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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

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

A PRAYER*

By John Moffitt

O King of kings, reveal Thy sovereign form,
Hide not away now that I seek Thy grace !
Ah, look upon me with compassionate eyes
And let me gaze upon Thee face to face !

I have laid down my soul before Thy feet,
Unworthy offering as I do confess,
All soiled and covered with delusion's dust,
And charred in the great fire of worldliness.

O gracious Lord, I am too near to death,
Too close enwrapped in these foul snares of earth !
Ah, lift again to my expiring lips
Thy nectar cup, and give my soul rebirth !

* Adapted from a Bengali song.

THE GITA AND MODERN LIFE

By the Editor

I

There is no gainsaying the fact that no scripture in the whole range of human literature contains in such a precise and systematic manner all the varied truths of spiritual life as the Gita, the quintessence of the Upanishads. In this Song Celestial one will find outlined in their manifold bearings all the aspects of the epic struggle of the human soul for the realisation of the highest Truth as also the different avenues of approach to the same end. Sri Aurobindo, one of the profoundest thinkers of the modern times, has rightly remarked in his *Essays on the Gita*, "The language of the Gita, the structure of thought, the combination and balancing of ideas belong neither to the temper of a sectarian teacher nor to the spirit of a rigorous analytical dialectic cutting off an angle of the Truth to exclude all the others; but rather there is a wide, undulating encircling movement of ideas which is the mainfestation of a vast synthetic mind and a rich synthetic experience. This is one of those great syntheses in which Indian spirituality has been as rich as in its creation of the more intensive, exclusive movements of knowledge and religious realisation that follow out with an absolute concentration one clue, one path to its extreme issues. It does not cleave asunder, but reconciles and unifies." In this age when cramping religious views and sectarian sentiments are running rampant in the world to embitter mutual relations in human society, when disruptive ideas are widening the gulf between man and man, between nation and nation, both the East and the West stand in need of the synthetic message of the Gita which it delivers unto humanity with its impressive note of universalism. It not only sings the immortal song of the Soul supreme, but strikes also at the very root of all dogmatism and narrow-minded bigotry which is the spring of the existing evils and feuds in the world. For the Gita proclaims, "Whosoever comes to Me through whatsoever path, I reach him. O Partha, all men are struggling through paths which in the end lead to Me" (IV. 11).

As the Upanishads have yielded to the different commentators different systems of thought, the Gita, the epitome of Vedanta, has likewise given rise to manifold theories hitherto generalised into three cardinal philosophical systems, viz., monistic philosophy of Acharya Samkara, qualified monism of Sri Ramanuja and dualism of Sri Madhva. There are indeed various passages in this treatise which easily lend support to one or other of the above interpretations. And it is no wonder that the exegetical acumen of the different Acharyas would evolve for each a philosophy of his own out of it to meet the needs of the different ages. The very fact that the Gita admits of such a variety of interpretations displays beyond doubt the richness of its contents and the universality of its outlook. In truth, the thought of the Gita is not confined to any dogmatic and one-sided view of life. It is 'a gate opening on the whole world of spiritual truth and experience,

and the view it gives us embraces all the principles of that supreme region. It maps out, but it does not cut up or build walls or hedges to confine our vision.' As regard the means of self-realisation, the Gita lays bare various methods to suit the mental equipment of the different types of spiritual aspirants. And each school has pitched upon one or other of these avenues of approach according as it harmonized with the exposition of its own system of philosophy. Some have found in the pages of the Gita nothing but an emphatic declaration of knowledge (Jñâna-Yoga) as the only means to the realisation of the One without a second,—the identity of the individual self with the transcendental Absolute. Some in their interpretation have accentuated self-less and unmotivated devotion to work (Karma-Yoga) as the solvent of all the intricate problems of human existence. Some have laid stress on unqualified love (Bhakti-Yoga) and absolute dependence (*prapatti*) on the Supreme Being as the only gateway to the realm of eternal felicity. Whereas there are others who have recognised the practice of mental concentration (Râja-Yoga) as the surest means to the attainment of liberation. But it must not be forgotten that these paths that are found elaborately discussed in the Bhagavad-Gita are not watertight divisions and exclusive of each other. Each blends into the other and it is according to the type which prevails that the divisions have been so designated. The glory of the Gita thus lies in its weaving into a synthetic whole all the apparently confiicting systems of thought as also in its pointing out with unfailing directness a variety of trails guiding different classes of pilgrims to the apogee of spiritual realisation.

II

The need of this universal gospel of the Gita as a solvent of the intricate problems of the day can hardly be over-emphasized. The present world with its clash of ideas and ideals is already riddled with the dire consequences of a materialistic outlook which the modern civilisation has imposed upon it. The immense acquisition of scientific knowledge has led to the development of a militant culture in the West. And as a result her splendid creative powers in the domains of art and philosophy, literature and religion have now been shoved to obscurity in the maddening passion for working the furtherance of one or other of the political ideologies that have of late caught the imagination of the people. Our Indian philosopher is not wrong when he points out in his *East and West in Religion* that emphasis on logical reason, social solidarity, muddle-headed positivism, bellicose patriotism and national efficiency are the characteristic marks of the Western attitude to life. The outstanding epochs of Occidental culture—the Greek age, the Roman world before Constantine, the period of Renaissance and our own times—bear eloquent testimony to the great tradition founded on reason and science, on ordered knowledge of the powers and possibilities of physical nature, and of man conceived as a psycho-physical organism, and on an ordered use of that knowledge for a progressive social efficiency and well-being which will make the brief life of man more *easy* and *comfortable*. But such a barren humanism is quite inadequate to stem the advancing tide of those malignant forces which are daily decimating the finest fruits of human culture. For "When the foundations of life are shaken, when the ultimate issues face us demanding an answer, humanism

does not suffice. Life is a great gift, and we have to bring to it a great mood; only humanism does not induce it . . . Unless the mind is interpreted as one with spirit, we have not reached the ideal of civilisation . . . It is the transformation of the individual into the universal outlook, the linking up of our daily life with the eternal purpose that makes us truly human" (*Kalki*).

Needless to say that the idealism for which the Gita stands furnishes this missing link. It declares that unless the edifice of human life is built on the solid foundation of spiritual truth and the aspirations of humanity are oriented to the golden vision of the Realm beyond, the huge fabric of worldly life that stands on the quicksand of a godless ideology will topple down like a house of cards. Sri Krishna, the supermystic, addressed the whole world through his worthy disciple, Arjuna, on the battle-field of Kurukshetra, and pointed out at the very outset that the supreme quest of human life is not the acquisition of pelf and power but the realisation of the infinite glory of the soul which the 'weapons cannot cut, the fire cannot burn, water cannot wet and the wind cannot dry' (Chap. II. 23). It stands deathless and ever effulgent in the midst of endless changes of phenomena. It is this immutable Self on which are strung the multiple creations of the visible and the invisible worlds like pearls threaded on a string (Chap. VII. 7). The Gita accentuates the need of realising the majesty of this Soul supreme, which is Existence-Knowledge-Bliss absolute. For it is through such a realisation that human life is ultimately blessed with that infinite peace for which humanity has been struggling from age to age. But the inordinate craze for earthly glory and material comfort for which the bubbling energy of mankind has been let loose to-day has only served to inflame human passions and added to the misery of the world. No individual can expect to enjoy any measure of real peace unless his vision is withdrawn from the gloss and glitter of the fleeting vanities of life into the inner sanctuary of the soul—the real seat of absolute calm and felicity. The Gita therefore tells us, "Having obtained this transient, joyless world, worship Me" (Chap. IX. 33)—the Soul of all souls, for this is the only way to blessedness, to infinite bliss and immortality. But the soulless humanism of the West which is the dominant note of her philosophy is absolutely inadequate to ensure abiding spiritual comfort to the longing hearts. Time has come when the positivist and practical Western mind should make a thorough and appreciative study of the philosophy of India and realise the spiritual values of the intuitive deliverances of the Oriental genius. Frederick Schlegel has pertinently remarked, "Even the loftiest philosophy of the Europeans, the idealism of reason as it is set forth by the Greek philosophers, appears in comparison with the abundant light and vigour of Oriental idealism like a feeble Promethean spark in the full flood of heavenly glory of the noonday sun,—faltering and feeble and ever ready to be extinguished." Indeed it is the Gita that embodies in a synthetic form such a bold philosophy of life, and the West that is suffering to-day from world-weariness would do well to turn to the glowing pages of this monumental creation of the East for the solution of the perplexing problems with which she has been saddled by her present scientific civilisation.

III

But it would be a mistake to suppose that it is only the West that needs an integration of such a philosophy in her

organic life. The tendencies in the modern life of India are anything but encouraging. Dr. G. Tucci of the University of Rome, in one of his recent addresses in Calcutta, sounded a timely warning to the people of the East when he said, "Our intellect threatens in a certain way to kill our spirit. We are brains without heart. While Asia is looking forward to our machines and wants to be modernised at any cost, we suffer from our science and from our theoretical constructions. This should teach Asia to be very careful as regards her desire for Westernisation. Of course, science and technicalities are a fatal necessity of modern times, but every nation should at the same time try her utmost to preserve her spiritual resources and maintain herself against the impact of dissolving forces." We need hardly repeat that to-day India is passing through one of the most critical periods in the history of her national evolution. Conflicting ideas and ideals coming in the wake of the cultural onslaught of the West have given a rude shake to the foundation of India's social life. Modern science has made a ruthless assault on the citadel of her long-standing beliefs and practices. New-fangled political philosophies imported from the West are moreover trying to change the time-honoured politico-economic theories and conceptions of the East. Even democratic principles—once the governing forces in Indian life —have lost much of their original flavour in the midst of the kaleidoscopic changes that are sweeping to-day over the land in all the departments of its corporate existence. It is no use blinking at facts in a spirit of blind self-complacency. The destiny of India is now in a melting pot. It is therefore the imperative need of the hour to seek avenues for the harmonisation of these conflicting ideologies with an eye to the maitenance of the integrity of our cultural traditions. The leaders of Indian thought would do well at this stage to pool all the spiritual and intellectual resources of the country to have this gulf securely bridged so as to prevent a complete collapse of its social and moral order. Notwithstanding many a drawback, the Oriental culture, it cannot be disputed, stands on the bedrock of the spiritual values of life that outweigh all the sordid considerations of a utilitarian mind. It lays accent more on the heart of the Reality than on its external wrappings, and as such any studied attempt to shift the focus of interest will be nothing short of a positive violence done to the sacred traditions of Indian culture. The gospel of the Gita, as already stated, is a bold challenge to the neo-cultural ideology that battens on mere intellectualism and ignores the spiritual basis of life. The Gita boldly declares from every page that life on earth is worth living only when its activities are directed towards and attuned to a cosmic purpose, that religion is more a matter of spiritual culture than of scholastic learning, and that scientific knowledge or intellectual convictions are of no avail unless they are backed by the compelling force of spirit. Instead of preaching any dry intellectual system bound up in empty formulas or categories, it recognizes the validity of everything that has a claim upon life and thus emphasizes the immediate awareness of relation with God, direct and intimate consciousness of the Divine presence. It is therefore a matter of supreme necessity to unfold before the Indian mind the actual import of our indigenous philosophy so eloquently propounded in this monumental treatise so as to counteract the forces that have begun to play havoc in the arena of Indian thought at the present day. The Gita, in short, opens a wide vista before the world and calls

upon humanity irrespective of caste, creed or colour to march 'straight to the centre,—to the Commander-in-chief of the unseen General Headquarters.'

IV

But apart from what has been stated above, the Gita speaks unto the Indian mind another inspiring message: it is the gospel of fearlessness and energism which is so much needed at the present hour to stimulate its dormant powers into activity. It is really a pitiable spectacle that the descendants of our heroic forefathers who were once the mighty torch-bearers of India's virile spiritual culture lie impotent and prostrate to-day and have not even the manliness to obey the stirring call of the age to rise to the radiance of spirit and to plunge into the battle of life for wrenching from the hands of destiny their long-lost freedom. India, if she wants to play a glorious role anew in the history of humanity, must shake off her present slough of inactivity and respond manfully to the stimulating message of the Gita that once nerved the despondent Arjuna to heroic action. "Yield not to unmanliness, son of Pritha! Ill doth it become thee. Cast off this mean faint-heartedness and arise, O scorner of thine foes,"*—is the stirring gospel of activism that rolled from the lips of the man-God of the Epic Age in the field of Kurukshetra. Countless centuries have elapsed but still that resonant voice that was once heard in the midst of the clang and clatter of arms vibrates and rings even now in our ears at this distant period with an irresistible appeal. This is indeed the message which the moribund people of India need to-day to kindle new hopes in their sinking hearts. The country is already too much swamped with namby-pamby ideas; nothing but the trumpet blast of Vedanta will succeed in awakening new aspirations in the minds of its people. Rightly did Swami Vivekananda say, "This is not the time with us to weep even in joy; we have had weeping enough. No more is this the time for us to become soft; this softness has been on us till we are dead; we have become like masses of cotton. What our country now wants are muscles of iron and nerves of steel, gigantic wills which nothing can resist, which can penetrate into the mysteries and the secrets of the universe, and will accomplish their purpose in any fashion, even if it meant going down to the bottom of the ocean and meeting death face to face." That is what we want at this psychological hour, and that can be created, established and strengthened by understanding and realising the lofty ideal as set forth in the Gita that calls upon the weak and the miserable, the fallen and the downtrodden to stand bolt upright on the invincible strength of the soul. Freedom, physical, mental and spiritual, is the watchword of this Song Celestial. "Inactivity," said Swami Vivekananda, "in the sense of passivity certainly cannot be the goal. Were it so, then the walls around us would be the most intelligent; they are inactive. Clods of earth, stumps of trees would be the greatest sages in the world; they are inactive. Nor does inactivity become active when it is combined with passion. Real activity, which is the goal of Vedanta, is combined with eternal calmness, the calmness which cannot be ruffled, the balance of mind which is never disturbed, whatever happens. The doctrine that stands out luminously in every page of the Gita is 'intense activity but in the midst of

* Chap. II. 3.

it, eternal calmness.†' " India needs such a bugle call to action to shake off her age-long slumber and morbid sense of inferiority complex. The Gita has thus a message both for the East and the West. The somnolent and fallen India of today must actualise in her life once again this stimulating ideal of activism for her liberation from the octopus of alien ideas, and the over-active West that requires a temple bell to rest and the inspiring gospel of the spirit, must spiritualise her outlook on life if she does not want to see her splendid creations perish in the near future. This is indeed the synthetic message which the Gita delivers unto humanity. It is time that we realised its profound significance and made an honest endeavour to see it materialise in all our activities both individual and collective for the well-being of the world at large.

† Chap. IV. 18.

GOSPEL OF SRI RAMAKRISHNA

Sri Ramakrishna was seated on the quadrangle in front of the Kali Temple at Dakshineswar. Near him were seated the master and other devotees. It was the 26th of September, 1883.

Shortly before the Master had been saying, "No calculation is possible about God. Infinite is His lordliness! What can man convey by words of mouth? An ant went to a sugar-hill and ate a grain of sugar. It became sated with it. Then it thought that it would return and take away the entire hill to its hole.

"Is it possible to understand Him? So my attitude is that of the kitten—wherever mother may place it. I do not know anything. The little boy is unaware of the extent of mother's greatness."

Sitting on the quadrangle Sri Ramakrishna was hymning, "O Mother! Mother, who art of the form of Om! Mother, they say so many things. I understand nothing of them. Mother, I don't know anything. I have taken refuge in Thee! Mother, only so ordain that I may have pure devotion to Thy lotus feet. Mother, do not any more fascinate me by Thy Mâyâ (spell) which holds the world under its spell. I have taken refuge in Thee!"

The evening service was over; Sri Ramakrishna was seated on the small cot in his room. Mahendra was sitting on the floor.

Sri Ramakrishna (To Mahendra): You have made a choice, haven't you—the formless aspect of God?

Mahendra: Yes sir, but as you say everything is possible,—even a God with form.

Sri Ramakrishna: Good, and further know that He pervades the animate and the inanimate world as Consciousness.

Mahendra: I conceive Him to be the consciousness behind even the conscious.

Sri Ramakrishna: Hold on to that idea for the present; don't change your attitude by an effort. By degrees you will realize that this consciousness is His consciousness only. Consciousness is His nature alone.

Well, do you feel drawn towards wealth and power?

Mahendra: No, except of course so far as it is necessary to be free from disquiet—to call on God in peace.

Sri Ramakrishna : That's just natural.

Mahendra : It is greed; isn't it?

Sri Ramakrishna : Yes, that's right, but who is going to look after your children then? If you have the knowledge that you are not the doer what will be the fate of your children?

Mahendra : I have heard that Knowledge does not dawn so long as the sense of duty persists. Duty is like the sun.

Sri Ramakrishna : Stick to that attitude for the present; it is different when the sense of duty will leave of itself.

Mahendra : To live in the world after gaining a bit of knowledge is like dying in one's senses—as in cholera! . . .

Sri Ramakrishna : And see of what use even money is! Jaygopal Sen has plenty of money, yet he complains that his sons do not obey him so much.

Mahendra: Is poverty the only affliction in the world? There are the six enemies (impulses); besides there are disease and bereavement.

Sri Ramakrishna : Further there are prestige and honour, and the desire to be famous.

Well, can you tell what's my state?

Mahendra : It is just what happens to a man when he wakes from sleep. That is constant communion with God.

Sri Ramakrishna: Do you see me in dreams?

Mahendra : Yes, very often.

Sri Ramakrishna : How? Do you see me teaching?

Mahendra was keeping quiet.

Sri Ramakrishna : If you see me teaching, know that to be Sachchidananda.

Mahendra next related all that he had seen in dreams. Sri Ramakrishna listened to everything with attention.

Sri Ramakrishna (To M.): All this is very good. Don't argue anymore. You are followers of Sakti (God as Power).

SOME THOUGHTS ON HINDU RELIGION

By Dr. J. H. Cousins, D.Litt.

The religious instinct in humanity is not a surviving memory of primitive fear of the powers of nature, but is humanity's inborn expression of a tension implanted in it by the Universal Life, of which it is a part, a tension of desire for release from the restrictions of physical life into the freedom of the life of the spirit; release from the *tamasa* into the *sattva*, as it is expressed in the philosophy of Vedic India.

All the religions can help humanity towards this liberation, and even an idealistic devotion outside the religions —a devotion to humanitarian service, for example, or to the search for truth, or for perfect expression in poetry or music or sculpture—can also help it towards liberation.

Hinduism differs from other religions in that it does not claim to be the only way of liberation. Having as a guide to the shaping of its doctrine the truth that all varieties of outer expression have behind and within them the reality of the Universal Life, Hinduism recognises the signs of that inner unity wherever it is found.

The recognition of the unity of the Life that animates all its agents in the

world of substance and activity is not confined to Hinduism. When Lord Krishna, according to the *Bhagvad-Gita*, said: "However men approach me, even so do I welcome them, for the paths men take from every side are mine," he recognised the variety of ways by which humanity seeks union with its Divine source. But when the Bible tells us that the Lord Jesus Christ said: "Other sheep I have who are not of this fold: them also I must bring with me . . . and there shall be one fold and one shepherd," it tells us that he was uttering the same eternal truth that Lord Krishna uttered; the truth that, whatever differences time and place and climate set up between the various groups of the one human family, and the forms of devotion in the religions, the impulse to the religious life is one and the same in them all,—the hunger for God-consciousness: many paths, and the Divine Lover at the end where they converge: many kinds of sheep, and the Shepherd of Souls at the entrance to the one fold. These are but two figures of speech for one reality beyond expression in plain words: two worshipped names on earth for one Being eternal in the heavens. The Cowherd of Brindaban and the Good Shepherd of Nazareth are two masks for the one Divine Face. Change the name of the sayer of the sayings I have quoted, for each other, and the meaning remains the same.

This is the central truth of the religious life—unity in spirit, variety in expression. But human beings, under the influence of *ahamkâra*, the sense of separateness, become naturally attached to persons and places, events and customs, and regard those that serve their purpose as unique and universally obligatory. This natural tendency is less marked in those who follow the Hindu religion than in those that follow other faiths, because of the guiding principle that I have spoken of. The result of that tendency is seen in the splitting up and weakening of the spiritual body of humanity, and the now almost uncontrollable activity of every kind of device and inducement to draw humanity away from the liberation of the spirit to the slavery of the senses, against which the religions are powerless.

The greatest day in world-religion will be that on which the religions that are separated because of differences of names and local terminology will hear the one Voice in whatever Name it spoke through in various times and places, and will unite in one aspiration for purity and illumination, and in one power against evil, unclouded by mental and emotional non-essentials, unweakened by erroneous enmities and superiorities.

Hinduism is to-day the religion of three hundred millions of people in India. In times past it was also the religion of large populations outside India, such as the population of Java. It had its votaries in ancient Abyssinia. There are tribes in the hills of eastern Europe that look to Hindu India as their ancestral home. Hinduism has been discovered at the base of the religion of the Polynesian islands. It is still the religion of Bali.

Naturally among such numbers in different physical conditions, varieties of religious expression were developed. But these centred round the intuitively felt necessity of ways and means for establishing an inner relationship between the individual life and the Universal Life, and for satisfying the hunger for a larger experience than that provided by the ordinary life in the world, a hunger that is the cause of all forms of worship, Hindu or other.

In the Hindu idea, such hunger for the greater Life can be satisfied any-

where. But long experience has shown that certain modes of procedure for allaying the tensions of the outer life can hasten the process of satisfaction. These conditions may be divided into three classes. They are, first, physical where they concern the location and circumstances of the place of worship and the purification and conduct of the worshipper. Effective contact with the larger Life cannot be made in uncongenial environment, or with unclean bodies, or through inattentive and disorderly activities. They are, second, psychological in the appeal which they are intended to make to the higher nature of the worshipper through which to quicken the process of unification of the individual consciousness with the universal Consciousness. They are, third, universal in their recognition of communion between the individual worshipper and the universal Life through any of its embodiments that Hinduism identifies under the name of Vishnu and His aspects such as Sri Padmanabhaswami, or Shiva and His aspects such as Sri Nataraja, and others.

In the setting up of the desired relationship between the worshipper and the object of worship, Hinduism has developed various details, such as words of power, or *mantrams*, and images of power. The latter are commonly called idols, and this term is correct in the original Greek sense of "something seen," that is, in the Hindu sense, a visible reminder of an invisible object of worship. It is this use of "idols" that Sri Sankaracharya justified when he said that the *sâlagrâma* stone could be used as a reminder of either Vishnu or Shiva by those who had not reached the stage of being able to worship without images. But the Rishi was aware of the tendency in the mass of humanity to allow the seen object to hide the true invisible object of worship, and he made it clear that he did not mean his concession of a serviceable stone to those who needed it, to be taken as meaning that the stone itself was the object of worship.

The use of physical objects in worship as conceded by Sri Sankaracharya may be called symbolical, that is, the use of tangible and available means for reminding ourselves of Beings and Powers too vast and rarefied to be immediately contacted by our rudimentary and inadequate physical and mental instruments.

But there is another aspect of the use of images in Hindu worship that is more dynamic and impressive than the indirect symbolical aspect. This other aspect is the use of images, or other objects, as receptacles of special impartations of power from some aspect of the universal life. For worship in this way no special knowledge of symbolism or reading in philosophy is necessary, though these may make the worship more effective to those who possess them, and prevent the worshipper from forgetting the real inner object of worship whose influence justifies the use of the outer object. The tendency to do so is, indeed, stronger in worship in this sense than it is in the symbolical and philosophical sense, in which the mind is specially watchful against any falling under the influence of transient representations (*mâyâ*) of eternal Powers and Principles. Such a tendency to set special value on an object used in worship may easily lead to the claim of superiority and universality for one particular form of Divinity. This is the cause of false sectarianism. It is the ultimate religious heresy. It is also contrary to the spirit and thought of Hinduism.

Against the tendency towards worshipping images instead of that which they stand for symbolically or give forth

dynamically, Hinduism has its correctives. For those who are intellectually awake, these consist in the understanding of the symbols used and of the intention and procedure of the process of image-consecration. But these matters lie outside the interests of perhaps the majority of worshippers. For the simple-minded, who respond to the natural impulse from their inner nature to seek immediate contact with the greater Life, whatever be the superficial motives of worship, there is in Hinduism the corrective of multiplicity. Where a number of images of various aspects of the universal Life are used, such as images of Shiva and Ganesha in a Vaishnavite temple, or images of Lakshmi-Narayana in a Shaivite temple, these tend to neutralise the exclusive worship of any single aspect, and to establish, as a principle, rather than as a sentiment or an expedient, the exercise of tolerance towards worshippers by other images inside the Hindu religion or outside it.

Another corrective of single-image-worship, which is idolatry in the wrong sense, consists in varieties of representation of one aspect of the universal Life, such as Ganesha in the corpulent and lethargic form of South India and in the spare and energetic form of Nepal. These variations in various places not only neutralise the tendency to attribute exclusive sanctity to an image but also to a particular place. At the same time they leave unimpaired the sanctity attached to images and places as the result of consecration and long devotional intensity. This result is not a matter of traditional faith only. It has been observed by persons possessing a special degree of sensitiveness.

The central conception of the inner unity of the outer expressions of the universal Life, as expressed in tangible form, in sculpture, is generally taken to be the *Trimurti*, or triple image, as seen in the colossal three-headed figure in the cave at Elephanta island off Bombay. It is not generally realised that the same idea is expressed in the image of Sri Padmanabhaswami. While the main figure is that of Vishnu, there is also the figure of Brahma seated on the lotus that emerges from the body of Vishnu, and there is also the emblem of Shiva, the *lingam*, over which the hand of Vishnu extends in an attitude of worship. Other images declare the same basic truth. The image of Hari-Hara declares that the two main forms of Hindu culture, the Vaishnavite and the Shaivite, are two nominally separate aspects of one culture. The image of Hara-Parvati, called also Ardhanariswara (half feminine, half masculine) declares that the masculine and feminine modes of the outer life of the Universe are aspects of the one Life.

From these facts arises the paradox of Hinduism, that in the multitude of idols there is safety from idolatry, at least as much safety as the higher mind of humanity can offer against the tendencies of the lower mind and the body of desires. This might be superficially taken as fostering religious indifferentism or reducing the power and efficacy of worship. On the contrary, its true tendency is to purify and intensify religious experience by freeing the mind and emotions of the worshipper from false superiorities and sectarian intolerance.

The tolerance of Hinduism is not only for Hindus of different groups. It extends to all religions and individuals who seek for reality either inside or outside the religions, since behind all forms of worship it recognises the search for individual and group realization of unity with the One Spirit of the Universe. Where such realization exists there can be no artificial barriers

between individuals or groups, and there is laid on them all the responsibility of so living their individual lives and so adjusting the relationships between individuals and groups that they will be worthy of entering into the privilege of worship and of receiving the signs of community of both spirit and action between the Great Life and the life of the individual.

UNITY OF LIFE AND TYPE IN INDIA

By Sister Nivedita

Behind and within the unity of humanity, there is a stratification of man, which is to the full as interesting as the tale of the formation of the sedimentary rocks. Race over race, civilization over civilization, epoch upon epoch, the molten tides of immigration have flowed, tended to commingle, and finally superposed themselves. And systems of thought and manners have grown, by the accreting of the burdens of one wave to those of another, and their blending into a whole, under the action of the genius of place. Behind ancient Egypt, how long an historical spelling-out of elements there must have been! What a protracted process of adding race-syllable to race-syllable took place, before that brilliant complexus first emerged upon the human mind! Yet there was such a being as an Ancient-Egyptian, recognizable as a specific human unit, in contradistinction to his contemporary Phoenician, Cretan, or Babylonian. Or the same possibility may be seen in our own day, in the fact that there is such a being as a Modern-American, diverse in his origins beyond any type that has ever heretofore appeared, and yet marked by certain common characteristics which distinguish him, in all his subdvisions, from the English, Russian, Italian, who contributed to form him.

These miracles of human unification are the work of place. Man only begins by making his home. His home ends by re-making him. Amongst all the circumstances that go to create that heritage which is to be the opportunity of a people, there is none so determining, so welding, so shaping in its influence, as the factor of the land to which their children shall be native. Spiritually, man is the son of God, but materially, he is the nursling of Earth. Not without reason do we call ourselves children of the soil. The Nile was the Mother of the Egyptian. The shores of the Mediterranean made the Phoenician what he was. The Babylonian was the product of river-plain and delta, and the Indian is literally the son of Mother Ganges.

In every case, however, this unity induced by place is multiplied, as it were, by the potentialities of confluent race-elements. Man learns from man. It is only with infinite difficulty, by striving to re-apply our powers in terms of the higher ideals of some new circle to which we have been admitted, that we raise the deeds of the future above the attainment of the past. Water rises easily enough to the level once reached. How much force must be expended to carry it above this! The treaty successfully imposed on the world by some great statesman, serves only to remind his school fellows of his old-time triumphs in playing-field or classroom. Many a brilliant general has been known

to study his battles with the aid of tin soldiers. The future merely repeats the past, in new combinations, and in relation to changed problems.

Thus we arrive at the fundamental laws of nation-birth. *Any country which is geographically distinct, has power to become the cradle of a nationality. National unity is dependent upon place. The rank of a nation in humanity is determined by the complexity and potentiality of its component parts. What anyone of its elements has achieved in the past, the nation may expect to attain, as a whole, in the future. Complexity of elements, when duly subordinated to the nationalising influence of place, is a source of strength, and not weakness, to a nation.*

India, at the present moment, in the throes of the passage from Mediaeval to Modern, out of a theocratic into the national formation, affords an excellent field for the study of these laws. Many observers—aware that the Indian people to-day are proposing to themselves this transition—see nothing before them but disappointment and defeat. "What?" say they of this school, "honey-combed as India is, by diversity of languages; ridden by the weight of customs that are alike in no two provinces; with a population drawn from races black, yellow, and white, and clinging with jealous persistence to the distinctive individuality of each element; filled with types as different from one another as Punjabi and Bengali; divided at best into two, by the cleavage between Mohammedan and Hindu, to talk of unity, in this seething variety, is the merest folly! The idea of an Indian Nationality is simple moonshine!" Such opinions are in fact held by most Europeans who have visited or resided in India: they are combined, moreover, with a genuine contempt for all who differ from them. Yet they may not be the only conclusions possible upon the facts, and it is generally granted that sentence is not well pronounced, till both sides of a case have been heard.

The question arises then: Is there any unity of life and type perceptible amongst the Indian people, which might sooner or later serve as the foundation for a realised Indian nationality? It is perhaps true that the Bengali is the Irishman of India, the Mahratta the Scot, the Punjabi, the Welshman or Highlander, as we choose to name him; but is there anything common to all these, and to others, that relates them to one another, as the central fact of Briton-hood relates their western counterparts? On the existence or non-existence of such community of life and type must depend the ultimate reasonableness of Indian national aspirations.

The first treasure of a nation, geographical distinctness, India undeniably possesses, in an extraordinary degree. Around her feet the sapphire seas, with snow-clad mountain-heights behind her head, she sits enthroned. And the races that inhabit the area thus shut in, stand out, as sharply defined as herself, against the Mongolians of the North-East, and the Semites of the North-West. Within this land, Aryan ideals and concepts dominate those of all other elements. There is a self-organization of thought that precedes external organization, and the accumulation of characteristics in a single line, which this brings about, is what we mean by racial types. In India, the distinctive stock of ideas rises out of her early pre-occupation with great truths. Neither Jain nor Mohammedan admits the authority of Vedas or Upanishads, but both are affected by the culture derived from them. Both are marked, as strongly as the Hindu, by a high development of domestic affection, by a delicate range of social observation and criticism, and by the conscious

admission that the whole of life is to be subordinated to the ethical struggle between inclination and conscience. In other words, all the people of India show the results of education under theocratic systems, for the concern of churches is ever primarily with the heart. When Egypt was building her Pyramids, India was putting a parallel energy into the memorising of the Vedas, and the patient elaboration of the philosophy of the Upanishads. The culture begun so early has proceeded to the present day without a break, holding its own on its own ground and saturating Indian society with standards of thought and feeling far in advance of those common in other countries. A profound emotional development and refinement is the most marked trait of Indian personality, and it is common to all the races and creeds of that vast sub-continent from those of the highest civilization to those of the lowest and most primitive.

Again, the keystone of the arch of family devotion, alike for Hindu and Mohammedan, lies in the feeling of the son for his mother. Whatever may change or fluctuate, here our feet are on a rock. There can be no variation in the tenderness and intensity of this relationship. In it, personal affection rises to the height of religious passion. It is this fact of Eastern life that gives its depth to our symbol of Madonnahood,—the child as the refuge and glory of woman, the mother giving sanctity and security to life.

Very closely connected, but not identical with this, is the organic part played in the life of the Eastern household by the aged. A gentle raillery, a tender gaiety, is the link between them and members in the prime of life. This is one of the most beautiful features of communal civilization, that the old are an essential factor in the family. There is here none of the dislocation of life that so often results, with us, from the loneliness and infirmity of elderly persons. Their wisdom forms one of the most valued of the common assets, even while their playfulness ranks them with the children, and the burden of attendance is easily shared, amongst the many younger women. India, with her memory of great leisure, is not easily vulgarised by the strenuous ideals that make a man feel himself useless, amongst us, when his working-days are over. She knows that only with the ending of activity can the most precious fruits of experience come to ripeness. Cooks and blacksmiths may need the strength of youth, but statesmen and bishops are best made at sixty.

We have few classes in Calcutta who seem to us so rough and worthless as our *ghari-wallahs* or cab-drivers. They are Mohammedans for the most part, who have left their families in the country, and they are not noticeable, as a type, for self-restraint or steadiness of conduct. Yet it was one of these whom I met one day, at the corner of my own lane, carefully, with an expression of ineffable gentleness, guiding an old Hindu woman through a dangerous crush of vehicles! He had jumped from his box, at the sight of the blind and stumbling feebleness, and left his *ghari* in charge of its small footman, or *syce*. It was the Prophet of Arabia who said, "He who kisses the feet of his mother attains to Paradise." *In devotion to the mother, and in chivalry for old age, Mohammedan and Hindu, high and low, in India, are absolutely at one.*

It is a mistake to suppose that even the religious demarcation between Hinduism and Islam has the bitterness that divides, for instance, Geneva from Rome. Sufi-ism, with its roll of saints and martyrs, contributes to Mohammedanism a phase of development which matches Hinduism in its highest forms.

The apostles of either faith are recognizable by the other. The real divergence between the two religions lies rather in the body of associated customs, than in doctrines, which are not philosophically incomprehensible.

The Mohammedan derives his customs from Arabia, and from a period in which the merging of many tribes in a national unity was the great need: the Hindu bases his habits on his own past, and on the necessity of preserving higher civilization from modification by lower. In other words, the difference between the two deals rather with matters of household and oratory, woman and the priesthood, than with those interests out of which the lives of *men*, and activities civic and national, are built. This fact is immediately seen, wherever either faith is sovereign. Many of the highest and most trusted officers of a Hindu ruler will be Mohammedans: and, to take a special instance, I may say that I have nowhere heard such loyalty expressed for the Nizam of Hyderabad, as by Hindu members of his Government. In the region North of Benares, again, where Mohammedanism has been tranquil and undisturbed for hundreds of years, there is something very near to social fusion between the two. A significant indication of this lies in the names given to boys, which are often—like *Ram Baksh*, for example—compounded of roots Sanskritic and Arabic!

With the exception of the word *magnetism*, there is probably no single term so vaguely used as *caste*. Taking this, however, as referring to a series of social groups, each thoroughly marked off from all others, and united within itself, by equality of rank, custom, and occupation, we shall quickly see that this institution is capable of proving rather favourable than the reverse, to solidarity of the public life. All over India to-day, as of old in Babylon or Thebes, or Periclean Athens, the communal intercourse of streets and river-sides, stands out in bold contrast against the cloister-like privacy of the home. This is partly due to climate, and partly to the persistence, in this one country, of conceptions and associations which appear to ns as classical. In this communal unity, there is no demand for social uniformity. Such matters, concerning only the intimate personal life, are relegated to the sphere of the family, and the care of women and priests. Caste is no concern of the school, the bathing-ghat, or the town. On this side indeed, the word connotes little more than a rigid form of good-breeding. It defines the ground on which no outsider may intrude. To regard it as a barrier to co-operation would be as relevant as to view in a similar light the fact that we may not ask a European woman her age. How absurd would be the statement that this rule of etiquette was any obstacle to united action! Granted that in eating and wiving a man consorts with his own, he may do what he chooses, and go where he will, in all other concerns of his life. Each caste is, in effect, to its own members, as a school of self-government, and the whole institution provides an excellent framework for labour-organizations, and other forms of socio-political activity. These facts, indeed, are so obvious to the eye that views them with the necessary breadth, that it is difficult to see how any other impression ever gained currency.

Many persons use the word unity in a way that would seem to imply that the unity of a lobster, with its monotonous repetition of segments and limbs, was more perfect than that of the human body, which is not even alike on its right and left sides. For my own part, I cannot help thinking that the scientific advance of the nineteenth century has enabled us to think with more complexi-

ty than this. I cannot forget a French working-man, calling himself a Positivist, who came up to me some years ago, in a university-settlement in the West, and said, "Have the people of India any further proof to offer of the one-ness of Humanity, beyond the fact that if I hurt you I hurt myself, and the other fact that no two of us are exactly alike?" And then, seeing perhaps a look of surprise, he added thoughtfully, "the fact that we are all different, is, in its way, a proof of our unity!" The conception thus indicated, I have come to think an exalted one. I find an overwhelming aspect of Indian unity in the fact that no single member or province repeats the function of any other. Against the great common background of highly developed feeling, the Bengali stands out, with his suavity and humour; the Mahratta exhibits his grimness and tenacity. The one may glory in his imagination, the other in his strength of will. The Punjabi has the faultless courage, and also something of the child-like-ness, of a military race. The Madrasi has the gravity and decorum of one whose dwelling is in the shadow of a church. The Mohammedan, wherever we meet him, stands unmatched for his courtesy and grandeur of bearing. And everyone of these, we must remember, responds to the same main elemental motives. With all alike, love of home, pride of race, idealism of woman, is a passion. With everyone, devotion to India as India finds some characteristic expression. To the Hindu of all provinces, his Motherland is the seat of holiness, the chosen home of righteousness, the land of seven sacred rivers, "the place to which sooner or later must come all souls in the quest of God." To the son of Islam, her earth is the dust of his saints. She is the seal upon his greatest memories. Her villages are his home. In her future lies his hope.

In both, the nationalising consciousness is fresh and unexhausted. That which Asoka was, seated, two hundred and fifty years before Christ, on the great throne of Pataliputa,—what Akbar was, at Delhi, eighteen centuries later,—that, in the sense of national responsibility, every Indian must become, tomorrow. For this is the age, not of thrones, but of democracies; not of empires, but of nationalities; and the India that faces the sunrise of nations, is young and strong.

LIBERTY IN THE MODERN WORLD

By Prof. P. S. Naidu, M.A.

(Continued from the last issue)

V

Understanding freedom and authority in the sense in which the terms have been defined in section III, we have now to consider what their status is in the contemporary governments of the world. These governments may be divided into two classes, the catastrophically collectivistic and the gradually collectivistic. With the downfall of liberalism, the democratic governments of the West have become so intolerant of criticism and have, in consequence, launched forth schemes for curtailing individual liberty, that it is plain that they are moving slowly

but steadily in the direction of totalitarianism. Socialism in democratic countries is merely another name for economic collectivism, and evidence is not lacking to indicate that other and more undesirable aspects of collectivism will be embraced with enthusiasm by the Western governments. These governments have become either suddenly totalitarian, or have set themselves definitely on the road to collectivism.

The political activities of the collectivistic governments of the present day are guided solely by economic forces. The economic motive is all powerful in the minds of the executive, of the legislatures and of masses in all countries. It has suppressed the higher values, which in the spacious days of liberalism guided the lives of individuals and groups. The most significant objective expression of this economic motive is *planning*. A psychological attack on planning will place us in a position of strategic vantage for the purpose of exposing the real status of liberty and authority in the modern states. Planning is the operation by which the executive in the gradually collectivistic states and the dictators in the catastrophically collectivistic states conceive a particular end as well as the means for that end, and thereafter force the citizens to work up the end by the means prescribed. In economic planning the acquisitive and assertive propensities of the planner are fiercely stimulated, while the dragooning and regimenting of individual citizens, who are conceived merely as so many tools in the hands of the dictators, results in the constant stimulation of submission and fear in their minds. The entire activity moves on the plane of primeval passion generating intense self-seeking and morbid sentiments. Individual initiative and freedom of action are incompatible with the ideology of planning. Individual personality as such is, in the eyes of the planner, a thing of no value.

The spectacular success which the planners have achieved in the economic realm has emboldened them to extend their activities to cultural fields. In the dictatorial countries everything is neatly planned out for the individual who has only to fit himself snugly into the inhuman system just as a little cog wheel of a huge machine falls slick into its place under the deft fingers of the clever mechanic.

Of liberty either as conceived by us or as conceived by the liberal party there is no trace; while fierce self-regarding authority debasing human personality is very much in evidence in the collectivistic states of the present day. Lenin said, 'The world cannot be made happy unless it is deprived of freedom, which is nothing but a torment and a burden to it, and unless men are by force maintained in a condition of earthly bliss thought out by the authorities in accordance with reason'; while Mussolini writes, 'The Fascist state organises the nation, but leaves a sufficient margin of liberty to the individual; the latter is deprived of all useless and possibly harmful freedom, but retains what is essential, the deciding power in this question cannot be the individual but the state alone'. Both communism and Fascism repudiate the value of individual liberty; but while the former justifies totalitarianism in the interests of the material welfare of the individual, the latter accords no recognition whatever to the claims of the citizen. Communism revolts against using the individual as a means for the ends of capitalism, but does not scruple to use him as means for its own ends. It places the individual in the focus of all government organisation, for, the avowed object of all its activities is the

achievement of 'a condition of earthly bliss' for the individual. The end of the 'good life' for the communist is the enjoyment in an equal measure by all individuals of the 'goods' of this earthly environment. That being his supreme goal, he despises religion, philosophy, literature and even morality.

If at this stage we pause to examine the doctrine of communism from our standpoint, we find that the communist has thoroughly misunderstood the structure and function of the human mind. He believes that the end of the good life is the constant titillation of the sense organs. Instead of guiding the fierce sex, food-seeking, combative and other propensities towards the Brahman-regarding sentiment, the communist programme arrests the growth of personality at the low level of concrete sentiments. Man must be made to enjoy 'earthly bliss'. Even so he is not free to choose what he will enjoy. He must enjoy as he is told, and the voice that tells him is that of comrade Stalin.

There is one invaluable act of service which Russian Communism has rendered to human personality, and that is the annihilation of the propensity of acquisitiveness. Whereas many of the elemental propensities may be ennobled or sublimated, this which has more of animality in it than the sex-propensity, must be pulled out and destroyed root and branch. The destruction of the sense of proprietary right over things and persons is the first condition of progress towards liberty. Communism is eminently justified in working towards the consummation of such annihilation. Apart from this characteristic there is little in communism to claim our approbation.

In its insistence upon earthly bliss communism differs profoundly from Fascism, but in its insistence on the supremacy of the dictator's will it is whole-heartedly at one with the latter. As against communism, Fascism denies the materialistic conception of life and claims to enthrone religion in the heart of the individual. 'And above all Fascism', says Mussolini, 'denies that class war can be the preponderant force in the transformation of society'. But in the Fascist state the individual is reduced to a state of non-entity and his personality is only a means to the ends conceived by the dictator.

At first sight it might appear that Fascism is superior to communism in that it suppresses some of the elemental emotions in the individual mind. By the renunciation of material bliss the acquisitive, and by the denial of class war, the combative propensities are supressed. Yet this is only an illusion, for the Fascist governments are out to fight and conquer in the name of the state. The acquisitive and combative propensities are very vigorously stimulated in the individual mind, but they are directed towards 'objects' desired by the dictator.

In the Hegelian conception of the state, which is claimed to be the foundation for all totalitarian governments, there lies hidden a fallacy which has not been unearthed by political philosophers. The myths of the corporate personality and of the collective will of the state have been exposed over and over again by serious-minded thinkers, but no one has attacked with vigour the view of the state as the final goal of human organisation. Hegel is disloyal to the central thesis of his own metaphysics when he says, 'The state is the divine idea as it exists on earth . . . it is the absolute power on earth; it is its own end and object. It is the ultimate end which has the highest right against the individual.' If the process of dialectical evolution is eternal and infinitely progressive (as it

ought to be in the proper Hegelian scheme), then to arrest it at the level of the state, is to do violence to the state itself. For the state must self-gather itself in that which is not the state, and both must be gathered up in the higher synthesis of internationalism. Nor is this the final goal. If we pursue the dialectical process to its logical conclusion we shall reach the Upanishadic Brahman as the final goal of evolution. Neither Fascistic nor communistic thinkers have had the courage to work out the conclusions of the premises which they have accepted and acted upon with great gusto.

The state, then, is the concept which inspires the political practices of the collectivistic governments. As it is its own end, the state is outside the pale of the moral law. 'All for the state and nothing outside the state'. So long as the individual conforms to the standards of the state his actions are tolerated. The individual is believed to have liberty only when he has learnt 'to desire what the state desires, to have no purposes but the official purposes, to feel free because they have become habituated to conform'. Since the state is beyond morality, it is intolerant of criticism of any kind. Freedom of speech and expression, and liberty of the press are to be ruthlessly suppressed. There is no such institution as a party in opposition in the totalitarian governments. 'It is forbidden to doubt, to question, to criticise, to investigate, to test the dictatorship-inspired beliefs. The dictatorial ideas must be accepted independently of rational and empirical testing'. The dictator-ridden governments would suppress, if it were possible, even freedom of thought. As dictator-dictated truth is the only truth that there is, academic freedom is to be banished from the state. All research in science and humanities should be directed towards the exaltation of the state and the debasement of everything outside the state.

To achieve these and other equally inhuman ends the totalitarian states have assumed full control over education. Through carefully planned education they expect to mould the minds of the young according to their own rigid patterns, so that the latter will be so many little replicas of the mind of the ruling dictator. If the individual displays any tendency to non-conformity then force is to be used to bring him back to the 'path of righteousness'.

All associations within the state, whether voluntary or otherwise, are to be conscripted into the service of the government. 'There is nothing outside the state' is to be the guiding principle for every little act in the totalitarian states.

By a process of psychological jugglery collectivistic thought identifies the personality and will of the dictator with the supposed personality and will of the state. When this identification is achieved, we find that authority is supreme and liberty non-existent in the totalitarian states. But it is authority which injures him who exercises it and him who submits to it. Fierce self-assertive authority dominating over the individual through the arousal of submission and fear results in the stultification of personality. Mussolini declares quite openly that 'the principle that society exists solely through the well-being and the personal liberty of all the individuals of which it is composed does not appear to be conformable to the plans of nature, in whose workings the race alone seems to be taken into consideration and the individual sacrificed to it.'

In order to understand the enthusiasm which Fascism, Nazism and communism have evoked in the bosoms of

Europeans, we have to study their national temper. For a short while after the war in Germany, Italy and Russia the republican form of democratic government flourished, but its quick and sorry downfall in all these countries is the result of the impact between the ideals of democracy and those of their respective national cultures. Pareto, writing as early as 1893, observed that what strikes one in the politico-social life of Italy is the 'entire absence of political parties and an enormous extension of the functions of the state.' This state of affairs prepared the way for collectivism, and for the Mussolinian ideology of 'a party which entirely governs a nation.' 'The Germans', says Professor Roberts, 'have never wanted democracy, they crave for authority and respect the strong arm. They do not want individual freedom. . . . . The German is designed by history and nature to provide mass material for dictatorship'. With the submissive temper of the Russian mind forged by a prolonged sub-servience to autocracy, we are thoroughly familiar. In such a favourable European soil does dictatorship grow from strength to strength. But dictatorship is not without its subtle economic and political tactics. Under the guise of maintaining security it has deprived the individual of liberty, as though the two were mutually incompatible. It has managed to keep aglow the bellicose tendencies of the European mind by carefully staged foreign expeditions. Above all, it has transplanted emergency war measures from the battlefield and the war office to the peaceful homes in the state. In the achievement of these purposes dictatorship has taken selfish advantage of that irrepressible tendency in man to worship something outside himself. It has debased humanity on the plea that the vulgar masses are to be sacrificed to bring to birth the noble man, the dictator, who is the supreme purpose of the state. This dictator is believed to confer real liberty on the individual when he terrorises the citizen into subordination. The dictator's atrocities are justified on the ground that he alone possesses the peculiar gift of intuiting the 'good' which the vulgar masses desire and grope after blindly, but never succeed in grasping. 'Dictatorship kills the spirit, deadens the mind, irons out differences, paralyses public life. It appeals to and relies upon the more primitive elements in man's nature, and discourages the exercise of his more lately evolved faculties.'

Of ennobling liberty there is no evidence, while ferocious self-regarding authority is very much in evidence in the contemporary totalitarian states.

VI

We have already remarked that, in spite of the powerful hold which totalitarian authority has over the minds of men at the present day, liberty will soon assert herself. And when she does assert herself, will she find a congenial home in democracy? It is pathetic that we have to admit that she will not. Democracy has fallen so low that Mussolini exclaims, 'Where is the shade of Jules Simon, who in the dawn of liberalism proclaimed that the state must labour to make itself unnecessary, and prepare the way for its own dismissal?' Democracy is in the doldrums because it has failed to give direction to individual liberty, and because the political machinery which it has evolved for enthroning the rule of the majority is steadily paving the way for dictatorship. Mussolini is perfectly right when he says that, 'the democratic regime may be defined as from time to time giving the people the illusion of sovere-

ignty, while real effective sovereignty lies in the hands of other concealed and irresponsible forces. Democracy is a regime nominally without a king, but it is ruled by many kings—more absolute, tyrannical and ruinous than one sole king, even though a tyrant.' As regards liberty, democracy has emptied it of all significant content and has left the undirected individual so much to himself that he welcomes any occasion for feeling at one with his fellow-beings. It is this craving for oneness with the rest of the creation that is responsible for the flourishing of totalitarian states. But is war or a dictatorial regime necessary to secure for the individual the satisfaction of one of the deepest needs of his nature? Democracy has committed the stupendous psychological blunder of mistaking gregariousness for sympathy. Gregariousness after all pertains to the body. Graham Wallas has shown that 'human beings are not a gregarious species in the same way, or to the same degree as are the ants or the bees. Our normal instinctive course leads to the intermittent co-operation for certain special needs and not to constant co-operation for all times.'[11] The ant-hill and bee-hive civilisations are meant to serve as grave warnings to human beings, and not as models for imitation.

If the cultural basis of the West had been the Brahman-regarding, instead of the self-regarding, sentiment, then in the normal course of daily life the urge for fellowship would have found a free and natural channel of expression. It is tragic that the West should be blind to the fact that the deep unconscious nature of man is urging him, in spite of himself, to the realisation of Brahman.

Programmes in an endless variety have been suggested for the reform of democracy, but no one of them is radical enough. In the first instance it should be clearly recognised that collectivism has come to stay. Democracy instead of offering fight to and suffering defeat at the hands of collectivism, should calmly assimilate the latter, and emerge as collectivistic democracy. In the second place, liberty of the individual as defined by us should be the chief concern of the government under spiritualised democracy. Lastly, Power Politics and Prestige Politics, the former rampant in Europe and the latter at home, should be crushed out of existence, and should be replaced by sympathy and service politics.

From the time of Aristotle down to the present day, the main problem, as yet unsolved, for the practical philosopher has been the reconciliation of authority and liberty. Any attempt at solution through the annihilation of one of the components will lead finally to the annihilation of the solution itself, for there will always be a part of human personality—the most valuable part responsible for creative activity—which will refuse to be assimilated by the totalitarian state. With Professor Hocking we counter the Mussolinian dictum 'Outside the state there is nothing,' by 'The state itself then is nothing.' For, creative man is always outside the state. Democracy has attempted to solve the problem by creating authoriy through consent, but this consent has often been obtained by disregarding the minority. Mill has pointed out that obedience (to the political majority in a government) is never a result of natural impulse, but always the result of coercion. Mill's remark is indisputable because authority has always been exercised through self-assertion and self-regard. If we are not to move round in a circle, but are to take a significant step in advance, then

[11] *Our Social Heritage*, p. 160.

self-assertion should be replaced by sympathy. To this end the political machinery will have to be thoroughly rebuilt on a plan, the vague outlines of which we are sketching in the following paragraphs.

We have said that the liberty of the individual, the only natural sanction for authority, should be the main concern of the government of the future. In a spiritualised democracy, the sole purpose of whose existence is the liberty of the citizen, the only person who can be entrusted with the task of governing the country is he who has renounced the pleasures of the world. He should be one who has, through the successful organisation of the Brahman-regarding sentiment in his own mental structure, achieved Brahman-realisation. He should, in other words, be a *jivan-mukta*. As in Plato's Republic, there should be a panel of *jivan-muktas*, who would take by turns to the task of ruling the country, each spending half the year in solitary meditation and the other half in administering the affairs of state. These sannyâsin rulers, being *jivan-muktas* themselves, would know how to maintain the liberty of the individual through the exercise of authority. They would make wise laws, but in enforcing the laws they would never exercise self-assertion, but only sympathy. If punishment be necessary, they would inflict such punishment on their own body, offering it as a sacrifice if necessary. They would not be afraid of criticism, nor would they plead with the public for the voluntary suppression of differences of opinion. In their own interests they would submit themselves, and their policies to unsparing criticism by their opponents. In exercising authority inside the frame-work of the government, there is always the danger of the self-assertive propensity being rekindled even in the minds of *jivan-muktas*. The only ballast for self-assertion is submission. The rulers should, therefore, have the submissive propensity constantly stimulated in their minds by welcoming and even demanding criticism of themselves.[12] When the voice of criticism (or of opposition) is silenced then liberty is in great danger.

Every limb of government, composed as it ought to be of individuals who have achieved a greater or lesser measure of success in renouncing the world for attaining Para-Brahman, will be inspired by the high ideals of sympathy and service. The police, for instance, will not lathi-charge an infuriated mob, but will let themselves be charged by the mob, in order to maintain order. If their minds are in the right place, the crowd will soon realise its folly. Vicarious suffering inflicted on the bodies of government servants will be the guiding principle for the preservation of Law and Order, and for the administration of justice in a spiritual Democracy.

The plan that we have sketched above, for keeping individual liberty alive, is merely an extension of the political principles advocated by M. Bergson, Professor Hocking and Mr. Lippmann. Bergson, the true liberator of the human spirit in the contemporary world, but accused of having generated totalitarian ideology,

[12] Laski says in his *Liberty in the Modern State* : 'The best index to the quality of a state is the degree in which it is able to permit free criticism of itself'. 'The state which refuses to risk its own continuance to the free approval of its members, and that means risking their disapproval, gets no approval at all ; for what it gets is mere compulsory conformity'.

(From our point of view this means that the state must have its submissive propensity constantly stimulated, allowing the citizen to exercise assertion over itself. The state should divest itself of all false sense of prestige).

says of the 'Noble Individual,' for whose sake the citizen in the totalitarian state is called upon to sacrifice himself, 'the emergent individual is not the master of society. He is rather the servant, who can help society further along its way.' He is not the enemy of democracy. He is its agent. This *jivan-mukta* ruling the state according to our scheme will not idly thunder forth, 'I have been elected by the majority. Am I to govern, or am I to be intimidated by the threats of the minority? Minority opposition will be crushed by me.' Nor will he lay it down as a dictum that 'the majority should never yield to the puerile will of the minority,' but will, in a spirit of humility, serve the state and offer himself readily as a 'burnt offering' at the altar of the minority. That is the type of individual who, according to the Bergsonian political theory, is fit to hold the reins of government.

Mr. Lippmann has investigated the possibility of working out the principles of collectivistic democracy in the economic realm. The state, according to him, is to hold itself responsible for maintaining a high standard of individual life, and for the operation of the economic order as a whole. But the liberty of private transaction is to be preserved by controlling production and not consumption. To keep individual enterprise in equilibrium and to correct the abuses of capitalism, the government is to transform itself into a 'gigantic public corporation ready to throw its weight into the scales to redress the balance of private transaction.'

Professor Hocking is a political philosopher who believes in the possibility of uniting liberalism with collectivism. His brilliant ideas are expounded in the symposium that we have already mentioned.

We have taken the quintessence of the ideas of these profound thinkers, and have built our programme thereon. That our programme is not merely utopian is established by two significant events in the political world of our day. Mr. Henry Ford has suggested the placing of a line of non-combatants between the belligerents in China. In our country Mahatma Gandhi is taking steps for the formation of a 'Peace Brigade.' Writing in the Harijan about the scheme for a 'non-violent army of volunteers' he said, '. . . . . instead of one brave Pashupathinath Gupta who died in the attempt to secure peace, we should be able to produce hundreds. . . . . Such an army should be ready to cope with any emergency, and in order to still the frenzy of mobs should risk their lives in numbers sufficient for the purpose. A few hundred, maybe a few thousand such spotless deaths, will once for all put an end to the riots. Surely a few hundred young men and women giving themselves deliberately to mob fury will be any day a braver method of dealing with such madness than the display and use of the police and the military.' The significant change that we have introduced in the scheme of the Mahatmaji is to make those young men and women members of the police and the military. Gandhiji has, in the article mentioned above, made the very significant statement that 'to the extent that the Congress Ministers have been obliged to make use of the police and the military, to that extent, in my opinion, we must admit our failure.'

In the spiritualised democratic form of government the individual will have his liberty scrupulously maintained by the exercise of authority. He will enjoy all the advantages of both democracy and collectivism without groaning under their disadvantages. He will not be

called upon to renounce his liberty in order to escape from want. In the name of security he will not be deprived of freedom. To enhance his dignity he need not 'lick the boots of tyrants.' In our scheme, liberty will be divorced from liberalism, and planning from totalitarianism, and both will be wedded to collectivistic democracy. Both will be filled with rich and significant content, the former by being guided towards Brahman-regard, and the latter by being spiritualised. The individual will have endless opportunity for continuous initiative. He can experiment with himself, think differently or act differently from his neighbours without danger to his happiness. In short, the condition 'of effective opportunity to share in the cultural resources of civilisation,' which Dewey lays down for the 'full freedom of the human spirit and of individuality', can be fulfilled only in a spiritualised democracy.

M. Romain Rolland writes, "In a world crisis it is in India I repose my absolute faith for the emancipation of the human race." The voice of M. Rolland is really the voice of ravaged Europe in great anguish. If our country is to carry a message of hope to agonised Europe, she must first present her a spiritualised political programme, a programme which is not a cheap imitative mixture of communism and Fascism, but one which is native to our soil and pregnant with our spiritual genius. 'Politics must be spiritualised,' and one effective way of elevating political activity to the highest level within reach of human capacity has been indicated in this paper.

(Concluded)

MESSAGE OF SWAMI VIVEKANANDA

By Dr. Satkari Mookerjee, M.A., Ph.D.

We cannot fully and correctly comprehend the significance of Swami Vivekananda's philosophy of life unless we have a clear grasp of the background, social, religious and political, in which he emerged. The country was being convulsed by the conflicting trends of thought and activity which came into existence in consequence of the impact of the Western civilization and culture upon India. The intelligentsia were forced to feel their humiliation and weakness in comparison with the British people, who undoubtedly possessed a higher standard of fitness and efficiency than the peoples of Asia. When the Britishers became the masters of India the Indian civilization and culture were in a deplorably decadent state. The ideal of the rich, who had enough of the worldly advantages, was to spend their life in luxury and comfort and their vanity was pandered to by professional sycophants, who shared the indulgences of their patrons. It is not to be denied that there were exceptions who consecrated their wealth to the services of the nation and religion according to their lights. But the majority, the the masses, were sunk in the lowest depths of degradation and poverty and they consoled themselves with the thought that their suffering in the world would have its compensation in the next life. I do not know if a definite change has occurred in the mentality of the people and if they have shaken off the apathy and indifference due to their

ingrained belief in fatalism. The English-educated section felt the galling humiliation of their conditions, and from among them rose reformers and preachers who set on foot various movements for the betterment of the country and the people in the various walks of life. The foundation of the Brahmo church, the agitation for widow remarriage initiated by Vidyasagar and the nationalistic literature which preached the cult of political patriotism—all these contributed to break the placid contentment of the people with their existing condition. The result was dissatisfaction and distrust of our old values. The educated community came to feel shame for their religion and social organization and they drew their inspiration from the West. Europe's religion and social organization were thought to be the ideal pattern, and they sought to build anew the social structure after the same. There were arrayed against it the forces of orthodoxy, led by the Brahmin Adhyâpakas (scholars), who apprehended the downfall of their religion and culture from the subversive activities of zealots, who wanted to Europeanise themselves. Even the great Raja Ram Mohan Roy wrote to the Government that Sanskrit and Sanskritic culture were extremely worthless and if encouraged the result would be the acceleration of degeneration and superstition. The custodians of ancient culture resented this cheap condemnation of their religion and culture and looked upon the English-educated section with suspicion and dreaded their iconoclastic activities. There was another section of votaries of English culture, who were fast drifting into scepticism and irreligion. In this period of trouble and turmoil, when everything of indigenous origin was looked upon with contempt or distrust by the votaries of new culture, and the orthodox community returned this sneering attitude with supreme contempt and condemnation, it was necessary that a leader should arise who would give the correct lead to the nation, and strike the balance between the contending forces. The services of Raja Ram Mohan Roy and of Keshab Chandra Sen succeeded in erecting a temporary bulwark against the activities of the Christian missionaries by the creation of a compromise, which applied to the sentiments of the English-educated classes. But the chief source of inspiration was the West and the Western ideas were sought to be camouflaged by parallel thoughts in the Upanishadic literature. The chances were that so far as the English-educated classes were concerned, they would almost all have been drafted into the theistic church of Brahmoism for which the uncompromising orthodoxy of the community was also responsible to an appreciable extent. Those who returned from England were pushed into the fold of Brahmo or Christian religion.

In this age the Prophet of Dakshineswar made his appearance, who by his simple ways of life and unfaltering preaching of truths of ancient religion, realized by him in his Sâdhanâ, made the wavering faith of the people firm and solid. Here was a man, who was not sophisticated by the philosophical jargon of Europe or India, and whose life and teaching threw a direct challenge to the pretensions of the *soi-disant* prophets. Sri Ramakrishna revived the faith of the people in the old religion and smashed the claims of zealous reformers, who wanted to introduce a form of pseudo-Christianity into the country. The mantle of Sri Ramakrishna fell upon his worthy disciple, Swami Vivekananda, than whom a more dynamic personality was not in existence in the period. What St. Paul did for Christ,

and Vyasa for Sri Krishna, Swami Vivekananda did the same for his Master. He fulfilled to the letter the prophecy of Sri Ramakrishna and gave the world the true interpretation of Hindu religion and philosophy. The richness of spirituality of Hinduism was super-abundant and there was absolutely no need for directing our energies and attention to the West or to the East for the discovery of truth. It was already there in its perfection and the world had only to acquire it and make it its own. The vindication of Hindu religion and culture at Chicago made history and the Hindus felt that they did not require to go with the beggars' bowl to the door of a foreign prophet.

What did Swami Vivekananda teach and what did he give to his nation and the nations of the world? He gave the message of freedom to his nation and the nations of the world. Europe had achieved mastery over forces of nature and had gained tremendous wealth and power. Swamiji told the nations of Europe and America that they must abandon their slavery to wealth and power and their vanity and must realize the supremacy of the spirit. Wealth and power are good things, but they become engines of hell if they are used for the oppression of the weak and the exploitation of the ignorant nations of the world. To India the Swami delivered the same message of freedom. India was and still is submerged in the depths of degradation and poverty and weakness, and the Indians thought their poverty and physical weakness as proofs of their spiritual superiority! This self-complacent vanity was shattered by the Swami. Poverty and weakness, cowardice and submission to tyranny, are never a concomitant of spiritual advance. Sacrifice is the privilege of one who has enough, and poverty was not synonymous with sacrifice. It was the exact antithesis of spirituality. The power of the spirit is incompatible with weakness in any plane. India must regain her spiritual supremacy, and for this she must pay the price. She must be great in every sphere and must not submit to the tyranny of matter and, what is worse, to the tyranny of superstition and mendicancy alike. India must give up her policy of mendicancy to the West and she must shake off her age-old torpor and inertia, which are mistaken for signs of greatness. The message of Swami Vivekananda was thus the message of freedom—freedom of the spirit, and Swamiji made Europe understand that economic and political freedom which the conquest of material science had placed in her hands, could not be made contributory to the perfection and happiness of her nations, unless she realized the sovereignty of the spirit, in other words, unless she shook off her slavery to matter. To India Swamiji taught the lesson of the necessity of giving up her self-complacent vanity of spiritual greatness and religious superiority, and the necessity of acquiring material power to back up her spiritual pretensions. The salvation of a man depends upon the courage and determination of the people to fight the forces of tyranny and exploitation in all spheres of life. The weak have no chance of gaining salvation, spiritual or material. "The greatest sin is weakness. The greatest sin is fear." This message of fearlessness is the message of Vedanta, and it was left for the Swami to redeliver this message to his nation and to the world. Spiritual power is impossible without the fulness of life, without the fulness of material power and prosperity. This truth was delivered to India and the corollary of it that material prosperity cannot be maintained nnless it was backed and govern-

ed by spiritual freedom was delivered to Europe. There is no contradiction or discrepancy in the teaching of the Swami. If one analyses it, if one probes it to its depth and cares to find out its significance, one must have to realise that it is the same truth of freedom of the soul that was the perpetual burden of Swamiji's teaching. If once spiritual freedom is realised, fear and hatred, oppression and exploitation will vanish like a bad dream. Because fear and oppression proceed from spiritual bankruptcy. This is the truth which is embedded in the Vedas, and when India forgot it, she lost her supremacy and power. It was left for Swami Vivekananda to rediscover the truth and to preach it to the world. No individual, no nation can afford to forget or to ignore this truth except at its peril.

PESTALOZZI AND HIS THEORY OF VOCATIONAL EDUCATION

By Dr. Debendra Chandra Dasgupta, M.A., Ed.D. (California)

Johann Heinrich Pestalozzi was born at Zürich, Switzerland, on the twelfth of January, 1746. His ancestors were Italians who had fled to Switzerland on account of religious persecution. His father who was a physician of moderate means, died while Pestalozzi was still but a lad. The boy was brought up by his mother and a faithful maid-servant who had promised the dying father never to leave the family. This servant, Elizabeth Naef by name, kept her promise faithfully, sacrificing all her comforts in order to do so. At one time when Pestalozzi's poor business ability had reduced his family to practical beggary this maid-servant maintained the family for a number of years by her own efforts. This living example of devotion and sacrifice standing before young Pestalozzi's eyes from his earliest years undoubtedly did much to develop in him the sense of self-sacrifice and sympathy for the poor which characterized all his educational work. Another influence in the same direction was his frequent visits to the poor with his maternal grandfather who was a pastor.

In spite of meagre resources Pestalozzi's mother contrived to give him all the benefits of the fine educational opportunities which the University of Zürich afforded at the time. At first he prepared for theology, then for law. For a short time he attempted to manage an experimental farm at Nenhof. Finally he found his life-work in teaching. He found this calling especially suited to his unusual talents and offering opportunity for the expression of his great-hearted compassion for the poor. Nenhof (1774-1780), Stanz (1799), Burgdorf (1799-1804) and Yverdon (1805-1825) were successively the scenes of labours which finally won recognition in educational circles throughout the world and whose influence persists to the present time. At Yverdon he laboured for twenty years as head of an institute which attracted visitors from other countries by the hundreds, and from which many teachers went out to establish similar institutions in all parts of Europe. However jealousies broke out among his assistants and led to the closing of the institute in 1825. Pestalozzi retired to his farm at Nenhof, the

scene of his earliest labours, and died here in 1827.

Pestalozzi's first educational writings were *The evening Hour of a Hermit*, a collection of educational maxims, and *Leonard and Gertrude*, a simple novel of peasant life in which besides advocating certain political reforms Pestalozzi also advocated the establishment of a public school system for the education of the poor people with a view to the improvement of their moral, social and economic condition. This book was written as a protest against the corruption of the existing government which grievously oppressed the poor and ignorant peasants. Pestalozzi was imprisoned for his political views but was subsequently released upon payment of a fine. Both of these books were written shortly after his first educational experiment at Nenhof, while engaged in work at Burgdorf he wrote his outstanding treatise on method, namely, *How Gertrude Teaches Her Children*, and several other treatises dealing with educational method. These writings as well as all the educational work of Pestalozzi show clearly the influence of Rousseau with whose theories Pestalozzi was thoroughly familiar.

Pestalozzi's theory of vocational education[1] was closely bound up with the social and economic conditions of his day. During the closing years of the eighteenth century the whole of Europe was involved in the Napoleonic wars following upon the French Revolution. Switzerland was invaded by the French armies and a new type of government was forced upon her. When she offered resistance to these efforts, the invaders became infuriated, burned many villages, laid waste the land and slaughtered the inhabitants without mercy. Many people were left desolate and many children were left orphaned and homeless. Among the villages included in this destruction was Stanz where Pestalozzi, with the permission of the French authorities, attempted to repeat the experiment by which he had tried at Nenhof to effect the moral, social and economic regeneration of the peasants through education. He recommended both literary and vocational training for the peasantry of Switzerland as a means of making them worthy members of the home and citizens of the state. In doing this he showed the influence of Rousseau and also advanced beyond Rousseau. Pestalozzi followed the lead of Rousseau in emphasizing the inalienable rights of the individual. This was in sharp contrast to the theories of the sixteenth and seventeenth centuries which subordinated all individuality to the interests of the state. However Pestalozzi differed from Rousseau so far as the education of boys was concerned in advocating an education which would fit the individual not merely for a place in society but primarily for the home. With Pestalozzi worthy home membership seemed to be the supreme objective of all education, both literary and vocational. He regarded the home as the most important sphere of a person's activity. The home was looked upon as the smallest unit of the state and if the home were prosperous and the family preserved all would be well with the state. Pestalozzi maintained that these ends could be achieved through the moral, cultural and economic training of the individual. Therefore the supreme purpose of all education, both literary and vocational, was to

[1] A collection of Pestalozzi's educational writings consisting of miscellaneous personal letters dealing with educational subjects, and extracts from such works as *The Evening Hours of a Hermit, How Gertrude Teaches Her Children* and certain minor works, edited by J. A. Green, and Eva Channing's translation of *Leonard and Gertrude* have furnished the material for this article.

train individuals rightly to appreciate and enjoy the blessings of home life. "The family relationship is the first and foremost of natural relationships. Man works at his calling, and bears the burden of citizenship in order that he may enjoy in quiet the blessings of home. Thus the education of men for this or that occupation or for a particular social rank must be subordinate to an education which aims primarily at the purity and happiness of the family life. For this reason the home should be the foundation of any natural scheme of education. Home is the great school of character and of citizenship. Man is first of all a child, and then the apprentice of his calling."[2]

In dealing with vocational education Pestalozzi, like the other educational theorists, took into account the distinctions of rank and position. He recognized also individual differences in ability. He recommended that the education of children be adapted to their individual needs, abilities and social rank. However he did not adhere rigidly to social distinctions and did not regard such distinctions as impassable barriers. He would permit those of exceptional ability to pursue the higher branches of study irrespective of rank or social position. "Different ranks and even different individuals require advanced mathematical knowledge. It would be a good thing indeed if higher work were only attempted by those who show exceptional power, independent of their rank."[3]

Although Pestalozzi recognized the advisability of allowing the brilliant poor man to have the advantages of higher education he was nevertheless, so far as vocational education was concerned, chiefly interested in the training of the working classes. He believed that through the proper vocational training of the working man the moral and social regeneration of society could be achieved. He put this theory into practical application by opening his experimental school at Yverdon through which he eventually exerted great influence throughout Europe and America.

Pestalozzi's plan of education began with the home. According to his theory literary instruction and manual training both should begin under the fostering care of the parents. In this respect the children of the poorer classes would have a distinct advantage over those of the rich. Rich parents could afford tutors and schools for their children whereas children of the poor would receive the rudiments of education in their own homes directly from the parents. They would begin their acquaintance with life's vocations through actual contact and practical participation under the direction of their parents. Sense perception through contact with the realities of life as advocated by Rousseau was thus incorporated in Pestalozzi's educational scheme. "In the evening he (Leonard, the Father in the ideal home pictured by Pestalozzi) helped his eldest son to build a tower of Babel, such as was pictured in this Grandmother's Bible, out of a heap of clay; and taught him to calculate the amount of lime and stone and sand necessary to construct a given length of wall. One day he bought Nicholas a mason's hod and apron, and no prince was ever prouder at the first wearing of his crown, than the mason's boy, when he donned the implements of his future calling."[4]

This early home training emphasized manipulative skill and the rudiments of

[2] J. A. Green, *Pestalozzi's Educational Writings*, p. 23.
[3] *Ibid.*, p. 311.
[4] Johann Heinrich Pestalozzi, *Leonard and Gertrude*, translated by Eva Channing, pp. 121-122.

arithmetic. "Although Gertrude thus exerted herself to develop very early the manual dexterity of her children, she was in no haste for them to learn to read and write. . . . Her verbal instruction seemed to vanish in the spirit of her real activity, in which it always had its source. The result of her system was that each child was skilful, intelligent and active to the full extent that its age and development allowed. The instruction she gave them in the rudiments of arithmetic was intimately connected with the realities of life. She taught them to count the number of steps from one end of the room to the other, and two of the rows of five panes each, in one of the windows, gave her an opportunity to unfold the decimal relations of numbers. She also made them count their threads while spinning, and the number of turns on the reel, when they wound the yarn into skeins. Above all in every occupation of life she taught them an accurate and intelligent observation of common objects and forces of nature."[5]

Although in the early training emphasis was laid upon dexterity and the elements of numbers Pestalozzi did not overlook the importance of some literary training in one's vocational education. Pestalozzi always attempted to adapt the education of any particular period to the pupil's age, development and occupational needs. He saw that language was essential to any vocation and made a place for language instruction in the vocational education of even the poorest labourers. "The child of the soil and the whole class of landless agricultural labourers must learn in their language lessons to express themselves accurately about everything which has to do with their calling, and their environment."[6]

The vocational training begun in the home under the direction of the father and the mother was to be continued in workshops, in farms and in public schools organized for the purpose. These were the three main agencies through which the vocational education of the poor children was to be carried on. These agencies were to work hand in hand and would thus greatly aid in relieving the national distress occasioned by the Napoleonic wars. "Every possible step should be taken for the rescue of the poor. We should try to combine the few industries our nation possesses with the most scientific knowledge of agriculture in districts where natural resources are favourable, and we should encourage a comprehensive knowledge of domestic thrift. Every method for relieving the distress of the nation by the advancement of culture is important to my plans."[7]

Pestalozzi believed that the economic and moral regeneration of the poor people could be promoted best through industry and education. The leaders in industry would find that by promoting the vocational education of the working classes they would in reality be advancing their own interests as well as the interests of the working men. Through vocational education, for example, a group of trained workers would be produced from which factories might recruit their working forces and these trained workers would bring financial benefit to the factory. What could be accomplished in this manner through the efforts of individual leaders in industry could be effected on a larger scale through the organization of public elementary schools whose purpose would

[5] *Leonard and Gertrude*, pp. 130-131.

[6] J. A. Green, *Pestalozzi's Educational Writings*, p. 300.

[7] *Ibid.*, p. 208.

be to prepare the children of the peasantry for the various occupations in life by giving them the necessary intellectual, physical and vocational training. Such schools would be an important factor in solving the economic problems of the future workers of the nation. "Almost every head of an important branch of industry has some such opportunity of helping the poor, and co-operating with them in their amelioration. All employers know that good manual work is a source of wealth, and employers are in a position to promote the training, welfare, and education of the poor, if they can in the first place enable the children of their working people to get a sound training in the special knowledge and practical skill which is essential to that particular industry. . . . What individuals can do in this way might be done on a larger scale if schools for poor children were established in which, not only some isolated branch of technical work would be taught, but also the fundamental, intellectual and physical capacities could be trained, and the children would receive a good all-round education and reach a high degree of proficiency."[8] In such recommendations as the foregoing, one sees clearly the distinctly practical and economic aspect of vocational training as advanced by Pestalozzi.

Thus, in short, Pestalozzi in his social approach to education was concerned mainly with the vocational training of poor people. He advocated beginning the manual training of poor children early. The first efforts were to be directed by the father and the mother under whose guidance various manipulative skills would be definitely developed and some elementary instruction in the three R's given. Following the training in the home would come training in the public schools, in shops and in farms. That is, vocational training was to be carried on in the midst of an occupational environment and by means of sense perception. All the training would aim definitely at preparation for a life work and was to be adjusted to the children's mental and physical development. At the back of this immediate aim was the ultimate objective of worthy home membership and citizenship.

The chief contributions of Pestalozzi to the theory of vocational education were the idea of giving vocational training through the co-operative efforts of the farm, the shop and the organized public school, and the idea that vocational and academic training are interdependent.

[8] *Pestalozzi's Educational Writings*, pp. 201-202.

COUNT KEYSERLING ON IMMORTALITY

By Dayamoy Mitra, M.A.

Count Hermann Keyserling's book on 'Immortality'*, 'a critique of the relations between the process of nature and the world of man's ideas', is one of the most thought-provoking publications of our time. Though the book does not contain his mature ideas because he wrote it when he was only a young man one can easily see how he anticipated a

** Immortality*: By Count Hermann Keyserling. Published by the Oxford University Press, B. I. Building, Nicol Road, Post Box 31, Bombay. Price 10s. 6d. Pp. 232.

good deal of modern thought on the subject while even that which he now considers to be crude and out of date in the book might at least be regarded as important landmarks in the development of his philosophic thought. The author tries to interpret the problem of Immortality and its significance in the realm of thought from the point of view of History and Biological sciences, eschewing that which is purely metaphysical and purely abstract. The main lines of his philosophic argument are the same as we find in some idealistic thinkers of recent times, Bosanquet, for example, but his elucidation has a richness and colour that is essentially his own. His later works—and very notably those that have earned great recognition for him in the East as a thinker of the first magnitude and of wide sympathies, his 'Travel-diaries'—he considers to be in the direct line of development from this work of his youth. Count Keyserling believes in taking us by the application of analytic reasoning to the very gateway of Transcendent Reality and he almost succeeds in doing that, though he still keeps us, as he will himself admit, a little to this side of 'realizing Reality in all its fullness'. It is much certainly that intellect can give us but not surely the full blaze of Reality which is admittedly a state that is 'transcendent'.

Count Keyserling is one of the most outstanding scientific and metaphysical thinkers of Europe. He attracts us especially on two grounds, firstly by his combination of the philosophical knowledge of both the East and West, and secondly by his vision and charming literary style which makes his speculations all the more attractive and surcharged with those delicate shades of feeling that a philosopher of the formal type is never acute enough to detect. With him we never feel that we are crossing the arid wastes of intellectual learning where we can never see the bloom of the flowers of thought. In this he reminds us of the sages of the Upanishads and, perhaps Bergson excepted, in no other philosophic thinker of recent times do we find that feeling of an artist coupled with vigorous logical abilities such as we find in him. First he criticises certain intellectual tendencies of the West. He points out how the evolutionists explain the belief in Immortality as an inherited pre-disposition, the belief being held as reminder of the early stages of human development. This is a kind of explanation that makes us wrap ourselves in smug and blind self-satisfaction believing that we have assigned a cause to something which when we come to analyse, we find we have not done at all. Simply to say that a belief in Immortality was at first necessary for a successful struggle for existence and therefore helpful for Natural Selection etc., does not explain it. We find that it has not only been helpful as adaptation to an end (in the biological sense) but also in the ethical sense. Therefore it must have a deeper meaning than the explanation by atavism plus adaptation to end (in the crude biological sense). The writer tells us that he will do no such thing as proves the Immortality of the soul or its continuance after death because these are not yet possible contents of knowledge for exact science, (the Psychical Research Society has now taken it up) but then he says it is possible to fathom the nature of the thought of Immortality as we have it and thus comprehend it in its full bearings. How is the thought of it at all possible? It is criticism in the Kantian sense therefore that he is after with regard to the main problem. All subjective phenomena of consciousness correspond somehow to objective relations. The

belief in the Transcendent therefore must have its ground in the natural being of man. This has some resemblance to Professor Pringle-Pattison's insistence on our recognition of something objective in the feeling that we have that it is intolerable that the world of values should have no relation to the world of facts. Our author's judgment of what is 'valuable' may not however exactly correspond to that of the former though the ground of the belief is the same. He criticises the Western standard of 'value' and sounds a note of warning that it will not do to set up the current European culture and 'cultural values' as the ideal goal of humanity. Neither is its ideal of progress a sound one to adopt. Scientists know that progress can be spoken of only in an identical biological relationship, and never in an absolute sense. It is better therefore to accept the cycilc theory of progress. The civilisation of the West is not more advanced than any civilisation that went before it and its present stage corresponds to equivalent stages only in other nations. The writer remarks very conclusively, "Nowhere is there a trace to be found of progress in a straight line." Swami Vivekananda also stressed this point emphatically in the nineties of the last century. Even the theory which is so glibly asserted sometimes implying our present progress in religious faith from crude fetish worship to noblest ideas, may after all seem to be an incorrect reading of facts. Everywhere, in spite of all our vaunted knowledge, we end in mystery and myths. At one time they believed in evil spirits, and now we believe in infection by bacilli. The value of the explanations philosophically interpreted remains the same. The mystery of the unknowable and the inscrutabie surrounds us at every turn. In studying the mental attitude implied in Immortality, therefore, he will not consider whether our faith in it marks us as progressive or not or whether it is culturally valuable or not since all such ideas are inherently injudicious but what he would do would be only to state the implications of the belief and its moral significance by way of 'cold critical observation'. This contrasts a little with his purpose as stated in one of the prefaces. He then gives a highly discriminative account of the numerous racial and environmental factors that went to the formulation of different types of eschatological belief. His characterisation of the theory of eternal punishment as "ethical barbarism" is an apt one. "It is properly only coarsened or brutal races— and Christians—who believe in eternal punishment". To us Metempsychosis seems to be the logical outcome of a theory that would assert Eternity or Perfection as the final end if we abjure Eternity in its degraded form at the other end of the scale. The 'over-intellectual character' of the theory ought to be no bar to its acceptance. He supports it himself rather on biological and racial grounds. One remark of our author in this connection is interesting: "For the Hindus who have dialectic so strong in their blood that even the ordinary men could follow with comprehension the teachings of the Buddha, which strike us rather as lectures in Logic, at which the normal student infallibly goes to sleep—for them such a theory was exactly right." Very good, but philosophy knows no racial barriers.

First he takes up in his account of Immortality in general, the phenomenon of man being worshipped after death as hero by posterity. "All History is perforce mythology as all remembrance is romance." He then takes up the problem of Belief. He examines the manifold ideas of different peoples and

points to their common trait—the belief that the life-force which rules man does not coincide with its material substratum. One may call the Immaterial principle Atman, Entelechy, God, Soul, Spirit, Law or Energy and its substrate Matter, Maya, Appearance, Body or Shame—the deepest foundation of the idea is everywhere the same. Ontologies differ but the attitude of mind which asserts this dualism is there, held in common by all. Next comes the belief in continuance and imperishableness, the belief that something is there, however indeterminate that something may be. Even an unsophisticated man who trusts his senses instinctively distinguishes between life and matter. The 'Ego', the 'Superego' becomes for him the ultimate premiss and he experiences it as a function or force. But since force points to boundlessness, he feels that there is no ultimate in personal existence because personal existence in its essence is one of spatio-temporal limitation. This is surely a ground on which to base a metaphysical truth of great importance which Western philosophers and theologians in general boggle at because they are primarily interested in what they call their 'individuality' which only they know how to project to a so-called something greater in worlds not yet realised or in a posthumous heaven. To them the immediate awareness of their individual reality is the alpha and omega of Existence. A touch of Milton's Belial (how apposite that it should be Belial after all !) is to be found in all these thinkers who have no higher conception than this—"for who would lose though full of pain this *intellectual* being ?" As against this our author demonstrates the belief in that self which is greater than spatio-temporal reality to be the undertone and *leit-motiv* of the whole spiritual life of man. The thesis is further developed in Chapter IV on "Duration and the Time-Eternal". "Immortality", he continues, "is not a context of possible experience; an actual infinite cannot be given in time." The line of argument in our country is a familiar one. Death is not appalling. It is only the end of a stage. Death is innate in every birth. No stage can be set up as absolute. In the midst of life we are in death. *Infinity is the only dimension of the present.* We remember the echo of an older thought here which Swami Vivekananda expressed in this wise: "Life has its shadow—death. They must go together because they are not contradictory, not two separate existences." In his lecture on Immortality, after explaining how there can be no such thing as motion in a straight line for ever and that a straight line infinitely produced becomes a circle, he goes on: "What are life and death but the obverse and the reverse of the same coin ? Life is another name for death and death for life." Then he goes further back to propound with vigorous logic that we were not born and therefore we cannot die. At each moment man's deepest self stands in the centre of the field of vision. The self does not coincide with the person; it only lies at the basis of it.

This quest for Immortality is the basic problem of life for the seeker after Truth in the Upanishads. "What shall I do with that which does not bring me Immortality ?" is the cry that goes out of the heart of the earnest aspirant for Truth. With the knowledge of True Existence which belongs to the superconscient self the quest ends. Our author's aim being to keep within the limits of closely reasoned truths he stops short after examining the contents of consciousness, yet so far as I can see he actually goes further than that. From the speculative standpoint his reason-

ings are of a very high order and with the wealth of historical and scientific facts at his command he tries to establish the truth of the existence of the super-conscient self. "Man deceives himself," he sums up, "if he believes that he desires to continue as a person; that is to say, he is putting an illusion in the place of natural Truth. The concept of an impersonal personality is something yet to seek for in modern 'Rational' psychology." Professor James Ward pointed out: "Modern psychologists vie with each other in writing a psychology 'Ohne Seele'. The ancient conception of soul has evaporated, and in its place we find a self which is regarded as a mere centre of interest." We commend our author's point of view to psychologists of all schools.

In his analysis of consciousness he starts from the position that to ordinary thinking consciousness and person seem to be interchangeable terms. But do we cease to exist when we have no consciousness of ourselves in deep sleep? The author refers to the Hindus who ascribed to the soul four states—waking, dreaming sleep, deep sleep and death (?)—and who have never seen in consciousness the essence of life. The passage that the author has in mind is evidently the one in *Mândukya Upanishad* (2—7) where instead of death we have the fourth stage characterised as "शान्तं शिवमद्वैतं चतुर्थं मन्यते स आत्मा" which might be rendered either as super-consciousness or, as one scholar has interpreted it, as pure self-consciousness. However it is death in the sense that it is the 'death of the old man'. This is the state of pure knowledge, 'when it is beyond thought and beyond the possibility of indication of all kinds'. Consciousness touches only the mere fringes of our True Being. In a footnote the author here reminds us that he wrote all this when the modern psychology of unconsciousness was still in its infancy. His study of the psychology of sleep takes us one step forward therefore in the establishment of the non-personal character of the self*.

In the Chapter on 'Man and Mankind' he fortifies his idea of the supra-individual synthesis through examples from History and Biography. The phenomenon of man superseding his own little ego, of man rising at every step with the greatness of his soul can only point to this higher reality in us. This certainly is at the basis of man's ethical nature and the only true explanation of the categorical imperative. "It is an axiom of experience that the more valuable a man's life actually is, the less store he sets by it, the more readily he hazards it. The more deeply we penetrate into ourselves, the more we transcend our limitations."

In his last chapter on 'Individual and Life' the author anticipated the theories which he later developed in his 'Art of Life'. He characterises the different forms of social life, state, and culture as belonging not to the plane of Nature, but to that of Art because in all such we find an orientation towards a future beyond the individual. Death cannot wipe out everything. The end of life must be Life itself.

His is a noble idea, nobly worked out, and but for the obvious lacunae in thought, inevitable where reason is our only method to grasp at ultimate Reality, the book is a master-piece of philosophical reflection. It is surely a vital book of our time.

* It is interesting to note that in 1906 while Count Keyserling was busy with his analysis of the nature of the super-conscient self, William Ostwald on the other side of the Atlantic was delivering his Ingersoll Lecture at Harvard on the 'Immortality of Man'. His reading of the Universe could give him absolutely no assurance of Immortality.—*Reviewer*.

LAWYERS IN ANCIENT INDIA

By Prof. K. S. Srikantan, M.A.

Whether there were lawyers in Ancient India or not is a question which remains still unanswered. The elaborate rules of procedure given in the Dharma Sastras and the opportunities given to the accused for appeal however make it clear that lawyers must have existed in Ancient India, for without them people could not have taken full advantage of the numerous amenities provided in the Dharma Sastras for reaching the ends of justice. As a matter of fact in certain respects the ancient Indian Penal Code and Law of Evidence were far more complicated than their modern counterparts and even the very Law-givers often differed from one another in the interpretation of the texts. Lawyers consequently must have had a good harvest.

Earliest reference to lawyers however cannot be carried to a period earlier than the 2nd century B. C., for even Kautilya, in spite of his elaborate description of the Courts and rules of procedure, does not make any reference to lawyers as such. Almost the very first mention of lawyers is in that famous Buddhist document of the 2nd century B. C., called *Milinda Prasna*. In this, while describing the city of Sagala and its people the author refers to a set of men called *dharmapanikas* and *dharmarakshakas*. These expresssions must be taken to refer to lawyers, for judges are referred to as *rupa dakshas*. The expression *dharmapanikas*, though not very complimentary to lawyers, is very significant. It means *sellers of law* and makes it clear that lawyers were charging fees for their work. The expression *dharmarakshakas* is of course more complimentary, for it means *keepers of law*. There is no doubt that both these expressions stand for lawyers—the former a contemptuous term standing probably for mercenary lawyers and the latter for really able men.

The Burmese Code which is by the way based on the Laws of Manu not only refers to lawyers, but compares a lawyer to a physician especially when the former defended the prisoner in matters of life and death. Katyayana is certainly thinking of a lawyer when he observes, "A relation or a duly appointed person may undertake the plea or answer for persons who are weak of intellect or insane or old or women or minors or diseased." Again Narada speaks of authorised persons who can argue a case. Says he, "One who has not been authorised must not speak on any account at the trial. But authorised persons must deliver their opinion in an unbiased spirit." Again Pitamaha makes a reference to a body of people called the *sabhyas* who must have functioned as lawyers for, he says that these *sabhyas* had the right of carrying appeals from the lower courts to the chief court and from there to the King himself on behalf of the litigant parties. A most direct reference to lawyers however occurs in the *Sukra-Niti*. Says Sukra, "Representatives have to be appointed by the plaintiff and defendant who do not know the legal procedure or who are busy with other affairs, or who are not good speakers, who are foolish, mad and old, females, children and the diseased." Sukra provides

even punishment for those other than pleaders and close relations speaking on behalf of a litigant. "If some body is neither a brother, nor the father nor son nor a pleader, but speaks on others' interests, he should be punished." Thus it is clear that the profession of lawyers was recognised by the Ancient Hindu Dharma Sastras.

Compared to modern lawyers, the part played by the lawyers in Ancient India must have been inconsiderable, for many were the cases which could not be defended by a lawyer. According to Katyayana, "In prosecutions for killing a Brahmana, drinking liquor, theft, adultery with the preceptor's wife, killing a man, touching another's wife and also eating forbidden food, seduction and defilement of a virgin, violent language and actions, fraud and also treason, no *prativâdi* shall be given; the doer of the act shall plead the cause himself." While Sukra observes, "In cases of murder, thieving, adultery, taking forbidden food, abduction, harshness, forgery, sedition and robbery, there are to be no lawyers as representatives. The perpetrators are to answer personally." This limitation on the scope of the lawyers was probably due to the anxiety of the Law-givers to see that the guilty never escaped punishment. Intelligent lawyers would have certainly succeeded in making good the escape of several offenders as their representatives do to-day. Thus the lawyers must have played a more prominent part in civil cases than in criminal cases.

They must have been specialists in Law. Only the man who knew the Law and the Dharma could be appointed as a pleader. There are several references to cross examination of witnesses. In *Milinda Prasna* the writer describes the lawyers as those "who according to the spirit and according to the letter, according to justice and according to reason, according to Logic and by illustrations explain and re-explain; argue and re-argue." There is a reference to cross examination in *Apastamba* (II, 5, 11, 3). It must have been rather severe, for it is referred to as a torture. Even the accused was subjected to a meticulous cross examination. The Burmese Code of Manu gives a curious story of the origin of the cross examination. It was accidentally discovered. According to it in the time of Manu when some boys were playing, one of them arrived at the truth by constant questionings. A study of Sudraka's *Mrichchhakatika* reveals the extent and depth of knowledge that the lawyers had in those days.

The lawyers were entitled to remuneration from their clients. The rate of fees depended upon the amount involved if it was a civil case and upon the gravity of the offence if it was a criminal case. The Burmese version of the Law of Manu better known as 'Dharmathat' states, "Any good pleader, though the statement of his case may have not been taken down, if he has only just sat down or put up the sleeve of his jacket, shall have a right to his pay." About the scale of fees Sukra gives an elaborate account, "The lawyer's fee is 1/16 of the interests involved, for the fee is 1/20 or 1/40 or 1/80 or 1/160 portion as the amount of value or interest under trial increases. If there are many men who are appointed as pleaders in combination, they are to be paid according to some other way."

A high sense of professional etiquette was insisted upon. They were prevented from charging very heavy fees. In fact Sukra says, "The King should punish the pleader who charges excessive fees, *i.e.*, fees over and above the limit prescribed." According to the Burmese

version of the Laws of Manu, fee was to be paid by the client in certain cases only at the end of the litigation. This was perhaps to prevent the lawyers from swallowing clients' money. While the clients were thus protected from bad lawyers, the lawyers themselves were protected from bad clients who wanted to deceive them. No client was allowed to engage another lawyer without the knowledge of the one already engaged and even if such a one was engaged, the client was expected to pay both according to rules provided in the Dharma Sastras. If fee had been paid wrongly, it could not be recovered after seven months. According to the Burmese Code of the Law of Manu, an advocate was looked upon as a surety for the client. But according to Narada a lawyer was not responsible for the failure of a case. Says Narada, "If one deputed by the claimant or chosen as his representative by the defendant speaks for his client in Court, the victory or defeat concerns the party and not the representative."

It is clear from the foregoing paragraphs that lawyers existed in Ancient India; that they played a prominent part in promoting the ends of justice. Often lawyers spoke in the Court although they were not paid by any client, for, according to Narada and Sukra, the lawyers present in the Court were often consulted by the Judges. Even if they were not asked, they had the right of making suggestions and offering opinions. "Whether unauthorised, or authorised one acquainted with Law shall give his opinion" (Narada). This right however was denied to those who were not recognised lawyers.

MULAMADHYAMA-KÂRIKÂ

By Swami Vimuktananda

Chapter I

Examination of Causality

Invocation

Nâgârjuna by way of obeisance to Buddha has given in the following couple of verses the gist of his philosophy.

अनिरोधमनुत्पादमनुच्छेदमशाश्वतम् ।
अनेकार्थमनानार्थमनागममनिर्गमं ॥
यः प्रतीत्यसमुत्पादं प्रपञ्चोपशमं शिवं ।
देशयामास संबुद्धस्तं वन्दे वदतां वरं ॥

यः Who संबुद्धः the perfect Buddha अनिरोधम् without destruction अनुत्पादम् without origination अनुच्छेदम् without annihilation अशाश्वतम् without permanence अनेकार्थम् without identity अनानार्थम् without differentiation अनागमम् without coming अनिर्गमम् without going प्रपञ्चोपशमम् the cessation of the phenomena शिवं

quiescence **प्रतीत्यसमुत्पादम्** dependent origination **देशयामास** instructed **तं** him **वदताम्** of the expounders **वरम्** the best (**अहम्** I) **वन्दे** salute.

I bow down to him, the perfect Buddha, the best among the teachers who instructed *pratityasamutpâda* (dependent origination) which is without destruction or origination, without annihilation or permanency, without identity or differentiation, without coming or going, and which is the cessation of all phenomena and is quiescence.*

In the *Mahânidâna-Suttânta* (*Samyutta N.*) was given the detailed description and the fullest exposition of *pratityasamutpâda* which explained the second Noble Truth, *samudaya*, the cause of suffering. It formed one of the most fundamental tenets of Buddhism, as Buddha himself had declared: "He who realizes *pratityasamutpâda* sees *dharma* (truth), and he who sees *dharma* sees *pratityasamutpâda*" (*Majjhima N.*). In the Mahâyâna literature a reorientation of its meaning was effected and it was no longer a religious doctrine but was a very important philosophical principle. Nâgârjuna has staked his whole philosophy on the issue of *pratityasamutpâda*. *Pratitya* (*prati-i-ya*) means after reaching (*prâpya*), or depending on (*apekshya*), and *samutpâda* means origination; combining the two we get dependent origination. According to this doctrine it is the nature of all entities (*bhâva*) to depend for their origination on a concurrence of causes, and what are so produced cannot be said to have an independent existence and are therefore without any reality. Of such unreal entities nothing can possibly be predicated. Here the eight "negatives" only depict the unrelatedness of everything produced through this process. This naturally leads to the unsubstantiality or *sunyatâ* of the whole phenomena, and *pratityasamutpâda* is therefore rightly declared as "the cessation of the phenomena (*prapanchopashama*), and all quiescence (*shiva*). The phenomenal world which presupposes relations cannot exist any longer in the *sunya* or the absolute. And along with the world go all its ills and ailments, turmoils and troubles, and the reality shines in its native purity, wherein reigns perfect quiescence.

When viewed from the relative standpoint (*samvritti*), *pratityasmutpâda* means origination of the world order depending on a number of causes and conditions, but looked at from the absolute view-point (*paramârtha*), it means non-origination at all times and is thus equated with Nirvâna. This is the cardinal truth of Nâgârjuna's philosophy, which he endeavours to expound in the whole book.

In order to explain the dependent origination by eight negatives he takes up first the negation of origination.

न स्वतो नापि परतो न द्वाभ्यां नाप्यहेतुतः ।

उत्पन्ना जातु विद्यन्ते भावाः क्वचन केचन ॥ १ ॥

केचन Any **भावाः** things **क्वचन** anywhere **न** not **स्वतः** by themselves **न** not **अपि** even **परतः** by others (i. e. depending on an extraneous cause) **न** not **द्वाभ्यां**

* In our translation of the original and in the note we have followed the commentary of Chandrakirti.

(स्वपराभ्याम्) by both (i. e. by themelves and by others) न not अपि as well अहेतुतः without any cause उत्पन्नाः (सन्तः) being originated जातु at any time विद्यन्ते exist.

1. There exist absolutely no entities anywhere at anytime either being born by themselves or by an extraneous cause or by both or without a cause.

If there is origination it must abide by one of the above four alternative processes. In the first place a thing cannot originate by itself, because if it already exists there is no need of its being produced a second time. If its first existence is not a sufficient guarantee for its real existence, matters will not improve if it is born a second or a third time, and so on *ad infinitum*. A thing also cannot be originated by others, i.e., by a cause extraneous to itself. For, a cause that is to produce an effect must be an existent one. But it cannot be proved that a cause is self-existent as nothing exists by itself, and so a non-existent cause cannot bring about a real effect. Again if an effect can possibly come out of a non-existent cause it can come out of anything. An entity that cannot originate either by itself or through an outside cause cannot be said to be produced by a combination of the two, as in that case origination will be subject to the defects inherent in them both. In the next place it is a sheer impossibility for a thing to be born without any cause, for then all things can come into being at random and the law of causality will have no meaning at all. So it is concluded that there is no origination in reality, and after all it is non-origination that is signified by dependent origination.

The opponent may say that there is origination; otherwise why does one so often hear about various conditions (*pratyayas*) in the scriptures?

चत्वारः प्रत्यया हेतुश्चालम्बनमनन्तरं।
तथैवाधिपतेयं च प्रत्ययो नास्ति पञ्चमः ॥ २ ॥

हेतुः Generating cause आलम्बनम् supporting cause अनन्तरम् immediately contiguous cause तथा एव in the same way आधिपतेयम् additional cause च also चत्वारः four प्रत्ययाः conditions (सन्ति are) पञ्चमः fifth प्रत्ययः condition न not अस्ति exists.

2. There are four conditions (for all things produced), such as, generating cause (*hetu*), supporting cause (*âlambana*), immediately contiguous cause (*anantara*), as also additional cause (*adhipati*) and there is no fifth condition besides these.

Of these four conditions which really engender a thing, *hetu* is the direct cause that brings about an effect just as a seed brings forth a shoot. *Âlambana* is the support or the objective cause of all thoughts and their sequels (*chitta-chaityah*) and comprises among other things, five attributes of things, such as, form (*rupa*), sound (*shabda*), smell (*gandha*), taste (*rasa*), touch (*sparsha*). In our visual perception form and the eye are the *âlambana pratyaya*. *Anantara* is the immediately preceding moment which signifies the

destruction (*nirodha*) of the cause to produce the effect just as the destruction of the seed brings forth the sprout. *Adhipati* denotes a cause which is invariably antecedent to the effect. This comprises the whole of contingency that produces an effect (*vide Abhidharmakosha* II. 2). Besides these four, the Buddhists admit no other cause such as Ishvara (God), as the causality in Buddhism is more or less a mechanical process and no intervention of a conscious agent or efficient cause is ever admissible.

In spite of the declaration of the existence of these causes non-origination seems to be in the very nature of things.

न हि स्वभावो भावानां प्रत्ययादिषु विद्यते ।
अविद्यमाने स्वभावे परभावो न विद्यते ॥ ३ ॥

भावानां Of things (produced) **स्वभावः** reality **प्रत्ययादिषु** in the conditions etc. **न** not **हि** verily **विद्यते** exists **स्वभावे अविद्यमाने** (**सति**) reality being non-existent **परभावः** production from another, i.e. an extraneous cause (or the nature of another) **न** not **विद्यते** exists.

3. The reality of things never exists in the causes and conditions. A thing which is unreal (in the cause or in itself) cannot be produced by an extraneous cause (or inhere in the nature of another).

A thing or an effect can be said to have reality only after it is ushered into existence. An effect is therefore non-existent and unreal before its production from the cause. Such being the case an effect cannot have any existence in the cause and the cause therefore cannot bring forth an effect that is non-existent in it. Or, an effect which is not self-natured (*svabhâva*) cannot be said to inhere in the nature of others (*parabhâva*), inasmuch as where there is no 'self' there is no 'others'. So no effect can be produced from an extraneous cause.

Some argue that although these causes cannot directly produce an effect, they can do so through some action (*kriyâ*).

क्रिया न प्रत्ययवती नाप्रत्ययवती क्रिया ।
प्रत्यया नाक्रियावन्तः क्रियावन्तश्च सन्त्युत ॥ ४ ॥

क्रिया Action **प्रत्ययवती** inhering in the cause **न** not (**अस्ति** is), **अप्रत्ययवती** without inhering in the cause **न** not, **प्रत्ययाः** the causes **अक्रियावन्तः** without action **न** not **उत** or **क्रियावन्तः** having action **च** (expletive) **सन्ति** are ?

4. An action does not inhere in the cause nor in the non-cause ; neither causes are ever without action ; then let them be with action ?

It is said that a cause entirely depends on an action (*vyâpâra*) to bring forth the effect. But does any such action at all exist ? If it does, whether it exists before the production of an effect or after, or at the time when the effect is being produced. It cannot exist before the production of the effect.

For an action is here connected with the cause to which it is an adjective, but a cause cannot exist so long as there is no effect as both are correlatives. So in the absence of an effect there is no cause and consequently no action that qualifies the cause. The action cannot exist also after an effect has come into existence, for the only function of an action is to bring about the result but when the latter is an accomplished fact there is no need of such an action any longer. The third alternative that an action exists at the time of the production of the effect is untenable as one cannot logically think of an effect 'being produced' save that it is either produced already or that it will be produced in the future. (This will be more elaborately dealt with in the second chapter). So an action being absent at all times it cannot inhere in the cause and without an action a cause cannot stand on its own leg.

NOTES AND COMMENTS

IN THIS NUMBER

In our *Editorial* we have analysed the tendencies and the various conflicting ideals of modern life, discussed the universal nature of the gospel of the Gitâ, and shown how both the East and the West need its synthetic message at the present age for the solution of the problems that face the world to-day. Dr. J. H. Cousins, D.Litt., Head of the Department of Art in the University of Travancore, has ably dealt with the significance of Hindu symbolic worship, and the universality of Hinduism in his learned article on *Some Thoughts* on *Hindu Religion*. In the *Unity of Life* and *Type in India*, which is an unpublished lecture of Sister Nivedita, the readers will find a brilliant pen-picture of the inner harmony and unity of life and thought in the baffling multiplicity of races and religions existing on the soil of India. Prof. P. S. Naidu, M.A., of the Annamalai University, concludes his thoughtful article on *Liberty in the Modern World*, in which he has discussed the problems of 'authority' and 'freedom', and suggested a political programme for India whereby she will be able to achieve her liberation from the present state of bondage. In the *Message of Swami Vivekananda*, Dr. Satkari Mookerjee, M.A., Ph.D., Lecturer in Sanskrit, Philosophy and Pali in the University of Calcutta, points out that the Swami's message to India was to develop her material power, for spiritual renaissance is impossible without the fullness of life. The corollary of it that material prosperity cannot be maintained unless it is backed and governed by spiritual freedom was the Swami's message to Europe. In the interesting article on *Pestalozzi and His Theory of Vocational Education* by Dr. Devendra Chandra Dasgupta, M.A., Ed. D. (California), Lecturer of the Calcutta University, the manifold contributions of Johann Heinrich Pestalozzi of Zürich to the theory of vocational education have been elaborately dealt with, and it has been shown that Pestalozzi in his social approach to education was concerned mainly with the vocational training of the poor people through the co-operative efforts of the farm, the shop and organised public school. *Count Keyserling on Immortality* by Mr. Dayamoy Mitra, M.A., Lecturer in the Department of English, Lucknow University, is a learned review of Count Hermann Keyserling's book on 'Immortality,' which is a masterpiece of philosophical refiection and a vital pro-

duction of our time. Prof. K. S. Srikantan, M.A., Professor of Economics in the Lingaraja College, Belgaum, shows in the *Lawyers in Ancient India* what a prominent role lawyers used to play in ancient times in this country in promoting the ends of justice. In the article on *Mulamadhyama-kárikâ* by Swami Vimuktananda of the Ramakrishna Mission, the readers will find a word-for-word and running English translation of each verse along with elucidatory notes thereon, based on the commentary of Chandrakirti. This English translation of Nagarjuna's Mulamadhyama-kârikâ will be presented to our readers every month henceforward.

SCIENCE AND RELIGION

Presiding over the annual gathering of the Allahabad National Academy of Science, the Hon'ble Mr. Sampurnanand, Minister of Education, U. P., gave a thought-provoking address which deserves the attention of every student of contemporary thought.

The speaker began by tracing the affinity of purpose between the scientist and the philosopher. Both worshipped Truth, and their yearnings, although the methods of inquiry differed, were the same. There was a time when the theologian claimed to have found the ultimate Truth by direct revelation and this claim was contested by science as the field of scientific research widened. Growing in power and acquiring self-confidence science finally rejected the claim of theology and religion to know and expound Truth, and set up a new pantheon bereft of all old images.

"It was," said the speaker, "a brilliant pantheon. There was the great atom whose dignity was, if anything, enhanced by the discovery that it was a miniature solar system composed of protons and electrons; there was that mysterious, all-embracing jelly, the ether; there was the great law of gravitation which held together the whole universe from the most distant of the receding nebulæ to the proverbial Newtonian apple; there were the laws of conservation of mass and energy; Space and Time, obeying the laws of arithmetic and Euclidean geometry. True, there were also those two disturbing factors, life and mind. The transition from crystal to protoplasm and from protoplasm to consciousness was not easy to describe; it is difficult to understand how extra-mental vibrations transform themselves into thoughts and feelings which, notwithstanding all that the advocates of behaviourism have been telling us, cannot be completely explained away."

But in spite of these uncertainties, continued the speaker, science had supreme confidence in itself and seemed to have reached the solid bedrock of reality. What was obscure was to be explored and known in course of time. But this self-complacency has now vanished. Science is no longer sure of its foundations. The Quantum hypothesis and its logical implications seem to indicate the existence of something which is allied almost to free will in the behaviours of atomic constituents and, consequently, defies prediction. Euclidean geometry cannot explain objective reality, Newtonian physics seems to have abdicated in favour of Relativity; the ether has been reduced to a myth and we are assured that we are the denizens of an expanding universe which is at once limitless and finite. It was difficult, added the speaker, to call all this, and Space and Time, a Doctrine, or anything like it. Scientists in other fields, the psychologists, the behaviourist and the rest, too, had found themselves, in surprisingly difficult position. And the main solution remained a puzzle as ever. Life and consciousness re-

mained elusive mysteries just as they were before.

The effect of all this has been remarkable on the scientific mind. The superiority-feeling born out of a false assumption of omniscience is no longer there. "The sense of sneering contempt for religion and the summary dismissal of all extra-scientific attempts to arrive at the Truth, have gone never, I hope, to return."

Citing Sir James Jeans, Mr. Sampurnanand remarked that science in its own way is on the quest of that which is the substratum of all that we see. And in its own way science has come to the conclusion that the world of nature from the mightiest sun to electron, from man to amœba, is subjective in a very real sense. Sir James Jeans posits the universe as pure thought in the mind of a great mathematician, and Prof. Eddington explaining the limitations of physics, in other words, confirms him.

The speaker pointed out the strikingly identical finding of the mystic when he spoke of *manorajya*. He added, "When speaking of the impassable gulf which seems to separate matter from mind, have you cared to study Kapila's system, in which both have been derived from *pradhâna*? . . . I am convinced that the study of this kind will do inestimable good to both science and philosophy." Proceeding the speaker said, "It gives me joy to see the gulf between science and metaphysics being bridged, and without going into reasons for my statement I say with all the force of conviction of which I am capable that if scientific men would turn to some of the methods of the mystic, the methods of Patanjali, they will see light instead of darkness."

Science, however, has another sphere, that of practical responsibility of satisfying certain human needs. Science can take the credit for control over disease and several other such benevolent achievements. But equally to science must go the discredit for all the mutilation, incendiarism, painful death and insane destruction of life and property which make modern warfare so hideous. Knowledge is a powerful instrument for good, and an equally powerful instrument for evil.

Summing up the speaker said that it should be a part of the vocation of the scientist to raise not only the standard of knowledge and comfort of humanity but to raise the level of its spiritual sense as well. It is not enough to cater to the demands of man, as we find him, to-day, but it is also necessary to decide what kind of man we want to inhabit this earth. So far science has neglected this duty. Science will neglect this duty further at its own peril, for its will be the responsibility for the inevitable collapse of civilization and of all that man holds sacred and beautiful.

India looks to the scientist for help. The country's forest and mineral resources are assets which should be exploited for the good of the nation. There are diseases which find our climate and our socio-economic conditions favourable. These have to be combated; so also famine, flood and early death. The vitality of the people has to be raised; healthier and less fatiguing methods of work have to be devised and peoples' earning capacity augmented. For help to achieve all this, India looks up to the scientist. "The Indian scientist has to remember," Mr. Sampurnanand concluded, "that it is his privilege to help in the regeneration of a country with noble traditions of scholarship and public service, but withal, a country which to-day is among the poorest of the poor and cannot give adequate recompense or recognition to scholarship and research."

REVIEWS AND NOTICES

THE FOUNDATIONS OF LIVING FAITHS: AN INTRODUCTION TO COMPARATIVE RELIGION. Vol. I. By Haridas Bhattacharya, Head of the Department of Philosophy, Dacca University. *Published by the Calcutta University. Pages 526.*

It is a happy augury of the times that the study of religion is inviting the attention of the philosophic minds of all countries. The work under review is a recast of the *Stephanos Nirmalendu Ghosh Lectures* (for the year 1933) delivered by the author. It is a comparative survey of the forms and practices, as well as the underlying principles, of all the living religions of the world. Religious experience, the author rightly holds, has something specifically unique about it: "The instincts in operation during religious exercises liberate energies and expressions which cannot otherwise be commanded, and these are of such a peculiar nature that a cold-blooded rehearsal of them in the absence of the sense of divine presence is an impossibility" (P. 3).

The author's studies of the various features of positive religions are not merely descriptive but also critical. He has dwelt not only on the vitalising forces of the great faiths but also on their weaknesses. He has everywhere attempted to show that the real stamina of a faith lies in its rationalisation. "A religion that is inherently incapahle of sufficient rationalisation and moralisation for the advancing spiritual needs of humanity may be given artificial respiration for some time, but it will never completely revive." (P. 30).

The book is throughout replete with passages of real literary beauty. Here are some beautiful suggestive sentences: "A vertebrate animal is not all spine nor is a living religion all creed: the spine no less than the creed is cast out by the process of life itself. . . Religion is a life and not a creed, and as it does not owe its origin to conscious fabrication, it is always regarded as an uprush from within or an invasion from without . . ." (P. 23).

We have found the book on the whole very informative and true to facts. The volume bears the stamp of erudite scholarship and critical thinking. The author has placed all lovers of the comparative study of religions under a deep deht of gratitude.

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

THE POLITICS OF BOUNDARIES, Vol. I. By Dr. Benoy Kumar Sarkar. *Published by N. M. Ray Chowdhury & Co., 72, Harrison Road, Calcutta. Pp. 340. Rs. 2-8.*

The International politics is an intriguing one, so much so that it is an enigma to many. Prof. Benoy Kumar Sarkar being himself an economist and an ardent student of political science has, in addition, had the advantage of studying things at close quarters and gaining a first hand knowledge by his tours in Europe, America and the Far East. So whenever he writes on International relationships and world economics he wields his pen with a mastery over facts, clarity of thought and clearness of expression.

The present book, the first edition of which appeared in 1926, is a collection of a series of essays contributed by the learned author to various Indian periodicals. Besides the first essay 'The politics of boundaries', a study in the philosophy of *vishva-sakti,* which supplies the title of the book, there are twenty seven papers on such interesting subjects on International topics as: 'Europe through the French eyes', 'Reactionary tendencies in European public life,' 'the rising tide of German nationalism,' 'the foreign policy of Italy,' 'Mussolini *vs.* Democracy,' 'the eternal Chinese question,' 'War-spirit abroad,' etc. The book as a whole is an analytical treatment of world-forces with reference to the actual developments in the different states of Eur-Asia during the post-war years, viz., 1919-1925. For the interpretations of the subsequent years during which period the international relationships have become more complex and the cry of the much-affected states 'for colonisation' and 'mohilisation under one flag' has become louder, the author promises to bring out the second volume at an early date.

The book written in a style which is at once clear, simple and exact, we are sure,

will furnish stimulating reading even to those not well versed in International politics.

PRAYERS, PRAISES AND PSALMS. TRANSLATED BY DR. V. RAGHAVAN, M.A., PH.D. *Published by G. A. Natesan & Co., Madras. Pages xx+512. Price Re. 1-4.*

This is a book of hymns in Sanskrit characters with their translation in English, specially intended for the English-knowing public who are not well versed in Sanskrit. Though in recent times books of this kind have been published, the publishers of the book under notice deserve to be congratulated on their having made available to the public a comprehensive and representative collection of no less than two hundred and thirty prayers and psalms at a very low price. The selections which embrace the various religious temperaments, cover almost the entire range of Sanskrit literature from the Vedas down to the devotional lyrics of the present day. The translation is lucid and faithful and furnishes delightful reading.

ZOROASTER. BY PROF. A. R. WADIA, M.A. *Pages 140+x. Price As. 12.*

BUDDHA. BY DEVAMITTA DHARMAPALA. *Pages 144. Price As. 12.*

Both published by G. A. Natesan & Co., Madras.

These two pocket-sized and attractively got-up books are published in the Natesan's series of "The World Teachers." In the first is given a clear account of the life of Zoroaster and his teachings, while in the second that of Lord Buddha—both narrated in a charmingly simple and interesting manner. The special feature of this new edition of Dharmapala's *Buddha,* which has already run through a series of reprints since its first publication, is the addition, by way of seven appendices, of the different views of such leaders of Indian thought as Swami Vivekananda and Mahatma Gandhi whose interpretations of this great teacher are undoubtedly of outstanding interest. We heartily commend these two books to all students of religion.

SAYINGS OF SRI RAMAKRISHNA. *Sri Ramakrishna Math, Mylapore, Madras. Pp. 400. Rs. 2-8.*

This is a new edition thoroughly revised and enlarged and it contains in all 1121 sayings, arranged in twenty-two chapters under the following headings, viz., Man and the World, the Ascent of Man, Man and the Divine, and Maxims and Parables.

The sayings are quite homely and simple, and to explain the highest truths the most commonplace things which we meet with in our day to day life, have been taken as illustrations. The recondite philosophical subjects that are hardly intelligible are presented in such a lucid manner that they can be easily understood by all.

It contains an Introduction giving a sufficiently elaborate account of the Master's life and unique features of his character. There is also a detailed subject-index with cross-references at the end.

MY FATHER IN HEAVEN. THE NEW EVOLUTION OF MAN SERIES—BK. II. BY NARAYANA KOUSIKA. *Published by N. G. V. Iyer, Nemmara (Cochin), S. India. Pp. 259. Price Rs. 2-4. Foreign 5sh. net.*

This book is the second of the series entitled "The New Evolution of Man Series", the first book being 'The New Evolution' by the same author. The object of this Series, according to the author, is to 'present the philosophy of the new way of life for humanity for its progress towards the right ends of life.' The work under review purports to depict 'a new ideology and method on the background of life, thereby making it more practical and interesting.' It contains the theory and practice of the 'new civilization' to come, the philosophical basis of which has been broadly outlined in the first book of the Series. In this New Evolution lies the hope of achieving a successful new World Order giving rise to a suitable Universal Religion, an equitable control and distribution of wealth and food, a World State Organisation and a New Morality.

In the first part of the book, viz., Dedication, are given the reasons for the somewhat peculiar title of the book and the varied significance of the idea of Father in Heaven. It is interesting to go through the incidents in the author's own life at home which seem to have contributed much to his exposition of the New Evolution. His thoughtful conclusions on the Higher Life of Truth that can be attained through knowledge, Love and Service are embodied in the second part, Eternal Life. In the third part, The New Socialism, the author in the light of personal experiences exposes the "exploiting and mischievous conditions of present-day economic, political and social

life", which have aggravated the poverty of the masses to a miserable extent. A plan is also outlined in this section for the thorough re-organisation of the present social and economic systems with a view to bring about "the growth of Individualism of the Higher Life". This New Socialism which is "a synthesis of Socialism and Gandhism" is, according to the author, the panacea for all the evils of this world.

MAHA YOGA. By "Who". *Published by the New Light Publishing House, Pudukotah, S. I. Ry. Pp. 119. Price Re. 1. Foreign 2sh.*

The lives and teachings of persons who have realised the Highest Truth are always in full accord with the ancient Upanishadic lore, and the life of Maharshi Ramana of Arunachala is no exception to this. In this book the philosophical portions of the profound teachings of the Maharshi are presented along with the corresponding truths as stated in the scriptures, and the author attempts to show how the former go to confirm the latter in every way. The valuable and instructive sayings of the sage on a variety of religious subjects such as—the nature of Ignorance, the origin and nature of the world, the very subtle nature of the soul, the ways of deliverance from the bonds of egoism, the real goal of all life and self-less devotion as a means of attaining to that goal—are shown to be in complete consonance with the teachings of the Upanishads. We recommend the book to the notice of all those interested in the illuminating gospel of Ramana Maharshi.

THE KALYANA KALPATARU. DHARMA-TATTVA NUMBER. *Published by the Gita Press, Gorakhpur. Pp. 336.*

With its Dharma-Tattva January issue, the Kalyana Kalpataru enters upon the sixth year of its publication. The issue before us, which is excellently illustrated contains seventy-seven articles extending over 300 pages and aims at presenting a compendium of views on Dharma.

A number of recognised exponents of Hinduism find themselves included in this issue. The articles bearing upon the various aspects of Hindu Religion are well written and will be of considerable interest to those interested in Hindu ideas and ideals. Both in its comprehensive treatment of the subjects and the choice of its contributors, this issne compares favourably with the previous special issues of this journal.

HINDI

SRIMAD BHAGAVAD-GITA. GITA-GAURAVÂNKA, a commentary by Swami Vidyananda. *Published by G. M. Patel of the Gita Dharma Karyalaya, Sakshivinayak, Kashi. Pp. 404.*

Perhaps no other book in the whole of Sanskrit religious literature has so many different commentaries as the Bhagavad-Gita. Here is yet another beautiful edition of the Gita, containing the first three chapters only with a new commentary 'Gita-Gaurava'. Swami Vidyananda of Ghanta-koti, Hardwar, is doing a great service by earnestly espousing the cause of the propagation of the valuable message of the Gita. This book has been compiled from the illuminating lectures of the Swami delivered in various parts of India, and most of these lectures appeared in various issues of the *Gita Dharma*, a Monthly conducted by him.

Each verse is followed by a free running translation in Hindi, then by the Swami's short commentary in Hindi and then by the 'Kathâ-Prasanga' or his exhaustive dissertation on that verse. It embodies the principles of Advaita Vedanta presented in the easiest and most popular language and the Swami has quoted freely from Tulsidas. It is a great boon to the Hindi-reading public, especially those who are anxious to understand the Gita without going through the abstruse commentaries extant in Sanskrit. The book is illustrated and nicely got up.

SANSKRIT

KASHIKHANDAM: With Bengali Translation by Nibaran Chandra Das. Third Edition; with Preface by Mahamahopadhyaya Pandit Pramathanath Tarkabhushan. *Published by Swami Satyananda, Ramakrishna Mission Sevasrama, Benares. Price Rs. 4-8. Pp. 851.*

The Kashikhandam which is included in the Skanda Purana is one of the most ancient and informative books belonging to the Pauranic literature of the Hindus. It is divided into one hundred chapters,—each dealing with a variety of subjects relating to Hindu religious beliefs and practices, the greatness of Lord Viswanath and other gods and goddesses adorning the Hindu pantheon. The importance of such a religious treatise can hardly be over-emphasized. The present edition with the original Sanskrit text (in Bengali characters) and its lncid and faithful Bengali translation is undoubtedly an

invaluable contribution to Hindu religious literature. The value of this edition has been all the more enhanced by the addition of an exhaustive index to the names of gods and goddesses mentioned in different chapters, and the appending of a big and graphic map of Kashidhâma showing therein the locations of the various temples and Kundas for the convenience of the readers. This ably edited book has removed a long-felt want, and we wholeheartedly recommend this edition of the Kashikhandam to the reading public who want to have an intimate and correct knowledge about the particulars of Kashi,—the holy land of Viswanath.

BENGALI

SAMÂJ-VIJNÂN, PART I. *Chakravarty, Chatterjee & Co., Calcutta. Price Rs. 3. Pp. (including Index) 588.*

This is a collection of papers on sociology contributed by Prof. Benoy Kumar Sarkar and his colleagues, and in the list of contributors one comes across the names of Prof. Humayun Kabir, Dr. Narendranath Law, Dr. D. C. Dasgupta, Prof. Baneswar Das, Sj. Haridas Palit and other scholars who have devoted themselves to the study of sociology in its different aspects. Prof. Sarkar leads with an article on sociological thought in Bengali literature, with a note on the programme to be worked out by his organization, *Bangiya Samaj Vijnan Parishat*, of which the volume under notice is the first publication. The reader will remember that the *Parishat* had declared its intention of starting a periodical as its organ ; but the management recognises, and rightly, that the time is not yet ripe for such a venture.

Topics treated in the book, like 'the sociology of the prison-house', 'crime and punishment', 'the social import of the students' movement', 'duty and the individual in Kantian philosophy', 'Gidding's national consciousness', show earnest study, and in spite of obvious differences on personal and acquired grounds, the style is popular and the treatment lucid. Prof. Sarkar has undoubtedly succeeded in organising social thinkers, young and old, into something like a corporate body. The step taken in thus organising the forces of creatively critical thought is bound to stimulate further efforts.

PROF. PRIYARANJAN SEN, M.A., P.R.S.

NEWS AND REPORTS

SRI RAMAKRISHNA MISSION VIDYALAYA, COIMBATORE DT.

REPORT FOR THE YEAR, 1938

This institution was started in 1930 as a boarding home with only 3 boys, and it has now grown into a first class Residential High School. With a view to give greater individual attention to the boys, the school is divided into four 'houses', each under a house master. As before the boys continue to manage in a great measure the affairs of the Vidyalaya. The school sent up its first batch of 12 boys for the S. S. L. C. Examination, out of whom 8 came out successful. The institution affords manual training for all the boys in carpentry, tailoring, spinning and weaving. Other activities of the school are "Bâla Bhârathi", the hand-written magazine, a Hobby Club and a Gymnasium. Music is taught to those interested in it and the boys devote about half an hour daily for spinning.

The 'Rural Service Section' is doing good work in the surrounding villages. Night schools were conducted at three different places and the Summer School for rural workers was organised during the year under review. The rural library continues to be used by the villagers. A ten-days' Refresher Course in the new method of teaching was arranged in May which was attended by a large number of teachers from surrounding districts. As in previous years the Vidyalaya organised various sports and also social service during the Karamadai Car Festival. Owing to failure of rain many parts around the Vidyalaya were stricken with famine and the boys toured the villages to offer as much relief as they could. As a token of sympathy the children gave up ghee from their daily diet and thus saved some amount in order to give employment to the suffering people.

The year witnessed a successful Rural Worker's Conference which was attended by the Premier of Madras, Sri J. C. Kumarappa,

Sri Aranyakam and many other distinguished persons. The authorities of the Vidyalaya are trying to work out the Wardha Educational Scheme in their own humble way and are attempting to establish a Training School to train teachers in the Wardha Method. The annual expenditure of the Vidyalaya comes to about twenty to twenty-five thousand rupees and an appeal is made to the generous public for encouragement and substantial help.

BIRTHDAY ANNIVERSARY OF SRI RAMAKRISHNA, RAMAKRISHNA MISSION, NARAYANGANJ

The 104th birthday anniversary of Sri Ramakrishna was performed with great eclat in the Ramakrishna Mission, Narayanganj, on the 11th and the 12th March. A big meeting was held in the evening of the 11th under the presidentship of Sreemat Swami Gambhirananda Maharaj of Belur Math. In the beginning of the meeting Rai Debendra Chandra Majumder Bahadur, President of the Mission, requested the Swami to open the newly started Students' Home. The opening ceremony being over the proper work of the meeting began. On behalf of the Local Committee Sreejut Rabindra Nath Banerjee read the annual report of the Mission. Then Rai Saheb R. N. Sen, S.D.M., Mr. H. N. Bose, Deputy Magistrate, Brahmachari Amiya Chaitanya and Professor Tripura Sanker Sen, M.A., delivered lectures on the religious harmony as propounded by Sri Ramakrishna, and his teachings and message to the modern world. In his presidential address the President laid special stress on Sree Ramakrishna as Super-man and expounded how his great renunciation is beneficial to humanity and how the services of the poor can do good to the world, and thus dwelt upon the different aspects of Sri Ramakrishna and exhorted the audience to follow his teachings.

Next day on the 12th March nearly two thousand *Daridra Narayans* and devotees were entertained with *Prasad*. The devotees greatly appreciated the *Padabali Kirtan* from 2 p.m. to 8 p.m.

On the 13th March, Swami Gambhirananda Maharaj laid the foundation stone of the Building of the Students' Home in the presence of Rai Saheb R. N. Sen, S.D.M., Mr. H. N. Bose, Deputy Magistrate, Dr. N. K. Guha, Sreejut Panchu Gopal Chatterjee, Supdt. of Post Offices, Sreejut Umesh Ch. Ghosh, Pleader, Srijut Jatindra Chandra Chowdhury and other gentlemen of the town.

SRI RAMAKRISHNA BIRTHDAY ANNIVERSARY CELEBRATION AT BASIRHAT, 24-PERGANAS

The 104th Birthday Anniversary of Bhagavan Sri Ramakrishna was celebrated at Basirhat on Sunday, the 12th March last with due solemnity under the auspices of Basirhat Sri Ramakrishna-Vivekananda Sangha at the Sangha premises. In the morning a procession was arranged by the local Deshpriya Byayam Samity. The procession headed by a portrait of Sri Ramakrishna paraded the important roads and lanes of the town, singing the name of the Lord which created a deep impression on the minds of the public. The Sangha premises with the adjoining ground was a place of pilgrimage throughout the day for the people of Basirhat town and many distant and neighbouring villages. The elite of the town and the general mass all joined the celebration with great devotion and enthusiasm.

Puja, Homa, reading of scriptures, and singing of devotional songs formed part of the programme till midday. From noon till late at night several hundreds of *Daridra Narayans* and devotees partook of *prasad.*

In a specially erected pandal, where decorated portraits of Sri Ramakrishna, the Holy Mother and Swami Vivekananda were placed on an elevated altar, vocal and stringed music by the local Binapany Concert party, singing of *Dhrupad* and other high class songs by Sj. Haridas Banerjee and others, singing of *Kali Kirtan* by Narkeldanga Kali Kirtan Samity continued throughout the day. In the afternoon a huge public meeting was held under the presidency of Prof. Dr. Benoy Kumar Sarkar. The presidential speech of Dr. Benoy Kumar Sarkar was highly appreciated. Besides the President, Swami Vamadevananda of the Ramakrishna Mission, Sj. Kumudbandhu Sen, formerly Girish Lecturer, Calcutta University, Sj. Bhujangadhar Roy Choudhury, M.A., B.L., Dr. B. Banerjee, M.B. and Sj. Gokul Chandra Acharyya addressed the meeting. In the evening, Sj. Tarak Nath Roy, Asst. Secretary, Calcutta Vivekananda Society, delivered a highly inspiring

lantern lecture on "Sri Ramakrishna-Vivekananda".

A few monks of the Ramakrishna Mission and many distinguished gentlemen from Calcutta joined the function.

BIRTHDAY ANNIVERSARY OF SRI RAMAKRISHNA, R. K. SEVASHRAMA, KATWA

The 104th birthday anniversary of Sri Ramakrishna was successfully celebrated in Katwa, from the 11th to the 13th March, 1939. Srimat Swami Asangananda, President, Ramakrishna Math, Colombo, came over here to deliver lectures. He dealt with 'Ramakrishna and the present age' in Bengali, 'Need of religion' and 'Student life' in English, and presided over a meeting on the 12th. Bhajan songs, recitations, paper reading and lectures suited to the occasion were successfully done in the pandal erected at the local "Jyoti Nibas" and at the Surjanarayan Hall. Every meeting was largely attended during these three days.

BIRTHDAY ANNIVERSARY OF SRI RAMAKRISHNA VEDANTA CENTRE, ST. LOUIS, MISSOURI, U. S. A.

The Vedanta Centre at St. Louis, Missouri, celebrated the Birthday of Sri Ramakrishna on Tuesday, February 21st. Swami Satprakashananda opened the celebration at noon with meditation, prayers, and sayings of Sri Ramakrishna. The pictures of Swami Vivekananda and Sri Ramakrishna were placed on the altar which was covered with vases of beautiful flowers. Again in the evening at eight o'clock, the Swami opened with meditation, spoke on the life of Sri Ramakrishna, and closed with prayers. The members were served with delicious Indian food, which was thoroughly enjoyed by all. Among those who attended the function were Mr. and Mrs. E. Oldendorph, Mr. Hilmar Herold, Mrs. Martha Herold Prater, Mrs. M. Wilder, Mrs. Beatrice Harrison, Mrs. W. A. Rein, Dr. Rolland, Mr. P. M. Dauten, Mr. Anton Schmitt, Mr. and Mrs. A. P. Schroeder, Mrs. E. F. Kunz, Miss Ruth Petersen, Miss Grace Pitzer, and Miss Jane Tolkacs.

The Swami spoke on March 19th about Sri Ramakrishna, the Mystic Saint of Modern India, at a public meeting held at the Melbourne Hotel at 8 o'clock.

BIRTHDAY ANNIVERSARY OF SRI RAMAKRISHNA AT DHANBAD

The Birthday Anniversary of Sri Ramakrishna was celebrated at the premises of the Ramakrishna-Vivekananda Society, Jharia Coalfields and Dhanbad, on the 2nd April, 1939. The principal features of the function were *Daridra Narayan* Seva and a mass meeting in the evening with Rao Bahadur D. D. Thacker, F.R.S.A., Colliery Proprietor, in the chair. The meeting was a crowded and a cosmopolitan one consisting of the intelligentsia of all communities in the coalfields and Dhanbad. After the opening song by Miss Kalyani Ghosh, daughter of Sj. P. C. Ghosh of the Indian School of Mines, the Secretary read the annual report for the year ending 1938. Among those who addressed the meeting were Mr. J. K. Dholakia, Lala Waliram Teneja, Sj. Mukunda Lal Bose, Swami Asangananda, and Swami Nirgunananda of the Belur Math. Rao Bahadur D. D. Thacker said in his presidential address that the message of love and service to humanity delivered by Sri Ramakrishna and Swami Vivekananda has found practical manifestation in the work of the thousands of their devoted and selfless followers both in and outside India. In these dark days of strife and struggle between man and man, between nation and nation, race and race, between the poor and the rich, between labour and capital, when civilisation seems well nigh to have come to an end, it is the Ramakrishna Mission which is holding high the torch of the great culture to which even the West is looking forward for its spiritual regeneration.

THE RAMAKRISHNA MISSION VIDYAPITH, DEOGHAR

Report for 1938

The Ramakrishna Mission Vidyapith which stepped into the 18th year of its useful existence in 1939 is a residential High School for boys. Run on the Brahmacharya line, the institution aims at training the boys in habits of self-help and self-discipline and corporate activities by providing ample facilities in these directions. The boys take take part in various games and scientific physical exercises with or without instruments. Among the extra academic activities

of the institution may be noted the following, viz., "Boys' Court", boys' printed magazine, type-writing, gardening and dairying. The boys also get the advantage of daily physical exercise in the morning and some vigorous out-door games in the evening according to their age and growth. The Vidyapith boys won the Brojendra Memorial Shield Competition which was open to all the junior boys of the local schools. Excursion parties were sent out from time to time to different interesting places of the locality.

During the period under review, the number of boys on the roll was 137 and a good many had to be refused admission for want of accommodation. All the 12 boys who had been sent up for the Matriculation examination came out successful, 8 being placed in the first division. His Excellency The Governor of Bihar kindly visited the Vidyapith during the year and was most favourably impressed with the ideals and principles of the institution. Besides attending to the Vidyapith boys, the Charitable Dispensary attached to the institution treated, during the year, 3,174 out-door patients with Homeopathic medicines. Some of the urgent needs of the Institution at present are: (i) a sum of Rs. 3,000 for a gymnasium, (ii) Rs. 15,000 for a prayer hall, (iii) Rs. 10,000 for a library building, (iv) Rs. 10,000 for a dormitory to accommodate more boys. Willing donors can also endow sums for the maintenance of poor scholars and teachers.

THE RAMAKRISHNA MISSION SEVASHRAMA, RANGOON

Report for 1938

The Ramakrishna Mission Sevashrama, Rangoon, is not only one of the premier institutions of its kind in the Mission, but in point of efficincy and equipment it is counted among the major hospitals in the whole of Burma. During the year 1938 the total number of attendance at the out-patients' department came up to 2,58,824 including men, women and children, of which 98,190 were new cases and the rest repeated cases. The number of patients admitted to the indoor department was 4,701, and of these 3,649 were men, 932 were women and 120 were children. The average daily attendance was 696 (out-door) and 138 (indoor). The death rate was only 6.25 p.c.

The total receipts and disbursements during the year under review were Rs. 68,380-2-9 and Rs. 60,864-14-6 respectively, thus leaving a balance of Rs. 7,515-4-3. The Sevashrama at present needs a sum of Rs. 18,000 for an X-ray building, a separate kitchen for patients, a small steam laundry and workers' quarters.

THE RAMAKRISHNA MISSION SEVASHRAMA, BRINDABAN

Report for 1938

The Ramakrishna Mission Sevashrama, Brindaban, in the district of Muttra, enters upon the 33rd year of its useful existence in 1939. During the year 1938, the total number of cases treated in the Indoor General Hospital of the Sevashrama was 346, of whom 240 were men, 88 women and 18 children. The total number of new cases treated at the out-door dispensary of the Sevashrama was 15,810 and the total number of repeated cases was 26,339. A sum of Rs. 112-2-6 in cash, and cloths, blankets and other articles were distributed to 23 persons, mostly helpless men and women of respectable families. The total income during the year, including the balance of the previous year was Rs. 8,813-11-9 and the total expenditure under different heads was Rs. 7,988-10-3, thus leaving a cash balance of Rs. 825-1-6. The immediate needs of the Sevashrama, are: (i) a nursing room and a wall fencing costing about Rs. 5,000; (ii) about Rs. 5,000 for a permanent kitchen; (iii) about Rs. 15,000 for an outdoor dispensary building; (iv) about Rs. 10,000 for an embankment and a landing ghat for protection during floods.

THE RAMAKRISHNA MISSION VIDYAMANDIRA

Scheme of a Residential College at Belur

It was a cherished desire of Swami Vivekananda to impart education to our youths on national lines in the manner of the ancient Gurukula system. Through this means alone the pupils can come in close personal touch with the teacher, and without being cut off from the healthy atmosphere of a home-life, can find ample opportunity to develop in a natural way their latent faculties. It is contact with living examples in a suitable environment that can inspire and ennoble life.

According to Swamiji, education should bring out strength of character and a spirit of philanthropy, foster in the students an ideal of self-reliance and self-sacrifice and afford them facilities for the assimilation of ideas. Above all, it must develop their will in such a way that they may face the most trying circumstances and carve a way for themselves through adamantine difficulties. Moreover, education, to be a creative force in life, must be based on religion, which in a wider sense seeks fulfilment through the service of humanity—the worship of God in man. At the same time it should not lose touch with the socio-economic conditions; it should rather make every student conscious of the realities of life, provide him with the means of earning a decent livelihood and thus equip him for future citizenship. "We want that education," says the great Swami, "by which character is formed, strength of mind is increased, intellect is expanded and by which one can stand on one's own feet. . . . What we want is Western science coupled with Vedânta, Brahmacharya as the guiding motto, and also Shraddhâ, faith in one's self."

To materialize this object Swamiji wanted a full-fledged University to grow at Belur, the Headquarters of the Ramakrishna Math and Mission, where secular education would be imparted along with spiritual and moral culture. Despite its various efforts in the educational field, the Ramakrishna Mission is still far away from realizing this noble vision of Swamiji. Now the authorities of the Mission consider it expedient to make a definite move in this direction, so that a system of education best suited to the needs of the country may be evolved, which may in course of time be as popular as the philanthropic activities of the Mission.

To begin with, it is proposed to start an Intermediate Arts College of the residential type, on spacious grounds close to the Belur Math and the new Temple, where the boys, living in a holy atmosphere away from the tumult and temptations of a congested city-life, will be trained in both secular and spiritual studies. In addition to the advantages of University education, they will be helped to acquire, during this formative period of their life, a steady character and healthy outlook to resist the many evil influences to which our youths are continually exposed. Provision for vocational training will also be made to increase their efficiency, so that they may enter the world better fitted for the struggle for existence. Special attention will be paid to their physical well-being as well.

The College and the hostel will have a limited accommodation and will be manned by a mixed staff of monastic workers of the Ramakrishna Mission and qualified lay professors of a sacrificing turn of mind. It will be a nucleus of the University contemplated by Swami Vivekananda, and in time will be supplemented by other wings of general and technical studies.

It should be noted in this connection that arrangements will be made for the boys to appear in the examination of the Calcutta University.

Immediate Needs

As may be expected, the needs of the proposed College are many and various. The total estimated cost including the cost of land, buildings, etc., is Rs. 2,00,000.

For the present it is proposed that instead of waiting for the whole amount to accumulate, the College will be started on a piece of Mission land in a temporary structure as soon as a sum of Rs. 50,000/-, to meet the barest initial expenses of construction and equipment, is available, and will afterwards be shifted to its permanent site when the land is secured and necessary buildings are erected.

This is the humble beginning of a great experiment regarding a most important type of the nation-building activity, and it will take its own time to yield any appreciable result. But a great deal of its success will depend on the hearty co-operation of of our benevolent countrymen, and specially those who appreciate the urgency of such an educational undertaking.

We earnestly appeal to those who think seriously about the proper education of our youths and have sympathy for such work, to contribute their quota towards making this scheme an accomplished fact.

Contributions ear-marked for the College may kindly be sent to the Secretary, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah.