerges in obedience to a very definite dialectical movement of thought. Representationism of the kind formulated by the Sautrântika school which posits a nondescript external reality as the cause of our sensations and ideas led inevitably to the thorough-going subjectivism of the Yogâchâras, as Locke's representative theory of ideas drove philosophy in recent years to the idealistic position of Berkeley and the sensationism of Hume. And as contemporary realism in the West has arisen as a reaction to the extreme idealism of Hegel and his followers, in the same way the schools of Indian realism appeared as a criticism of the Yogâchâra position.

The afore-mentioned method has necessitated an exhaustive reconstruction of the Yogâchâra doctrine based on Mâdhavâchârya's account of it in his *Sarvadarsana-samgraha*, Sântarakshita's celebrated work *Tattvasamgraha*, Kamalasila's commentary on it entitled *Tattvasamgraha-panjikâ*, as well as the works of the various critics of the Vijnânavâda, belonging to different schools, such as the Sautrântika, the Jaina, the Sâmkhya-Yoga, the Mimâmsaka, the Nyâya-Vaisheshika, and the Vedanta. Each thinker's exposition and criticism have been given separately.

The Yogâchâra position is perhaps the most thoroughly subjectivistic that the world has ever seen. Though it presents certain similarities with the idealism of Berkeley and the sensationism of Hume, it goes further afield than either of them and differs from them on important points. It rejects all external reality which is held by realists and representationists as the object of our perception or the cause of our sensations and ideas, and reduces all appearances to mere transformations of the principle of consciousness by its inherent movement. If our cognitions have no extraneous reference, how then differences in them arise? It replies that individual cognitions of objects are mutually different and that the reason for this diversity is not to be sought in external objects but in the beginningless diversity of instinctive subconscious roots (*bhedavâsanâ*). To establish its position it employs two kinds of arguments, epistemological and ontological.

The epistemological arguments are directed to establish that cognitions are self-aware (*svasamvedana*), that no cognition, whether it be alike or dissimilar in form, can apprehend an object, that the apprehending cognition and the cognized object being one (*sahopalambhaniya*) are identical with each other, and that an external object can neither be perceived nor inferred, these being the only kinds of evidence admitted by the Buddhists. The metaphysical arguments point to the fact that the external object is an unreal appearance (*samvrita satya*) and that cognition is the only ontological reality.

In spite of its mentalistic character Yogâchâra subjectivism differs profoundly from Berkeley in denying God whom the latter substituted in place of an external, material reality as the source of our true ideas, and in rejecting soul. And though it reduces soul to a cluster of cognitions as Hume converts it to a bundle of sensations, it goes further than Hume in tracing the differences in our ideas to subconscious instinctive roots (*bhedavâsanâ*) existing from a beginningless past.

The realists refute each one of these major arguments and other minor ones, and also bring forward a host of other considerations to posit the reality of an external world. The author constantly draws our attention to the similarities between the arguments employed by the realists of ancient India and their modern Western representatives in assailing the idealistic position. And when we find that some of the most celebrated

arguments used by Moore, Russel, Alexander and others have been anticipated long ago we should not be surprised keeping in mind the author's dictum that "philosophical genius of a particular type is apt to move in the same groove, irrespective of its location." Of course it would not do to forget or to minimize the extremely original, critical, and analytical character of contemporary realism in the West; nor should the fact be lost sight of that it presses into its service the brilliant achievements of modern logic and science.

The author justly claims Samkara as an absolute Idealist and points out that it is ridiculous to refer him either as a realist or a mentalist. But then, we must also be careful in dissociating all ideas of mentalism from the term 'idealist', which usually go with it. He is also right in making Samkara a believer in the empirical reality of the world on the authority of the latter's commentary on the *Brahma-Sutras*.

The author has given us a very accurate and thorough account of the Yogâchâra idealism and the different schools of Indian realism; and though his work is not critical in the sense that it attempts an evaluation of the relative merits of their respective arguments, yet it will be found of the greatest value to all serious students of Indian philosophy in their endeavour to gain an intimate knowledge of one of the very interesting aspects of ancient Indian philosophical thinking. The book is equipped with a very elaborate and useful index.

GAUTAMA THE BUDDHA: HIS LIFE AND RELIGION. BY SRIMATI AKSHAYA KUMARI DEVI. *Bijaya Krishna Brothers, 31, Vivekananda Road, Calcutta. Pp. 150. Price Re. 1.*

This most informative yet brief life of Buddha containing, as it does, interesting anecdotes and incidents, as also a faithful account of the religion which the great apostle of sympathy and love founded, preached and practised, shows the author's wide range of study and clear comprehension of the subject. Written in chaste and idiomatic English it furnishes instructive and delightful reading.

VEDIC PRAYERS. BY SWAMI SAMBUDDHANANDA. *Published by the same from Sri Ramakrishna Ashrama, Khar, Bombay 21. Pp. 94. Price As. 8.*

The value of prayer, as a soothing and elevating agent, in the spiritual life of man-

kind has been recognised by all from the earliest Vedic times, and the Vedic prayers and hymns are the most attractive and impressive of their kind in Hindu religious literature. In this brochure, we have a nice collection of about sixty sacred hymns, taken from the Upanishadic parts of the four Vedas, with word-for-word English rendering, running translation and explanatory notes. We hope the book will be of immense help to those who wish to understand easily the profound significance of these abstruse Vedic Mantras characterized by width of appeal and universality of outlook.

THE EVOLUTION OF THE RIGVEDIC PANTHEON. BY SRIMATI AKSHAYA KUMARI DEVI. *Bijaya Krishna Brothers, Publishers, 31, Vivekananda Road, Calcutta. Pp. 212. Price Re. 1.*

This book gives an elaborate description of the nature gods hymned and adored in the Rig-Veda. In it are traced and shown how these deities, originally the wonderful natural phenomena like the bright shining sun, the twinkling stars, the thunder-storms of the south-west and north-west monsoons, etc., which were marvelled at and worshipped with child-like simplicity by the primitive people of the early Vedic age, have gradually become deified with abstract conceptions. The students of Vedic research may find some new light in the intelligent presentation of facts mentioned herein, which are mostly derived from comparative philology and mythology.

SANSKRIT

SRIMAD BHAGAVATAM, VOLS I. & II. *Published by V. Ramaswamy Sastrulu & Sons; 292, Esplanade, Madras. Pp. 1992. Price Rs. 5-8.*

It may be affirmed without exaggerating in the least that the *Bhāgavata Purāna* is the most profound work that has ever been

written on the subject of Devotion. It displays a most intimate understanding of the principles of Bhakti psychology, and its catholicity makes it suitable to persons who may differ widely in taste and temperament. The extremely numerous manuscripts and prints of the text of this Purāna, as well as many commentaries on the whole work and separate writings on part of it, in addition to the many translations into almost all the Indian vernaculars, bear witness to the extraordinary popularity and reputation of the work. In Bengali alone there are reputed to be forty translations, especially of the Krishna Book (Book X).

Though a number of works which follow the Southern Recension have appeared in print up till now, yet the publishers of the present book deserve warm praise for bringing out this critical edition in two excellently printed and handy volumes. The publication which is based on a number of manuscripts gives the different readings and aims at providing a standard and scientific edition of the valuable scripture. We feel no doubt that the present work will be heartily welcomed by the public. The price is astonishingly cheap.

SRIVIDYĀ-MANTRA-BHĀSHYAM. BY K. VIRARAGHAVA SHASTRI. *Pp. 189. Price Re. 1.*

SRI MAHĀTRIPURASUNDARI POOJA KALPA. *Pp. 120. Price As. 10.*

Both published by V. Ramaswamy Sastrulu & Sons; 292, Esplanade, Madras.

Both these works relate to the ancient Sri Vidyā Upāsana. The former is a detailed commentary on the Sri Vidyā Mantra by a man of deep piety and profound scholarship; the latter contains all that is essential for the early *upāsana* and *puja* with the object of helping the Sri Vidyā Upāsakas in the stages preparatory to entering into the higher mental form of worship.

NEWS AND REPORTS

SWAMI VIVEKANANDA'S BIRTHDAY

The birthday anniversary of Swami Vivekananda falls this year on the 12th of January.

SIR BRAJENDRA NATH SEAL

We deeply mourn the loss of Sir Brajendra Nath Seal, who passed away on the 2nd of December last at his Calcutta residence. His death removes one of the most outstanding

figures in the world of scholars. His versatility and encyclopaedic learning were the despair of smaller minds and the wonder of all who came into contact with him. He was without any exaggeration an ocean of knowledge.

His contributions to the study of positivistic knowledge in ancient India and his services in connection with the production of the famous report of the Sadler Commission and the reorganization of the Mysore University have been of a very high order. He appeared in public for the last time in March, 1937, when he delivered the presidential address at the Parliament of Religions in Calcutta, on the occasion of the birth centenary of Sri Ramakrishna.

RAMAKRISHNA MISSION ACTIVITIES IN EUROPE

Our readers are already aware that Swami Yatiswarananda of the Ramakrishna Mission has been working in Europe for about seven years with St. Moritz as his headquarters, a detailed report of which has already been published in the columns of this journal. In response to the earnest invitations from a group of ardent admirers of Vedantic idealism, the Swami went to Holland and worked strenuously for a number of months in the Hague to popularise the universal gospel of Vedanta and the teachings of Sri Ramakrishna and Swami Vivekananda. But to meet the wishes of the different groups of the students of Vedanta already formed in Switzerland, the Swami had to return to St. Mortiz from the Hague recently. He has been holding a number of group-meetings, and classes on the Gita and giving discourses and interviews to various seekers after Truth. The numerous invitations that are pouring in from the different parts of the country may necessitate his stay at St. Moritz for a few months, after which he intends to return to the Hague to resume his activities there in the interest of the groups already formed in Holland.

Swami Siddheswarananda of the Ramakrishna Mission has been working in France for more than a year to advance the cause of Vedantic thought and Indian culture with a great measure of success. Some time back the Swami went to Geneva and spent about a month there in holding classes, delivering lectures and giving talks to various groups and thereby created a great interest and enthusiasm amongst the enlightened section of the public. About this Mons. Jean

Herbert, the distinguished French Savant writes to us on 21-11-38 from Geneva as follows:—"Recently we had the great privilege of having Swami Siddheswarananda with us in Geneva for about one month . . . After the many talks which he had given during his last visit, and a number of lectures which I gave myself in order to prepare people to receive and understand his teaching, we thought the best use he could make of his time would be to meet very small groups and individuals with whom we could go much deeper into the subject than would be possible with a large audience. Most of his time was accordingly devoted to such interviews and small classes, which, I am glad to report, were highly appreciated. Many people who had the benefit of such talks told me afterwards that they had found there a real turning-point in their life.

"It was impossible however to resist the call for larger group-meetings, of which we held half a dozen . . . The audience, which was about equally divided between men and women, included the heads of several important religious communities in Geneva, University professors, doctors, psycho-analysts, etc. The Swami also led the regular weekly meeting of a small group of students of Vedanta."

"While the Swami was here, he and I were invited as guests to the annual gathering of Swiss intellectuals which takes place in the Castle of Oron, and lasts one week. We were the only two guests, among a group of about 100 political leaders, University professors, clergymen, educators, authors, essayists, journalists, doctors, psycho-analysts, etc., under the chairmanship of Professor Henri-L. Miéville, the famous philosopher. The topic chosen for discussion this year was "Tolerance," in its religious, philosophical, political, educational and juridical aspects. The Swami spoke once on the educational problems raised in connection with tolerance and his remarks were listened to with very great attention. You will be interested to know that during that whole week of close discussion, and life in common, only one book was opened and read from, and that was Swami Vivekananda's "Jnana-Yoga" in the French translation . . . It was the Director of the Secondary school for girls in Lausanne, one of the greatest educational institutions in Switzerland, who opened the discussion by reading approximately 5 pages one day when he was in the chair. This is a most remarkable proof of the way the teachings of Swamiji

permeate many groups and circles of all kinds as soon as they have been translated into the language of the country . . .”

As a matter of fact, in spite of the great unrest and political unsettlement through which the Continent of Europe is passing at the present day, the stimulating and universal ideals of Vedanta are making a spontaneous appeal to the plastic imagination of the younger generation. And it is hoped that the noble work undertaken by the monks of the R. K. Order to drive home to the Western minds the lofty ideas and ideals of Oriental philosophy and religion will secure a firm foothold in the near future in the thought world of the West as it has already done to an appreciable extent through the untiring and genuine support and co-operation of some leading intellectual figures of the Continent.

**VEDANTA SOCIETY OF SAN FRANCISCO,
U.S.A.**

2963 WEBSTER STREET

(CORNER OF FILBERT ST.)

In October last Swami Ashokananda gave two lectures every week—at 11 A.M. on Sunday and at 7-45 P.M. on Wednesday—in which he explained the general principles of Vedanta and other cognate subjects. The Sunday morning lectures were given at the Century Club, 1355 Franklin Street, and the Wednesday evening lectures in the Hall of the Vedanta Society at 2963 Webster Street (entrance on Filbert Street).

The Swami held a class every Friday evening at the Vedanta Society Hall at 7-45, in which he conducted a short meditation and explained the Vedanta Philosophy in greater detail—both in its theoretical and practical aspects, while expounding the Bhagavad-Gita. Subjects for the month were as follows:—“Why Do We Die?” “The Divine Mother: How to Worship Her”; “The Culture of Thought-Power and Will-Power”; “Vedanta and the Yoga Practice”; “The Meaning of the Present World Crisis”; “The Practice of Reality”; “Change Your Vibrations!” “Sri Krishna, the Lord Incarnate”; and “Body, Mind, Soul, God.” While a general idea of Vedanta can be had from the lectures and classes many points may still remain unexplained. A greater satisfaction is possible through a personal interview with the Swami. So he granted interviews to those who desired to know more of Vedanta or

discuss their spiritual problems with him. The Library of the Society was open every evening from 8 to 10, except Wednesday, Friday and Sunday, and every Saturday afternoon from 2 to 5.

The birthday of Sri Krishna was publicly celebrated in the Vedanta Society Hall on the evening of Wednesday, October 26. In India, Sri Krishna is considered not only to have been a Divine Incarnation, but also to have been the greatest and most versatile of all the Divine Incarnations in religious history. Arrangements were made for special music on the evening of his birthday celebration; and Swami Ashokananda took as his lecture subject, “Sri Krishna, the Lord Incarnate.” A special altar was set up on the platform with a portrait of Sri Krishna, decorations of flowers, and offerings of incense, etc. The function was a great success.

**SWAMI SUDDHANANDA-MEMORIAL
MEETING AT HOWRAH.**

To pay homage to the sacred memory of Swami Suddhananda, Late President, Ramakrishna Math and Mission, and direct disciple of the great Swami Vivekananda, a meeting was held at the Ramakrishna-Vivekananda Ashrama, 4, Naskar Para Lane, Howrah, on Sunday the 13th November at 4-30 P.M. Swami Madhavananda, Secretary, Ramakrishna Math and Mission, who presided over the function opened the meeting saying that it was in the fitness of things that the Ramakrishna-Vivekananda Ashrama should celebrate this function as Swami Suddhananda was closely connected with it and its offshoot the Vivekananda Institution.

Swami Omkarananda of the Belur Math then spoke at length about the manifold virtues of the departed Swami and made his speech lively and interesting by narrating the incidents of his personal intercourse with Suddhanandaji during his stay with the latter at the Belur Math. He said that Suddhanandaji was born to disseminate the ideas and ideals of Ramakrishna-Vivekananda in every home of Bengal and for that cause he sacrificed his life. The President in a neat little speech impressed on the audience the greatness of the departed Swami by saying that in his life was to be found the harmonious blending of Karma, Jñâna, Yoga, Bhakti, and Dhyana. He was also the Guru and friend at the same time of the younger monks of the Ramakrishna Order.