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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

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## GODS' PRAYER TO SRI KRISHNA\*

BY SWAMI PRABHAVANANDA

O Worshipful Lord Supreme,

If one has evil desires in the heart, what good can come from  
mere study of the Scriptures?

Neither charity, nor austerity, nor work purifies a heart full of  
selfish desires.

But blessed indeed is he, who with heart purified, meditates  
on Thy glories.

His heart melts in joy when he hears Thy praises and glory.

Let Thy mercies come unto us and protect us.

May Thy feet give us that which is good.

Thou art the Supreme Being,

Beyond all relativity,

The ruler and guide of all.

\* Translated from the Srimad Bhâgavatam.

# THE ASPIRATIONS OF YOUNG INDIA

BY THE EDITOR

## I

India of to-day is not the India of even a couple of centuries ago. The crushing poverty and rank illiteracy of the people, which have become almost proverbial in India to-day, present a sad contrast to the state of affairs obtaining in this land in the ancient and medieval ages. The painful spectacle of modern India denuded of all her pristine wealth and glory cannot but fill every patriotic heart with profound indignation and sorrow. Once a land of plenty and profusion—a veritable El Dorado, India has become the poorest country in the world to-day, and serves only as the dumping ground for all the exploiting nations on earth. The present atrophied condition of her economic life would hardly warrant anyone to believe that she was the feeder of nations till the very beginning of the nineteenth century. That a bold and industrious peasantry peopled the smiling and peaceful villages of ancient India and cultivated the endless expanse of fertile fields, while the artisans in towns carried their various manufactures to a state of perfection, and that the industrial products of India were known to the merchants of Assyria and Babylon, Phoenicia and Egypt, Sumatra and Java as also to the distant parts of the Western world are facts testified to by a host of European travellers. Megasthenes and Arrian, Strabo and Pliny, Fahien and Hiuen Tsang—all have given a brilliant picture of the life and activities of the Indians of their times, and have clearly pointed out that India was a highly opulent country and the arts and crafts

of the land attained to a high level of excellence. The *Periplus of the Erythrean Sea*, an authoritative book on India's maritime activities, furnishes a glowing account of her trading relations with the far-off lands of the West as well as of the precious articles exported from Indian shores to foreign territories. The annals of Moslem India (*i.e.*, of the medieval age) tell almost the very same tale. The hopes and aspirations of the Moslem emperors were bound up with the well-being of those over whom they were destined to rule. The history bears an eloquent testimony to the fact that not a single farthing received from the Indian tax-payers did ever go beyond the borders of India to fill the coffers of the Moslems abroad. India was made their motherland and as such the most benevolent of the Moslem emperors spared no pains to enhance the peace and wealth of the people at large. Prof. Dewey writing in 1871 remarked, "We appeal to the testimony of those who marched through Bengal after the death of Sirajuddoula that at that time the country was one of the richest, most populous and best cultivated kingdoms in the world. The great men and merchants were wallowing in wealth and luxury; the inferior tenants and manufacturers were blessed with plenty, content and ease."

## II

If the testimony of historians is to be believed, one cannot ignore the tragic phenomenon that the entire outlook of the land began to undergo a miraculous transformation with the advent of the white races in India. The country



which was once the richest is to-day the poorest in the world. Mr. H. M. Howsin does not seem to be wrong when he observes in *The Significance of Indian Nationalism*, "The genesis of this poverty in India may be traced to the early days of the Company's rule, when in addition to pillage and extortion, the rich manufacturers of India were killed by excessive pro-British duties and unfair monopolies, and the surplus population thrown on the land in an utterly destitute condition, there to be subjected to severe and ceaseless taxation. The much augmented agricultural population have never had the opportunity to recuperate their exhausted energies and resources." Frederick John Shore (formerly of the Bengal Civil Service) has also remarked, "The halcyon days of India are over; She has been drained of a large proportion of wealth she once possessed, and her energies have been cramped by a sordid system of rule to which the interests of millions have been sacrificed for the benefit of the few." Similarly did Mr. Sullivan who was at one time a member of the Government of Madras frankly admit, "Under *their* own dynasties all revenue that was collected in the country was spent in the country; but under *our* rule a large proportion of the revenue is annually drained away, without any return being made for it. . . . Our system acts very much like a sponge drawing up all the good things from the banks of the Ganges and squeezing them down on the banks of the Thames." This is the testimony, not of Indians but of accredited European officials who held responsible positions in the administration of British India. As a result of this systematic exploitation of her material resources, India is experiencing to-day the bitterness of economic atrophy unparalleled in the history of any existing nation in the civilised world. The vil-

lages have become now the veritable dens of jackals and hyenas, a creeping paralysis has already begun to spread over every limb of our rural system and millions of people are dying of starvation and diseases every year. If we take the trouble of examining the statistics of the average annual income of the different countries of the world, the lurid picture of India's present destitution and economic prostration becomes revealed in all its nakedness unto our eyes. India has not at the present day more than Rs. 27/- to her credit as the average income per head per annum, whereas the big imperialistic powers of the West such as America, England, France and Japan, have Rs. 1,000/-, Rs. 750/-, Rs. 450/- and Rs. 345/- as the average annual income per head respectively. The condition of education in this country is none the less appalling. A comparative study of the world figures of the progress of literacy discloses startling disparity in this regard between India and the rest of the countries. Literacy in Holland, Norway, Denmark and Germany is 100 per cent., in America 95.4, in England 93.5, and in Japan 97.8, whereas in British India it is only 8 per cent! In short 92 per cent. of her people are still without the elementary knowledge of the three R's. The figures given above, though disconcerting, are revelatory of our actual position in the educational world to-day. In British India alone every year four hundred and fifty lakhs of people suffer from various kinds of diseases, and out of them 866 people die every hour. The average length of life in America is 55.5, in England 52.5, in France 48.5 and in Japan 44.3, whereas in India it is only 22.7. And so far as the question of unemployment in different countries is concerned, the statistics collected by the League of Nations show that 40 million people are unemployed



elsewhere in the whole world, but more than that number are without any employment in India alone. Even when the comparative efficiency of an average individual is taken into consideration, India cannot produce more than 1.5 on her record, though America, England, France and Germany have 30, 18,  $8\frac{1}{2}$ , and 12 to their credit respectively. Thus in short India has the highest record in death rate and unemployment and the lowest record in income, literacy and efficiency.

### III

As a matter of fact the political problem of the land can be solved only when the economic interests of the people are duly safeguarded and prompt measures are taken to bring about an intellectual renaissance amongst the sunken masses so as to make them realise their actual position in their own country. The Hon'ble Mr. V. V. Giri, Minister of Madras for Labour and Industries, once remarked, "We have to scientifically organise the whole country, I mean the seven lakhs of villages in India. It is a well-known fact that India is pre-eminently an agricultural country. It is now practically admitted that people cannot rely on agriculture alone for their sustenance. Unless therefore in the first instance you set up subsidiary industries which do not require great outlay, the population in the villages have necessarily to starve." He further suggests that the land that is at present lying fallow and is in the possession of the Government should be thrown open to the peasantry for cultivation. But mere exploitation of this land representing an area of 229,900 sq. miles capable of supporting a population of 55,721,750, will not be of any value unless middle class industries and cottage industries are started in these areas, which will result in giving subsi-

diary occupation for the workers staying in these villages during the season when there is no cultivation. "Even in Germany, a highly efficient industrial nation," said Mr. Giri, "they have certain cottage industries, and export their goods to other countries. The cottage industries in Japan are run mostly by power, and that may be one of the reasons why they produce goods in large quantities and thus dump them on to other countries. Therefore, from whichever way we may look at it, the only hope for the solution of unemployment problem or for the development of rural areas lies firstly in the establishment of cottage industries on a large scale throughout the length and breadth of India." In order to put these ideas into effect, he adds, there must be real and effective central and local economic councils on which there must be eminent economists, and representatives of labour, agriculture and other interests. But industrialisation of the country on a factory basis can hardly be resisted at this stage when it has already begun to work and make its usefulness felt in every centre of our economic activity. What is wanted is not a total negation or rejection but an assimilation, and an adjustment of our corporate life to the industrial system with an adequate safeguard against the evils inherent in it. It is a self-evident fact that the situation has been rendered complicated by the interaction of manifold conflicting interests of the different classes, and it can be stated with positive certitude that unless there is a surrender and sacrifice of vested interests at the altar of national well-being, no amount of pious wishes or frothy sentimentalism will be able to ameliorate the condition of the bleeding proletariat. In the significant words of Mr. Stein, the celebrated German statesman, we can also say, "If the nation is to be uplifted, the



submerged part must be given liberty, independence, property and protection of laws."

#### IV

Many even fail to realise that there is an intimate connection between rural development and educational reform. The idea that elementary education should develop the capacity for facing the problem of life intelligently and with determination has not yet been acted on on a very large scale in India. It cannot be denied that the present system of education is to a large extent responsible for the helpless condition of India to-day. Even the young men of the land, when highly educated, fail to have that synthetic understanding of the intimate relation between the ideal and the real as well as between their individual aspirations and the general good of a corporate life. An educated Indian is, in many cases, nothing short of an Anglicized polyglot or an idle visionary having no solid ground of practical training to stand upon. Rightly does Mahatma Gandhi say, "If education means a general discontent with one's surroundings, a wrench with the past without hope for the future and a general scramble for employment, the whole of the beautiful edifice must one morning come down with a sudden crash. Without the culture of the heart and the hand mere growth of literacy has no attraction for me. What is wanted therefore is a drastic measure giving not an indifferent manual training but a proper occupational training, specially designed to make it worth while for educated men not to look up to Government service. . . . Unless the mind of the student world is given a bent in the direction of the main and natural sources of livelihood and is developed in a scientific spirit in keeping with the special Indian condition, the gulf

between the educated classes and the masses must widen; the former must live on the latter instead of the former living with and for the latter and sweetening their life." As a matter of fact much of our present state of helplessness can be traced to the defective system of modern education. The ideal of a university must not only be the promotion of liberty of mind or freedom of thought among its alumni, but should also be to open before them adequate facilities for harnessing their intellectual knowledge to the fruitful work of rural reconstruction and social well-being. In a country where 80 per cent. of people live in villages and hardly get a square meal even in the course of a year, the education of a university would be considered a complete failure if it fails to create opportunities for them to build their lives on a sound moral and economic basis. Regarding the ideal of a university rightly did Dr. S. P. Mookerjee, the late Vice-Chancellor of the Calcutta University, remark in his learned Convocation Address at the Patna University, "The Indian universities, if they are to play their role in the rebuilding of a new India, must not regard themselves as exclusive institutions which exist apart from the currents of the country's life. Let them train their alumni in a worthy manner and saturate them with the lessons of Indian history and civilisation, instil into them unity and reason, strength and dauntlessness, inspire them with skill and knowledge and teach them to apply themselves devotedly and unselfishly to the service of their fellow men." In fact the recovery of the old knowledge in its depth and fulness, its restatement in new forms adapted to present needs, and an original handling of the novel situations that have arisen, in the light of the Indian spirit, and the practical application of the knowledge so gathered, to the development of



a healthy economic life and sound social order, are but some of the urgent necessities of the hour. In the words of Prof. Radhakrishnan, "An education that brings up a young man in entire indifference to the misery and poverty surrounding him, to the general stringency of life, to the dumb pangs of the tortured bodies and the lives submerged in the shadow is essentially a failure."

### V

We need hardly emphasize that the future of India depends upon the rising generation of the country. There is no movement in the world to-day, which does not count upon the creative genius and activities of young men for its success. What is wanted at this psychological hour in India is the heroic self-sacrifice of the youths of the land to build her future destiny. In an eloquent and inspiring address to the students of Santiniketan, Mr. Subhash Chandra Bose, the late President of the Indian National Congress, emphasized this very fact. "Your task," said Mr. Bose, "lies there amidst the lowliest and the lost. Are you preparing yourselves for that gigantic work of national re-organisation? Are you ready to dedicate your life to the mission of serving the people in fulness of time each in his or her own sphere? If you are so armed, then and only then are you doing your soldiers' duty to your country and your people." A lofty sense of pride for India's cultural heritage, a burning passion for the uplift of the sunken masses, a spirit of selflessness, and, above all, an indomitable courage to actualise in life the sublime idealism as set forth in the universal gospel of Vedanta must be the guiding principle in the lives of the sturdy youths of the land. And that is why Swami Vivekananda also said, "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 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." A hundred thousand men and women, fired with the zeal of holiness, fortified with eternal faith in the Lord, and nerved to lion's courage by their sympathy for the poor and the fallen, must go over the length and breadth of the land preaching the gospel of salvation, the gospel of help, the gospel of social rising-up—the gospel of equality, liberty and fraternity. With a heart bleeding for the down-trodden masses of India Swami Vivekananda wrote to the young men of this country from America, "I may perish of cold or hunger in this land but I bequeath to you, young men, this sympathy, this struggle for the poor, the ignorant, the oppressed. . . . Make a great sacrifice, the sacrifice of a whole life for them, for whom He (the Lord) comes from time to time, whom He loves above all, the poor, the lowly and the oppressed. Vow then to devote your whole lives to the cause of the redemption of these three hundred millions, going down and down every day." Let us hope that a brilliant galaxy of young men possessing such a deep-seated love and sympathy for the suffering millions of the land will march ahead for the realisation of the country's ideal with healthy minds full of reverence for the 'glory that was Ind', full of appreciation of the realities of the present, and pulsating with hopes for the future. Already the signs of a new awakening are discernible on the horizon of Indian life. The longest night seems to be passing away—and a voice is coming to us, gentle, firm and yet unmistakable in its utterances, which like a breeze from the Himalayas is bringing new life into the almost dead bones and

muscles of our motherland. It is time we realised the true import of this immortal voice of the awakened soul of India—the voice that has defied endless oppression of centuries and has leaped once again into the full flame of life to speak unto the children of the soil with an irresistible appeal the golden mission of her life—the cultural conquest of the world,—a mission that is to be fulfilled through her spiritual renaissance and national emancipation. The strength of India lies in her spirituality, and if she is once again to gain back her lost individuality and conquer her conquerors, she must do so not by the power of steel or gun-powder but by the invincible power of her mighty soul. “For the sake of national life,” said Swami Vive-

kananda, “you have to get a hold on spirituality and keep to it. Then stretch the other hand out and gain all you can from other races, but everything must be subordinated to that one ideal of life; and out of that a wonderful, glorious future India will come—I am sure it is coming—a greater India than ever was. Sages will spring up, greater than all the ancient sages, and your ancestors will not only be satisfied, but I am sure they will be proud from their positions in other worlds to look down upon their descendants, so glorious and so great. Let us all work hard, my brethren, this is no time for sleep. . . . Arise, awake and see her seated here on her eternal throne, rejuvenated, more glorious than she ever was—this motherland of ours.”

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## GOSPEL OF SRI RAMAKRISHNA

It was Tuesday, the 16th October, 1883. Balaram's father and other devotees were present at Dakshineswar.

*Sri Ramakrishna:* They who are catholic revere all the divinities—Krishna, Kâli, Rama and others.

*Balaram's father:* Yes, it is like the same person in different dresses.

*Sri Ramakrishna:* But there is such a thing as one-pointed devotion. After the Gopis had gone to Mathura they drew their veils across their faces when they saw the turbaned Krishna, and exclaimed, “Who is this man? Where is our Krishna in yellow robes and with his lovely crest?”

Hanuman's devotion is also one-pointed. In the Dwapara age when Krishna came to Dwaraka he told Rukmini that Hanuman would not be delighted unless he saw the form of Rama. So he assumed the form of Rama.

Who knows,—but this is my state. I always come down from the Absolute to the relative and go back to the Absolute from the relative.

To reach the Absolute is to attain the knowledge of Brahman. When Bhagavati was born in Himalaya's family, she revealed herself to her father in various forms. Himalaya entreated her saying, “Mother, I want to see Brahman.” At this Bhagavati replied, “Father, if you so desire you shall have to associate with holy men. Retire from the world now and then into solitude and associate with holy persons.”

The many have sprung from that One—the relative springs from the Absolute. There is a state when the many disappear and even the One does not remain, because unity presupposes duality. He is without an analogue and cannot be made known through analogy. Betwixt light and darkness. It is not



the light which we see—the physical light.

And when He alters that state and brings the mind down to the relative plane, I find that He has become everything—God, Mâyâ, the Jiva (individual soul), and the world.

Sometimes again he reveals that He has created all these individual souls and the world—it's like the owner and the garden.

He is the doer, and the entire world and the individual souls are His—this is knowledge. And “I am the doer,” “I am the Guru,” “I am father,”—this is ignorance. And all these—the house, the family, wealth and men—are mine,—this is just what is ignorance.

*Balaram's father:* Yes, sir.

*Sri Ramakrishna:* So long as one has not the conviction that “Thou art the doer,” one must return and be born again and again. There is no more rebirth when one feels, “Thou art the doer.”

He won't let you go so long as you will not say, “It is Thee, it is Thee.” There will be coming and going and rebirth, and no liberation. And of what use it is to talk of “me and mine?” The Babu's officer says, “This garden is ours; the cot and the chair are ours.” But when the Babu drives him away he has not the authority to take away even his own box of mango-wood.

“Me and mine” has veiled the truth and prevents it from being known.

There is no vision of consciousness until the knowledge of non-duality is attained. With the vision of consciousness comes eternal bliss. There is this eternal bliss in the state of the Paramahansa.

There is no Avatâra according to Vedanta. According to it Chaitanya-deva was merely a bubble (in the ocean) of the non-dual principle.

What's the vision of consciousness like? It is like the sudden illumination of a dark room on striking a light with a match stick.

There is the Avatâra according to the philosophy of devotion. A woman of the Kartâbhajâ sect remarked on seeing my state, “My child, you have had inner realization; do not dance and frisk about so much. The grape fruit should be carefully laid on cotton and preserved. When the daughter-in-law is with child, the mother-in-law gradually relieves her from household duties. The mark of God-realization is that works fall off gradually. There is the precious real man within man.”

While I used to take my meals, she would say, “My child, is it you who are eating or are you feeding some one else?”

This sense of “I” has veiled it. Narendra said, “His ‘I’ will be manifest in the measure this ‘I’ disappears.” Kedar says, “The water inside the jar will be less by so much as there is clay within.”

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## WORLD FELLOWSHIP

BY SIR FRANCIS YOUNGHUSBAND, K.C.S.I., K.C.I.E.

In the review, in the Times Literary Supplement, of Radhakrishnan's “Eastern Religions and Western Thought” the “Prabuddha

Bharata”\* is quoted as declaring that *the oneness of being embodied in the*

\* *Vide* “Christ on the Cross” in *P. B.*, December, 1938.



*gospel of Jesus must once more be brought home to those who are making brutes of humanity.* To bring this home is, I believe, the great work of India to-day. It is what the world most deeply needs at the present moment. Europe is being brutalised. The rule of sheer force is being preached; and not only preached but enacted. Certain dictators are setting themselves to dominate the world by bare-faced force. This is already arousing the resentment of the peace-loving peoples and they are being marshalled to confront the dictators with a still stronger force to arrest this aggression. Even President Roosevelt speaks of "matching force with force".

But obviously this is not the final solution of the problem. It may be a temporary necessity. It cannot be a permanent condition. Something much more drastic than this is required: A downright change of spirit. The aggressive spirit must be exorcised and in its place must be inculcated the spirit of fellowship. Nations and individuals will always, and very rightly, struggle to preserve and find full scope for the exercise of their own individuality. But they will have to learn that this can best be done not by dominating others but in concert with them. Each individual—man or nation—must be able to call his soul his own. But souls cannot develop in isolation. Only in communion and harmony with other souls can they really thrive. Only in full concert with his neighbour can any individual find complete scope for the full play of his own individuality.

It is the great merit of Hinduism that it has always shown tolerance and understanding of other religions. And, after all, everyone of these religions derives from the same fundamental source, an acute consciousness, by the Founder of each religion, of direct contact with God and an experience of the untellable

bliss which such contact brings. And each has had a vision of a state of things which may be brought about in which all will enjoy the same heavenly bliss. So what we would hope to-day is that in face of the widespread indifference and positive hostility to religion all those who have faith in the alternate goodness of things, faith in a Joy-giving Power at work in the world, faith in God, should join together and put a new spirit into mankind. We would hope that the adherents of every religion should, for the time at least, give up their jealousies and combine in one supreme effort to make an end of the materialization and brutalization of the world and to put in its place that spirit of unity which all religions inculcate.

And here it is that India has so great a part to play in Europe. There is no chance of her being able to turn all Europeans into Hindus. But there is a great deal more than a chance: there is a certainty that she may be able to introduce into Europe her own spirit of tolerance, appreciation, and co-operation. She may help to make Europe truly Christian. For she understands and appreciates the true spirit of Jesus far better than the ordinary official exponent of Christianity. That spirit was not always tolerant: there were phases when the intolerance of his upbringing showed itself in exclusiveness. Nevertheless, the real and lasting, and fundamental spirit was one of tolerance, of peace, and of neighbourly love—all summed up in those words of Jesus: "These things have I spoken to you that my joy might remain in you and that your joy might be full." If we are filled with that joy which experience of contact with God invariably brings then we cannot help loving our neighbours. No more commandment could ever make us love them. But with this joy of contact with God in our hearts we cannot pos-

sibly do anything else. Realisation of God has convinced us that all men are born with this capacity. It may as a rule be crushed over by the hardness of ordinary life. Yet we are sure that it is there all the time and only needs the right touch to flare into flame.

Now of all the peoples in the world the Indians are clearly the most spiritual. *While Westerners have a genius for organisation, for scientific research, and for improving the material conditions of life, Indians have a genius for its spiritualisation.* So here is their great opportunity. They are just the people who are most needed in this fearful crisis in human affairs.

Most terrible things are happening: The utmost horrors of war, the cruellest suffering. Men's hearts are failing them for fear. But out of the very heart of this inconceivable misery one great hope is emerging. Those who have gone through the most excruciating agony have learned a lesson of vital importance to mankind. They have learned the need—the down-right necessity—of happiness. They have come to love life as they had never loved it before and unless

life brought with it happiness they would never have clung to it as desperately as they have done. Their suffering has taught them the value of happiness and the need for cultivating the capacity for enjoying it. The pain men have had to endure has broken down many inhibitions and barriers. Mankind has found itself. Its emotions have been liberated. A great freedom has been opened up—freedom to do ill, it is true, but freedom to make a better life. Out of pain a vast joy is being born.

Herein lies the opportunity. A great craving for happiness has arisen in men and they are hungering and thirsting for it. Jesus is too often depicted as the Man of Sorrow. But He Himself spoke of joy. It is this joy that was in Jesus and that was also in Ramakrishna that must now be given to the world. And it is for India to aid in the work. *Possibly India may not go to the West. But most certainly the West must go to India to drink of her spiritual fountain till that oneness of being for which India has stood during thousands of years is realised more and more and her dream fulfilled.*

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## THE FOLK HIGH SCHOOLS OF DENMARK: A MODEL FOR INDIA

BY H. R. KRISHNAN, I.C.S.

### I. THE DANISH RURAL CIVILISATION

Denmark is one of the smallest countries in Europe. Unlike Belgium and Holland, it is neither thickly populated (by European standards), nor is it rich in minerals, nor has a particularly rich soil. It cannot boast of any big merchant marine or any over-sea empire worth mentioning. The total population, between 3 and 4 mil-

lion, is not more than that of two Indian districts put together. Yet it is predominantly, not of course in the sense India is, an agricultural and a dairy-farming country. In spite of all this the population is one of the most civilised in the whole world. Its dairy-farming industry is a most completely organised one. Its co-operative institutions of every sort (credit of all sorts, marketing societies and productive



societies for bacon, butter, and eggs) are so universally recognised as models that Denmark has become veritably a Mecca for students of co-operation. Its rural population is so enlightened that, in spite of its pre-occupation with cultivation, mostly of small holdings, foreigners wonder at it. And its capital, Copenhagen, in which about  $\frac{1}{4}$  of the total population is concentrated, is more healthy, more cleanly and more free from slums, than any other city of its size in the West or the East.

Yet, this supreme agro-pastoral civilisation—for agro-pastoral it is, though the national economy is very properly balanced by an admixture of industry and commerce—is of a comparatively recent growth. It has grown up within the last 70 or 80 years. In the fifties and sixties of the last century, Denmark was a poor and a defeated nation, with a sordid and parochial politics, and its wealth, spirit and territory depleted by an unsuccessful and unwanted war. Its educational system, while probably far better than that prevalent then in the East, was no better than the heterogeneous bunglings prevalent in western Europe. Its agricultural system was predominantly the cultivation of wheat; but the cheaper wheat was getting to be produced in America with results that were as fatal to the European grower, as the machine-made cloth from England at that time proved to the hand-weaver of India, though he had skill and tradition. Yet the Danish farmers did not save themselves by putting up tariff walls against the American wheat, as did the other nations on the continent. As if by instinct they changed their ways of working; wheat lands became pasture lands, and the number and quality of milch cattle speedily improved. Better methods of breeding and feeding improved the yield per animal and better methods of grad-

ing and marketing brought them into the market. Pig breeding, poultry keeping, became valuable side industries. The country increased in wealth. The people too became more educated and healthy, and began, on the average, to live as long as those in any other country, excepting probably New Zealand. They are nationalistic, not in the sense of the Imperialist or Fascist nations, but in the sense that they understand their history and *Volklichkeit*<sup>1</sup> and preserve their individuality while they imbibe all that is best in other countries.

The building up of this civilisation has been to a great extent the work of the Folk High Schools. Not that university education, modern scientific researches, and the fine arts have been neglected there; but that the civilisation of the people, particularly of the rural population, has been built up by the Folk Schools, which are scattered all over the country side. Our aim also in India is to create a new civilisation of the agro-pastoral type, to make the rural population intelligent and interested in their ways of earning and living, which have to be improved; to make them understand their own history and traditions; to make them patriotic without aggressiveness and without closing the door to outside ideas. This means that all over the country we want a large number of nuclei from which men, agriculturists, and not men of the professions and clerks, will emerge with widened outlook, and adaptable temperament willing to improve the lot and widen the intellectual horizon of their fellow agriculturists. This can be done only by adapting (surely not by merely mimicking) the Folk High Schools and allied institutions to our country. Agricultural departments, co-operative departments, and the ever so

<sup>1</sup> In German. *Voglighed* in Danish, viz., the spirit of the nation.

many departments for rural reconstruction are all necessary; they are in fact essential to bring to the door of the villagers the fruits of research, but they are not enough. They form as it were the numerator, the opportunity to improve. The willingness to improve is equally necessary; that is to say, the physical weakness, the intellectual dullness, the moral inertia in its widest sense forming the denominator as it were must be overcome. This can be the work only of the Folk Schools of the Danish type; they alone can, as they have done in their mother country, make the population physically stronger and mentally receptive.

## II. THE DANISH YOUTH SCHOOLS

The institution of Folk High Schools is distinctively Danish, or rather Scandinavian, as the system has spread into Norway and Sweden as well. In Denmark there are at present some 60 Folk High Schools proper, along with 17 agricultural Schools.<sup>2</sup> The total student population is somewhat less than 10,000 (about 9,000 in 1930), out of which slightly more than one third are women. The age of the students is between 20 and 21 years on the average, which is the most susceptible period in the life of young men. The term for men is five months (November to March) and for women three months in summer (May to July). Practically 30% of the adult youth in the country side, and only about 10% of the town youth attend these schools. Calculating in another way, it can be said that about  $\frac{1}{6}$  of the students are sons of very small farmers, and 55% those of farmers that are a little better circumstanced. The rest are sons of artisans and civil servants in the rural areas, excepting

about 3% who can be described as urban.

The subjects taught vary from school to school but there are certain common features, such as Danish history, Danish composition, arithmetic, and gymnastics, apropos of which lessons in Hygiene and Physiology are also given. Besides the separate agricultural schools which specialise in teaching agriculture, animal husbandry and dairying, more than half the Folk High Schools, also teach agriculture and allied subjects as part of their syllabus. In all schools one or other foreign language, most often English, is taught and in some, religion and religious history are also taught. In the two schools run by the socialist party greater attention is given to politics.

In the Folk High School at Askov a more advanced course in these subjects is given for persons who have been already in any other school, for a term. In the International Folk University at Helsingors (Elsinore), a specialised course in the Folk School times is given to students drawn from different countries.

There are generally 4 or 5 classes every day but they are so arranged as to cause little fatigue. Certain hours are set apart for discussion of modern problems. The attendance is always optional, but discipline, though voluntary, being well maintained, the attendance is always good.

There are no examinations in the Folk Schools. The students come, spend their term, and go back, as a rule, always far wiser and fitter for life than before.

The Schools are residential ones. Excepting the students of the immediate neighbourhood, they all stay in the hostel, the warder of the school being the supervisor of the boarding house also. The students and the teachers

<sup>2</sup> Both are collectively spoken of as Danish Folk Schools.



live as members of the same family; their is excellent sociability without any laxity of discipline, and without any system of punishment. The only punishment known is turning out. One of the oldest of the Folk School masters told me that during his experience of more than 60 years he was obliged to request only two or three students to leave.

The students come of their own accord, and bear from their own pocket at least part of their expenses, and leave after 5 months or a shorter period as the case may be. The course is by no means, as University degrees and diplomas are, a passport to any profession or a clerk's post. It is a syllabus meant to train the student for life. Of course, many of the Folk High School people do come to occupy positions in rural co-operative societies, and Government bodies, but that is never due to the "qualification" of having been to a Folk High School.

The Schools and hostels are generally owned by the warden or principal. A few such as the two schools at Roskilde and at Esbjerg are owned by the socialist party or by a religious body like the Inner Mission. One school is of the nature of a "foundation" managed by the old students. Otherwise they are all private institutions, which while being helped reasonably by Government are not subject in the least to Government control and dictation. Government generally gives a proportion of the establishment and staff expenses, and the Amt councils<sup>3</sup> which are similar to our District Board but control smaller areas give scholarships to the students, who want to attend any Folk High School. The scholarships are given to the students as such, with-

<sup>3</sup> In Denmark the administrative machinery is decentralised. The country is divided into Amts, which, excepting Copenhagen, have an average population of about 100,000.

out mentioning any school, which is left to their option. These cover generally half the expenses of the course, *i.e.*, the costs of board and tuition.

It is interesting to note that the cost for the whole course is 80 Kr. for each male student and 70 Kr. for each female student. The average expense for a scholarship holder will be about 40 Kr. (Rs. 30). In similar circumstances (making allowance for the difference in the standard of living) the cost must not be more than half in India.

We have already mentioned that besides the Folk Schools, many of which teach agriculture and allied subjects as part of their syllabus, there is a large number of purely agricultural schools, run on a similar principle, more or less for the same terms. There are besides a large number of lecture associations all over the country which owe their existence to the Folk School men. They get discussions and speeches and demonstrations arranged even in the remotest villages, which break the intellectual and moral isolation and conservatism which, except in Denmark, has been more or less the besetting curse of the rural communities.

### III. THE SCHOOLS: HOW THEY WORK

The bare facts mentioned above are not illuminating without a critical study of the institutions. The earliest school was started in 1844. The founder of the system, and in a sense one of the fathers of modern Denmark, was N. F. S. Grundtvig, poet, historian and clergyman. He was intensely nationalistic. In politics, he was what in other European countries would have been described as a Christian Socialist. He was much impressed by the necessity of teaching the people their national history, religion and *Voglighed*<sup>4</sup> in the vigorous peasant vernacular without

<sup>4</sup> *Vide supra* (footnote I).

“Roman pedantry”. His own talks on Danish history illustrated this principle, and became popular and famous. Another man who followed up closely on the same lines was Kold, who, unlike Grundtvig, was of a peasant stock, and from his boyhood, connected with the religious movement among the Danish peasants. He too started his “free schools” and taught the Bible and Danish history with little use of text books, relying on the “living word”. Both these persons found that adults aged over 18 were better able to understand and benefit by these ideas than youngsters. The idea is that before receiving an education for life, the person must have undergone a primary education, and spent a few years (3 to 5) in his natural environment, before coming to the adult school. The schools of Grundtvig and Kold did not teach science; the teaching method was purely personal, and by its very nature incapable of being formulated or transmitted. But it was made clear that there must subsist a family spirit between teachers and students; that they should live together; the lesson must be spoken to the soul of the students in their own vernacular.

Since then another of the founders (Z. Schorder) began to teach science also by these methods; the first Folk School of modern type being started in 1865 at Askov. From then the number has increased and almost all of them, particularly those which teach Agriculture as part or whole of their training, teach science.

The education imparted in these schools is real *adult education*. In our country a considerable confusion prevails in the literature on the subject between adult education proper, and primary education for grown-ups who are illiterate. Real adult education as would prepare the students for “life”,

and pave the way for a better rural civilisation, should be a supplement and not a mere substitute for primary education. In other words, while part of the adult education may be a sort of quick revision of the 3 R’s, the knowledge of which might have got rusty, its main purpose must be to teach the students something entirely different—such as a certain amount of modern agricultural knowledge, some civics, and a view of the history of the nation. To collect a crowd of illiterate adults of all ages from 17 to 70, and to drill the three R’s into them may be necessary, but is not *adult* education. For that, to begin with, a set of young impressionable people with a grounding in primary education (such as have read up to the 7th or 8th standard) between the ages of 18 and 25 must be selected; they must be ready to receive the ideas, then go back to their natural environment and work for themselves and their neighbours in a new light. For that a wide-spread, not necessarily universal, system of primary education is necessary. The better the system of elementary education, the better the results of the educational system all round. But one need not wait till the primary education becomes universal and reasonably satisfactory. In our country this will take several years. In Denmark the primary education is one of the best in the world, and though the Folk Schools owe not a little to it, they showed considerable success even when the primary education was not so good as it is to-day.

The general technique of instruction in the Danish Folk Schools is the same as in the “Ashramas” of ancient India. The teachers and students live together; the latter benefiting as much from the conversations and daily intercourse as by the regular lectures. But in detail there are considerable differences. The



“Ashramas” train people either for a life of study or meditation, or for a particular mission. This meant that success was, and could be only, due to the highly selective nature of membership, and comparatively long and intensive study. Without questioning the importance of such education in the culture of the nation, we can note that, in a democratic age like this, adult education for the people must have other aims, more mundane and more general. To be a training for life the course must be shorter, and considerable attention should be devoted to the development of health, civic consciousness, and of better methods of earning livelihood. These indeed are the characteristics of the Danish Folk Schools.

*Health* is improved by the regular, daily classes of gymnastics, along with which instructions in sanitation and physiology are given. In the last century when the Danish people were still thinking of repaying Germany in a war, there was a sort of military exercise. But since they gave up all idea of wars, gymnastics have no military caricature about them.<sup>5</sup> Their aim is to develop healthy bodies such as could answer all the demands made by the strenuous farm work. There are schools also that specialise in gymnastics only, that by M. Niels Buth at Ollerup being famous. As a result the whole countryside is covered with gymnastics associations, which are more or less a continuation of the Folk School education in that subject. The need for gymnastics and teaching of Hygiene and sanitation for our rural communities cannot be exaggerated.

The training for *citizenship* is imparted by regular classes in civics as well

as conversations on political subjects. Here too, an utter want of public spirit is characteristic of our whole population, particularly in rural areas. The thorough failure of Local Self-Government practically all over India (excepting some urban areas) is the most eloquent commentary on this. Any scheme for political advance and rural development cannot succeed unless each village has at least some persons that understand citizenship and its obligations.

The training for *life occupation* is imparted, particularly in the agricultural schools and in such of the Folk Schools as have agricultural sections.

In one or two of the schools, particularly those at Naesgaard and to some extent the one at Dalum, there are advanced courses, with elaborate and costly appliances. There is a modern Agricultural College at the capital, but as in other countries, the bulk of the rural population can have neither the time (3 years), nor the money to attend such colleges. Elsewhere, however, the courses are for 5 or 6 months and even in the agricultural schools proper, general education (Danish, Arithmetic, Gymnastics and History) is imparted on the general Folk School lines. The fittings and appliances are on a modest scale; it is interesting to note that a good deal could be taught, if the teachers know the method and the students are keen, with the help of models, slides, and pictures. The results of the system of instruction, received by about 80 per cent. of the rural adults, have been greatly beneficial to the country. To quote a very competent authority: “The many agricultural schools in the country, all private undertakings, are evolved out of the People’s High School, and it is undoubtedly due to these latter that young men, and women too, have learnt to

<sup>5</sup> Denmark has no standing army. When after the war the allies offered Denmark the German-speaking portion of Schleswig-Holstein, it was refused.

value adult education so that they will flock to the agricultural schools at the age of 18 to 25, and often even later when they have been duly prepared by practical work. And they are then very keen in absorbing the scientific teaching which explains to them many problems they might have met during their work. The agricultural school may be open for as many as nine months, but especially concentrates on the winter, leaving the pupils free to earn their living during the summer months by practical farm work. In this way it comes about that Danish farmers and also farm labourers, may be looked upon as ever studying, ever interested in the progress of the science of agriculture, and this may be taken as one of the reasons why they are not drawn away from the lands.”<sup>6</sup>

There is no uniformity in the teaching in religion in the Folk Schools, but most of them include courses in Bible and Church History. It is no wonder that this is so, because the main motive for their initiation is nationalistic and religious. However, with the advance of time, and progressive introduction of new subjects, religious instruction in these schools has decreased in importance both quantitatively and qualitatively. The schools owned by the socialist party omit it altogether; on the other hand, considerable attention is diverted to religious subjects in those owned by the Inner Mission (Haslev). What is interesting for us in India is that, while in Denmark, as in many other countries, there is a considerable body of opinion that a sort of religious instruction is necessary for adults, it is recognised that the state should not subsidise the teaching of religion. Without entering into any controversy, on a subject on which con-

siderable difference of opinion is bound to prevail, we need only make it clear that if such institutions are started, religious instruction in them, which may even be necessary, if not given on narrow communal lines, should, however, be left entirely to private initiative, and, unlike the teaching of other subjects, should not be subsidised by state funds. Taught in such a way as does not affect the national outlook, religion may, in fact, train people in their duties to their immediate social and political surroundings.

Finally, in the absence of examinations, the Danish Folk Schools remind us of our old Ashramas, and furnish a contrast to the prevalent system in India. Examinations are crude means of ascertaining whether the students have acquired a minimum knowledge, and whether they are capable of putting in a certain amount of application. When, as in most civilised countries of to-day, standard education is imparted on a mass scale, and a course of study is often an entrance ticket to jobs for livelihood, it is the least unsatisfactory and with all its crudities is the most impartial system hitherto invented. But with the case of adult education, the position is altogether different. Here the students come of their own accord; they come, after a few years of adult life, with problems which they want to solve for themselves. They do not (and must not be allowed to) find the few months' course an entrance ticket to a job; they go back to their old environment. In such a case the education is for life; the students having been directed to satisfy their curiosity and solve their problems as well as they can, are let off to go home, with a wider outlook. Under these circumstances the wastage of energy and the establishment of wrong standards, implicit in examination, is quite unnecessary.

<sup>6</sup> Harold Faber. Primary Schools in Rural Denmark, *Edinburgh Review*, 1928.



## IV. A PROPOSAL FOR INDIA

The foregoing pages would have given the reader an idea of the system of Folk adult education which has succeeded in Denmark, and to a lesser extent in the other Scandinavian countries. With us in India too, the problem is the conversion of the large heterogeneous rural population into a civilised community actuated by a nobler purpose, and higher ideals. The health must be improved, the ways of living must be refined, the methods of livelihood made more efficient and successful. Lessons in citizenship, and in proper use of leisure are also to be given. There are ever so many schemes of rural reconstruction and there are also attempts to prepare "workers", which, as far as the history of the last 3 decades shows, have been thorough failures. In a country where private initiative is wanting, Government support is necessary. But, this means a certain amount of red tape at the top, and an extraordinary amount of dishonesty, superficialness, and hypocrisy at the bottom. The history of credit co-operation in our country (with the probable exception of one or two provinces) shows how superficial, inefficient, and thoroughly wasteful, a system can be, with Government patronage at the top, but with mere self-seeking and ignorance of ideals and technique at the bottom. The result of past experience is, therefore, to show that whatever system of rural reconstruction we may have, our success depends upon having in each village half a dozen people, at least, of the wide outlook. Paid agents are not enough; they must be people who belong to the rural class, and intend remaining in it. The only way to get this is to run Folk Schools of the Danish type for 5 or 6 years at least. A considerable part but not the whole of the

cost of training will have to be borne by Government and the local bodies; it will not be very high. But whatever is spent will surely be a profitable insurance against such losses to the public as movements for credit co-operation have occasioned in the past.

To begin with, each district must have a Folk School, giving courses of training on the lines described. The course may be for three months and for five months, and in the first instance only for men from rural areas. The actual buildings and fittings, which will require an initial outlay of 8000/- to 10,000/- must be in charge of any private individual or any non-political body. The Government must contribute a part, but not more than two-thirds of it. Three teachers should be enough, and, along with the peons, cooks, clerks, etc., would not cost more than 5,000 per year. Part or whole of this sum must be paid by the local rural body, the District Board. In the first five years the students attending may number between 50 or 150 for whom, besides a *pucca* kitchen, only clean *kaccha* houses alone are necessary. For the feeding and tuition for 5 months, the charges should not rise above 40/- and for three months not more than 30/-. An extra expense of 5/- to 10/- may be necessary for books of which as few as possible must be used and stationery, particularly for the writing of such brief and useful notes as the student may take away with him and use for life. Part of the expenses, one-third at least, must be incurred by the students. Scholarship, covering 1/3 or 2/3 of the expenses must be given for poor students. Admission must, in the first instance, be of students who have attended an elementary school, at least up to the U. P. standard. Students younger than 16 must not be admitted, and the

aim must be to have students as near about 20 as possible.

Attractions of a groundless nature, and any boosting should not be indulged in. But wide publicity, in the form of leaflets and information through officers, should be given. Officers' working in rural parts should be asked to "spot" such of the smart youngsters of agricultural population, and persuade them, without, however, in any way promising 'jobs', to go to the nearest Folk School. But to the students it must be made clear that they must have to spend 10 to 20 rupees from their pockets for the course. They should be made to understand that the course is not meant to get for them a job, but, would, on the contrary, help them to pursue their old occupation with better intelligence and success.

A system like this is bound to meet with little success for the first four or five years. It is quite likely that even in districts containing about 2 millions at most only 50 would come in the first year. This cannot be avoided. The promoters of the scheme must exercise patience for a few years.

The instruction should be in the *standard vernacular*. But to such of the students as display interest, English may also be taught. Probably, after 10 or 20 years, if the system expands, other European languages, and Japanese and Russian may be offered, the student being allowed to choose one of them.

*Gymnastics* must be compulsory, and should be given for one hour daily. The systems that can be practised in the rural areas without appliances should be given the preference. After 5 or 10 minutes of actual exercise an equal period of rest and relaxation must be allowed, during which the master should give simple talks on Anatomy, Physiology and Hygiene.

*Language* (mother language) and composition should also be compulsory. Besides revising their elements, students should be made to practise essay writing (on subjects to be chosen by each of them). In evenings the students should be encouraged to talk and discuss modern subjects with tolerance and understanding, the teacher only directing them now and then without taking part, and letting the students do the actual discussion.

*Arithmetic*, with a rudimentary idea of mensuration and drawing, should be taught compulsorily. The knowledge of the measurement of cultivable land, and approximate estimation of areas on first sight, should be acquired.

*History and Geography* should be taught with reference to the locality, and secondarily, to the whole of India. India's position in the world should be impressed, and a vivid idea created of the utter inferiority of our country now to every other civilised one, in health, wealth, education and amenities of civilised life. The students must also be informed how they could, in their measure, contribute to the improvement of this degrading condition.

*Civics* should be taught including the part the students could play in local self-government, along with the principles of citizenship and the right exercise of the vote.

*Agriculture* should occupy one, and, if possible, two hours, every day. Besides a few lessons on Chemistry, Physics, Botany and Physiology, the course must concentrate upon the agriculture in the district. Lessons on manuring land, feeding animals, improving breed of animals by using good bulls and avoiding the ubiquitous scrap bulls should be imparted.

*Book keeping* of elementary farm accounts etc., can also be taught. The aim should be to improve immediately



the methods of cultivation and animal husbandry.

The curiosity of the student should be excited about the great advances agriculture and animal husbandry and allied sciences have made. It will be impossible to drill into the mind of the students all the up-to-date information, but the aim must be to train them to readiness to adapt innovations, seek information from the agents of the agricultural and veterinary departments.

*Co-operation* as such is not taught in the Danish Folk Schools though that country is most advanced in agricultural co-operation, and the Folk School people come to play a considerable part in their day to day working. The subject requires special and thorough training on the theoretical side; on the practical side the co-operative temperament is more to be acquired by experience than to be learnt in a school. So the Danish practice is based on good common sense. However, a lesson or two, upon the part played by co-operative organisations (not only on credit side) in more civilised agricultural countries can be usefully given.

*Subsidiary earning occupations* cannot be taught in the beginning, but in time the Folk School technique may be adapted for the teaching of these in separate schools.

*Religion* should be optional. But if taught, it should be done in prayer classes for 15 to 20 minutes every morning or evening. The actual prayer should last only for a few minutes, and must be followed by informal talks by the master about the ethical and universal aspect of religions, and about, how, understood properly, all religions have the same ideals. Any recent event in the province or country can form a text to point out the dangers to which blind religious prejudices and intolerance expose the individuals and the country.

Many more subjects can be imparted; but the attempt has been made only to indicate an approximate sketch syllabus. The list may appear long, but if properly taught, they would turn out to be much lighter than that in the Danish Schools. The whole point is to avoid pedantry, and talk, rather than lecture, clearly in the vernacular. In the beginning, the appliances are bound to be plain and inadequate, but a great deal can be done through charts, and magic lantern slides. Improvements will automatically creep in with experience. The success of this, as of any other proposal, depends upon the ability and enthusiasm of the individuals taking part in it.

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## PROBLEM OF UNDERSTANDING ALIEN CULTURES

BY PROF. DR. STANISLAW SCHAYER, Ph.D.

Let us begin the consideration of our problem with the statement that the experiences of others are never given directly—that we do not have an immediate perception of the joys and sorrows of our fellow-beings, but only that of the outward, material expressions

of them such as mimicry and gestures—that we only hear the sound of words and see the shapes of letters, but neither hear nor see the thought expressed by those words or letters. To say in brief, the whole of our knowledge of the mental states of others, of what

other "selves" experience, is entirely different from the direct consciousness of our own experiences. It is a mediate consciousness, based on the relation between material, outward signs and non-material, psychological contents.

An analysis of acts in which we apperceive this relation is a very important and difficult problem, which interests epistemology as well as psychology. There have been many attempts at solving this problem. Some intended to interpret the understanding of others' mental states as a kind of analogical inference—for instance, seeing a man who clenches his fists, turns red, etc., we, as it were, silently construct the proportion: my clenching of fists and my turning red have the same ratio to my anger as the other man's clenching of fists and turning red have to his own experience. Hence that experience is most obviously also one of anger. Others reject this theory of inference and talk of empathy. Lastly, there are some who regard both the theory of analogical inference and that of empathy as arbitrary constructions. They postulate the existence of special acts of understanding others' psychic states, and try to describe their structure in subtle analyses. We shall not set down these theories here in detail, nor shall we criticise them. But we shall rest contented with stating the fact that really—though it is strange and truly miraculous—we do not live shut in in the glass-case of our own minds, but understand and exchange our ideas with other psycho-physical entities. And that if it were impossible to understand one another and exchange our ideas, there would obviously have been no social life, and consequently no human culture which is the most precious result of our living a life in common.

To the above statement let us add a second one, viz., that the possibility of

understanding the mental states of others is, unfortunately, not unlimited. Always, even in our intercourse with people nearest to us, we may find ourselves in situations when we "cease to understand". That "not understanding" may be of the most various kinds. For states of feelings, moods, etc., which are very complicated and subtle, neither language nor mimicry possesses any means of expression having a common significance. In other cases it may simply be a kind of mental "colour-blindness". To an individual born deaf, the artistic experiences of a musician are alien and incomprehensible, an irreligious individual does not understand the experiences of a mystic etc. In the individual psychic structures and in the characters of human beings there occur variations on such a wide scale that only certain more or less related structures are predestined to understand one another. Knowledge of psychology, training, intuition and, above all, emotional interest about a particular person, may greatly widen the scale of the possibilities of our understanding. But nevertheless we always reach certain boundaries, we may always come across certain states in regard to which our understanding comes to an end. Psychiatrists know this well enough. And here too, without going into any further analysis, let us be satisfied with the general statement that the condition of understanding between two persons is, as it were, a certain psychic resonance, a kind of common "attunement" to the same tone. In order to understand a criminal, we need not commit murder or thefts ourselves, but have to discover in our own minds all those elements which constitute the personality of a criminal. If we cannot do that then we should admit that we do not understand the criminal. I am giving this example without going into



any consideration whether it is or it is not the duty of a judge to understand an accused criminal in this very sense.

Now, let us proceed to another problem. The object of understanding may be not only living human beings with whom we talk and of whom we observe the gestures and mimicry, but also persons who are physically absent, people who existed in the past and after whom were left only their works.

In this television of the past through centuries, in this act of approximation to the thoughts and feelings of by-gone generations, there is something really fantastic. One is led to think of the power ascribed to certain mediums, of visualising people's characters and destinies by means of some object pertaining to them and somehow permeated by the fluids emanating from them.

The reconstruction of the past and understanding it, which the historian of culture wants to achieve, is obviously no act of mystic clairvoyance, but the situation is somewhat similar. We are dealing with material objects which we have in hand—with "relics"—and on the basis of these material objects we construct our entire knowledge of the political, social and economic history, of religion, poetry and the art of those people who created them. How is it possible?

Every literary relic, every text is fundamentally an "inscription" and every "inscription" is a *sui generis* material body such as ink dried up on paper, chalk on the black-board, deep marks engraved on the stones, etc. It is clear that for a philologist direct data are only "inscriptions" in exactly such material forms. Hence the elementary philological judgments can be expressed only in such sentences as: "I see an inscription of such and such a form." In order to explain what that form is, we could use expressions borrowed from

geometry such as a circle, a straight line, an angle, etc. But such a circumlocution would have been very complicated, so it is better just to point our finger and say: "We see such and such an inscription." Supposing that we do not suffer from any defect of sight, we can accept that such a sentence is synonymous with the statement that such an inscription does really exist. Let me emphatically repeat that only sentences describing the shape of inscriptions are unproblematic sentences, while everything else which goes beyond describing only the shape of inscriptions, is an interpretation, more or less subjective and more or less problematic.

The process of interpretation, starting from the elementary judgment about the "shape" of inscriptions and ending in great historical syntheses, passes through a long series of stages. Here the problems are many and the material for illustrations is enormous.

As an instance, let us take the problem of "translating". Fundamentally every translation consists in the substitution of the expressions of one language by those of another, corresponding to them. While doing this we intend the correspondence to be unequivocal, *i.e.*, such as to enable us to co-ordinate to the translated expression X the expression Y of the language into which we translate only on the premise that X corresponds to Y in any other cases and reversely. This kind of translating would thus be something like a linguistic "calque". It is easy to ascertain that the possibilities of this kind of "calking" are very limited. And as a rule the greater the "alien-ness" of the culture to which the language of the translated text belongs, the more limited are such possibilities. One can find them, *e.g.*, in the case of contemporary English and Italian, but they are less in the case of modern English and classical

Latin, and still less in the case of modern English and let us say, old Chinese. In general such expressions as 'the sun', 'night', 'water', 'a woman', 'a child', etc., can be adequately translated from any human language to another, for the objects signified by them are known to all cultures. But even here we should make certain reservations, because although 'agni' in Sanskrit, or 'huo' in Chinese undoubtedly mean the same phenomenon as 'fire', yet nevertheless the connotation, the emotional accents and, above all, the knowledge about fire implicitly connected with our imagination of it, are different. "Agnih nirvrito" in a Sanskrit text can certainly be translated into English as "The fire is extinguished," but does it mean the same thing for us as for the ancient Indian?—that is the question. At any rate here we have an evidence that it means something else.

The word "nirvāna" is translated as "extinction". As a matter of fact we often come across in Buddhistic texts the comparison that a personality liberated from painful Existence, goes out like fire. European scholars however understood it as an indirect corroboration of the supposition that for Buddhism, salvation is synonymous with annihilation—the fire being extinguished ceased to exist. On a closer and more accurate acquaintance with Buddhistic literature, however, it appeared that such an interpretation arose out of a misunderstanding or rather simply out of not understanding the meaning. According to Indian ideas fire is an invisible substance contained in water, plants, trees, etc. Under certain circumstances it manifests itself as a flame, and when it goes out it does not cease to exist, but simply becomes invisible, it hides itself. The same happens to the personality of the

liberated one, it is not annihilated but ceases to manifest itself empirically. For the Buddhists the state of *nirvāna* is not a nothingness, and the nihilistic interpretation of the Buddhistic teaching came out to be false. We have thus made a step further in our understanding of Buddhism, but let us not delude ourselves with the thought that we understand it at last. What a number of such misconceptions await us on our way to explanations and interpretations!

We see here at the same time, what are the methods used by a philologist in order to attain an understanding of alien ideas. It is a method fundamentally known and practised also in positive sciences, the method of trial and error. On the basis of discovered facts about a certain culture and of the knowledge we possess of human possibilities, we construct on the whole some provisional interpretation 'X' for a given situation, and later after gathering and studying further materials we verify whether our interpretation is any longer suitable. If we come across such a case where the accepted interpretation cannot help us, then we revise our hypothesis, modify it or reject it altogether, and look for some other in order to confront it with materials in the same way.

Hence every interpretation is tenable only as long as it does not undergo a revision. Let us add here that so far there have been no philological interpretations that sooner or later did not undergo any revision. Philologists forget about it too often, and with a light-hearted facility say that such and such an opinion or such and such a statement is "a fact settled beyond all doubts".

Obviously in the "humanistic" science there are certain established facts about which it is difficult to suppose reasonably that they were ever



modified. To this category belong, above all, "naked" facts of history based on a sufficient number of independent evidences, such as the existence of Julius Cæsar. The crux of the matter is that such historically established facts constitute the background, the canvas for hypotheses and philological interpretations. The real difficulties lie not in the historical *realia* but in a different way of the perception of reality, in a different image of the world. *A priori* we are always inclined to suppose naively that people of all epochs and of all continents thought and think in the same manner as we do. It is only when we acquire an intimate knowledge of the archaic cultures, and, above all, of the cultures of the East, that we radically cast away such a delusion.

So the most important condition of every understanding is just that knowledge of the many-sidedness of human culture, a knowledge that those forms of it in which we live, are only *some* of the many possibilities, that none of the concrete cultures are absolute, and that such an absolute culture is created only by the totality of all the forms manifested in history, by those that were, are and will be. In this sense, culture, on the whole, is nothing concrete but simply a synonym for universal human history.

The acquisition of such a knowledge is not at all a simple or an easy matter. As it is pointed out by J. Przulski, the characteristic of primitive societies, above all, of rural groups living on agriculture and rearing cattle, is the tendency to shut themselves in in their own worlds, and what is more, to "absolutize" their own forms of life. Societies and states which arose out of such shut in groups, often respect dualistic ideologies—their own customs, faiths and institutions are holy, clean and divine, while all that is alien, foreign and differ-

ent, is bad, unclean, and demoniacal. For such a mentality an alien new-comer from afar and an enemy are synonymous—as in Latin "*hostis*"—because all that is beyond the sphere of their own clans, race, or nation bears beforehand a declared mark of negative value. Hence as a worthless thing it does not deserve to be understood, for evil should be exterminated and destroyed, and not understood. In the old Iranian religion of Zarathustra, we have the most glaring and in a certain sense classic instance of such a dualistic ideology which classifies everything that exists, man and Nature, into two groups, putting all the lights into one and all the shades into the other.

To this mentality is opposed, in course of time, some other monistic and universal view, connected with the appearance of merchants, with the development of commerce and of cities.

In the light of this new attitude humanity becomes a great cosmos, one great whole in which every part has its own *raison d'être* and its own significance. Out of this arise the readiness and the desire to know and to understand everything that is human. Many centuries before Terentius, in the ancient cultures of Asia this "humanistic" universalism became the source of powerful ideological and religious movements. With this is indirectly connected, through ancient European and Christian humanism, the contemporary West-European humanism, unsurpassed by all others preceding it, being based on a unity of civilization more real than ever before.

Let us sum up our remark: There are three characteristic factors in a "humanistic" attitude: (1) the awareness of the existence of many different cultures none of which is absolute, (2) a readiness for a sympathetic penetration into the originality of every culture,

and (3) an incessant formulation and revision of our attempts at interpretation, made so far, as the only form of a "humanistic" intercourse with cultures.

What is the significance and what is the utility of a humanism understood in the above sense?

We can measure the progress in positive sciences by its practical adaptability. In point of fact we not only build up subtler and subtler physical and biological theories, but at the same time, with the help of those new theories, we master and consciously control a greater and greater sphere of phenomena.

There can be no "progress", in that sense, in "humanistic" sciences, and that specially in our knowledge of alien cultures. If, in spite of that, we say, for instance, that after a century and a half of researches on the ancient Indian culture, we European Indologists, understand that culture better and more profoundly, then it means only this, that we have already revised a number of different views on that culture, that we have already looked at it from many different standpoints, and that each time there appeared a new face in it, which, really speaking, was nothing but our own.

Hence, is the understanding of alien cultures simply looking at ourselves in the mirror of history?

In a large measure it is so! We do not understand any alien culture completely nor can we ever do it. But continually searching for this understanding, we discover in our own selves different, new and unknown possibilities every time. While not ceasing to live in the limited, historical aspect of our own tradition and culture, we acquire the consciousness, in a better and clearer light, of the "immensity of humanity". Only that knowledge and not any degree of technical mastering of life, is the measure of intellectual and cultural progress attained.

Scientists often say with a sneer that "humanistic" knowledge may be edifying, but it is not exact. To this one can reply by saying that exactness in itself has no value, and that sciences which are more edifying and less exact are more precious than those that are more exact and less edifying. Positive sciences are, obviously, also edifying: the abyss of cosmic space, the structure of atoms, the mystery of life, appeal not only to our reason but also to our feelings. It is nevertheless a fact that that "edifying" value of positive sciences is only a reflex borrowed from humanism. The cosmic space, the structure of atoms and the mystery of life appeal to our feelings only then if we throw the lot of humanity on to their background. And the lot of humanity is nothing else but the history and the mystery of culture.

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## SWAMI VIVEKANANDA'S MESSAGE TO AMERICA\*

BY SWAMI AKHILANANDA

It was in 1893 that Swami Vivekananda, that dynamic personality, the messenger of Sri Ramakrishna, first came

to America. To many people it may have seemed as if that visit were accidental, a mere matter of chance. We

\* A lecture delivered in America by Swami Akhilananda, Head of the Vedanta Society of Providence, R. I., U. S. A.



may well ask, "Why did he come? What message did he wish to bring to America? What great purpose did he have in view?" As time goes on it becomes more and more evident that behind his coming there were very definite reasons—plans that are still to be fulfilled. There can be no doubt that he had a dream for the future—a mission to fulfil.

It is known that before he came, he told two of his brother disciples that the Parliament of Religions to be held in Chicago was being prepared for him. He was not known to the world. How, then, could such a statement be true? To some it may sound egotistical, even amusing, to say that such a Parliament of Religions was being prepared for him. Yet, actually, this proved to be so. *His coming to America was full of meaning, and history will prove that it was a link between India and America.*

But what need is there of a link between India and America? Why should these two countries have any special relationship? What could an unknown Hindu contribute to the United States, one of the most progressive nations on the earth?

Serious-minded persons will realize that life holds much greater possibilities for achievement than science alone can give. "The race is not to the swift, nor the battle to the strong." Did not the Romans conquer the Greeks? Yet in the end it was Greek culture that prevailed. Who can deny that modern civilization is based upon Greek culture? Who can disregard the influence of the Greeks? Their touch is evident in philosophy, art, and scientific knowledge. True, America and some European countries have made great contributions, and they may not care to acknowledge much indebtedness to Greek thought, but, nevertheless, they owe much to a culture of the past.

Similarly, this India, poor, suffering, crippled with financial difficulties, burdened with heavy problems, even she may yet have something that could bring sweetness into your life. More than this, it may be her contribution that will preserve the civilization that you prize. The treasures of India can change the whole outlook of Western thought and life. Both Max Müller and Schopenhauer, two most profound thinkers, were of the opinion that when Indian thoughts were widespread there would be a wonderful renaissance and the rise of a better civilization than the world has yet seen. It would overshadow this one, the product mainly of Greek and Roman influences.

The greatest minds are to-day craving for something new. As they look out upon the modern world, many are convinced that Western civilization is doomed, is a failure, and they are turning back to the East for enlightenment. If you read Aldous Huxley's "Ends and Means", you will see that he particularly mentions Hindu and Buddhist contributions to civilization, and even goes on to state that these ideas may save the culture of the West. He is very definite about this. He gives facts and figures and shows how a man with rationalistic understanding can reach these conclusions. Dr. Link, too, in his recent book, "The Rediscovery of Man", finds that Western methods have failed and hopes for aid from a Divine source. He longs for another Divine Incarnation to put a new emphasis on religious life in the world.

And now we come to the very purpose for which Swami Vivekananda came. Swami Vivekananda was a sincere lover of American people and had a real appreciation of their ideals and achievements. He saw in the relationship between the two countries, America and

India, a solution of the problem of each. The blending of the influences of the civilization of the past with the progress of the newer world could be of mutual benefit to both. He came to America instead of to Europe because he felt that America was the country best fitted to receive his message. In America there is a spirit of freedom, a desire to experiment. Opportunities are given here for growth and the American mind is always open to new ideas. In European countries this is not so. They are not so ready to accept and assimilate new thoughts.

Whatever we may care to think of India's achievements, she is still alive after many onslaughts and vicissitudes. We might do well to see wherein lies the secret of her resistance to time and her survival when others have disappeared. Perhaps in the message of Swami Vivekananda there is something to help us; in his constructive criticism as our friend we can have hope of preserving our achievements, and our civilization, too, may live for ever. But what exactly was his message and what was his great purpose in coming to us?

First, he taught and emphasized the divinity of man. Man is divine. He is not born of sin and weakness, of matter and flesh, but the very soul of man is God. This may sound like extreme arrogance to the casual listener, yet it is really the only thing in life that is worthwhile,—the fundamental truth of all existence. The very soul of each and every one of us is divine, and when once this is realized the effect upon individual and collective life is tremendous. The moment we can realize this, we have come upon a mine of joy, bliss, harmony, and peace. That very moment spirit becomes fire, and our ignorance vanishes. We become aware not only of our own true nature but of the true nature of others. We can no longer be blinded

by appearances. When the hidden truth of our nature is revealed there is no place for any claim to superiority, to privilege, to exclusiveness. This basic philosophy of the divinity of man teaches that though the outer garments of body or form may vary, internally all are the same. Within each one is the same heart, the same love, sympathy, the same feelings all over the world. There may be differences in skin, in colour and texture, but these differences are only superficial. All are human beings, regardless of race. Behind and beyond all the various garments of body and flesh is the Divine Spirit, the Blessed One. Think what miracles could be effected by this complete change of outlook. How quickly our prejudices and narrow landmarks would be completely swept away in such a universal outlook as this. What becomes of your pride of race? What basis is there for any claim to exclusiveness or privilege? Who can assume any superiority whatsoever when he realizes that all are of the Divine Spirit?

When I can realize that I am a child of God, the selfish attitude towards life, the desire for enjoyments, possessions, will vanish from my heart. It is these desires that create passions, envy, jealousy, hatred. To know the Spirit, to experience Truth is liberation from these and when they are banished the heart can be at peace. On the other hand, from the objective point of view, even if we change internally, the outside world may not improve. It may still give us blows and cause for pain—our friends and loved ones may still do things that could make us unhappy. But because we can understand that they are also divine expressions, we will sympathize instead of condemning or hating them. We will feel that they are our partners in life; that we must help and serve others in our homes, in our



business, in our relations with society. You will agree that the whole world is surcharged with destructive feelings; arrogance, jealousy, suspicion, and hatred are eating into the vitality of nations. The Lord alone knows when the catastrophe will come. Some predict the spring, some say next summer, others that it will be in another year or so—but no one says that it will not be. The symptoms of destruction are everywhere. Even in those countries that have contributed great personalities and noble thoughts we can see that suspicion and enmity are rife.

The nature of the unenlightened man is of the outgoing type—always seeking pleasures and enjoyments from the external world. His erroneous understanding of life develops selfishness and greed. Each is for himself, and he can find ample defence for this outlook in the philosophy of the 19th century materialists. These thinkers gave expression to man's weaknesses, lower tendencies, as his true nature, and unfortunately they have had a wide influence. When people want to justify their selfish behaviour by philosophic reasoning, they can always find authority for their arguments in these. The religious groups who would oppose them must learn to stand on their own feet. We who would be spiritual must fortify ourselves with the armour of real spiritual understanding. The spirit of religion is greatly needed. Like a beacon of light in deep darkness, Vivekananda rises up with his message, "Man, learn that you are divine." This is the true background and expression of all life.

Swami Vivekananda not only preached this principle of the divinity of man, but he also taught that there must be practical application of it in everyday living. He told people everywhere, "When you realize that all are divine,

go and serve others. Instead of worshipping God in churches only, go and worship Him in the temples of living, moving beings. See Him in the forms about you and love Him who is the background of all beings."

In his own life Swami Vivekananda radiated this principle. When he was a young man, he subjected himself to strict religious practices and the most rigorous discipline. He spent long days and nights in the Himalayas, often without food or shelter, passing the time in concentration and deep meditation. Out of his deep spiritual experiences, he learned to love all people, to see God not only in every human being, but in the animals and creeping things as well. In Samâdhi, he could perceive the same Spirit in all and could pour out his love upon the whole world as he realized that Divinity is present in all life. As a result of his dynamic experiences, he could give his inspiring message, "Man, worship God in all your fellow beings, in living, moving temples, and not in churches alone."

How can this be practically applied? Inspired by this teaching, as we look about us, we will find our feelings changed. No longer will our relatives and friends appear to us as so many different individuals, as products of sin and weakness, but as veritable expressions and temples of God. When once this spirit is expressed, see what miracles take place. The employer will be willing to give work and to help the employee. If he sees God in those whom he employs he will not have the wish or the heart to deprive them of a living wage. Similarly, the workers will not want to destroy, to stir up discord and strife. Racial difficulties which are now threatening the peace will vanish completely. How can one claim privilege over the other, when he knows that all are divine? Even one religion can-

not claim superiority over another when all spiritual practices lead to the same goal. Sri Ramakrishna preached this, and Swami Vivekananda verified it. Swami Vivekananda had a sceptical and scientific mind. He was very practical and tested everything that he taught by experiment and thorough analysis. He believed that the principle of the divinity of man could change all the social and economic problems that are suffocating the world, and that all sincere religious practices of different races and in different countries eventually lead to the same goal.

For psychological development, for mental poise and balance, Swami Vivekananda suggested the practice of meditation. This is not entirely a new idea. You have heard of meditation, but how many really practise? Look at the faces you see everywhere around you. Notice the unhappy expressions. Would people have such unhappiness if they practised real meditation? Certainly not. The thought is absurd. A man cannot practise meditation faithfully even for six months without having some result in mental poise or balance.

Most of the people in this country are very active. There is very little laziness here. Of course there are some exceptions, but really few in proportion to the whole. So much activity often leads to extreme restlessness, and we find that mental poise and balance are greatly needed. There is no denying that Hindus have developed mental poise and balance. Americans can learn much from them in these matters, especially in achieving control of their mental powers.

Swami Vivekananda was not narrow or limited in any sense. His teachings had a universal application and he used different methods to suit the requirements of different individuals. *To follow him it is not necessary to change*

*your religious affiliations. If you are a Christian, remain so. If you are a Hindu or Buddhist, stay as you are. Your path will ultimately lead to the same goal. He never prescribed the same methods for all. As a great psychologist, as a mental physician of unusual depth and understanding, as a teacher of profound spiritual truth, he could see the needs of different individuals and could prescribe for each the method that would suit him best. He felt that religion must be a natural growth; it must never be imposed arbitrarily upon anyone.*

The contributions that Swami Vivekananda came to make to this country would strengthen America, would renew her life, and would beautify the whole world. His message of harmony would not only establish balance between religions, but also between practical efficiency and mental poise. The scientific minds often have no use for religion. If they had to choose one, many of them would take Buddhism because it is so rationalistic. Swami Vivekananda brought harmony by his logical and rational thinking, and made his teachings a true synthesis of religious and scientific thoughts.

The future of the world is not dark. Though many frightening symptoms are present everywhere, though disintegrating forces are evident, though constructive spiritual powers seem to be waning, though religious, scientific, and rationalistic thinkers are disheartened and discouraged, still the future is full of life and light. In Vivekananda's wonderful teachings there is hope for the world. The principle of the divinity of man is the basis of everything--without it all growth and development of power are futile. From the inspiration of Swami Vivekananda's beautiful teachings each one of us can find the path that will lead to safety and peace, harmony and truth.



# BÂDARÂYANA'S CONCEPTION OF BRAHMAN

BY PROF. P. M. MODI, M.A., Ph.D. (Kiel)

Before we begin the subject proper, it would not be out of place here to draw our attention to the position of Bâdarâyana in the history of the Vedanta philosophy. From the days of Samkarâchârya and perhaps even of his predecessors whose views he quotes, the Brahmasûtras have been regarded as one of the three Canons (Prasthânas) of the Vedanta School and as such they have been commented upon by the various Âchâryas who have tried to make out from them a system consistent with the principal Upanishads and the Bhagavadgîta and, one may add, with their own individual sects of the Vedanta School. But, in the light of modern scholarship, it does not require to be proved that Bâdarâyana should be looked upon as an Âchârya of the Vedanta School and his work as a record of the doctrine of *his* sect of the Vedanta School. It was the aim of Bâdarâyana to interpret the scripture consisting of certain Upanishads and the Bhagavadgîta which he refers to as authority and to evolve out of the same a system of Vedanta as conceived by him. The subsequent Âchâryas also have tried to offer a system founded upon the Upanishads and the Bhagavadgîta but have also tried to support it by interpreting the Brahmasûtras in their own way. Though Bâdarâyana has not written a *bhâshya* on any Vedanta Sûtras, he should be regarded only as an Âchârya because his Sûtras were originally meant to be only a *bhâshya* on the Upanishads and the Bhagavadgîta which were the *only* Canons known to him. It was possible and allowable

for Samkara and the succeeding Âchâryas to openly differ from and even reject the views of Bâdarâyana,<sup>1</sup> while professing to base their systems only on the Upanishads and the Bhagavadgîta as did Bâdarâyana, but instead of availing themselves of this freedom, they preferred to revere Bâdarâyana by raising his work to the status of a Prasthâna. This reverence must have been due to two facts : (1) Bâdarâyana was the first known Âchârya of the Vedanta School and therefore every subsequent Âchârya must, in the opinion of the followers of the Vedanta School, follow (or profess to follow) Bâdarâyana, and (2) when the exact meaning of each Sûtra and the very doctrine of Bâdarâyana's work were forgotten, it was easy for each subsequent Âchârya to interpret it in his own way and thereby to assert his allegiance to the first (?) Âchârya of the Vedanta School. It is likely that Gaudapâda did not profess to follow Bâdarâyana but criticised his views.<sup>2</sup> All this points to the fact that we should study Bâdarâyana's Brahmasûtras as embodying Bâdarâyana's system which was the *first* Vedanta System rather than as inter-

<sup>1</sup> This the Âchâryas have actually sometimes done. Cf. Samkara's *bhâshya* on Bra. Sû. I. 1. 19; III. 4. 11; III. 3. 12.

<sup>2</sup> Cf. Gaudapâda *Kârîka*. IV. 12.

Gaudapâda here seems to criticise '*tadanya-nyatvam ârambhanâdisabdebhyah*' (Bra. Sû. II. 1. 14).

Gaudapâda also criticises the illustration of the Seed and its Plant given by Samkarâchârya to explain Bra. Sû. II. 1. 35 (*Vide* Gaudapâda *Kârîka* IV. 20). *Vide* the author's Paper on Gaudapâda and Bâdarâyana, in the Proceedings of the Lahore Session of the All-India Oriental Conference.

preted by Samkara or any other Âchârya.

We propose to study here only *one* important feature of Bâdarâyana's conception of Brahman and this we shall do by merely *referring* to some important Sûtras.

The most striking characteristic of the conception of Brahman in Bâdarâyana's System is that of *its two aspects*. With Bâdarâyana the two aspects of Brahman are *arûpavat* or *nirâkâra* and *rûpavat* or *sâkâra*, and not *nirguna* and *saguna* as with Sankara.<sup>3</sup> The *rûpa* or form of Brahman meant by the Sûtrakâra is that of Purusha given in the Mu. Upa. II. 1. 4, the Sruti referred to by Bra. Sû. 1. 2. 23 (*rûpopanyâsâchcha*). In Br. Sû. III. 2. 14, Bâdarâyana says that "Brahman or the Para is *arûpavat* only because the *arûpavat* aspect is the chief aspect of Brahman."<sup>4</sup> We must consider these two Sûtras (Bra. Sû. I. 2. 23 and Bra. Sû. III. 2. 14) together, because then only we can get the exact sense of '*pradhâna*' in *tatpradhânatvât* (Br. Sû. III. 2. 14).<sup>5</sup>

That the Sûtrakâra takes the *arûpavat* aspect as the chief aspect of Brahman is clear from the word *pradhâna* in "*ânandâdayah pradhânasya*" (Bra. Sû. III. 3. 11) which means that 'the attributes *ânanda* and those that follow it belong to the *pradhâna* or the *arûpavat* aspect of Brahman'. Elsewhere<sup>6</sup> we have also shown that Bra. Sû. III. 3. 43

<sup>3</sup> Bra. Sû. III. 3. 37-42 deal with the *gunas* of both these aspects.

<sup>4</sup> *Arûpavad eva hi tatpradhânatvât* (Bra. Sû. III. 2. 14).

<sup>5</sup> Samkara explains *tatpradhânatvât* by saying— "*asthûlamanavahrasvam adîrgham*" (Brih. Upa. III. 8. 8.), "*asabdham asparsam arûpam avyayam*" (Katha Upa. III. 15), . . . . *ityevamâdîni vâkyâni nishprapañcha-Brahmâtmatatvapradhânâni nârthântarapradhânâni.*"

<sup>6</sup> Vide the author's Paper on Pre-Sânkara mutilation of the Text of the Brahmasûtras, p. 433, Proceedings of the Seventh All-India Oriental Conference.

which is traditionally read as *pradhânavad eva tad uktam* should have been originally *pradhânavad eva tad uktam* and should then mean—the meditation on the *rûpavat* aspect of Brahman should be practised by the method of *âtmagrihîti* (*aham Brahmâsmi*), just as that on the *pradhâna* or *arûpavat* aspect; this has been explained in Bra. Sû. III. 3. 16 (*âtmagrihîtir itaravad uttarât* where *itara* refers to the *rûpavat* aspect).<sup>7</sup> The word *mukhya* in *param Jaiminir mukhyatvât* (Bra. Sû. IV. 3. 12) is a synonym of the word *pradhâna* used *three* times in the Bra. Sû. as already shown.

The word *arûpavat* has a synonym in the word *sûkshmam* in *sûkshmam tu tadarhatvât* (Bra. Sû. I. 4. 2) which explains the *avyakta* of the Katha Upa. (III. 10-11, VI. 7-8) which term (*avyakta*) is declared by the Sûtrakâra to be the name of the *arûpavat* or *pradhâna* aspect of Brahman (*tad avyaktam âha hi*—Bra. Sû. III. 2. 23 which follows the Sûtra mentioning the *arûpavat*, viz., III. 2. 14).

We have shown above that by the *rûpa* of Brahman the Sûtrakâra means the *rûpa* mentioned in Mu. Upa. II. 1. 4. This *rûpa* consists of head, eyes, ears, speech, breath, heart and feet. This *rûpavat* aspect is appropriately called by the Sûtrakâra the *purushavidha* aspect, e.g., in Bra. Sû. 1. 2. 26<sup>8</sup>, where

<sup>7</sup> Bra. Sû. III. 3. 16 shows the method of meditation on the *pradhâna* aspect mentioned in Bra. Sû. III. 3. 11-15 and *uttarât* refers to *atha yo anyâm devatâm upâsate anyo asâv-anyoahamasmîti na sa veda* (Bri. Upa. I. 4. 10). We have elsewhere shown that *tad uktam* in all the eight Sûtras in Bra. Sû. refers to some Sûtra preceding the particular Sûtra in which it occurs (Vide Bhandarkar Oriental Research Institute Annals, Vol. XVIII, Pt. IV., 1937).

<sup>8</sup> It may be noted that the topic of this Adhikarana (Bra. Sû. 1. 2. 24-32) is the Vaisvânara, a description of which can be compared with that of *purusha* in Mu. Upa. II. 1. 4.



Samkara adopts the reading "*purusham api chainam adhîyate*", though he himself remarks in his commentary that some of his predecessors read that portion of the Sûtra as "*purushavidham api chainam adhîyate*", which is in perfect agreement with the *vishayavākya* quoted by Samkara (*sa eso agnir vaisvânaro yat purushah sa yo h aitam evam agnim vaisvânaram purushavidham purushe antah pratishthitam veda*—Satapatha Bra. X. 6. 1. 11). A comparison of the *rûpa* in Mu. Upa. II. 1. 4 with that of the Vaisvânara given in Chhâ. Upa. V. 18. 2 leaves no doubt that by *purusha* or *purushavidha* the author of the Sûtras refers to the same aspect, viz., the *rûpavat* aspect of Brahman.

In this connection we should particularly notice those Sûtras in the work of Bâdarâyana, in which he emphasises the *purusha* aspect of Brahman or Brahman as the Purusha. We believe that in the case of all the Srutis discussed in all the Adhikaranas of Bra. Sû. I. 3, the aim of the Sûtrakâra is to point out that the particular *vishayavākya* itself contains the word "*purusha*" and, therefore, that Sruti deals with Brahman as Purusha, and not as *pradhâna* or *arûpavat*.<sup>9</sup> In Bra. Sû. I. 3. 2 (*mûktopasripyavyapadesât*) he says that the topic of Mu. Upa. II. 2. 5 is the Purusha aspect of Brahman because that topic "is called *muktupasripya*" or *purusha*,—an argument which refers to Mu. Upa. III. 2. 8 (*tathâ vidvân nâmrûpâd vimuktah parât param purusham upaiti divyam*).<sup>10</sup> In Bra. Sû. I. 3. 13, the Sûtrakâra seems to argue that the *jîvaghana Brahmalo*

(a doubtful term in the Upanishadic literature and, therefore, requiring to be explained) of Pra. Upa. V. 5 is Purusha because 'it is called *purusha*', lit., *îkshatikarma*, the object of the action of seeing:—an argument which refers to the Pra. Upa. V. 5.<sup>11</sup> The topic of the Katha Upa. IV. 13 (*angushthamâtrah purusho madhye âtmani tishthati*) is declared by the Sûtrakâra to be *purusha* because 'the very term *purusha* occurs in that Sruti' (*sabdâd eva pramitah*—Bra. Sû. I. 3. 24). One more passage where the Lore of the Purusha is mentioned is Bra. Sû. III. 3. 24.<sup>12</sup> There the Sûtrakâra clearly says that such attributes as are mentioned in the Lore of the Purusha (or the Purusha aspect of Brahman) of the Upanishads are not mentioned in the Samhitâ, Brâhmana, Âranyaka and Khila portions of the Sruti.

We believe, the above passages from the Brahmasûtras dealing with the *rûpavat* or *purusha* aspect of Brahman are not insufficient to bring home to us the Sûtrakâra's view about that aspect.

<sup>11</sup> Here also Samkara misses the exact point of the argument (which is to emphasise the fact that the topic of the Sruti is called *purusha* and therefore it is *purusha*), because he explains *îkshatikarmavyapadesa* as "*îkshatikarmatvena asya abhîdhyâtavyasya purushasya vâkyaseshe vyapodeso bhavati*".

<sup>12</sup> We have proposed to take Sûtras III. 3. 18-24 as one Adhikarana, unlike Samkara who makes as many as five Adhikaranas of these seven Sûtras. Our main argument is that no Sûtra with *cha* in it can begin a new Adhikarana. These Sûtras (III. 3. 18-24) discuss whether the *apûrva* which is the extraordinary result of the *âtmagrihîti* meditation on the *pradhâna* should be extended to *asamâna* or non-Upanishadic Sruti Literature or not (*anyatra* in Sûtra 20 means *asamâna*). The Sûtrakâra replies, "No" (Sûtra III. 3. 21), and one of his arguments is that in the Samhitâ, Brâhmana and Âranyaka Sruti Literature such *gunas* other than *sambhriti* and *dyurvyâpti* as are mentioned in the *purushavidyâ* of the Upanishads, are not mentioned (Bra. Sû. III. 3. 24).

<sup>9</sup> Vide the author's Paper on the Scheme of Brahma Sûtras I. 1-3; A Rapprochement. Bombay University Journal Vol. IV, Pt. III, November, 1935.

<sup>10</sup> It would be wrong to explain *muktupasripyavyapadesa* as *muktupasripyatvavyapadesa* as done by Samkara.



But if we require further evidence for this twofold doctrine of Bâdarâyana, it is not wanting.

In Bra. Sû. III. 3. 23-30, the Sûtrakâra seems to us to be distinguishing between the *arûpavat* and the *rûpavat* aspects of Brahman. Brahman is called 'avyakta'.<sup>13</sup> It is also called *purusha*. "Because Brahman has both these names *avyakta* and *purusha*, it is like *ahi* and *kundala*, the serpent and the coil" (Bra. Sû. III. 2. 27), or "it is like the light and its resort", e.g., the light of the Sun and the solar orb in which that light rests (*âsraya*). These similes illustrate how one and the same principle has two aspects one of which is *arûpavat* and the other *rûpavat*. The words *ahi* and *kundala* are both used as names of a serpent, but *ahi* is used without any reference to the form of the serpent while *kundala* is used only for the coiled form of the serpent. Similarly, *prakâsa* would be a common name for all luminous objects and would refer to no form of the particular object but *prakâsâsrayas* denoted by such words as the Sun, the Moon, the lamp, would undoubtedly refer to the particular form of those objects. It is in this sense that Brahman is *arûpavat* and also *rûpavat* or *purushavidha* (as already explained above) and is respectively called *avyakta* and *purusha*. The *arûpavat* aspect may be described as *apurushavidha* because *rûpa* means the *rûpa* of *purusha*.

The above 'difference regarding the principle' (*arthabheda*, Cf. Sûtra III. 3. 5) or the two aspects of Brahman is

mentioned in Bra. Sû. III. 3. 8,<sup>14</sup> which refers to Bra. Sû. III. 2. 27 and says that the Sûtrakâra admits two different aspects (*arûpavat* and *rûpavat*) of Brahman corresponding to two different names of Brahman (*avyakta* and *purusha*) and in spite of this difference the work of gathering (*upasamhâra* III. 3. 5) the information regarding the meditation on either aspect should be done. And in Bra. Sû. III. 3. 10 the Sûtrakâra says that as there is no difference in all other respects, these two names (*ime dve samjñe*,—*samjña* being mentioned in Bra. Sû. III. 3. 8) are to be understood to be distinct from each other (*anyatra*—in the Sûtra means *bhede*). Thus, in the remaining portion of the Pâda the author gathers together from the principal Upanishads the information which he undertakes to collect in Bra. Sû. III. 3. 5.

Regarding the comparative value of these two aspects, we believe, we have a discussion in four different Adhikaranas in the work of Bâdarâyana, viz., Bra. Sû. III. 2. 31-36; III. 2. 28-30; III. 3. 43-54, and IV. 3. 7-16.

In Bra. Sû. III. 2. 31-36 a Pûrvapaksha that the *purusha* aspect (or a principle called *purusha*) is higher than the *avyakta* aspect (or a principle called *avyakta*) is refuted. It seems to us that this opposition is based upon the Srutis like *avyaktât purushah parah; Purusâna param kinchit; sâ kâshthâ sâ parâ gatih* (Katha Upa. III. 11). All the arguments of the Pûrvapaksha contained in Bra. Sû. III. 2. 31 can be traced to the Srutis of the Katha Upanishad only. The Sûtrakâra refutes all these arguments (Bra. Sû. III. 2. 32-35) and draws attention to the fact that in

<sup>13</sup> In Bra. Sû. III. 3. 23 the Sûtrakâra declares that the Brahman is the Unmanifest (*avyakta*) because the Sruti says so. In Bra. Sû. III. 3. 26 we have a Pûrvapaksha as is proved by *tu* in Bra. Sû. III. 3. 27 which gives the Siddhânta.

<sup>14</sup> We have taken Bra. Sû. III. 3. 5-9 as one Adhikarana. *Sanjña* in Bra. Sû. III. 3. 8 corresponds to *vyapadesa* in Bra. Sû. III. 2. 27 and *tad uktam* in the former refers to the statement in the latter.



Srutis in which only the *arūpavat* or *avyakta* aspect is mentioned, there is a negation of a *second principle* and, therefore, he concludes, there cannot be a *second principle* (called '*purusha*') *higher* than the *avyakta* or an aspect of the one and the same principle (called the *purusha* aspect) *higher* than the *avyakta* aspect.<sup>15</sup>

In Bra. Sū. III. 3. 28-30 the Sūtrakāra gives an option of choice to a meditator to choose for meditation either the *pradhāna* or the *purusha* aspect of Brahman because (a) both these aspects are 'consistent' with the Scripture and (b) because liberation would be achieved in both the ways; if any body would insist that the meditation on only one of the two aspects leads to liberation and meditation on the other aspect does not lead to its achievement, he would contradict the Sruti (Bra. Sū. III. 3. 28-29). Though the *arūpavat* aspect and the *rūpavat* aspect are quite opposed to each other, the option of choice and the fact that neither of the two is contradictory with the Sruti are reasonable (or proper) because, as in the world one may reach the same goal by following either of the two mutually opposite directions leading to that goal, we do not find (*upalabdhi*) in the Scripture such a principle (*tallakshanārtha*), viz., Brahman which has two mutually contradictory aspects the meditation on either of which would lead to the achievement of *Mukti* (Bra. Sū. III. 3. 30).<sup>16</sup>

In Bra. Sū. III. 3. 43-54, the *pradhāna* aspect is said to be more predominant than the *purusha* aspect because the former is described in more Sruti texts

<sup>15</sup> Bra. Sū. III. 2. 36—*tathānyapratishedhāchcha*.

<sup>16</sup> Samkara takes Sūtra 28 and Sūtras 29-30 quite differently. We have given our arguments in our Notes on those Sūtras in the book to be shortly published.

than the latter. In spite of this greater predominance of the *pradhāna*, the option for meditation on either of the two aspects of Brahman which is already given by the Sūtrakāra (in Bra. Sū. III. 3. 28-30) stands (*tad api pūrvavikalpah*).

In Sūtras III. 3. 45-46 a Pūrvapakshin argues that the *purusha* may not be taken as an aspect of equal status with the *pradhāna* aspect, but meditation on the *purusha* may be taken as an *act* (*kriyā*) on Brahman like the *mentation* (*mānasavat*) of the Mīmāṃsā, because in Mu. Upa. 1. 2. where the knowledge of the *purusha* is mentioned, the *context* shows that it is an action on the *akshara* only, since in Mu. Upa. I. 1. there is the mention of *akshara* Brahman only (*prakaranāt* in Bra. Sū. III. 3. 45). Moreover, the statement that 'He explained to him that *Brahmavidyā* by which he knew properly *akshara* as *purusha* (*yena aksharam purusham veda*)'—a statement which is of the nature of *atidesa* (extension of the application of a rule or an idea), shows that *purusha* is only an act of meditation performed on *akshara*, i.e., on Brahman. The Sūtrakāra rejects this *Pūrvapaksha* (Cf. *tu* in Bra. Sū. III. 3. 47). He says that meditation on *purusha* is not an *act* (*kriyā*) like a *mentation* of the Mīmāṃsā but it is nothing else but *Vidyā* because the Sruti (Mu. Upa. I. 2) contains the *definite* statement that "that is *Brahmavidyā* by which one gets the knowledge of *akshara purusha*" (*akshara* as *purusha*, as the opponent says), and because we also find that the knowledge of the *purusha* is said to be *Brahmavidyā* in Mu. Upa. III. 2. 8-10. In refutation of the *Pūrvapaksha* the Sūtrakāra further adds that "As Sruti and Smriti are stronger<sup>17</sup> than Perception and Inference, there is

<sup>17</sup> *Srutydibaliyastvāchcha na bādha*—Bra. Sū. III. 3. 49.

no self-contradiction in the doctrine that Brahman can be attained by meditating upon it either as the *arûpavat* (*pradhâna*) or as the *rûpavat* (*i.e. purusha*)” *i.e.*, in the option given in Bra. Sû. III. 3. 28-30 and repeated in Bra. Sû. III. 3. 44-45.

One more Pûrvapaksha view against taking the Purusha aspect as Vidyâ or an independent aspect of Brahman seems to be recorded in Bra. Sû. III. 3. 53-54. Some Vedantins hold that the Purusha aspect is really a *kriyâ*, an act of meditation performed on Akshara or Brahman, *i.e.*, the principle which is called the *avyakta* ‘the Unmanifest’, since ‘the Purusha is taught in the Sruti, because the individual soul is enclosed in the body and therefore cannot easily comprehend the One who is bodiless (*arûpavat*).’ This Purvapaksha seems to us to be a view like the one expressed in Bh. Gî. XII. 5. A (Smârta) Vedanta sect must have based a Pûrvapaksha on the strength of the Gîtâ (XII. 5) and seems to have argued that, therefore the meditation on the *arûpavat* only was Brahmavidyâ while that on the *rûpavat* or *purusha* was nothing else but a *kriyâ* on the *arûpavat*. To this opponent the Sûtrakâra replies that the individual soul and his body do not invariably co-exist (*vyatirekah*) because the body exists while the soul is absent; but the case of the relation of the soul and the body is not as it is found in the world (or rather in Bhagavadgîtâ XII. 5<sup>18</sup>).

We have above seen two Pûrvapakshas in the Brahmasûtras against the Sûtrakâra’s doctrine of “taking the *arûpavat* and the *rûpavat* or the *apurushavidha* and the *purushavidha* as two independent aspects of Brahman the meditation on either of which would lead to the achievement of liberation

from transmigration.” The first Pûrvapaksha wanted to establish the superiority of the Purusha to the *pradhâna* and seems to be based upon the Katha and other Upanishads called the Earlier Metrical Upanishads by Deussen. We may here add that this Pûrvapaksha may also proceed from the side of the followers of the Mahâbhârata Aupani-shada Schools which were a development of the views in the Earlier Metrical Upanishads.<sup>19</sup> The second Pûrvapaksha held the *arûpavat* or *avyakta* as the only form of Brahman and tried to explain the *purusha* as a *kriyâ* on the *avyakta* and rejected the view that the *purushavidyâ* was also Brahmavidyâ.

We may suggest that this was perhaps an opposition from the followers of the Oldest Prose Upanishads (the Brihad-âraanyaka and the Chhândogya Upanishads), who attempted to disregard totally the above view of the Earlier Metrical Upanishads and the Bhagavad-gîtâ.

The Sûtrakâra’s position is that of an impartial judge and a systematiser of the Scripture which he had to honour as an Âchârya one of whose duties is to *collect* the different works comprising the Canon.

In doing this duty Bâdarâyana offered a doctrine the main characteristic of which was that Brahman had two aspects of which one was *arûpavat* or *apurushavidha* and the other *rûpavat* or *purushavidha*, by meditating on, or by knowing, either of which independently of the other one would get (immediate) liberation. In evolving this doctrine out of the accepted Scripture he kept up the oldest Indian Metaphysical conception of the *one*<sup>20</sup> impersonal Spirit as the

<sup>19</sup> Vide the author’s “Aksara : A Forgotten Chapter in the History of Indian Philosophy,” Chapter III.

<sup>20</sup> Cf. *Tathânyapratishedhâchcha* (Bra. Sû. III. 2. 36).

<sup>18</sup> Bra. Sû. III. 3. 54.



ultimate Reality and at the same time he assimilated the conception of the *personal* Spirit which got predominance in the Katha and other Earlier Metrical Upanishads but he gave a death-blow to the semi-dualistic tendency of these Upanishads which believed in Akshara or Avyakta Brahman and Purusha which were spiritual principles mathematically not two but not one either.

There are further details of the Sūtrakāra's doctrine of one Spirit with one impersonal (*apurushavidha*) and one personal (*purushavidha*) aspects. (a) The Sūtrakāra refutes a Pūrvapaksha that the personal aspect is a *kārya* of the impersonal aspect (the view of Bādari and Jaimini, Bra. Sū. IV. 3. 7-15) and upholds the view that the *purusha* (or *prajāpatiloka*) is an aspect of the *kārana* itself just as the Avyakta (Bra. Sū. IV. 3. 17). (b) He says that the impersonal (*arūpavat*) aspect and the personal (*rūpavat*) cannot be said to belong to the Supreme One from the standpoint of Its different states of waking, dreaming and deep sleep (*sthānatah*) as taught in the Māndūkya Upanishad, but it is the same (*i.e.* both the aspects belong to It) in *all* the states as stated in the Chhândogya Upanishad (Chhâ. Upa. VIII. 7-12; Bra. Sū. III. 2. 11-12). (c) According to the Sūtrakāra the Srutis describe the impersonal aspect with the adjectives of the personal one and vice versa and, therefore, a meditator on either aspect is allowed an interchange of attributes of either for the purpose of meditation (Bra. Sū. III. 3. 37-42; Bra. Sū. III. 3. 50). (d) In the opinion of the Sūtrakāra the creation and destruction from and by Brahman of the world which are acts involving increment and decrement—two out of the six *bhāvavikāras*, changes of an entity according to Yâska—of Brahman whose *parināma* is Brahman Itself (*âtmakriteh parināmât—*

Bra. Sū. I. 4. 26), are to be explained in the case of Brahman by self-concealment of Brahman according to the view in Chhâ. Upa. VII. 1. 15 (Bra. Sū. III. 2. 20-22) and not according to the Māndūkya Upanishad which would explain the same with reference to the waking, dreaming and deep sleep states of Brahman. (e) In Bra. Sū. III. 3 which seems to us to be the most important Pāda of the entire work of Bādarāyana, he gives the details of the *upāsānās* or meditations of Brahman, which are of three types, viz., (1) meditation on Brahman not conceived as consisting of parts or rather limbs, *i.e.*, meditation on Brahman conceived as *one arūpavat* or *rūpavat* principle (Bra. Sū. III. 3. 11-54), and (2) meditation on Brahman conceived as consisting of limbs, e.g., when Brahman is thought of as, e.g., Vaisvânara, consisting of limbs (Chhâ. Upa. V. 18. 2). Both these kinds of meditations are *nishkāma*, *i.e.*, they do not lead to any worldly prosperity, being means to liberation. (3) But there is a third kind of meditation on Brahman which is *kāmya* leading to worldly attainments; this is described in Bra. Sū. III. 3. 60. All these details and many others must be here left out owing to the limited scope of this paper.

It remains now for us to indicate here only what seems to us to be the probable direct or indirect source of the Sūtrakāra's doctrine. It becomes rather obligatory for us to do so, because there is a very wide gulf of difference between the interpretations of the Brahmasūtras given by the various Âchāryas and the interpretation proposed by us. The Âchāryas claim, and from the quotations from and references to their predecessors given by them it seems likely, that they had an ancient tradition or traditions to support them. We can claim no *bhāshya-*

*kâra* in our favour, though we do trace without any grave difficulties the origin of the Sûtrakâra's doctrine to the Upanishads, but, again, regarding our understanding of these latter works we have no help of any *bhâshya* on them.

We beg to suggest that a comparison of the Sûtrakâra's view about the two-fold nature of Brahman with Yâska's conception of the nature of deities of the Veda is not without its value in an attempt of tracing the prehistory of the former. Yâska clearly gives two Pûrva-pakshas regarding the nature of the *devatâs* of the Rigveda, viz., one holding that the deities are *purushavidha* and the other believing that they are *apurushavidha*, and then he gives his own view that they are possessed of both the traits (*ubhayavidha*).<sup>21</sup> He also believes that it is one Atman only who is praised in various ways (in as many ways as there are deities). Not

<sup>21</sup> *Nirukta* VII. 6. 1; 6. 2; 7. 1; 7. 7.

only that the Sûtrakâra's conception of Brahman is predominated by two aspects exactly identical with those of Yâska's deities, but he actually uses the words *purusha* and *purushavidha* which suggest an inkling on the part of the Sûtrakâra from Yâska's view. Again he considers three states, *parinâma*, *vridhhi* and *hrâsa* in the case of Brahman, an existing reality (*bhâva*), thus discussing three only out of the six *bhâvavikâras* mentioned by Yâska and it is clear that there was no possibility of discussing the remaining three states (*jâyate*, *asti* and *vinasyati*) in the case of Brahman. All this regard on the part of Bâdarâyana for Yâska makes the Sûtrakâra seem to us to adopt, or to follow a once prevalent Vedanta tradition which had already adopted, the same attitude regarding the nature or aspects of Brahman as was done by Yâska in respect of the nature or aspects of the *devatâs* of the Rigveda.

## TEACHINGS OF THE PROPHET OF IRAN

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Just as the Gita contains the essence of the teachings of the Upanishads, the Gathas contain the essence of the teachings of Spitman Zarathushtra, the Prophet of Iran. The Gathas are five in number. The first Gatha is known by the name of Ahunavaiti which means the Gatha which begins with the word Ahuna which means the leader, the Master. The second Gatha is known by the name of Ushtavaiti that is the Gatha which begins with the word Ushta, meaning health or happiness. The third Gatha is known as the Spenta-Mainyu, meaning the benevolent Divine wisdom and is now spoken of as

the Spentomad Gatha. The fourth is called Vohukhashtra, meaning good sovereign power and the Dominion of Heaven. The fifth and the last of the Gathas is known as the Vahistoishti or Vahistoist, meaning thereby the best possession. The essence of the teachings of the holy prophet in the Gatha is Truth and Righteousness or Ashoi. The prophet gives his teaching in three words,—Humata, Hukhta and Hav-rashta, i.e., good thoughts, good words and good deeds. In Yasna 28 of the Gathas the prophet says, "As long as I have power and strength I shall teach all to seek truth and right." In Yasna



48 of the Holy Gathas the prophet further says, "May Righteousness, strong with vital vigour, become incarnate in the faithful. In thy sunlit realms may Armaiti, the Angel of Piety, reside through the Good Mind. May righteous recompense be granted to all in accordance with their deeds."

Zarathushtra was opposed to polytheism which was at that time prevalent amongst the Indo-Iranians and made them worship all forms of nature as so many Gods. To the sole Supreme Being he gave the name Ahura Mazda, *i.e.*, the Wise Lord, by changing the Aryan name for the Lord, viz., Asura into Ahura, and adding Mazda, the All-knowing, to it. Zarathushtra does not recognise any other God but one Ahura Mazda. All glory and supremacy he assigns absolutely to the one Ahura Mazda. He is the one Creator, the Lord Omnipotent. In Yasna 44, Zarathushtra sings about the omnipotence and the unity of Providence in a beautiful, poetic manner. He says, "I ask Thee, O Ahura Mazda! Who is the creator of Truth? Who laid out the paths of the revolutions of the sun and the stars? Who makes the moon wax and wane? Who balanced the earth and the heavens? Who is the creator of water and vegetation? Who gave swiftness to the winds? Who was the fountain source of benevolent light and its absence? Who created the phenomena of sleep and wakefulness? Who created the dawn, the noon and the night which remind man of his duties? Who is the creator of the angel of devotion and love, Spenta Armaiti? Who planted the feeling of love in the heart of the father for his son?" After these questions, Zarathushtra himself gives the answer, "O Ahura Mazda, I have come to this perfect realisation through thy Holy and Divine wisdom that Thou art the Creator of all."

For the purpose of advancement on the spiritual path, the prophet gives the first place to the purification of the mind. Good Mind or good thought is the foundation on which the edifice of all goodness in words and in actions is based. Even according to the Hindu Yoga system, Chitta-Shudhi or mental purity is the first step on the path of realisation. So long as the mind is soiled and dirty it cannot reflect truly the glory and splendour of the soul. Even the blessed Lord Christ said the same thing when he said, "Blessed are the pure in heart for they shall see God." Even Lord Buddha in his noble eight-fold path lays the greatest emphasis on right thoughts or aspirations. It is stated that the holy Zarathushtra himself retired to the Mount Elburz for seven years for the purpose of meditation and contemplation in solitude.

Next after mental purification, Spitman Zarathushtra lays the greatest emphasis on the spirit of Truth and Right (Asha). Righteousness or Ashoi is the bed-rock on which he lays the foundation of his teachings. Moulton says that Zarathushtra was among the earliest of mankind to state that the spirit of Truth was part of the very essence of the Supreme Being. From the principle of Truth and Right proceeds the harmony of the Universal Law and Order and hence the term "Asha" is often used to mean the holy and immutable laws of the universe.

The Blessed Lord Christ also sets out the same principle when he says, "Enter Ye the kingdom of Righteousness and everything will be added unto you."

Lord Buddha also lays the greatest emphasis on "Dhamma Chakka, Pavatana Sutta," *i.e.* turning the wheel of Righteousness.

Theosophy also sets out the same

truth in a nut-shell : "There is no religion greater than Truth."

Next after Truth and Right Spitman Zarathushtra lays emphasis on the spirit of Holy Sovereignty (Khashtra). Once a person becomes pure or Asho and follows the principles of Ashoi or Righteousness then he accepts the Holy Sovereignty (Khashtra) of God or Ahura Mazda in his life. Ahura Mazda is the Supreme Sovereign Lord and the term "Khashtra" refers both to His spiritual Sovereignty as well as to his Dominion of Heaven. Just as men can have the gifts of the Good Mind, and Righteousness for themselves, so can they establish by means thereof a kingdom of Heaven even on this earth, if they would only strive to do so. The blessed Lord Jesus the Christ said the same thing when he asked his disciples to accept either the Kingdom of God or Mammon. Every man or woman has to make his choice between these two kingdoms at one or other period of his or her life. The same idea is expressed in Hindu Philosophy by the terms Pravritti Marga and Nivritti Marga.

Next after the spirit of Holy Sovereignty (Khashtra), comes the spirit of Benevolent Piety or Spenta Armaiti. It is the same thing as Nishkama Karma or selfless work of the Hindu Philosophy. The same high Ideal of Service of Humanity is emphasised in Theosophy by the Great Masters of Wisdom. Spitman Zarathushtra advised his followers to live in the world like the lotus flower in the water but not to become worldly. That is the spirit of his teaching and that is why we find in the Parsis the spirit of benevolence or large-heartedness.

The next step after Spenta Armaiti or spirit of Benevolent Piety is the step which is called in Zoroastrianism Haurvatat or the Spirit of Perfection, and in Sanskrit, Adhyatma Yoga or

realising the higher self. Realising the higher self is realising the Fravashi which may be compared to realising the spiritual self from the Christian point of view, the highest state of consciousness. Once you have realised your highest self, you will naturally be inclined to be loyal and devoted to God. This is the principle of Seroosham called, in Sanskrit, Bhakti Yoga or the Religion of Love.

The final stage is that of Ameratat or the spirit of Immortality, which, in Sanskrit, is called Jñâna Yoga, *i.e.* realisation of identity with the Divine. And this is the Goal of a Zoroastrian from the ethical point of view.

What is Immortality? The answer is: Body cannot be immortal, it is mortal. When you have realised the highest in you, that is, Fravashi which is like a spark in a flame, living in the bosom of the Father according to Christian tradition, you have realised that stage, where there is no separation between you and the Divine. It is the ultimate, final union which nothing can mar. Sir Radhakrishnan also refers to this state of consciousness in terms which would appeal to the modern world. He says, "Our virtue consists in assimilating the Divine content and participating in his purpose. His life is His essential nature and not a transitory quality. He is for ever saving the world. There is no risk that the world will tumble off into ruin so long as God's love is operative, yet the realization of the end of the world, depends on our co-operation—a free gift which we may withhold. Human co-operation is an essential condition of the progress of the world, and the freedom of man introduces an element of uncertainty."

This being the Ideal, the next question is what is "Fravashi" or "Faro-har". This is a subject on which there



is lot of difference of opinion. Fravashi or Farohar means the same thing as the word "Spirit" of the Christians and "Atman" of the Hindus and "Nafse-Haqiqi" of the Muslims.

Amongst the books of practically all the religions of the world, the Holy Gathas are a unique work which does not deal on the face of it with mysterious rites or supernatural miracles. Zarathushtra says in substance, "Ahura Mazda has created me to show the right path to the people of the world, and I for the sake of the Mission had obtained my instructions from the Spirit of the Good Mind." It is especially noteworthy that the principles of Zarathushtra's religion are simple, pure and untainted. Zarathushtra is vehemently opposed to the use of all sacrifices and alcoholic drinks which were universally prevalent in the religious rituals of the time. In Yasna 32, Stanzas 12 and 14, we have evidence of the prohibition by Zarathushtra of bloody sacrifices. He says, "They incur Thy displeasure, O Ahura Mazda, who with shouts of joy, draw the cow to the altar for sacrifice." In Yasna 48, 10, he speaks against the use of intoxicating drinks in religious ceremonies. "O Ahura Mazda, when shall the nobles turn to the path of righteousness? When shall this filthy evil of drink be uprooted by them, the evil of drink through which the wicked karpans and evil-minded lords of the land so utterly deceive the people of the world?"

In the Gathas, there is no mention whatever of the alleged fight between Hormazd or Ahura Mazda and Ahri-man or the wicked one. Of this alleged war and eternal fight which has been the cause of so much discussion and many a grave error, the soul of Zarathushtra knows nothing. Throughout the whole of the holy Gathas Ahura

Mazda is the one Unique Creator, the one Source of Existence of the worlds, spiritual and material. He is the Fountain Source of all things, good and beautiful. In opposition to him there is no creator of evil in existence. Angra Mainyu, meaning the evil mind, which in course of time came to be known as Ahriman to which all evil in the world was ascribed, is never put as an equal of Ahura Mazda. Rather he is the opposing twin of Spenta Mainyu only, the holy Spirit of Goodness. In reality the contest is only between the spirits of goodness and evil within us in this world. In the Gathas, where the Evil Spirit is mentioned, we see it mentioned in opposition to Spenta Mainyu, the Spirit of Goodness and never in opposition to Ahura Mazda. In Yasna 45, 2, Zarathushtra says, "I shall tell you now of those twin spirits which took their birth at the beginning of life. The benevolent Spirit of Goodness said to the Spirit of Evil that neither our words nor our deeds, neither our thoughts nor our teachings, neither our beings nor our souls shall ever agree."

Now between these two principles or forces what should be the choice of humanity in this world? The Holy Zarathushtra in Yasna 30, 3, says, "A wise man should make the right choice." In Stanza 8 of the same Yasna it is said, "The eternal kingdom will be for him who, in this life, fights with all untruth." The world is like an eternal fighting ground between good and evil. The cherished desire and ideal of every person must be to overpower the Spirit of Evil and make the Spirit of Goodness and Truth victorious for ever.

It would be worth noting shortly what Dr. Rabindranath Tagore says about Zarathushtra and his religion. He says, "The most important of all outstanding facts of Iranian history is the

religious reform brought about by Zarathushtra. He was the first man we know, who gave a definitely moral character and direction to religion and at the same time preached the doctrine of monotheism which offered an eternal foundation of reality to goodness as an ideal of perfection. The orthodox Persian form of worship in ancient Iran included animal sacrifices and offering of Homa to the Devas. That all this should be discountenanced by Zarathushtra, not only shows his courage, but the strength of his realisation of the Supreme Being as Spirit...

“The distance between faith in the

efficacy of blood-stained magical rites and cultivation of moral and spiritual ideals as the true form of Worship, is immense. It is amazing to see how Zarathushtra was the first among men who crossed this distance with a certainty of realisation, which imparted such a fervour and faith to his life and his words. The truth which filled his mind was not a thing borrowed from books or received from teachers. He did not come to it by following a prescribed path of tradition. It flashed upon him as an illumination to his entire life, almost like a communication to his personal self.”

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## REALISATION AND ITS METHOD

BY ANILBARAN ROY

The mechanical thoughts that play in my mind do no more belong to me than the roaring of the sea. Both are movements in the Universal, both enter into my consciousness from the outside. Yet in my egoistic ignorance I identify myself with those thoughts; thus, my consciousness becomes clouded, and I am cut off from the higher Light.

So with the movements in the vital and the physical; they come from the outside, and through my identification with them obstruct the descent of the higher Power and Joy. There is something in me which still takes an interest in these movements; there is still such obscurity in me as identifies me with these movements; there is still much inertia and weakness in me, and I cannot always watch, discriminate and reject these movements of the lower Nature.

But as Thy *ananda* descends into me, the lower play diminishes in interest. Remove this ignorance and this weak-

ness completely from me, Mother; give me more and more of Thy Light and Joy, and keep me occupied with Thy service, so that I may rise completely out of this lower life, and Thy divine rule may be established in me.

The outward going habit of the mind makes us liable to all sorts of disturbances; if only we can keep our mind always turned inwards to Thee, Mother, and habituate ourselves to receive all our ideas and inspirations from Thee, we shall be firmly established in calm and peace, which is the indispensable condition of all progress.

The outward running of the senses opens the door to the hostile forces, and constantly makes us liable to attack from the outside; if we can draw our senses inward and turn them to Thee, Mother, we shall taste the immortal joy, which will enable us to conquer all temptations in the world.

The blind inertia of our physical nature makes us yield to influences of



all kinds from the outside, and thus places us at the mercy of the evil forces; if we can open our will to Thee, Mother, and keep it alert with Thy light and power, nothing will be able to move us, except an impulse coming directly from Thee.

To open our whole nature to Thee, Mother, to check all outward tendencies in us, to constantly aspire to the higher life in Thee, to resolutely reject everything that is impure and undivine, undisturbed by all failure, undaunted by all difficulties however great or serious,—that is our *sâdhanâ* which will steadily advance us towards the life Divine.

To rise above all human imperfections is the most difficult task that has ever been set before man. It is only under Thy direct guidance and protection, Mother, only by Thy special Grace that we can hope to attain that great achievement.

It is not sufficient that we have the right intention to reject all falsehood and accept only the Truth; we must strenuously carry it out in every detail at every moment of our life. Few men deliberately intend to be bad, but hell, it is said, is paved with good intentions.

It is not sufficient that we refuse to invite the evil or even be unwilling to tolerate it; but there must not be any slackness in us to reject it integrally. Evils often come to us unasked and uninvited, and humbly seek a little shelter in some obscure corner, promising absolutely to do no harm. But if suffered thus to remain, they will grow in silence and obscurity, and one day rob us of all our treasure. We must resolutely prevent anything untrue or undivine even from approaching us. But how many can do this? Only those who have Thy special protection can hope to achieve this victory, great Mother.

Thou wilt show up whatever is untrue or undivine in us; Thou wilt give strength to our will to reject it integrally and persistently; Thou wilt support us with Thy infinite forbearance and love; only then can we hope to conquer all our imperfections and rise to the divine life, which is our destiny.

It is no use worrying over the old movements that still persist in us; they will continue until our nature is fully transformed. We should calmly watch them as a part of a universal movement, persistently reject them as they occur in us, and wait in silence and perfect faith for the Grace of the Mother to conquer them completely.

But we must always remember that these old ignorant movements in the mental, the vital, and the physical, always make us liable to the attack of the forces of falsehood. We should have sufficient strength of will always to deny them and resist their hostile suggestions; we should never allow ourselves to be careless or indolent as long as the rule of the Mother is not fully established in us.

We cannot altogether give up our thoughts and feelings and works: Nature will have her way; the best course is to connect all our movements, all our life with the Divine Mother. When we think, we should pray for her light to illumine our mind; when we work, we should pray for inspiration from her. At all times we should be able to turn towards the Mother. This must be our ideal, in whatever we do or think or feel we should try to keep in touch with the Mother.

Thus, we shall grow in faith and surrender, in peace and purity, and the Mother gradually descending into us will take up all our activities, all our life, and we shall attain the highest transmutation.

# MULAMADHYAMA-KÂRIKÂ

BY SWAMI VIMUKTANANDA

## CHAPTER II

### THE EXAMINATION OF MOTION

In the preceding chapter it has been shown, while examining causality, that nothing can ever originate. By this denial of origination of things all possible attributes pertaining to them have also been denied, and so also movement. Nevertheless some additional arguments against motion have been put forward here with a view to convincing those who, owing to some deep-rooted predilection, persistently maintain the validity of motion on the strength of its being a fact of experience.

The problem of motion or change is an unsolved riddle. It has raised great controversies among the philosophers of all ages and yet no satisfactory solution has been arrived at. There are some who think that all changes are but appearances and absolute *being* is the only reality, but others uphold the idea that there is nothing static in the world,—everything is *becoming*. Those who believe in the *being* try to prove through logic, that all changes presuppose an unchanged entity and that no movement is ever possible without an unmoved static reality at its back. The cinematographic representation of motion is an example on the point. The other party, however, maintains that whatever be the logical conclusion it is an undeniable fact of everybody's experience that there is motion or change which is the *sine qua non* of existence, and absolute being is a sheer impossibility inasmuch as it runs counter to all canons of thought and cuts at the root of all evolution and progress. The upholders of *being* stick to what *ought to be* or what is an intelligible reality and those of *becoming* support what actually *is* or what is a sensible reality.

Nâgârjuna who is a philosopher *par excellence* neither supports *being* nor *becoming*. But to those who maintain *becoming* and believe in motion he gives the following reply to expose the hollowness of their doctrine.

गतं न गम्यते तावद्गतं नैव गम्यते ।

गतागतविनिर्मुक्तं गम्यमानं न गम्यते ॥ १ ॥

गतम् What is passed (जनेन by a person) न not गम्यते is being passed तावत् again अगतम् what is not yet passed न not गम्यते is being passed एव verily गतागतविनिर्मुक्तम् (अध्वानम् a path) what is neither passed nor is yet to be passed गम्यमानम् is now being passed न not गम्यते is comprehended.

1. One is not passing a path that is already traversed, nor a path that is yet to be passed, and a third path different from what is passed and what is yet to be passed cannot be comprehended.



An act of passing requires, as its preconditions, a passer or agent and a path or space to move in. It further involves time which is a necessary factor for its accomplishment.

There is no denying the fact that we experience motion or act of passing in our daily life; but when we scrutinize it we cannot find any sound reason to believe in its validity. For, one cannot now pass a path that he has already traversed and thus left behind, since such an act will make the past and the present happen at a given moment; neither one can at the present moment pass that portion of the path which is to be passed in the future, as the present and the future are incompatible and can by no means be brought together. But it may be argued that there is the space occupied by his feet, which is neither before nor behind and one can make a move there. This is also impossible, for if one critically examines the space under one's feet one will find that the space under his heels lies behind his toes and that under his toes lies before his heels and if this is pushed to its logical conclusion there will be no space save what is behind and what is before or what is already passed and what is yet to be passed. This brings out the fact that there is no such indivisible unit of space which is now being passed nor any such point of time which can be called a present moment, and one cannot find a crossing of this time and space, a "here and now", or a point-instant, which can vouch for the occurrence of an event. Even *paramānus*, the minutest parts, of space or matter are supposed to have some magnitude or at least sides, and an instant or the smallest fraction of time is also considered to have some duration. This being the case a definite point of space and time which is an invariable precondition for the happening of an act, will always slip through our fingers and thus all our ideas about motion will be rendered invalid and immobility alone will be forced upon us as a logical conclusion.

But in spite of all efforts to disprove motion it is still an object of experience and as such can legitimately demand an explanation. Here is one.

चेष्टा यत्र गतिस्तत्र गम्यमाने च सा यतः ।

न गते नागते चेष्टा गम्यमाने गतिस्ततः ॥ २ ॥

यत्र Where चेष्टा effort (अस्ति is) गतिः movement तत्र there (अस्ति is) यतः since सा that च again चेष्टा effort न not गते in what is passed न not अगते in what is not passed (परन्तु but) गम्यमाने in what is being passed (अस्ति is) ततः therefore गम्यमाने in what is being passed गतिः motion (अस्ति is).

2. Where there is effort there is movement and such an effort does not exist either in what is already passed or in what is yet to be passed but only in that which is now being passed, so movement (*gati*) inheres in what is being passed at present.

It has been shown that there is no such point-instant where an action can take place. This, however, cannot be taken as final. For, in an act of passing there is an effort (*cheshtā*) manifested through the steps one takes, and it is

accepted on all hands that one is said to be actually passing a path where one takes these steps\*. And since one cannot advance a step either in what is already passed or in what is yet to be passed one must do it in the space which is now being passed and here we have got our point-instant and so there is the act of passing or motion.

This, however, is no better than a mere assumption. For, we have here taken each step as an indivisible single stroke accomplished at a single instant. But on investigation it will be found that the space covered by this single stroke and the time taken to accomplish it are capable of being divided infinitely, and in that case it is impossible to complete a single step, and so motion is an impossibility.

But even granting that there is such a space as is being passed at the present moment and so there is motion, one cannot escape the question of double motion, neither can one solve the difficulties involved therein.

गम्यमानस्य गमनं कथं नामोपपत्स्यते ।

गम्यमाने द्विगमनं यदा नैवपपद्यते ॥ ३ ॥

( त्वया By you ) गम्यमानस्य of what is being passed गमनम् ( an object of ) passing कथम् how नाम (expletive) उपपत्स्यते will be admitted यदा ( यतः) since गम्यमाने in what is being passed द्विगमनम् double motion उपपद्यते becomes possible एव verily न not.

3. How could it be possible for that which is now being passed to become an object of an (additional) act of passing since (the connection with) a double act of passing is verily irrelevant in the case of that which is being passed at present?

According to rules of grammar गम्यमानम् (गम्+शानच्, कर्मणि) means an object of the verb गम् (to pass) in the present tense. This object here is the path which is now being passed. Again गम्यते (गम्+ते, कर्मणि) has for its object the same path which is traversed at the present moment. So, if we say गम्यमानं गम्यते it actually means what is being passed is being passed, as both the forms indicate the same object in the present tense. It is therefore redundant to use these two similar terms to signify at a time the one and the same object. So गम्यमानं गम्यते or what is being passed is being passed cannot convey any consistent meaning at all.

\* When we analyse an action and thoroughly investigate into its preconditions we come to know that in all voluntary actions the agent must have beforehand the knowledge as regards the benefit to be derived from such acts (*ishtasâdhanatâ*) and he must also be sure of his capacity to accomplish the same (*kritisâdhyatâ*). Then follows the will (*pravritti*) to do it and thereafter the agent makes an effort (*cheshtâ*) which is another name for action (*kriyâ*). So where there is such effort there is action. In the act of passing this effort is manifested through the steps or, more truly, through the connection (*samyoga*) and disconnection (*viyoga*) of the feet with the space before (*uttaradesha*) and the space behind (*purvadesha*).



## NOTES AND COMMENTS

### IN THIS NUMBER

In our Editorial entitled *The Aspirations of Young India*, we have pointed out the appalling backwardness of India in some vital departments of her material life, and the helpless position she holds in the comity of nations. We have, moreover, stressed the need of an all-round education for the uplift of the sunken masses as also the duties of the younger generation towards the liberation of their motherland from the octopus of alien imperialism. Sir Francis Younghusband, K.C.S.I., K.C.I.E., Chairman of the World Congress of Faiths, in his illuminating article on *World Fellowship*, urges that the adherents of every religion should give up their jealousies and combine in one supreme effort to make an end of the brutalisation of the world and put in its place that spirit of unity which all religions inculcate. The thoughtful article entitled *The Folk High Schools of Denmark: A Model for India* by Mr. H. R. Krishnan, I.C.S., Executive Head of the Madhubani Subdivision, District Darbhanga, is based on the personal experience of the writer who had ample opportunity of studying at close quarters the working of several typical Folk High Schools in Denmark. He hopes that, if a sufficient number of Folk High Schools, more or less on the Danish pattern, are also run in India for a few years, the outlook of the country will undergo a change for the better. Dr. Stanislaw Schayer, Ph.D., a great Indologist and Professor of the J. Pilsudski University of Warsaw in Poland, in his learned article on the *Problem of Understanding Alien Cultures*, discusses at length the difficulties in the correct

appraisal of the true spirit of cultures other than one's own, and points out that the most important condition of every such understanding is the knowledge of the many-sidedness of human culture and the recognition that none of the concrete cultures are absolute and that such an absolute culture is created only by the totality of all the forms manifested in history, by those that were, are and will be. The readers will find in *Swami Vivekananda's Message to America* by Swami Akhilananda, Head of the Vedanta Society of Providence, U. S. A., a lucid exposition of what Swami Vivekananda delivered unto the people of the American Continent for their spiritual freedom from the present stranglehold of the materialistic philosophy of life. In *Bâdarâyana's Conception of Brahman*, Dr. P. M. Modi (Kiel), Professor of Sanskrit, Samaldas College, Bhavnagar, Kathiawar, has tried to prove, in the light of some important Sûtras of Bâdarâyana, that Bâdarâyana has offered a doctrine the main characteristic of which is that Brahman has two aspects, viz., *arûpavat* or *apurushavidha* and *rûpavat* or *purushavidha* by meditating on or knowing either of which independently of the other, one would get immediate liberation. The writer points out also where and why he differs from the standpoint of Âchârya Samkara in the explanation of those Sûtras. In the *Teachings of the Prophet of Iran* by F. J. Ginwala, M.A., LL.B., Solicitor of the Bombay High Court, the readers will find a clear presentation of the instructive gospel of Zarathushtra, the Prophet of Ancient Persia. S. Anilbaran Roy of Sri Aurobindo Ashrama, Pondicherry, has outlined in his article on *Realisation and Its Method* some of

the processes whereby the grace of the Divine Mother can be had for self-illumination and highest transmutation.

### SWAMI VIVEKANANDA AND MODERN INDIA

Prof. Benoy Kumar Sarkar of the University of Calcutta is well known in India and abroad as a versatile genius. His writings covering a wide range of subjects always bear the stamp of original thinking and furnish to the readers ample food for serious reflection. In a recent article on *Vivekananda, Kant and Modern Materialism*, published in the *Calcutta Review*, April, 1939, he has ably dealt with the contributions of the great Swami to the creation of modern India. Prof. Sarkar has shown how the manhood, energism and self-determination that characterised the first revolt of Young Bengal against Western chauvinism was spiritually linked up with the virile message of Swami Vivekananda who paved the way for the creative ideas of 1905 and was in a general manner a pioneer of Bengal's national movement. As regards Swami Vivekananda's contributions in the field of economics towards the making of modern India Prof. Sarkar says, "He was neither a professional philosopher of politics nor a professional economist. His politics and economics are all to be found in his social philosophy. And in this domain we encounter Vivekananda as the messenger of modern materialism. It is possible to establish here an equation between Vivekananda and Immanuel Kant. The equation is to be understood, however, not in the contents, form and style of writings but in the fundamental messages. What Kant did for Europe towards the end of the eighteenth century was accomplished for India towards the end of the nine-

teenth by Vivekananda. Kant is the father of modern materialism for the West. Vivekananda is the father of modern materialism for India. They are two of the greatest saviours of mankind. It is to them that the world is indebted for the charters of dignity for Nature, matter, material science and material welfare." It was Kant who for the first time had the courage to declare in so many words that the cultivation of material sciences was no less glorious than the pursuit of the spirit. The laws of Nature were as immutable and absolute as the laws of the human spirit. It is on this Kantian recognition of the equal dignity of the two worlds that the knowledge of Nature, investigations into the natural sciences, researches in material interests have been able to grow in the same unhampered manner as researches into the inner world, the sphere of moral personality.

"The situation in India" says the Professor, "was parallel to that in Europe. The dignity of Nature had been denied to the exclusive recognition of the dignity of spirit, if not in practical life, at any rate in the dominant philosophical schools. This obsession by the affairs of the spirit engendered an intellectual and moral hypocrisy among the men and women used as they are to the ordinary family life, arts and crafts, commercial and social pursuits. In order to profess their reverence for things of the spirit they got into the habit of declaring, in any case verbally, their alleged apathy and indifference to the most intimate concerns of their daily life. . . . India like Europe was therefore in need of a man who could say with all the honesty he could command that *Prakriti* was no less sacred than *Purusha* (Man) and that the pursuit of material sciences and material prosperity was as godly



as that of the sciences and activities bearing on the soul."

In conclusion Prof. Sarkar rightly observes that though Swami Vivekananda was predominantly an exponent of the soul-philosophy, of Vedantic communion with or realisation of God, he, in response to the need of the times, preached for India a philosophy of energism to stimulate her sleeping powers into activity. He felt in the core of his being that India, under the

influence of alien rule and culture for centuries, had gradually forgotten her pristine greatness and lofty idealism. India needed a gospel of fearlessness and a clarion call to action to break the hypnotic spell and to gain back her lost individuality. "The muscles and nerves,—the flesh and blood,—furnished by Vivekananda have served to save the soul of Young India and enabled it to go on prospering and to prosper in the two domains of Nature and the Spirit."

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## REVIEWS AND NOTICES

**THE RELIGIONS OF THE WORLD** (2 VOLS.). *Published by Swami Ghanananda for the Ramakrishna Mission Institute of Culture; 19, Keshab Chandra Sen Street, Calcutta. Pp. 1044+xx+xviii. Price Rs. 10/-.*

These two well-printed volumes contain the entire proceedings of the Parliament of Religions, which was held at Calcutta for eight days from 1st March, 1937, under the auspices of the Sri Ramakrishna Centenary Committee. The Parliament was a unique event in India which had not seen the like of it before in her long course of history. The diversity of view-points represented and the different classes of distinguished delegates participating in it from the remotest parts of the globe, justified the high title of the assembly as they also bore witness to the universal character of the appeal exercised by the life of Sri Ramakrishna over persons who differed so widely in race, religion, culture and outlook.

The proceedings have been grouped into five parts including nine chapters. Of these Part IV (chapter vii) contains the full texts or résumés of all the papers presented and lectures delivered at the Parliament, which total one hundred and ten. These have been arranged under the following eight sections which give an idea of the wide range of topics dealt with:—(i) The Ideas of Religion, (ii) Religion and Culture, (iii) The Religious Systems of the World, (iv) Ramakrishna and Vivekananda, (v) Religion and Philosophy, (vi) Religion and Social Service, (vii) Historical, Comparative, and Other

Studies of Religions, and (viii) Religion and Current Problems.

Not only the principal faiths in the world but also many of their sects and subdivisions find treatment in the book. In any vast collection like this the contributions must of necessity be of unequal merit, but all of them point to the deep-seated unity which underlies the rich and colourful variety of expressions of the religious urge in man.

The rest of the work gives the preparation and programme, greetings and messages, presidential addresses at the different sessions, perorations and farewell speeches. The book, which is supplied with a suitable index, is of value not only as a record of a great event but also as evidence of a new, broadened outlook on religion, which welcomes diversity of forms as a necessity for the human mind at the different stages of its evolution.

**SHAKESPEARE CRITICISM: AN ESSAY IN SYNTHESIS.** BY C. NARAYANA MENON OF THE BENARES HINDU UNIVERSITY. *Published by the Oxford University Press, Nicol Road, Post Box 31, Bombay. Price Rs. 3/-.* Pages (including index) 276.

This is a remarkable volume on Shakespearean criticism by a distinguished Indian. In his Preface, Mr. Menon mentions, "This book is substantially the same as my Doctoral thesis accepted by the Madras University in 1929." It must be admitted at once that this is not a book for the beginner. It does not, for example, give



the life of Shakespeare, and short accounts of his plays in chronological (or any other) order. It presupposes a thorough knowledge of Shakespeare's life, character and his plays, and the criticisms on them in the usual books of reference. Dr. Menon's thesis is intended for the scholar.

One peculiarity about this book must be mentioned at once. The thesis is 186 pages long, the *Notes* are a little over 50 pages, and the key to the titles of books referred to in the *Notes* is 31 pages. Dr. Menon is familiar with, and has quoted from, or referred to, the latest books on Shakespearean criticism. His scholarship is bound to excite the envy of not merely the average student but also of the majority of scholars. But one cannot help wishing that he had adopted some method by which the matter contained in the *Notes* could have been woven into the body of the book. To refer to the *Notes* at least four or five times when reading a single paragraph of the book becomes a laborious and (to speak plainly) tiresome business.

Mr. Menon has very little sympathy for critics who study questions of date and authorship regarding Shakespeare's plays. Speaking about such persons, he remarks, "Research, in its pursuit of the ephemeral, loses sight of the essential." Contrasting the student who enters into the spirit of literature with one who merely argues about it, and claims to do research, the author says, "There is a fine parable: two men went to a mango-grove: one ate the fruit, the other counted the leaves." Since Shakespeare was concerned only with character interpretation, he seldom troubled himself about being original: "Not being cursed with the itch for originality, Shakespeare did not insist on creating his own Hamlet, as Shaw has created his own St. Joan."

Mr. Menon's thesis is that imaginative character-interpretation is necessary for a proper appreciation of Shakespeare. It is irrelevant (so Mr. Menon says) to find out whether and how much Shakespeare borrowed from Kyd in his sketch of Hamlet, or how much of himself he put into his sketches of Hamlet and Othello. "The writer of a modern novel imbibes theories of psychology first, and then uses them as spectacles through which he observes life." Shakespeare "created characters, and left it for us

to theorise." Mr. Menon's remarks on how Shakespeare has transmuted the melodramatic details furnished by Cinthio into his play "Othello" are very illuminating. He has also some interesting things to say about Shakespeare's purpose in introducing Horatio in *Hamlet*, Banquo in *Macbeth*, and Edgar in *Lear*.

The thesis is written in a brilliant style, and some of the sentences are so obviously aphorisms. The following are only a few of the many specimens that can be given: "A book is not a finished product, but a dynamic process." "Art is more a quest than an escape." "Hamlet is only an emotional experience."

It may be confidently predicted that it is sure to find a place in every well-stocked library of Shakespearean criticism.

PROF. R. KRISHNAMURTI, M.A.

#### THE CALCUTTA MUNICIPAL GAZETTE.

TENTH HEALTH NUMBER. Edited by Mr. Amal Home, Central Municipal Office, Calcutta. Pp. 132. Price As. 6.

The learned and experienced editor of the Calcutta Municipal Gazette deserves our warm congratulations for bringing out this excellent symposium on Health. No less than fifty-six contributions on various aspects of Health and Hygiene,—some from the pens of eminent doctors—are contained in it. Some offer illuminating comments on various aspects of medicine and surgery, both ancient and modern. It also contains numerous pictures including more than ten beautiful plates, illustrative of the topics discussed, or otherwise connected with them, and these add much to the attraction of the volume.

#### BENGALI

UPANISHADER ÂLO: BY DR. MAHENDRANATH SARKAR, M.A., Ph.D., PROFESSOR IN THE PRESIDENCY COLLEGE AND CALCUTTA UNIVERSITY. Published by the University of Calcutta. Pp. 139, with a word-index. Price not mentioned.

Dr. Sarkar is well known as an eminent author and exponent of Hindu Philosophy both in India and abroad. The latest gift of this experienced Professor to the Bengali readers is this book on the "Light of the Upanishads." It is an excellent introduction to and a systematic exposition of the Upanishadic Texts and is certainly a very



valuable addition to the growing Bengali literature. Prof. Sarkar has brought his life-long study and thinking to bear on the subject.

All the four chapters of the book are, on the whole, well thoughtout, clearly written and highly interesting. In the first chapter the learned author introduces the reader to the Upanishads and convinces him of their importance in the understanding of Indian thought. He rightly observes that in order to have a glimpse of the main theme of our religion and philosophy one must study at least the principal Upanishads most of which are commented upon by Sankaracharya, as all the ancient and modern thinkers of our country have built their philosophies of life on the foundation of the Upanishads, Sankara, Ramanuja, Madhwa and others of old, as well as Aurobindo, Vivekananda and Rabindranath of to-day have all derived their inspiration from the perennial fountain of the Upanishads. Even the Western savants like Schopenhauer, Emerson, Deussen are all indebted to these sacred texts of ancient India for their sublime ideas. "The Indian ideals of the later age," Dr. Sarkar remarks, "were already in the Upanishads though only in aphoristic form. Jñâna, Yoga, Bhakti and other ways of illumination have originated from the Upanishads. All thought-systems of India may be said, without any exaggeration, to be mere explanation or rather amplification of the Upanishads. Though modern philosophy has brought many new thoughts to light yet their conclusions have not overreached those of the Upanishads."

The second chapter is devoted to define Brahman or the Absolute Reality. In it the erudite author attempts a cogent and clear description of Brahman with apt illustrations from the Kena, Taittiriya, Chhândogya and Brihadâraryaka Upanishads. In this connection Dr. Sarkar very pertinently points out that *Elan Vital* of Bergson is not the ultimate Reality in the view of the Upanishads. We make bold to assert that all conceptions of Reality upheld by modern thinkers of the

West fall short of the Upanishadic conception.

The third chapter aims at the exposition of Brahma-Vidyâ. In it the author while narrating the Dialogue of Yama and Nachiketa of the Katha Upanishad refers to the two-fold path of life, as told by Yama,—the way of the *preyas* (pleasant) and the way of the *shreyas* (good). The latter is the path of liberation which is described as a state in which all bondages of life are sundered for ever and all hankerings of heart are satisfied. The author states that the Indian ideal of Mukti emphatically repudiates the Western ideal of eternal progress. If the goal of life is a perpetual march to an unknown destiny, it can never be the fulfilment of life, for we learn from our own experiences that what is called new is nothing but the repetition of the old only in a new garb. Man wants to get rid of the eternal movements of life and to quench the thirst of his soul. That is not possible in an ideal of endless progress. Perfection is a condition that is neither static nor dynamic but a state wherein all passions are pacified and all desires are extinguished. It is a state of eternal silence and everlasting peace. The most hopeful message of the Upanishads is that this perfection is attainable in this very life, here and now, by all men and women without any distinction. Aryan or Non-Aryan, Hindu or non-Hindu, Indian or non-Indian, men of all ranks, races and religions are born heirs to it.

In the concluding chapter ample light has been thrown on some momentous problems of the day.

We hope this book will remove a long-felt want and will be very helpful in spreading the ideas of the Upanishads in Bengal. It is dedicated to Dr. Shyamaprasad Mookerjee, ex-Vice-Chancellor of the Calcutta University, at whose kind suggestion and encouragement the book was written and published. The book is worthy to be read as a text-book in college courses.

SWAMI JAGADISWARANANDA.

## NEWS AND REPORTS

### PRESIDENT'S TOUR

Srimat Swami Virajanandaji Maharaj, President of the Ramakrishna Math and Mission, recently completed a fairly extensive tour in the South. Leaving Belur Math, the Headquarters of the Mission, on April 9, he visited the various branch centres at Bhubaneswar, Puri, Waltair, Madras, and Ootacamund. At all these places he was received by the prominent citizens and admirers of the Mission and there were public receptions at the important stations in his honour.

At Madras the Swami consecrated the new shrine room of the Goddess of Learning at the Ramakrishna Mission Student's Home and inaugurated the Centenary Library at the Ramakrishna Math, Mylapore. There was a large gathering of the residents of the city and disciples of the Math on the latter occasion. The function commenced with appropriate ceremonies. There were speeches by Mr. C. R. Srinivasan, Sir Sivaswami Aiyar and Sir Alladi Krishnaswami Aiyar, who dwelt on the history of the origins of the library, its need and the ideals and activities of the Ramakrishna Mission. In his address the President of the Mission welcomed the new institution and hoped that it would fulfil a real want of not only individual seekers after Truth but of the Order as well.

The Swami's tour created great enthusiasm everywhere and gave a great impetus to the activities of the Mission centres he visited. He was also instrumental in giving a new start to the practical spiritual life of several devotees by initiating a large number of aspirants. Many also benefitted by his talks and counsels. After a strenuous tour for over a month he left Madras on May 15 for the Himalayas.

### ACTIVITIES OF THE RAMAKRISHNA-VIVEKANANDA CENTRE OF NEW YORK

Since the return of Swami Nikhilananda from his six months' tour to India, the Ramakrishna-Vivekananda Centre of New York has had a varied and interesting program of activities. On December 25th, the Swami opened his Sunday services of

this season with the celebration of Christmas, speaking on "The Blessed Life of Jesus". A Christmas tree and greens adorned the Chapel and refreshments were served to the many students and friends who assembled to welcome the Swami to this country.

The Birthday Anniversary of Swami Vivekananda was celebrated in the Chapel, Swami Nikhilananda speaking on "The Inspired Teachings of Swami Vivekananda." During the last week of February and the first week of March, a special program was arranged for the celebration of the Birthday Anniversary of Sri Ramakrishna. On the 26th, Swami Nikhilananda spoke on "The Blessed Life of the Great Master." A small statue of Sri Ramakrishna in meditation, placed on a special altar, was decorated with garlands and flowers, as were the other holy pictures in the Chapel. The following Friday, Swami Viswananda of Chicago conducted the service and spoke on "The Laws of Inner Life." Two days later, Swami Viswananda again addressed the congregation, speaking on "How to be a Yogi." On Sunday evening, the annual Sri Ramakrishna Birthday dinner was given, with over a hundred guests present. Swami Viswananda and Dr. Taraknath Das of New York University were the guest speakers. After the dinner, Swami Nikhilananda showed moving pictures of the holy and historical places he had visited in India recently and described them in great detail. Everyone was keenly interested in this medium of contact with India.

Swami Nikhilananda has also addressed members of "All Soul's Church" in New York and the Central Congregational Church of Brooklyn, as well as a class at the Dalton School of New York.

In addition, the Swami has opened regular Tuesday evening classes on the Upanishads and Friday classes in Meditation and the study of Raja Yoga at the Centre. These classes are being very well attended.

### THE RAMAKRISHNA MISSION ASHRAMA, ASANSOL

REPORT FOR 1938

The activities of the Ashrama fall under the following heads:



(i) *Spiritual*: The Ashrama holds daily religious classes and organizes occasional lectures and discourses on religious subjects. The birthday anniversaries of Sri Ramakrishna, Swami Vivekananda and other saints and sages are celebrated in the Ashrama.

(ii) *Philanthropic*: The Homeopathic Charitable Dispensary conducted by the Ashrama treated, during the year under review, 1317 new cases and 1790 repeated cases. During the same period the members of the Ashrama nursed many sick persons and cremated 15 dead bodies.

(iii) *Educational*: The Ashrama conducts a Free Night School, a Students' Home and a Free Library and Reading Room. The average daily attendance in the school was about 16 and the total number of boarders in the Home at the end of the year was 8.

The total receipts during the year were Rs. 6,321-9-11 and the total disbursements amounted to Rs. 1,689-12-6, thus leaving a balance of Rs. 4,631-13-5. The Ashrama needs about Rs. 50,000 for the construction of new buildings for Dispensary, School, Library and Students' Home.

#### SRI RAMAKRISHNA MISSION SEVA-SADAN, SALKIA

##### REPORT FOR 1938

Since its inception 15 years ago, this branch of the Ramakrishna Mission has been rendering medical and other forms of general service to one and all. The activities during the year were as follows:

*Education*: The Students' Home contained 14 students in all, of whom 7 studied in colleges and the rest in schools.

*Charitable Dispensary*: The total number of patients treated was 39,814 of whom 23,191 were new cases and 16,623 were repeated cases.

*Outdoor help to helpless widows and poor families*: Under this head 10 persons received monthly relief in cash and kind.

*Preaching*: A religious class was regularly held on Saturdays at the Ashrama for the benefit of the workers as well as the public. The Ashrama also celebrated the birthday anniversary of Sri Ramakrishna on a grand scale.

*Needs*: The Sevasadan stands in need of a big piece of land whereon to build a permanent house of its own. A sum of

Rs. 15,000 is required to acquire the land and we hope the generous public will come forward with adequate financial help for this useful institution.

#### THE RAMAKRISHNA MATH AND MISSION BRANCH—BANKURA

##### REPORT FOR 1938

The Ramakrishna Math and Mission (*Branch*) at Bankura has been performing their Seva-work for the last 28 years.

1. The Math has the following activities:

(a) *Puja, festivals and celebrations of anniversaries*: These were held as usual. (b) *Library*: It contained 630 copies of valuable books on various subjects in the year under review. (c) *Preaching and Indoor classes*: Religious classes were held in the Math compound on every Thursday for the public and another religious gathering at night for the inmates.

2. The Mission Branch has the following programme of work:

(i) *The out-door charitable dispensary*: During the last three years 74,699, 85,098 and 90,450 patients were treated respectively. (ii) *Education*: In the Ramakrishna Free Primary School located in the old Sevashrama building, the number on the roll and the average daily attendance were 39 and 30 respectively. (iii) *Relief works*: Fire relief works were carried on at Khatra and Chugara with the help of the public. (iv) *Helping the needy and the distressed*: During the year under report some students and needy persons were helped as usual.

Present needs of the Math:

(1) For a temple for the Lord Rs. 10,000 (ten thousand), (2) For a guest house Rs. 800 (eight hundred).

Urgent needs of the Mission:

(1) The former procedure of land acquisition, not being congenial, was dropped, and, a fresh application and estimate were submitted during the year. Already Rs. 914-1-11 have been deposited for it, but still Rs. 3,000/- will be required for the acquisition of the land and the construction of a rest house on it for the poor patients coming from far off places. (2) For a hand-pump of the dispensary well: Rs. 200. (3) For the construction of the workers' quarters, the present one being rendered quite unfit to live in, since the last terrible earthquake of

1933: Rs. 2,000/-. (4) For the construction of a suitable house for a public Library at the town; Rs. 1,500/-. (5) For equipping the charitable dispensary with up-to-date surgical appliances and accessories: Rs. 500/-. (6) A reserve fund for the charitable institution, where the average daily attendance of the patients is about 250, is indispensably necessary and the attention of the philanthropic and charitable public is specially drawn to the fact.

An earnest appeal is made to the devotees, sympathetic and benevolent public, and the patrons and well-wishers of this Math and Mission Branch for special endowments or donations for the fulfilment of the above urgent needs and it is hoped that this appeal will meet with adequate response and the work done in the cause of suffering humanity will not suffer in any way for lack of funds. Any contribution, however small, in cash or kind, will be thankfully accepted and acknowledged by Swami Maheswarananda, Secretary, Sri Ramakrishna Mission Branch, Bankura.

If any large-hearted gentleman wish to perpetuate the loving memory of the departed soul of his nearest and dearest one he is cordially invited to do so by meeting the expenses of any of our aforesaid needs.

#### BAGERHAT SRI RAMAKRISHNA BIRTHDAY CELEBRATION

The 104th birthday of Sri Ramakrishna was celebrated at the Bagerhat Sri Ramakrishna Ashrama on the 24th and 25th April with great pomp. On the 24th morning there were music and readings from the Srimad Bhâgavatam. A huge procession started from the Ashrama with a large portrait of Sri Ramakrishna beautifully decorated, and paraded the town. On the 25th morning, there were special puja, and readings from the Gitâ and Chandi. About 1,000 people took "Prasad". In the afternoon at 6 p.m. a public meeting was held in the Ashrama. Sj. Kamakshya Charan Nag, Principal, P. C. College, Bagerhat, presided.

Prof. Bana Behari Bhattacharyya of the local college chanted hymns from Vedas. Swami Vamadevananda of the Belur Math gave an illuminating lecture for an hour on "the teachings of Sri Ramakrishna and their influence on the Modern World". The President spoke elaborately on the teachings of Sri Ramakrishna and Swami Vivekananda. His lecture was highly appreciated. The local senior Pleader Sj. Nava Kumar Kar, B.L., while thanking the lecturer and the President, expressed his heartiest thanks for the scholarly addresses. Many distinguished visitors from the town joined the meeting. In the evening there were Aratrikam and musical performances. Sj. Rai Bahadur Sukhlal Nag, Sj. Ramendra Nath Roy Choudhury, B.L., and others made all possible effort to make the function a success.

#### BIRTH ANNIVERSARY OF BHAGAVAN SRI RAMAKRISHNA AT KATI HAR

Under the presidentship of Rai Bahadur Rameswar Sing, District Magistrate and Collector, Purnea, the birth anniversary of Bhagavan Sri Ramakrishna was performed with due solemnity on the 6th and 7th May, 1939. Mr. A. T. Stephens, Executive Engineer, E. B. R., Mr. R. N. Prasad, Munsiff, Mr. H. M. Jhunhunwalla, General Manager, Katihar Jute Mills, Mr. D. Burman, M.A., Dip.-in-Ed., Head Master, local H. E. school, Mr. K. G. Ghose, Sub-Registrar, and many other prominent persons attended the function. Babu Suresh Chandra Roy, B.L., Secretary, Ramakrishna Mission Asrama, read the annual report. Swami Vasudevananda delivered a thought-provoking address on Sri Ramakrishna, which was highly appreciated. Sj. Susanta Kumar Joarder, Sj. Jajneswar Prasad Sing, B.A., Asst. Head Master, local High English School, Sj. Subodh Kumar Mukherjee and others followed. On Sunday Sj. Jyotirmoy Mitra, retired Police-Inspector, performed Usha Keertan which gave a real life to the holy ceremony. More than two thousand Daridra-Narayans were sumptuously fed.