

# PRABUDDHA BHARATA

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निषेधत

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

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## GOSPEL OF SRI RAMAKRISHNA

*At Dakshineswar in the company of Manilal and other devotees.*

Sri Ramakrishna is sitting in the temple at Dakshineswar with a number of devotees around him ; Manilal Mallick, Mahendra of Sinti, who is a physician, Balaram, M., Bhavanath, Rakhai, Latu, Harish, Kishori (Gupta), Shibchandra and others are present. Girish, Kali and Subodh have not yet seen Sri Ramakrishna. Sarat and Sashi have seen him only once or twice. Purna and Naren junior also have not yet seen him.

There is a bar-bandage in the hand of Sri Ramakrishna. He fell down in an ecstatic state near the railway line and broke his hand. It is only a few days that the fracture has taken place and so there is ceaseless pain in the hand.

But even in this state he falls into frequent trances and speaks words of high wisdom to the devotees.

One day while weeping he was seized by an ecstatic mood. After coming

down from that super-conscious state to the normal plane he said in an endearing tone to the devotees including Mahima Charan and others : “Look here, life is a complete failure without the attainment of God, the embodiment of eternal existence, knowledge and bliss. Without an earnest yearning nothing can result. With tears in my eyes I used to pray, ‘O Thou Lord of the lowly, I lack in devotion and practice, but Thou wilt have to bless me with a vision of Thee’.”

The same day Mahima Charan, Adhar, M., and others were sitting with him again at night.

Sri Ramakrishna (to Mahima Charan) : There is a type of devotion called Ahetuki or motiveless ; I wish you could practise that !

Again he was asking Adhar, “Would you stroke this arm a little with your palm ?”

Today is 9th March, 1884. Manilal Mallick and Bhavanath are talking of the Exhibition held in 1883-84 near the Asiatic Museum. They are saying that very valuable things including gold couch etc. have been sent by many native chiefs. It is a sight worth seeing.

*Sri Ramakrishna on wealth and splendour.*

*Sri Ramakrishna* (to the devotees with a smile): Yes, there is a great advantage in going there. By seeing all these articles of gold possessed by chiefs and kings a spirit of utter indifference develops. Even that is a great gain. While paying visits to Calcutta Hriday used to show me the house of the Governor by saying "Uncle, see there the house of the Governor, what big pillars!" My Divine Mother showed me that they were nothing but some earthen bricks piled one above the other.

Of God and His splendour, splendour lasts only for a time, God alone is eternally true. Of the juggler and his conjuring tricks, all are amazed at the tricks which are but an appearance, the juggler alone is true. Of the well-to-do man and his garden, the sight of the garden should set one to look for its rich owner.

*Mani Mallick* (to Sri Ramakrishna): And again, what a powerful electric light he has set up! It then strikes us how great He must be who has created this electric power!

*Sri Ramakrishna* (to Manilal): Again, there is a view according to which He has transformed Himself into all these; even he who is speaking is not separate from Him; God, Maya, the individual soul and the changing universe—all is He.

The talk shifts to the topic of the Museum.

*Sri Ramakrishna and holy company; the picture of a Yogi.*

*Sri Ramakrishna* (to the devotees): I once visited the Museum. They showed me the rock-stones and the fossils of animals. Just see the effect of association! Constant company with the holy likewise transforms a man as such.

*Mani Mallick* (with a smile): If you had gone there once you would have a source wherefrom you could draw lessons for us inexhaustibly for ten or fifteen years.

*Sri Ramakrishna* (with a smile): What, you mean instances of analogy?

*Balaram*: No, any movement anywhere will impede the recovery of the hand.

*Sri Ramakrishna*: I wish I could have a pair of pictures; one—of a Yogi sitting with a blazing fire before him; the other will portray another Yogi smoking hemp from a bowl in which fire has flashed up to a sudden flame.

Such pictures induce great inspiration; just as the sight of an artificial custard-apple made of cork reminds us of the real one.

The obstacles on the path of spirituality are lust and gold. A pure mind leads to yoga. The seat of the mind is in the forehead (in the mystical circle situated there), but its attention is ever fixed in the lower centres of enjoyment in the body, that is to say, in lust and gold. It is through spiritual practice that the downward flow of the mind can be turned upwards.

What spiritual practices turn the mind upwards can be known by keeping constant company with the holy.

The Rishis always lived either in solitude or in company of the good, and it was due to this that they could easily withdraw their mind from lust and gold and fix it on God. They were perfectly free from blame and fear.

One having a mind to renounce should pray to God for the strength of self-exertion. Whatever appears to be untrue should be given up at once.

The Rishis had this reliance on the power of self-exertion, and it was through the strength of self-exertion that they conquered their senses.

The tortoise once it draws its limbs in will never bring them out even if it is cut to pieces.

Worldly people are inclined to indulge in hypocrisy and are not sincere. They profess to love God, but in action divert all their attention to objects of enjoyment and do not give to God even a minute fraction of that love which they bear for lust and gold; and yet they say that they love God.

(To Mani Mallick) : Give up this hypocrisy.

*Manilal* : With regard to whom, man or God?

*Sri Ramakrishna* : With regard to all, both man and God. None should indulge in hypocrisy.

How sincere is Bhavanath ! After his marriage he came to me and said, "Why am I so much attached to my wife?" Ah ! he is very sincere.

Is it unusual to have attachment to the wife? This is the all-alluring illusive

power of the Mother of the universe. The wife appears so closely one's own both in life and death, here and hereafter, that none else in this world can be thought of equal to her.

How much suffering man undergoes on account of this wife and yet he thinks there can be none more well-wishing than her. What a pitiable plight ! He gets a pay of only twenty rupees and there are three children ; he has not got the means to feed them well ; rain-water is dripping through the roof, but there is no money to repair it ; he cannot purchase new books for the children nor invest them with the sacred thread ; and he begs for a four-anna or eight-anna piece from door to door.

A wife gifted with a pure and enlightened mind is really a help-mate in spiritual life. She helps the husband immensely on the path of spirituality. After the birth of one or two children they live like brother and sister. Both are devoted to God—one a male attendant and the other a maid-servant to Him. Their household-life is hallowed by the glow of knowledge. Ever devoted to God and His devotees they live in perpetual joy. They know that God alone is their own through eternity. They do not forget Him either in happiness or in misery as did the Pandavas.

## LETTERS OF SWAMI TURIYANANDA

*Brindaban, 29th April, 1908.*

My Dear U. . . .,

I received your long letter of the 2nd March, redirected here from the Math on the 16th April last, and I thank you for the same. I am glad to find you are working so well and are so very much pleased with the work of Swami T. I have received a letter from Mrs. . . . and another from . . . . Will you please thank them for me? It is so nice you had the celebration of Sri Ramakrishna's birthday in the new rooms of the Vedanta Society first. It augurs so auspicious and lucky for the Society. I am glad you have sent a description of the celebration there to the Math, but I have not seen it. I live at about a distance of one thousand miles from the Math and I hear so seldom from there. It is good you have become Rajas, but you must not stop there. Mother wants you to be *butter* and nothing short of it will satisfy Her. *Never forget this.* Mother's baby, remain baby at heart and you will not have to be afraid of any temptation whatever, for be sure Mother takes good care of her babies and not so much of her grown-up children. I hear from G. often. He is all alone in the Ashrama just at present. I know he is a brave and faithful soul. Yet try to encourage him in every way you can. Kind and loving words even from the hearts of near and dear ones do a good deal to cheer up a soul which is not in its high spirits. Mind this well. It is thousand times far better and more humane to console and sympathize with

a fellow brother than to please oneself by visiting distant lands. Learn to be unselfish, my dear baby, really and truly, and take heed to avoid all sophistries which lie so subtly in its way. May Mother bless you. Yes, I have heard about C's marriage. . . . My best love to S. please. I think so much of her. She is my mother, but she does not seem to take any notice of her time. Can you tell me something of C. Sometimes I like to know about her. I hope she is quite well now. How is your mama doing? She must be really glad that you have stood up on your own feet and feel so much independent now. Try to make her happy as best as you can. I suppose that is your first human duty to perform. My loving regards to her please. Remember me to all the friends and students there and give them my best wishes and love. I am feeling much better now, but I have not begun work yet in right earnest. Mother will settle that for me and I know She shall engage me in right thing and place as She shall think best. It is all She that is working in this universe, whether we know it or not. But of course one must know it through realization to become free. Please write to me oftener and in more detail without expecting replies always if you can. Treat my letters always as personal and if possible confidential. Pray for me constantly as you pray for yourself. My love and blessing to you as ever.

Yours in the Mother,  
TURIYANANDA

## AS A NATION THINKETH

“A nation becomes whatever she believes herself to be. She is made great, not by her relative superiority, but by her thought about herself. It becomes important, therefore, to ask—what conception of her own nature and power forms the inheritance of India.”

—*Sister Nivedita*

The Aryan scriptures declare that the “real man” is eternally free. All truth, all beauty and all goodness are already in him. They are, as it were, shrouded in the darkness of ignorance; the moment the light of wisdom appears, the enveloping darkness departs and the soul comes to know itself. Then the mortal becomes immortal and all the powers that were lying latent in the soul begin to manifest themselves. So long as man is unaware of his own spiritual inheritance, no external power can assist him to attain the fullness of his growth. Once he becomes aware of it, no power on earth can retard his progress to the ultimate goal of life. The slave who hugs his chains continues to be a slave. The free in spirit is free in whatever circumstances he may find himself. Self-knowledge alone helps a man to solve the problems of life.

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“Know thyself” is as applicable to the nation as to the individual. The same spiritual forces that bring about the regeneration of the individual act in shaping the destinies of nations. Before we proceed to apply the principle of self-realization to the problems of national regeneration, let us examine a little more closely the way in which it is applicable to the problems of individual growth and development. At the very outset we

may notice that the words of the Delphic Oracle have their bearing not only on the ultimate goal of life but also on all the varied expressions of life in all its stages of development. The true evaluation of one's own nature and power is the first essential step in the path of self-development. Such an evaluation would serve as an integrating factor that would enable the individual to gather together the scattered forces of his mind and personality and direct them towards well-defined aims. A fully integrated personality is more powerful than one that is divided against itself. Again, it may be noted that nothing is gained by directing one's attention to errors, imperfections and weaknesses. In the very nature of things these exist in all growing organisms. Otherwise growth would be meaningless. But dwelling upon negative aspects tends to retard growth, whereas affirmations strengthen the mind. Progress is not from error to truth, but from lesser perfection to greater perfection. The positive aspects should, therefore, be seen and brought to the surface. Nachiketas in the Upanishadic story says: “I am first among many, and again among many I occupy a middle position, but never have I been the worst.” Life is so full, so rich and so varied that every individual can like Nachiketas find several positive traits in which he would stand foremost and several others in which he would occupy a moderately good place. The discovery of these would help the individual to visualize clearly his immediate aim. It may also give him a sufficiently clear view of the ultimate goal to which he should direct his life's energies.

Another point needs clearing up before we proceed further. What should be the individual's attitude towards his own past? We have already noted that it is profitless to dwell upon past weaknesses, neither is it helpful to rest contented with the laurels gained in the past. It is the present that matters. The past is valuable in so far as it illumines the present. "The dead never return; the past night does not re-appear; a spent-up tidal wave does not rise anew; neither does man inhabit the same body over again. So from the worship of the dead past, O man, we invite you to the worship of the living present; from the regretful brooding over by-gones, we invite you to the activities of the present; from the waste of energy in retracing lost and demolished pathways, we call you back to broad new-laid highways lying very near. He that is wise, let him understand." (Swami Vivekananda).

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The past and the future have their share in determining the present. In the pathway of life, if the past indicates the milestone which the wayfarer has reached, the forward-looking faith that plans the future is the distant mountain peak that determines the direction in which the wayfarer has to proceed. He that proceeds steadily with faith in his heart reaches the goal sooner or later. Having made these observations regarding the application of the principle of self-realization to the growth and development of the individual, let us proceed to see how far the same principle can be applied to the problems of national regeneration. "A nation becomes whatever she believes herself to be". The belief here referred to is not a mere acceptance but a living faith, a confidence that remains unshaken by the vicissitudes of fortune. The scion of

a noble family having inherited certain moral and spiritual characteristics persists in them throughout his life-time. Neither prosperity nor adversity has the power to shake him off from his moorings. This steady attitude towards life is known as a man's character. It is this character that determines the manhood of a man. Similarly also, it is the national character that determines the nationhood of a nation.

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There are ebbs and flows in the life-current of an individual. Likewise periods of prosperity and adversity alternate in the history of a nation. Neither elated by prosperity nor depressed by adversity the life of the nation goes on giving expression to the national character. The moral and spiritual ideals for which the nation lives form, as it were, the soul of the nation. Once a nation loses sight of these and attempts to walk in paths which are not her own, then inevitably death ensues. Egypt and Babylonia, Assyria and Chaldea, Greece and Rome, where are they? They appeared on the stage of the world, played their parts and made their exits. India and China endure. How is it that India continues to live when nations younger than her in point of time have passed away leaving only a memory behind. Evidently because India has not yet finished playing her whole part. The role that she has chosen to play is so vast that several millenniums should elapse before it becomes exhausted. The function of India is to uphold righteousness on earth, to win over the whole of humanity to self-mastery, purity of heart, truth and compassion.

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The emperor Asoka, the noblest monarch to grace this planet of ours, sent expeditions to the four corners of

the then-known world not for aggrandizement or exploitation, nor for crippling others mentally and morally so that he and his people may keep others in eternal subjection. The Buddhist missionaries sent by Asoka to the courts of Ptolemy of Egypt, Antigonos Gonatas of Macedonia, Magas of Cyrene and Alexander of Epirus did not strive to effect any conversions to Buddhism. They preached the noble Law, lived according to its highest dictates, and their teachings permeated men's minds ennobling their hearts, broadening their outlook and making them better men. This was the aim of the missionaries sent by Asoka, and this aim they fully achieved.

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The Chola dynasty of South India in the heyday of its glory extended its sway not only over a great part of India, but also over Ceylon, Burma, Malaya, Java and other places commonly spoken of as Greater India. What was the foreign policy of the Chola emperors? It was not different from the foreign policy of emperor Asoka. Buddhism and Hinduism flourished side by side in the Chola dominions. Both enjoyed royal patronage. Religious toleration is nothing new to the soil of India, and it is not based upon mere expediency as some communally-minded politicians of today attempt to maintain.

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With her broad-based spiritual conception of life and toleration of all religions, India welcomed into her fold men of various races and religions, and assimilated them into her national life, giving them the Indian outlook in life. The sons and daughters of India were free to adopt the mode of worship and religious practice that appealed to them. Even in the same family two brothers may have different *Ishtams*; that would

not in any way diminish the fraternal affection between them. But whatever religions the sons and daughters of India followed, they brought to bear upon those religions the national ideals of righteousness, self-mastery, purity of heart, truth and compassion. One may say that these qualities are found in religions that rose outside the soil of India. We admit. Truth is universal; and no one has any patent right over it. What then is the peculiarly Indian national ideal? The toleration that concedes that divine revelation is not confined to any one religion, and the conviction that righteousness (*Dharma*) should be the basis of national and international relationships appear to be the permanent national ideal of India. This age-long ideal has been upheld by Asoka. His edict declares: "Honour should be paid to all, laymen and recluses alike, belonging to other sects. No one should disparage other sects to exalt his own. Self-restraint in words is the right thing. And let a man seek rather after the growth in his own sect of the essence of the matter."

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Throughout the centuries, India has not lost sight of her national ideal. Liberty of conscience was one of the things which the Indian people demanded of their rulers. This was seldom denied. Whenever this matter formed the basis of a conflict between the rulers and the people, the people's will always prevailed. Loyalty as understood in India is to the principle and not to the person. The sovereign and the subject alike had to conform to the *Dharma*. When the destinies of the nation passed into the hands of alien rulers, the national ideal did not undergo any change. Men deeply versed in the laws and customs of the people continued to administer justice and uphold the

national *Dharma*. Men in whom the national ideal manifested itself more fully were looked upon as the natural leaders of the nation. They who attempted to foist upon India ways of life not in conformity with her national ideal were judged as mere pretenders and were instinctively cast aside. This does not mean that India was impervious to ideas and ideals that came from outside. She was quite as eager to learn as any of the younger nations, she would assimilate the new, integrate it into her own thought-life and produce a synthesis fully in accord with her national ideal. India's method has always been the method of peaceful evolution.

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The Indian genius of assimilating new ideas and forming a lasting synthesis is well-illustrated by India's response to Islamic culture. Not only in religion, but also in art, architecture, language and music a grand synthesis has been built up which while conforming to the ancient ideal provided newer and more beautiful ways of expression. Kabir, the great mystic, manifested the religious synthesis to such an extent, that when he passed away his Hindu and Muslim disciples claimed his body, of course, forgetting for a while that the great teacher came to unify and not to dis-unite.

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The architecture of the temple and the mosque influenced each other. In music and painting new schools came into existence, and perhaps the greatest achievement in synthesis was the making of a language which united the ancient Sanskrit and Persian.

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The synthesis that started at the time of the Mughals was yet incomplete when a third party stepped in and brought in the necessity for a broader

synthesis. Without loss of time India has taken up the task. The rapidity with which India learnt the English language and assimilated all that is best in the scientific and philosophic thought of the West is indeed remarkable. But what is more remarkable is that India has not succumbed to alien influences. The bed-rock of her national ideal remains unshaken. She has not called forth an intellectual, or a captain of industry or a military man to guide her destinies. Much to the chagrin of the modernists, she has called forth a saint to guide her on her path. It is left to the future to testify to the wisdom of the choice. But one thing is certain, that India has been true to herself, her genius and her national ideal.

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Is then the mission of India to produce saints? Has she not to concern herself with production of goods and their distribution, with industry and commerce? Should she not follow the leading nations of the world and find markets for her goods? Should she not build up a navy to protect the vessels that carry her merchandise and an army to enforce her will upon those who may not care to listen to milder forms of persuasion? In short, should not India modernise herself? India would certainly take advantage of modern scientific methods of production and develop her vast resources. Her commerce as well as her foreign policy will be based upon righteousness. She would call upon the rich to renounce and distribute their belongings to the poor. She would see that the poorest of the poor are cared for and given full opportunities for developing their mind and soul. She would not permit overcentralization of production and all its attendant evils. An economic programme such as this would suit her genius. The economic ideas all over the



world are undergoing modification and it is almost possible that other nations who based their economic ideas on violence may turn to this country for a new lead and a new inspiration, for violence is a sort of a double-edged weapon that does harm to the victim as well as to the aggressor.

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The awakened India is steadily becoming conscious of the great part she has to play in shaping the destinies of the world; she knows that the dark night has passed away and that she has to launch into a period of intense activity in several directions. It is indeed heartening to see that in all movements for the promotion of inter-communal unity, and in all nation-building activities the Indian masses and the women of India are taking the leading part. Speaking more than three decades ago Sister Nivedita said: "For in looking to the growth of a sentiment of nationality as the solution of Indian problems, we are of course turning away from kings and priests and appealing to Woman and the People." Politicians may squabble over the loaves and fishes of office, and may attempt to create discord where there is harmony, and hatred where there is love, just for the purpose of achieving their petty personal ends; but the Indian masses and the women of India with unerring insight will stand for national unity, inter-communal harmony and the reign of righteousness. The proceedings of the fourteenth session of the All-India Women's Conference confirms our conviction that the future of India is going to be far more glorious than her past. For in the past India was more or less confined within her own frontiers; now that circumstances have brought about closer interdependence between the various parts of the world, the voice that

is uttered from an Indian hamlet will have its reverberations all over the civilized world.

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The quickening influence of the spirit has energised all national activities, and this spiritual revival was brought about by a reorientation of the philosophy of the nation. "The philosophy of a nation is important for it foreshadows a nation's fate." Swami Vivekananda, the patriot-saint of Modern India knew this great truth and accordingly he gave a new orientation to the philosophy of monism, making it a philosophy of action. The man of renunciation who in the old order of things spent his whole time in study and meditation has given place to the new type who voluntarily takes up the garb of poverty to offer himself as a willing sacrifice for the welfare of the many. Ochre-clad or white-clad, all those who have voluntarily given up their small personal concerns for the service of humanity belong to this new type of ascetics. Their labours are already beginning to bear fruit. Dr. Paul Carus in his *Primer of Philosophy* observes: "We learn from India's fate how important are our basic religious-philosophical convictions. The once greatest nation, foremost among all peoples on the earth in learning, literature, science, wealth, war-like power and religious enthusiasm now lies in the most wretched state of helpless dependence. Their one-sided monism led to a dualism and taught asceticism as the highest virtue." The same writer in another place says: "Monism is not merely a denial of dualism; on the contrary, it is a recognition of dualities and their reconciliation in higher unities. The principle of genuine Monism is consistency. It proposes to build up a harmonious world conception based on the principle that there is but one truth.

There may be contrasts, but there are no contradictions in truth and all truths should form one great system of verities". Swami Vivekananda has formulated once again the harmonious philosophy of monism that guided India's path in the heyday of her glory. He has given us a system that harmonises the life of action and the life of contemplation. The life of action standing by itself would lead to restlessness, confusion and national disaster; again the life of contemplation standing by itself will lead to passivity, inertia and national decay. When the blind energy that prompts action is directed into fruitful channels by contemplation national prosperity results. There were two brothers; one was a cripple and the other was a blind man. Each by himself was not able to reach a distant town. The cripple seated himself on the shoulders of the blind man, who submitted himself to his brother's guidance and both were

able to reach their destination. This little fable illustrates the important truth that society always needs the philosopher to guide its activities. But we shall never more commit the blunder of attempting to become a nation of philosophers.

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"The longest night seems to be passing away, the sorest trouble seems to be coming to an end at last, the seeming corpse appears to be awakening, and a voice is coming to us. Like a breeze from the Himalayas, it is bringing life into the almost dead bones and muscles, the lethargy is passing away, and only the blind cannot see, or the perverted will not see, that she is awakening, this motherland of ours from her deep long sleep. None can resist her any more; never is she going to sleep any more; no outward power can hold her back any more; for the infinite giant is rising to her feet." (Swami Vivekananda).

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## THE FIRST ECSTASY

BY DOROTHY KRUGER

That day in June the God-child, Gadadhar,  
 Alone upon the narrow path between  
 The fields of paddy, saw, where sun had been  
 A space before, a sight so singular  
 He swooned and fell, and falling, scattered far  
 About him in the undulating green,  
 The puffed rice, basket-borne, to still the keen  
 Four-footed hunger stealthy hours unbar.  
 When Gadadhar, that June day, saw the sky  
 Go down the gullet of a thunder clond,  
 And then against that black, all pinioned proud,  
 A flock of snow-white cranes go flying by,  
 His soul went out, a feathered, singing dart,  
 And quivered in the core of Beauty's heart.

# OUR PRICELESS POSSESSION

BY DR. RADHA KUMUD MOOKERJI, M.A., P.R.S., PH.D.

[Summary of a lecture delivered at the Albert Hall, Calcutta, on the 11th February, 1940, in connection with the birthday anniversary of Swami Vivekananda.—Ed.]

It is difficult within the limited time of fifteen minutes to do justice to a subject so vast, so deep, and so sacred as Vivekananda. It is also difficult in this modern age, dominated by the triumphs of physical science and of material achievements to discourse on things of the spirit, things in which this age does not believe. I take it that each of us assembled at this meeting to honour the memory of Vivekananda, is inspired by a desire to see that Vivekananda does not become a mere memory, a matter of history, or of the dead past, but continues to be a living influence that would mould our thought and life. If we are all agreed as to this purpose, we cannot fulfil it except by studying the details of the life that flowered into perfection in Swami Vivekananda. The Swami was not, however, a Vivekananda at the start. He was Narendra Nath Dutt, a college student, surrounded by all the conditions of an ordinary life. It was his greatness as a mortal to achieve the immortal, like the lotus blooming into beauty out of slough and slime. The question is, how was Narendra Nath Dutt transformed into a "Vivekananda"? Who was responsible for this transformation? Who was the Divine Alchemist who turned the base metal into gold? It was Sri Ramakrishna, who achieved this miracle, he was the maker of Vivekananda. If we all believe in self-fulfilment as the sole and supreme objective of life, we must recognise that the first step towards it lies in each

finding his "Guru", the Sad-Guru, the Master, to whom he must surrender his life to be moulded by him. There can be no intellectual or spiritual progress without the teacher. This primary requisite of life is insisted on in all our Shastras from the Vedas downwards. The Chhandogya Upanishad tells of a man blind-folded and unable to find his way back home in the District of Gandhara, but as soon as the bandage is removed from his eyes he is able at once to find his way towards his destination. It is the Sad-Guru who alone can open the eyes to the path of duty which leads to emancipation. But who is this Sad-Guru? It is one who sees God and Truth as he sees an object of sense. At the Congress of Philosophers convened by King Janaka at the Court of Videha, the earliest learned conference of the world, it was left to a lady-philosopher named Gargi to put the question to the leading philosopher of the times named Yajnavalkya, whether he has seen Brahman as he sees a cow or a horse, as we are told in the Upanishads (C. 2000 B.C.). Sri Ramakrishna was such a realised soul; to his discipline Narendra Nath submitted himself with a whole-hearted devotion. Who now knows of the uttermost austerities to which he put himself in order to achieve the truths which were imparted to him by his Guru? It is the game in which we are more interested than the chase! The details of the *Sādhanā* do not appear to be as interesting as the sight of *Siddhi*. Who cares

to study the arduous process by which Vivekananda was strenuously achieving the highest knowledge and enlightenment? There was no rest or sleep for him in his continuous quest of the ideal. God is aptly defined as the conquerer of sleep. It is His sleepless vigilance that sustains the Universe. His slumber means the collapse of creation! The Great Buddha achieved His enlightenment five years after he received his first teaching, and became finally a *Buddha* at the end of a forty days' fast, under the Bodhi Tree, the Tree of Knowledge, at Gaya! The name Vivekananda finely indicates the particular stage of spiritual progress which he was able to attain as a result of his *Sādhanā*. It was only after his attainment of supreme knowledge that Sri Ramakrishna allowed his pupil to engage in external activities in the life of a teacher. The status of a teacher or a leader must await self-fulfilment. Otherwise it will be like the blind leading the blind.

What was this Supreme Knowledge which Vivekananda had lived to achieve? It was the Knowledge of the *Ātman*, of Brahman as the sole and supreme reality. He did not care for the half truths and intermediate truths which make up the body of knowledge, for which the modern world stands. He boldly stood for the knowledge of immortality as the only objective to be aimed at by mortals. But how can a mortal achieve the immortal. The process is very simple. It is the pursuit by the mortal of the immortal, the pursuit of what is imperishable in preference to the perishable, the fleeting, and the evanescent. As individuals we are always losing the proper sense of proportion and perspective by which the small appears to be great, and the

great, small, the interests of the moment more momentous than the abiding interests of the soul. We are all living as individuals. The individual is a lapse from the Absolute! It is a fall of the Soul! The individual soul is disjointed from Over-soul, and the result is death. Individuation is death. The individual dies, but the Whole lives. There is no death for the Whole or the Absolute. Therefore, to escape from the clutches of death, to conquer death, to become a *Mrityunjaya*, one must embrace the Absolute and the Universal. One must get rid of the sense of the individual, must cease to think and live in terms of the individual. He must think in terms of the Universal, so as to rise above the world of individuals, the world of differences which separate individual units from one another. There are, however, stages in this upward progress towards the Absolute. First, the individual has to get over what is called the *Dehātma-bodha*, the sense of the individual's identity with the body. The next stage is that of *Desātma-bodha* by which the individual thinks not in terms of his petty self but in terms of his country and his people. Thus nationalism is a necessary stage in man's religious progress. Therefore, Vivekananda naturally became one of the foremost nationalists of his day. He linked up religion with politics, nationalism with spirituality. He preached the doctrine of *Nara-Nārāyana* and *Daridra-Nārāyana* whereby the service of man, and relief of his suffering are recognised as the best modes of worshipping God. For God is as much in the poor as in the rich, in the lowly as in the great, in the tiniest twig, and in the minutest animalcule, as in the immeasurable solar systems and the stars of the first magnitude.

Besides thus preaching a vigorous nationalism, a puissant patriotism as a part of the Hindu's religion, which offers worship to the Mother country as a Deity, the great Mother of all mothers, the Goddess-Mother of the Hindu's spiritual culture, Vivekananda stood out as an embodiment of a purified Hinduism, a Hinduism purged of its impurities and abuses, which are not of its essence. He was an embodiment of the religion that is founded upon character and not upon mere external forms, rituals, and ceremonies. It is Brahmacharya that forms the physical and moral foundation of Brahma-Jñâna. Thus in his view Hinduism has no place for untouchability or the narrowness of caste. All are equal citizens in the kingdom of the Spirit. His clarion-call still instigates in us a fight against illiteracy, untouchability, and other social evils which are eating into the vitals of Hinduism.

But though nationalism or social service is to be cultivated as a part of religion, it must not be forgotten that there is a supreme need of concentrated contemplation of the Absolute as an indispensable means of self-realisation. A life of meditation is to be combined with a life of disinterested social service like the two wings of a bird which must operate to sustain it in its upward flight. We at the modern age are too prone to modernise too much the message of Vivekananda as if he were a mere political leader. It is forgotten that his main strength lay in the depths of his soul. It was his soul force that sustained a life so rich in events and in external activities. There is hardly a life in which so much could be packed within its span so restricted. His life was cut short at the age of 39, but it is a priceless possession for India and humanity.

“One crowded hour of glorious life  
Is worth an age without an end.”

## ANALYSIS OF PERCEPTION AND ITS REFERENCE TO REALITY

BY B. KUPPUSAWMY, M.A.

[Mr. B. Kuppusawmy of the Mysore University brings together the views of ancient Buddhist philosophers and of modern psychologists and gives a clear exposition of the subject.—Ed.]

### *The Realist and Idealist Views*

The problem of perception has had a very interesting history in the East as well as in the West. Most of these controversies are due in no small measure to the analysis of the process of perception and the determination of the ultimate cognitive elements. Each perception involves sensations—the sense data. In psychology as well as epistemology, these sensations were taken to be the ultimate cognitive elements. This inevitably gave rise to Solipsism on the

one hand and atomic empiricism on the other. The most trenchant analysis by the Buddhist philosophers led, for example, to two opposite positions, each as abstract as the other.\* The Vaibhâsikas hold that objects are known directly. But since they presuppose the doctrine of momentariness as a theory of reality and since they refuse to admit the distinction between substance and attribute, they assert that at the indeter-

\* Hiriyanna, *Indian Philosophy*.

minate stage of perception, the stage that precedes the familiar and determinate, the percipient directly apprehends the Svalakshana, the bare sensation, the characteristic of which is the core of the object. Thus according to them the real is not only given but known, known passively. When the subjective elaboration comes up and the conceptual elements introduce universality and other features, we have the determinate, Savikalpa, stage of perception. Like the modern realists, they contended that the particular alone is the given and the real, constituting the core of perception. In contrast to this analysis we find the Mādhyamika analysis which works up the logical position further and questions the validity of knowledge as a whole. They assert that though we commonly believe that we get into touch with reality through knowledge, by reflection we find the shallowness of knowledge. "No sooner are objects thought about than they are dissipated." Reflection leads us to question the character of the substance and the attribute, the primary and the secondary, the given and the superimposed. So the Mādhyamika philosophers conclude that the only escape from such logical and ontological difficulties is to regard objects as having no intrinsic character—'Nihsvabhāva.' By similar arguments they proceed to establish that not only what is known but the very knowledge itself is devoid of self-essence. Consequently they conclude that though for purposes of empirical life knowledge may be valid or not, metaphysically we cannot attach any significance to it.

It is submitted that all these logical and ontological difficulties have arisen because they were analysing only adult perception. No fruitful result can accrue by analysing adult perception as it involves a whole development. Further, so long as the psychological ultimate is

presumed to be not perception but sensation or sense data, it is impossible to escape from the Mādhyamika or Berkeleyan solipsism. The recent developments in logical theory and psychological analysis point to a more fruitful approach to the problem of perception and particularly as to whether perception gives rise to a knowledge of reality as such under any conditions.

#### *Dewey's Principle of Continuity*

Dewey lays down as a primary postulate of a naturalistic theory of logic the principle of continuity.\* This principle applies both to the phylogenetic and ontogenetic development. It implies that there is a continuity of the lower or less complex and the higher or more complex activities and forms. Another feature of this principle is that it excludes rupture or a complete gap on the one side and a mere repetition of identities on the other. The principle of continuity thus ensures not only that the development is studied by observing what actually occurs, it also ensures that no principle is invoked outside the sphere of development to explain the changes that occur. Philosophy and psychology abound with illustrations of false steps in reasoning because a phenomenon or event is studied, outside its developmental sphere, in isolation. Of course, scientific method employs the procedure of isolation for a study of the phenomena, but it never loses sight of the fact that the isolation has been a procedural device.

Here it is proposed to adopt this logical postulate in studying some of the essential features of the problem of perception. The most fruitful way of studying the problem of perception is to study it from the developmental aspect in its proper setting. The simplest

\* Dewey, *Logic*.

living creature is an organism surrounded by other objects. Now an organism does not live *in* an environment; it lives *by means of* an environment as Dewey puts it. The continued existence of the organism as a separate living entity depends on the continued suitability of its reactions towards the other objects. Thus every organic function is an interaction between the intra-organic and extra-organic energies. So the very processes of living are an integration of the organic and environmental activities. These reactions of the organism are dependent upon the perception of the objects around. The perception is on the basis of the sense-organs. But it must be clearly borne in mind that these sense organs have come into being as a result of the differentiation of the organic structure in order to help in the struggle for survival. It follows that with every differentiation of the structure, the environment expands. A new organ provides a new way of interacting in which the things in the world that were hitherto foreign or unknown now participate in the life-functions. Thus the sense-organs not only enable the organism to react suitably to the environment, they are themselves the results of such reactions to the environment. We will return later to the significance of this point for any proper formulation of the problem of perception.

#### *The Constancy Hypothesis and its Inadequacy*

According to the empiricistic notion our sense-organs are stimulated by the environing objects and our perception is based upon these sensations. This is what Kohler\* calls the "constancy" hypothesis by which because the same object stimulates so many different parts of the sense-organ or so many receptors

and because there is an image of the object in the sense-organ, we perceive it so. This hypothesis is particularly plausible in the visual field since each object evokes a retinal image in the eye and the knowing of this image is perceiving the object. These independent sensations are supposed to be combined by associations established between them in experience. In the first place it has plausibility only in the visual field and to certain extent also in the tactual, but the other sensations by no means give us data to enable us to know what the objects are that stimulate them, since they do not give rise to any "image" or "re-presentation" of the objects on the sense-organ. In the second place we have not only sense-data on the basis of the exteroceptive sense-organs and nerve-fibres but also on the basis of the interoceptive and proprioceptive nerve-fibres that give us very valuable and useful information about the state of the internal organs of our body and the position and posture of the different parts of our body.

But even if we take the visual field itself we find that our perceptions are by no means based on such simple sensations. Our visual field at any moment is practically made up of so many objects which are helpful or harmful for our continued existence. As a matter of fact visually our environment is made up of so many patches of chromatic and achromatic lights of different extensities and intensities. The artist, for instance, who wants to reproduce a scene so that people who see it later may get the appropriate impressions, will attend to these variations in illumination. But to us they are so many objects and not so many patches of varying degrees and kinds of illumination as they actually are retinally. So the object as we see it

\* Kohler, *Gestalt Psychology*

is not based merely on its representation on the retina.

There are again so many other aspects of visual perception which demonstrate that visual perception is not a mere matter of combination of sensations. There are many characteristics of visual perception which have no corresponding sensation. Depth, for instance, is not given. What is given is only extensity. Again though the underlying wave-lengths are the same, the resulting colour experience varies with the materials. Katz, for instance, differentiates between three 'modes of appearances' as he calls them.\* There is the 'surface colour', e.g., the yellow in the lemon and 'film colour' the yellow in the spectro-scope and 'volume colour', the yellow in a glass of lemonade. Though the wave-lengths are identical, the colour experiences we have are quite different. Thus there is no one-one relationship between stimulus properties and experiential properties. Nor is there any parity between the two with respect to size and shape. The coin looks perfectly circular whether it is near us or away from us though as a matter of fact the retinal image at any time is elliptical. Experimentally we find that different conditions of peripheral stimulation are necessary to give rise to equivalent experiences : e.g., in order to give rise to equal appearance of brightness under ordinary conditions of vision a black paper must reflect much more light than a white paper. Similarly, if we want objects to appear equal in size, we must make them cast retinal images of different sizes at different distances. On the other hand we find that similar conditions of local stimulation may give rise to different perceptions as in the reversible perspectives.

\* Katz. *The World of Color*

### *Perception is a Reaction*

Thus, we find that perceptions are not produced by the mosaic stimuli. Perception is rather a reaction of the organism to the stimuli from the environment. The stimulus thus must be reduced to the role of a sign and not something which causes the perception.

According to Spearman\* perception is dependent on relation-educations. He considers that we start with simple apprehensions and then find relations between these apprehensions and relations between them and our previous sensory and ideational experiences. Thus by the process of relation-education and supplementation we build up the perception. By this theory also we find that the constancy hypothesis stands discredited.

But the Gestalt study of perceptual units demonstrates that this way of explaining perception on the basis of relation-education and supplementation is inadequate. Wertheimer found the following six factors governing unit-formation: Objects which are nearer each other in the field of view tend to form into one unit. Again objects which are similar to each other whether in size, shape or color tend to become one unit. Thirdly, objects which have a similar direction or movement tend to form a unit. Fourthly, the items in the group follow a uniform direction so that symmetry, balance, good continuation all lead to the formation of a group. Fifthly, whatever conforms with the individual's set will form into a unit. Finally, past experience and custom bring about unit formation among the different objects.† The point to be noted is that the sense-data are never given in a mosaic way. Instead, by

\* Spearman, *Nature of Intelligence and Principles of Cognition*

† Woodworth, *Experimental Psychology*



the dynamic operation of field forces we find that the interacting parts form a group or unit. This forming process is not a superimposition nor is it the result of a subsequent process but it is rather a primitive inherent process coincident with the receptive process.

A study of the brain injuries like form-blindness shows that the reception centres of the visual cortex have little configurational character. The formative process appears to occur mostly in other portions of the visual cortex. However, this function is not due to association or meaning. It is a primitive physiological process so closely bound up with the receptive process that introspectively no distinction can be made between sensation and perception.

#### *An Illustration*

As a concrete illustration we can take up the phi-phenomenon. If two bulbs are fixed in a box with a partition in between and if each bulb is illuminated alternately by suitable electrical connections the observer perceives that one continuous light is moving from left to right and back again. As a matter of fact at one moment one light is burning, at the next moment no light is burning, at the third moment the other light is burning, and next no light and then the first light and so on. Thus at any given moment either one light is burning or no light is burning. Yet the resulting experience is a continuous movement of light—a movement which is neither in the objective stimulus nor in the retina but in the experience. This is explained by Wertheimer as being due to a short-circuiting between the two cortical centres whereby the receptive and formative processes go on simultaneously and so arises the experience of movement. Similarly in the movies,

as Harrower† remarks, "Separate stationary pictures are projected on your retina, but you experience smooth, convincing movement. And this movement, which is, 'manufactured' by your organism and has no physical counterpart and no direct retinal stimulation, is just as real a part of our psychological experience as are the lights and shades which are given directly."

#### *Fundamental processes in an act of perception*

Thus we find that any given perception is determined by three conditions: the local stimulation, the forces existing between the different parts of the field, and by the perceiving organism. The first two are called by the Gestaltists 'external forces' and the last the 'internal force'. Now any perception is dependent on the operation of both these sets of forces. One of the boldest Gestalt speculations is the "Isomorphism" of brain processes and mental processes. The organizational character of perception is based on the organizational character of the brain processes themselves, so that the character of the perception is based not on the isolated local brain processes but on the whole pattern of the brain processes at the time.

If we now refer back to the six factors of unit formation as enunciated by Wertheimer, we find that the first three factors, 'proximity', 'similarity' and 'common fate' are objective characteristics based on the forces in the field of perception. But the last two, namely, 'set' and 'past experience' are purely subjective or organismic, depending on the condition of the observer. Whereas the fourth, the factor of "Goodness", if based on symmetry and balance will be

† Harrower, *The Psychologist at work*

objective and if based on the ease of formation or the pleasing feature of the formation will be subjective. As Woodworth\* remarks, all these factors demonstrate that perception as a reactive process is dependent on the ease of response.

Thus we must distinguish the different aspects of experience involved in perception. We have first of all the 'Real' properties of the objects, the properties that can, for instance, be found by physical measurement. Next we have the 'stimulus' properties of the object, the properties that stimulate the sense-organs of an organism. Finally, we have the 'phenomenal' properties, those which the objects have in appearance. Thus, for instance, the 'really' circular coin throws an elliptical stimulus-series on the retina but our phenomenal experience is a circular object. Or, on the other hand, a distant object, though it is 'really' larger than a small object near us, 'appears' to be of the same size as the latter. So we find that the world of our perception is a world of phenomena. Then what is its relationship to the 'real' world?

#### *Geographical and Behavioral World*

Before we answer this highly complicated question, we must note that for psychological purposes Koffka† proposes to call the 'real' properties as belonging to the 'geographical' environment and the 'phenomenal' properties to the 'behavioral' environment, to avoid the confusion involved in the use of the terms real and phenomenal. The behavioral object is the object as it appears to one and as it elicits behavior reactions from one. As Koffka puts it "Do we all live in the same town? Yes, when we mean the geographical, no, when we

mean the behavioral 'in'." Behavioral environment depends upon two sets of conditions—geographical and organismal. Hence the cause of reaction or behavior is not the 'stimulus-producing geographical environment'. On the other hand, the results of the behavior depend not only on the behavioral but also on the geographical environment, and any reaction changes not only the former but the latter also. For example, the reaction of the little child to the image reflected in the mirror: Behaviorally there is another child but since geographically there is only the plane surface of the mirror, the child is unable to catch hold of the arm of the child in the mirror. A little later, it tries to look at the back of the mirror to find if the little one is at the back. It is only with further development that the child comes to realise that the child in the mirror is a child in its behavioral environment and not in the geographical.

Reyesz trained hens to peck for food at the smaller receptacle\*. Then he used two vessels which produced the Jastrow illusion. Though the figures are equal in geographical terms the hen pecked only at the vessel which 'looked' smaller. Now this behavior is due neither to stimulus properties nor to previous experience. It cannot be explained without assuming that the hens were directed in their choice by relation between the two vessels. Of course, the behavior well suited to the behavioral environment may be unsuited to the geographical environment as in the case of size-weight illusion. But the mediation of the behavioral environment between behavior and the geographical

\* Woodworth, *Experimental Psychology*

† Koffka, *Principles of Gestalt Psychology*

\* Reported in Koffka, *Principles of Gestalt Psychology*.—Two figures equal in area but when placed one below the other give rise to an illusion that the lower one is smaller.

environment explain why the same stimulus conditions bring about different reactions and different conditions the same reactions.

What is the relationship between behavioral units and real units? The pen, for example, is a unit behaviorally as well as geographically. But a real unit is neither a necessary nor a sufficient condition to be a behavioral unit. As Koffka says the figure looks like a cross, but in reality, in the geographical environment there is no cross but a series of dots, without any connection between them. Nor is a geographical unit a sufficient condition since by camouflage a real unit may look as if it is a part of some other object. Or again, take the so-called illusions of perception whether of size, direction or movement. There is no correspondence between the behavioral and geographical units. Psychologically the distinction between illusory and non-illusory perception does not arise at all. The processes involved in either are identical.

Things look as they do because of the field organization to which the stimulus distribution and the organismic set give rise. This organization takes place in the nerve energies liberated partly by stimulation and partly by the intra-organic processes.

### *Perception and Knowledge*

We will now proceed to consider the status of the problem of perception from the point of view of knowledge. By the traditional analysis we are forced to admit either complete solipsism or atomic empiricism, i.e., we should assert either that there is no objective basis whatever or that every piece of knowledge implies an object. To postulate the object where knowledge is true and deny where it is erroneous is self-contradictory. But such views are satisfac-

tory neither from the point of view of experience nor of understanding. This paradox is due to the fallacy of isolation and the ignoring of the fundamental postulate enunciated at the beginning of the paper, namely the postulate of continuity.

By the postulate of continuity the higher activities are continuous with the lower or less complex. As we have already seen organic function is an interaction of the intra-organic and extra-organic energies. Thus the stimuli from the environment serve to enable the organism to make the necessary adjustment so that it can survive. As Thouless\* remarks, "There is a free moving organism of delicate and complicated structure and a real outside world, partly dangerous and partly helpful to the organism, about which his sense-organs must give him so much information as will enable him to make suitable reactions towards different parts of this outside world." Thus we find by the application of the principle of continuity it is no mere postulate to assert that perception points to real objects beyond.

Further the 'reality' character of our perceptions is not an inference. It is a primary element of our experience. Maladjustment comes about if this 'sense of reality' is lost as in the mental disorders particularly in the acute cases of schizophrenia where the patient withdraws into himself completely and lives in his own phantasies.

This inevitably takes us on to a consideration of the difference between illusory and non-illusory perception. We find that whether in illusory or non-illusory perception the sense-organs are stimulated. The confusion arises if we regard that our ultimate basis for perception are sense-data. As we have seen the stimuli are merely signs of

\* Thouless, *General and Social Psychology*

the objects or of changes in the environment. Further both in illusory and non-illusory perception we find that the factors involved are innumerable. The particular perception is dependent upon the stimulus properties and the organizational properties of the different elements in the stimulus pattern and the organismic needs and set. Thus perception is a response to the signs from the objects, and the sole criterion whether the response is correct or incorrect lies in the adequacy or inadequacy of the further responses based on the perception. We find this criterion employed not only by the modern pragmatists but by the ancient systems of Indian philosophy. Though they make a distinction between empirical knowledge and knowledge of the ultimate reality, they assert that the chief Pramāna, test, is that which leads to knowledge whose content is not sublated (Abādhita) by later experience.

This is exactly the criterion used in scientific work. Whether science gives us a knowledge of the ultimate reality or not it does give us a knowledge of the reality. As in perception so in scientific method knowledge starts on the basis of stimulation and is established by verification, though a series of conceptual processes are involved in the middle.

Of course, with the Mādhyamika philosopher we might exclaim that knowledge, whether empirical or scientific, is an idea-series which leads us to an object-series with which its content is associated. Consequently it might be argued that neither perception nor science, as they are dependent on the conditions of our own organization, can yield anything but subjective results. The flaw in this argument is that perception is certainly not dependent *merely* upon our own organization. Though the organismic needs and set enter into the field forces which determine the

content of perception the stimulus-pattern also enters into it. Thus as shown above perception points to an object beyond.

#### *Sense-organs, products of evolution*

The stimulus-pattern determines perception by affecting the sense-organs. As already pointed out, we must never lose sight of the fact that these sense-organs have developed because of the interaction between the organism and the environment in the phylogenetic series. So the differentiation and structure of the sense-organs is dependent upon the nature not only of the organism but the nature of the environment also. Thus our mental and sensory apparatus have been actually developed in the attempt to explore the outer world. As Freud asserts in a singularly illuminating passage in his *Future of an Illusion* the sense-organ "must have realised in its structure a certain amount of appropriateness." From this standpoint we find that our sense-organs have come to be so that they might enable us to perceive reality and make the necessary adjustments so that the organism may survive. This aspect of the problem of perception has not been taken into account by philosophers and psychologists and hence the confusion about the content as well as the process of perception.

#### *Conclusion*

Thus by applying the principle of continuity, we find that perception is essentially based on reality, on the one hand because it is that on the basis of which the organism reacts to the environment and makes the necessary adjustment for survival; on the other hand, the very sense-organs and the nervous system on the basis of which the stimulus affects the organism have resulted because of the interaction

between the organism and environment and thus are moulded to give rise to knowledge of the reality. Further it has been made clear that not only in non-illusory perception, but even in the illusory perception there is a reference to reality. The process of perception starts, whether in the illusory or non-illusory perception, on the basis of the 'external forces' as they are termed by the Gestalt psychologists. As was pointed out above all perception, whether illusory or non-illusory, is based on the interaction of the three essential factors: the local stimulation, the stimulus field-forces, and the organ-

ismic field forces. So every perceptive process points to a reality beyond. As regards the basis or criterion to distinguish between the non-illusory and illusory perception we can depend only on the fact of 'verifiability'. As in empirical life, and in scientific methodology, so in the problem of perception, if the further experiences based on perception are in conformity then there is no error. But if the content is sublated by the later experience then there is error. If it is not sublated it means that the knowledge is in conformity with the reality and so the reactions based on it lead to survival.

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## EDUCATION FOR JOURNALISM

BY DR. SUDHINDRA BOSE.

[Dr. Sudhindra Bose, Lecturer in Political Science, in the State University of Iowa, U. S. A., gives an account of the very important part that journalism plays in the public life of America and the steps that are being taken in colleges and schools of journalism to raise the status of the profession.—Ed.]

American journalists and teachers of journalism have just joined in a movement to gain for journalism a professional status equal to law, medicine and engineering.

Representatives of five press associations, appearing in the name of the newspapers of the United States, and of the American Association of Schools and Departments of Journalism, have organized themselves into a National Council of Professional Education for Journalism to accomplish such a purpose. Primarily, they plan to set high standards for schools of journalism—the first time the newspaper world in any systematic, national way has interested itself in academic training for the newspaper profession.

The National Council of Professional Education for Journalism has adopted a far-seeing code of principles. The state-

ment of principles accepted embodies the declaration that "academic teaching of journalism has become a necessity." The text in part reads :

"Because of the importance of journalism to society and government, adequate preparation is as necessary for all persons who desire to engage in journalism as it is necessary for those who intend to enter other professions. No other profession has a more vital relation to the welfare of society and to the success of democratic government than has journalism. No other profession requires a broader background of knowledge and a greater ability to apply such knowledge to current events and problems than does journalism.

"Recognizing that a broad liberal education is essential for the journalist, a program of education for this profession should include as its indispensable

basis a college education equal to normal requirements for the degree of Bachelor of Arts or Science co-ordinate with professional education and practical training . . . to equip the student to take his place in the practice of his profession."

Well do I recall the time in America when frosty reactionaries used to say that journalism could not be taught in a school: the only place where one could learn to be a journalist was a well-conducted newspaper office. The attempt to teach journalism in a school was all moonshine. They sneered.

That was a fallacy of the old-time professional sneerers and a few of them are still bumping their noses on this fallacy. They are, however, as far out of touch with reality as Rip Van Winkle when he returned to his Catskill Village. The world which they live in is dead.

The skeptical attitude toward education for journalism has now nearly disappeared. The school of journalism idea has spread all over America. Every up-and-coming American university nowadays has a department of journalism, and some of them possess full-fledged schools, housed in handsome edifices of their own. It has been estimated that there are in the United States some 700 or more institutions which offer courses of instruction in journalism. The course often takes four years, and not infrequently post-graduate study is possible. The professors of journalism are among the best brains of American journalism.

In addition to the colleges and universities, innumerable high schools have also started courses in journalism, under the direction of teachers who have knowledge of newspaper theory and practice. It is in the last decade that newspaper consciousness has swept over high schools, and more recently, the elementary schools.

The professional schools of journalism do not spend all their time teaching merely the technical trick of writing headlines and of preparing copy for the printer. They have always insisted that a journalism student should receive cultural background as well as technical training in methods and practices of journalism. In addition to training the student in journalistic technique, they have required that three-fourths of his time be spent on such studies as history, economics, political science, sociology, literature, psychology, philosophy, and physical sciences. Instruction in these subjects is considered an integral part of training for journalism, and the journalistic professional courses point to the practical application of the academic knowledge to the demands of the profession. Indeed, a broad academic training is quite necessary for modern journalism.

The National Council of Professional Education for Journalism has suggested that the word "journalist" should carry with it the same connotation of dignity, integrity of purpose, capacity and preparation as the word lawyer, physician or engineer. The best way to accomplish this end is to make of journalism a career based on comprehensive education and rounded training at its outset.

The heads of leading institutions for journalistic education are agreed as to the main objectives of their work. Dr. Frank L. Mott, Director of the School of Journalism at the State University of Iowa, states that the aims of education for journalism are three.

The first aim is to afford such training in the liberalizing arts and sciences as will cultivate the mind and spirit of each student to the end that he may be fitted to take a responsible part in the world's activities, to contribute intelligence to the solution of his contemporary problems. If there is any class

of students who, more than others, are in need of wide and illuminating backgrounds, it is those who are preparing for newspaper work. Journalism teachers are therefore wisely placing the need of a broader liberal education in the forefront of their program.

The second aim of education for journalism is the imparting of an understanding of the newspaper and of periodicals in general. This includes a knowledge of the history of journalism, of struggles for a free press, and of the various currents of newspaper development. It includes a study of contemporary newspaper problems, some study of the foreign press, and an investigation of the social connections and implications of the news-power in modern life.

The third aim of journalistic education concerns itself with the teaching of a certain amount of newspaper technique. This is to be found especially in the courses in reporting, copyreading, feature writing, editorial writing, printing and engraving, news photography, and newspaper library. It is here that a certain divergence is found in the practice of the various schools and departments of journalism in the United States.

In some schools, as at the State University of Iowa, a daily newspaper edited and conducted by the students furnishes a laboratory for these courses. At some other schools the work is done in a slightly more theoretical way by assignments, which are not actually connected with the production of a newspaper. Both plans have their advantage. At Iowa Dr. Mott believes that the editing and publication of a daily paper, with Associated Press telegraphic reports, made to sell on the street, and required to show a profit in the business office, affords the best means of imparting the technique which it is necessary

for journalism graduates to possess when they apply for jobs.

These, then, are the three chief aims of education for journalism: to furnish a background of liberal discipline; to show the position, significance and problems of the newspaper; and to impart a body of technique.

The methods and procedure of education for journalism have already done much to advance the cause of good journalism in America. They have travelled in the past thirty years a path required over a hundred years in law and in medicine. The first permanent law school was established at Harvard University in 1817. The first permanent Chair of Medicine was established at the University of Pennsylvania in 1785. And the first permanent Chair in Journalism was established at the University of Missouri in 1908.

During the past thirty-odd years, the schools of journalism have fought the opposition of an older generation of educationalists; they have fought the conservatism of college and university executives; they have fought the aloofness and skepticism of the old-time newspaper men. They have fought all these good fights without the aid of laws such as were passed in this country to keep students in schools of law and schools of medicine.

The schools of journalism are now well attended. These professional institutions, according to *Journalism Quarterly*, "have influenced and taught more than one-fourth of the newspaper men and women in positions of influence" in American journalism. Moreover, an editor of my acquaintance estimated the other day that about 90 per cent. of the newspaper workers are today graduates of schools of journalism. It would be strange indeed if the next thirty years should fail to raise the percentage to 100.

Journalism plays a very important part in American life. American journalism has inherited a tradition of dynamic political and cultural action; it is today the advance guard of political and cultural battle, offering great opportunities to qualified recruits.

Are the schools of journalism sending out too many hundreds of graduates? I think not. There are in the United States 2,000-odd dailies, 1,200 weekly magazines and 2,000 monthlies. Most of the journalism students can find a place in one of these publications. Then, too, many men and women who begin as journalists make successes in writing novels, short stories or plays, or in politics or the business world.

Undoubtedly all journalism school graduates do not become successful newspaper workers. Naturally, the same

thing is true of embryo mining and mechanical and civil engineers, while it is notorious that there is no end of the making of doctors and lawyers in fields which are already glutted. Moreover, the thousands of young men and women who are studying in American schools of journalism have no thought of practising the newspaper profession. They have chosen journalism as a study for its cultural values. They will most of them have had experience that will be of value to them, whatever their occupation of life. Journalism as an intellectual discipline contributes much to the training of youth in habits of observation and power of expression; it gives its lessons in preparation for the duties and responsibilities of active citizenship. Journalistic education is therefore of value even to those who do not enter newspaper work.

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## THE DIVINE AMBASSADOR

[The "Uchanging East" is one of the compliments which one half of the world pays to the other half. The compliment may quite as well be extended to both halves. The following scene from the Mahabharata, barring the supernatural element contained in it, may have taken place in Munich or in some other modern city, quite in the same manner as it occurred in ancient Indraprastha. Throughout the ages, mankind does not appear to have changed either for the better or for the worse. Human nature exhibits this no-change tendency not only in human relationships but also in man's attitude towards God.—Ed.]

Before the commencement of the great Mahabharata War, the Pandava brothers sent Sri Krishna as their ambassador to the court of king Duryodhana to explore the possibilities of avoiding a conflict. The princes and nobles were assembled in the great audience hall, the king was on his throne, and a special seat glittering with silks and gems was set apart in a special place for the distinguished visitor. There was great expectation all round. At last the ambassador arrived and the whole assembly rose up as one man. Some cheered and applauded, others stood

silent with heads bent in awe and reverence, the king alone sat still on his throne affecting indifference, yet avoiding the piercing gaze of the visitor. A sharp pang of jealousy shot through his heart on seeing the universal ovation accorded to the chief of the Vrishnis.

Bhishma and other sages rose from their seats, for they knew that He who came as Krishna was no other than the protector of all the worlds; the courtiers stood up for it was the proper thing to do in accordance with the established rules of etiquette; as for the students—we presume that the students of Indra-



prastha were as much interested in public affairs as their worthy successors of the present day—they stood up and strained their necks to have a good look at the hero who was very much in the public eye. They knew that in more than one direction he discarded social conventions and had his own way. Did he not on the previous day spurn the standing invitation of the king and go to sup at the house of Vidura, who although a mighty warrior was known to be the son of a serving-maid? Yes, Krishna was their hero, an elder brother, a comrade. In the midst of the immense ovation Krishna with the air of a practised courtier, bowed to the elders and sages, they on their part bent down to take the dust of his feet; he then exchanged commonplace words of greetings with friends and acquaintances, went ahead, bowed to His Majesty, and receiving the nod of acknowledgment went up the *dais* to occupy the seat meant for him, when lo! there was a great crash, the seat, the *dais* and the divine visitor all went

down into a deep pit, secretly contrived by the king himself with the help of his infernal uncle.

For the fraction of a second there was confusion, then there arose out of the pit the glorious universal form of the Lord resplendent with sparkling gems and bearing in myriads of hands weapons of diverse kinds. All stood spell-bound, it was not fear that paralysed them but the spirit of reverence, the deepest feeling that could arise in the human heart. In the midst of this divine drama when all eyes were turned in one direction and all hearts were beating in unison, the king alone steeling himself up a bit, as if to show that he was as unconcerned as ever, broke the silence with the remarks: "I have seen better conjuring tricks than these." The vision vanished and the divine ambassador was seen seated in a chair close to the throne. He made no fuss of the little incident and began discussing state problems as if nothing untoward had happened to disturb his serene equanimity.

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# INDIA'S MESSAGE OF PEACE AND HARMONY

BY SWAMI GHANANANDA

[The Swami, who has been deputed for the Ramakrishna Mission work in Mauritius, delivered an address on "The Contribution of Sri Ramakrishna and Swami Vivekananda to world peace and harmony," under the auspices of the Indian Cultural Association of Mauritius. In this report of the address, we have taken the liberty of changing the title and omitting some details regarding the Master's life etc., with which our readers are familiar. His Excellency Sir Bede Clifford, Governor of Mauritius, presided over the lecture and in his concluding remarks congratulated the Indian Cultural Association for persuading the Swami to give the great lesson they were prepared to learn from him that day and added that in the friendly and tolerant association that bound together in a common freedom all parts of the Great Empire lay the best hope of achieving that peace which Sri Ramakrishna and his distinguished disciple sought for and cherished.—Ed.]

## I

When the war broke out, a Mauritian friend of mine asked me if I could not speak on the war. I was in too deep a mood at the time for an answer, and when he asked me again, I told him that I should be glad to speak on peace, but not on war. It was then suggested to me that if I took a philosophical view of men and things, of life and its problems, I might very well speak on the philosophy of war. I knew that an exposition on the philosophy of war might give rise to a diversity of opinions eventually resulting in a war of philosophies, reminding one of the famous "Battle of the Books" by that supreme master of English prose and variety of styles of the eighteenth century! So I am here before you, friends, to speak to you this morning not on war, but on peace and harmony, and on the contribution of Sri Ramakrishna and Swami Vivekananda to World Peace and Harmony.

In early times wars were waged to tickle the vanity of some king or the ambition of some emperor who wanted to see his kingdom or empire extended before his death, but in later times for political reasons or for economic interests or for the expansion of commerce or

spread of industry. So terrible have these wars become that the description of the Victorian poet of "Nature red in tooth and claw" might well be applied not only to the world of animals but also to the world of men. Nay the cruelty of man to his brother man is worse than the cruelty among animals, for the very scientific ingenuity which enabled man to control nature has unleashed the elemental powers for destruction. Machines have progressed, but the mind of man has remained the same. In the words of Hendrik Willem Van Loon, the American historian, "A human being with the mind of a sixteenth century tradesman driving a 1921 Rolls Royce is still a human being with the mind of a sixteenth century tradesman". It is no wonder that Emerson characterised all history as "old chronology of selfishness and pride", and not without righteous indignation observed, "We think our civilisation near its meridian, but we are as yet only at the cock-crowing and the morning star." In the words of George Peele, "European history and homicide are indistinguishable."

The conflict is sometimes between labour and capital, or between class and class as between the Plebeians and the Patricians of old. But usually such

conflicts do not result in a war, but in a feeling of animosity which may burst out at any moment into strikes that may paralyse for a time even the most powerful of governments.

The clash in secular thought and life has its counterpart in the religious. The wars of creeds and the factions of faiths complete the picture of world warfare. If religion has brought peace and blessings on mankind, it has also caused cruelty and persecution. If it has created and sustained vast congregations and brotherhoods, it has also engendered antagonism and animosity. Nothing else has been the instrument of so much good and charity as religion; nothing else has deluged the world so much in bloodshed as religion. Nothing has given so much sweetness and light as religion; nothing else has been such a tyranny and curse as religion. The conflict is not simply between one religion and another, for it permeates all the sects under one and the same religion, that follow the teachings of one and the same Teacher or Prophet.

The clash and conflict is, therefore, not merely political and secular, but also spiritual and cultural. Nor is it confined merely to the Continent or the Western nations, for it is universal. If we feel ashamed of Italy's conquest of Abyssinia or Germany's seizure of Czechoslovakia and Poland, we cannot feel proud of Japan's bombing the innocent men, women and children of China, which has been living from time immemorial and possesses a most ancient culture and civilisation.

## II

The main problems of the world today are not so much national or political are ethical and spiritual. Politics and possession have enriched and overfed our national and international life, but the ethical and spiritual ideal has

not sufficiently influenced our life and deepened our vision. Just as inventions have advanced and machines improved but have not ended the terrific thunderstorms and consuming volcanoes, so also the art of politics and the science of statecraft have grown but have not changed the inner nature of man. What we want today is a healthy change in our perspective or angle of vision, which will enable us to think not in terms of export and import but of contact of cultures and civilisations, not in terms of manufacture and sale of ammunitions but of the health and happiness of humanity.

How indeed can we have peace and harmony in the world today? According to the "Daily Express" (of Madras) eighteen wars have been waged since 1918, and nearly all of them belong to the class that staggers humanity, as they are of the sort that come without the conventional prelude of an ultimatum. True it is that it may not be possible to avoid wars altogether for all time, but yet the life of nations can be rendered healthier and sounder just as a man may not be able to avoid disease all his life, and yet be hale and healthy. And so long as one individual tries to exercise privilege over another, there will be the need for laws in human society, and so long as one nation wants to conquer or keep under control another nation, there will remain in the world what is known as politics. Politics is, therefore, a necessity in national and international life, but it furnishes us with the straight method of a frontal attack on the problems of national and international life. A frontal attack, however, is insufficient to save the world from the ruin of its fine systems of culture and civilisation. Mr. Chamberlain gave two hours' ultimatum in vain. Even had he given Germany a two days' or even a twenty days'

ultimatum, it would have been equally fruitless. Frontal attacks should always be supplemented by rear attacks, and it is with these latter that I am chiefly concerned today.

What is a rear attack? In what does it consist? By a rear attack I mean the adoption of those measures by which we may minimise the number of frontal attacks on our individual and collective problems, if not succeed in obviating the necessity for frontal attacks altogether. This will be clear from a few examples. When a baby seizes a shining knife, not realising the harm it may do him, you induce him to leave it by showing him an attractive toy or giving him palatable sweetmeat. Even in times of war, when you find it difficult to win the battle, you try to paralyse the enemy by cutting him off from all food supply, or by adopting a policy of encirclement. These are instances of what may be said to constitute a rear attack on your difficulties. Take again another instance. When, in spite of wealth and possession and strength of number, the non-Brahmins of South India found themselves behind the Brahmins in social position and influence, they had to capture power not merely by opposing the Brahmins, but by receiving more education and acquiring more culture. Hindu society has been built on a spiritual and cultural basis, and the surest way of raising a community is to raise its general level of cultural and religious education. All the castes of India can meet on a cultural and spiritual level, and that is why we find that when a saint or teacher is produced by a community, be it Brahmin or non-Brahmin, he receives the homage of the members of all the castes, and contributes to the uplift of the community to which he belongs by enlivening—unconsciously though it may be

sometimes—its self-consciousness and rousing its powers of self-expression.

### III

It was a rear attack that the ancient Rishis of India launched when they proclaimed the two great teachings of Hinduism,—of the religion and philosophy of the Vedanta—and exhorted humanity to apply them in life. These two teachings are: firstly, that every man is potentially divine, and that therefore every society, every system of culture and civilisation, every state and every religion ought to be based on the recognition of this truth—of the divine presence in man; and, secondly, that the general trend of life's conscious and unconscious endeavours is towards the spiritual goal which consists in the unfoldment of the divine in man, and that therefore all human interests, in order to be fruitful, ought to be guided and controlled in the light of the ultimate idea of the spirituality of life. And it is my proud privilege to bring to your ears an echo of a divine voice from my motherland,—of the voice of Sri Ramakrishna, the God-intoxicated teacher of modern India, who was "the fulfilment of Hinduism". He was the consummation of six thousand years of the spiritual life of one-sixth of the human race, "a symphony composed of the thousand voices and the thousand faiths of mankind", a divine harmony wherein was no dissonance. It is also my privilege to bring to you an echo of the voice of Swami Vivekananda, the foremost disciple of Sri Ramakrishna.

The irrepressible spiritual urge in Sri Ramakrishna, his insatiable spiritual thirst and inexhaustible spiritual capacity led him onward from one spiritual discipline to another, one aspect of God to another, until at last he ran through the whole gamut of the divine symphony of Hinduism, drawing the music of his

soul in response to the melody of every path, every sect, every school and denomination; nay, more, he experienced the truths of other religions such as Islam and Christianity by testing them in the laboratory of spiritual culture. Such was Sri Ramakrishna. His various experiences enabled him to arrive at certain important conclusions. These are:

Firstly, all religions are true, they being different paths to the same goal of super-consciousness.

Secondly, the positive part of every religion in which are given the way and the method of practice through that way, as well as the goal which a sincere follower of that way would reach in the end, is true. But the negative part which speaks of punishment and damnation, eternal or otherwise, for the straggler, is not true, as it has been added to the positive part for keeping the members of the community from deserting or straying into other folds. To everyone his own religion is the best, and that is why every religion has a negative part added to it.

Thirdly, man begins his spiritual life with Dualism, the idea that there is a qualitative as well as a quantitative difference between his own self and God. When he progresses in his path, he experiences the truth of Qualified Monism, that God is the whole and he is a part of Him. And in the end he realises the truth of Monism that the part is the same as the whole, for Infinity cannot be divided. In the first two positions of Dualism and Qualified Monism he realises the Personal God with or without form, but with attributes, and in the last position of Monism he realises the Impersonal Absolute with neither form nor attributes.

Fourthly, there are many ways to lead men to God-consciousness or super-consciousness, and all these ways will

always fall under the general category of Jnana or Discrimination, Karma or selfless Work which is usually dedicated to God, Bhakti or Devotion, and Yoga or Concentration. These paths provide scope and methods of spiritual discipline for men in whom the intellectual, volitional, emotional and psychic elements predominate.

Fifthly, each man must have his own chosen path and must worship his own Ishta or Chosen Ideal, be it Shiva, Shakti, Vishnu or any other in Hinduism for the Hindu, or Allah or Christ or any other in other religions. He must stick to his own religion and believe that the sincere followers of other religions are coming to the same goal through different paths. When man realises the Spirit, he sees It in all beings and rises above the distinctions of caste, creed and colour.

Such was the grand symphony of the universal soul that Sri Ramakrishna realised and taught to humanity. Every religion possesses an unmistakable sentiment of catholicity or broad-mindedness—a generous hospitable attitude towards other religions. Every prophet has said that he did not come to destroy but to fulfill. But he was mainly concerned with preaching his own path for the acceptance of his followers without reviling the paths of the founders of other religions who had preceded him. It was given to Sri Ramakrishna not only to continue their work but also to proclaim that we should not make the mistake of thrusting one and the same path or religion on one and all.

How can we give the same form of religion to a man in the street and to a Sir James Jeans or Sir Arthur Eddington? The former may be satisfied with a simple form of faith, but the latter would require religion to be interpreted in a highly scientific and rational manner.

But what we do is to thrust the same coat of the same dimensions from London or Paris on every Tom, Dick and Harry, and repeat the wonderful hospitality of Procrustes of Greek mythology who always took care to give a hearty meal to his guests, but when putting them to bed, either chopped off their head or legs if they were too long for the bed, or stretched them out if they were too short! And all this cruelty in the name of sharing one's spiritual experience with the whole world out of a spirit of what Mon. Romain Rolland calls ego-centric philanthropy! Religion was intended by the Teachers and Prophets to spiritualise man; but man has nationalised and communalised religion.

#### IV

When the influence of the grand teaching of the Harmony or Symphony of the universal soul permeates all faiths and communities, all dissensions and conflicts in the name of religion will cease. All members of the human family will feel drawn together in bonds of love and sympathy, strengthened by a mutual understanding and appreciation of the worth of one another's religion, and breaking through the limits of the fold of one another's sect or community. We shall cease to think of tolerance as the loveliest flower in the rose-bush of liberalism, for it has an air of patronising condescension about it. When the clash and clamour caused by religious intolerance ceases, that part of the collective energy which is being wasted in carrying on religious warfare, overtly or covertly, will be diverted in more useful channels of constructive thought and activity, and if proper guidance is given to it, it can be utilised for the intensification of spirituality and the development of spiritual culture. The teaching of symphony will shift the

emphasis from the differences in forms and rituals to the cultivation of moral virtues and exercise of spiritual disciplines for the defecation and illumination of man—from the non-essentials to the essentials and from theory to practice. Practical spirituality is a great need of the world today. We want peace and light more than ever before. The problems of the world arise more from a lack of the deeper vision of unity of life and its purpose and destiny. The conception of the essential unity of all religions will tend to liberate the mind from the shackles of prejudice as well as the fetters of submission to mere beliefs. Men will have ample freedom of thought and views which will conduce to their mental growth and spiritual development. In the great spiritual and intellectual renaissance that is always born of such liberty, science will shake hands with religion, and philosophy will not be speculative and theoretical, but become intuitive and practical. The acceptance of the teaching of the truth of all religions will pave the way for a slow and silent interchange of healthy principles and precepts of the world's systems of faiths, without any one of them altering or losing its central basis or characteristic note. When interchange of ideas takes place between religions under the inspiration of the teaching of symphony or harmony, the aloofness of indifference in which the followers of religions live today will be replaced by cordiality of goodwill, and the isolation of antagonism by the co-operation of conciliation. There will be greater fellowship between the sects of every religion, and the communities of every creed, their followers sharing in one another's weal or woe. Friendly contact between religions paves the way for contact between the systems of cultures and civilisations that have

grown round the religions themselves like their halo.

The ideal of humanity is indeed that grand Confraternity of men, which is beyond all narrowness and aggressiveness of vulgar nationalism, hatred and jealousies of race—that Parliament of Man and Federation of the World which will rise above all the clash of races and nations, of cultures and civilisations, of creeds and sects. Such an ideal, however, cannot be realised by a destructive process which will end the elements that clash, but only by a constructive synthesis of a broad and manifold character, which in its comprehensiveness will form the bedrock of peace and harmony.

An attempt to realise the political phase of this ideal has been made in recent times by the enunciation of the principle of self-determination and the formation of the League of Nations as an International Court of Justice. A true internationalism has to be attained through the training ground of a true nationalism which looks upon the world as one living whole and vast organism of which all the peoples are parts. "Every people has its special mission", said Mazzini, "which will co-operate towards the fulfilment of the general mission of Humanity; that mission constitutes its nationality".

So also with cultures and civilisations. If their clash and conflict are to be avoided, love and sympathy for the systems of cultures and civilisations other than one's own should grow, and the foundations of a happy synthesis should be laid. Each culture and civilisation should assimilate the best that it can take from the other types of cultures and civilisations and absorb it into its own body. It may grow according to its own law of development, but should avoid all aloofness and separateness, and above all aggressiveness and militancy.

In a programme of synthesis both the East and the West will have to play the role of teacher and taught in turn. The West can teach the East her sciences, her technical and industrial efficiency, her secrets of organisation and other virtues, which will enable the East to stand on her own legs in national matters and put an end to the cruel exploitation by the West. The East, on the other hand, must democratise her religion and philosophy, disseminate the treasures of spiritual thought which are for all mankind and teach the West her meditativeness and introspection, her love of serenity and devotion, her sweetness of peace and tolerance; for this will enable some of the Western nations to turn part of their rich energy for nobler purposes than exploitation and oppression of the weak nations in their neighbourhood or abroad.

## V

Sri Ramakrishna's main work was in the spiritual plane, and his message to humanity is fundamentally a spiritual one. But the great symphony which he realised and proclaimed is bound to produce its effect on culture, civilisation and general thought and beliefs of the world around him. And it is gratifying to see that just as water from a reservoir on a higher level flows automatically by the natural force of gravity to lower levels, this teaching of Sri Ramakrishna is exercising its influence on individual and collective life, on men's outlook or angle of vision. But the credit for disseminating his message and pointing out its implications in all their ramifications belongs to Swami Vivekananda, the great spiritual generalissimo of Sri Ramakrishna, who spread the teachings of the Vedanta as lived and taught by his Master, in America, England and the Continent, and India. Sri Ramakrishna was living almost always in the

serene heights of contemplation and ecstasy, and the world found in Swami Vivekananda the most fitting man with the power of the spirit and the power of the mind necessary not only to receive the message as the vast plains of India receive the waters from the mighty Himalayas, but also to scatter it broadcast for the benefit of humanity.

It was Swami Vivekananda who pointed out that what the world needs to-day is a synthesis between Eastern and Western ideals, cultures and civilisations. Though the Swami was all praise for the spiritual basis of India's culture and civilisation, and for her religious and cultural treasures, he urged his countrymen to learn the best that the West can teach them. First, India should sit at the feet of the Occident to learn the sciences and their practical applications in industry, commerce and other departments of national life. Secondly, our motherland should learn the secret of well-knit organisation from the West—how to bring together the scattered forces in the country and make them radiate in all directions throughout the land, like water flowing from a central reservoir through a net-work of canals and conduits. Thirdly, the Swami wanted us to acquire that tremendous energy and marvellous capacity for intense activity "which flows from the dynamo of Europe like an electric current". Fourthly, we must acquire the civic virtues and national ideals which require the expansion of consciousness from the individual to the family, and from the family to wider and more complex groups, and which must ultimately transcend all pernicious provincialism or narrow nationalism. And fifthly, the Swami taught us to practise that sense of equality between man and man, which is a spiritual verity, being based on the eternal reality of the unity of the spirit

and the unity of life. He wanted India to assimilate the best in the culture and civilisation of the West, but stand on her own feet and grow according to her own law of individual evolution, keeping to her central theme of national life and following the path which will enable her to conserve her spiritual as well as her social and national values.

On the other hand, the Swami who believed that both Oriental and Occidental ideals are necessary for the progress of the human race, sounded a note of the gravest warning to the Western nations when he said, "The whole of the Western world is on a volcano which may burst tomorrow, go to pieces tomorrow. They have searched every corner of the world and have found no respite. They have drunk deep of the cup of pleasure and found its vanity". How true these words! How prophetic! Today the sky of Europe is rendered dark by obnoxious if not poisonous fumes, and her soil made crimson by the blood of her sons. Over four decades ago he pointed out, "One after another the institutions, system and everything connected with political governments have been condemned as useless, and Europe is restless, does not know where to run. . . . It is hopeless and perfectly useless to govern mankind with the sword. You will find that the very centres from which such ideas as government by force sprang up are the very first centres to degrade and degenerate and crumble to pieces. Europe, the centre of manifestation of material energy, will crumble into dust within fifty years, if she is not mindful to change her position, to shift her ground and make spirituality the basis of her life". Again: "What guarantee have we that this or any other civilisation will last unless it is based on religion, on the goodness of man? Depend on it, religion goes to the root of the matter.



If it is all right, all is right". Indeed, if the East needs a bugle call to action, the West needs a temple bell to rest.

During this year of the crisis which the world in general and Europe in particular are passing through, the message of Sri Ramakrishna and Swami Vivekananda comes to us with a peculiar power, and is invested with a profound significance. It is the message of the most magnificent and marvellous, profound and perfect, complete and comprehensive symphony ever known to humanity. It is our duty to pay homage to the great teaching; for truth cannot pay homage to society or nation, but society and nation must pay homage to truth or die. If the League of Nations has failed, it is for lack of the

necessary ethical and spiritual preparation. The idea of the Parliament of Man and Federation of the World will remain a mere dream without a Parliament of Religions and Federation of Races, Cultures and Civilisations coming into existence to make a successful rear attack on international problems, and thereby minimise the number of frontal attacks in the form of wars and reduce their fury. The ideal is lofty, otherwise it would cease to be an ideal, and in the realisation of the ideal, the contribution of the two great Teachers of Modern India has not been mean. Our progress consists in the striving, and there is no other way to progress. Let us then march onward with the goal of perfect peace and harmony in view, with malice to none and goodwill to all!

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## BEHIND THE VEIL

Thou art, O Lord, the master and gardener of the Eden of this world.

Thou hast planted the garden, putting in their places these blossoms and those tender leaves; this green field and that wide expanse of water.

The air that passes over the beds of flowers laden with their fragrance and sets up crested ripples upon the water whispers Thy message of love, O Lord, unto us.

When the East is tinged with roseate hues of the rising sun, the birds that carol sweetly and joyously dance among the leafy sprays proclaim Thy message of love, O Lord, unto us.

The stream that runs a sinuous course through emerald fields and mirrors in its bosom the Sun, the Moon, the Stars and a thousand scenes of colour and

light spreads Thy message of love, O Lord, from country to country.

Yet, when Thou comest in silent steps, O master, and pluckest the blown flower and the sleeping bud at Thy will from behind a veil of darkness, Thou showest neither love nor pity.

O Gardener, why dost Thou move about like a guilty thing amidst Thy plantations, as afraid of showing Thyself? Rend the veil, O Lord, and make Thy appearance in all Thy glory; and pluck or plant in the light of Thy presence.

C. C. CHATTERJI

M.A., B.Sc.

*Prof. of Eng. Literature*

ST. ANDREW'S COLLEGE

Gorakhpur

# REASON AND INTUITION

BY PROF. P. S. NAIDU, M.A.

[In refuting the claims of mere rationalism and in vindicating the standpoint of Indian philosophy, Prof. Naidu carefully inquires into the philosophic foundations of scientific methodology.—Ed.]

There seems to be a deplorable tendency at present to revive the discarded notion that Indian philosophy is not true philosophy, but merely a series of brilliant intuitive guesses at truth set in a frame-work of dogmatic theology. When Western writers like Prof. Stace decry our philosophy we are tempted to treat them with indulgence, and sometimes to ignore their remarks, because their ignorance of the originals of Indian thought deprives their statements of all value; but we are flabbergasted when our own countrymen, supposed to be deeply learned in Sanskrit, make the assertion that Indian thought does not deserve to rank as philosophy. These read us a sermon on Pure Philosophies, Rational Philosophies and Scientific Philosophies, and end with the exhortation that 'Indian philosophy' should go into hiding, while European philosophy alone is fit to occupy the throne reserved for the 'Queen of the Sciences.' I do not propose to enter into a defence of the claims of Indian systems of thought to the title of Philosophy, for such a defence is utterly superfluous after the inimitable work of the dazzling galaxy of Indologists such as Deussen, Max Müller, Jacobi, Lanman and Hall of the past, and Profs. Radhakrishnan, Joad, Thomas and Keith of the present generations. I propose to pull down the foundations for these dogmatic assertions so that the superstructure will tumble down to dust of its own accord.

The robust commonsense philosopher Hume, whom no one will accuse of

having been mystical, wrote that 'reason is and ought to be the slave of the passions.' This statement of the great spokesman of English Empiricism may be interpreted in several ways. Its chief significance is that man does not live by reason alone but by the many flashes of intuition that come to him. The West is giving up its blind faith in the alleged supremacy of *reason*, and those who pick up and treasure what is thrown away by them are members of that strange band of leaders who, in politics, religion and philosophy, crave for a blind imitation of the West, not the West of the present day, but the West of half a century ago. What charm is there, say they, in taking a lesson from the failures of the West? We must start where they started, stumble and fail as they have done, suffer as they suffered, and learn the lesson after bitter experience.

The bogey of the superiority of reason and of its infallibility was trotted out first by Plato and then by his disciple Aristotle. We are familiar with the simile of the chariot, and the restive horses kept in check by the divine charioteer reason. When this misleading conception is divested of all its glamorous poetry we find that it is riddled with many fallacies. Plato spoke of the soul as immaterial and indivisible, yet he cut it up into three parts and lodged the lowest in the bowels, the middle in the heart and the highest in the brain, while Aristotle who looked upon the soul as the *Form* of the body, asserted, merely

as a concession to popular faith, that reason alone survived bodily death. Hence the origins of this God-given *reason*, in Western thought, so much admired by some of our philosophers, are shrouded in mystery and confusion.

During the middle ages faith ruled over reason, but it is claimed that *reason* came to its own with the dawn of the Renaissance. The rationalists with their ratiocination emancipated divine *reason* from her bondage to faith, and Lo! science and mathematics breathed once again in an atmosphere of freedom. The whole story of pure philosophy and scientific philosophy is bound up with that of mathematics and mathematical physics, and I am going to show presently how these two disciplines have dethroned ratiocination alias *reason*. At this point I am concerned to show how even in the early stages of European thought intuitive insight played an important part in philosophy.

The development of European thought cannot be conceived as having taken place in a straight line, long and uninterrupted. A wave-like course has been followed by Western speculation from the time of Thales down to the present day. Usually, the great constructive and speculative systems are placed at the crests of the waves and the troughs are filled with the critical systems of the humanistic periods when learning filtered down to the masses. For instance, the pioneers of Greek thought, Thales, Parmenides, Democritus and Anaxagoras are placed on the higher slopes of the first wave and on the first crest itself, while the Sophists are cast into the trough adjoining. Plato and Aristotle occupy the second crest followed by the post-Aristotelians and Plotinus in the next trough. Then there is very wide and deep slough of Mediaeval Scholasticism. In the modern period too we notice the same alternation

between speculative construction and critical analysis. The continental rationalists are followed by the British Empiricists, and then Kant and Hegel appear on the scene towering over the others. These are again followed by a period of depression, and on it goes rising in crests and falling in troughs, till we reach the present period of the 'Great Depression.' And even within the crests smaller crests and troughs have been detected similar to those found in composite wave forms. Pythagoras in ancient Greece and Malebranche in modern Europe have no right, we are told, to rank with the others. They must be thrown into the depressions. What, then, is the standard, in comparison with which, places are assigned on the crests and in the troughs? Any one whose thought has the slightest tinge of mysticism about it should go into the troughs, while the crests should be reserved for the rationalists. This standard is very arbitrary and unfair, for it is easy to show that those who have been thrown into the troughs have made very valuable contributions to human progress. That is not, however, the aim of this paper. I wish to stress the fact that even those who occupy the crests have reached that position of eminence with the help of their supra-rational faculties. Those who want to hold up the Western intellectual landscape as the fittest model for us to copy would do well to remember that large portions of the picture are laid thickly over with the spirit of mystic intuition.

Votaries of rationalism bank a great deal on human intelligence and intellect. What is this intelligence? Contemporary psychology, the science best fitted to answer this question, dispels first a fond illusion that we have been hugging to our bosoms. The titles of the topics usually discussed in psycho-

logy, such as perception, attention, memory, intelligence etc. are not really nouns but verbs and adverbs. In other words there is no "stuff" or "substance" corresponding to these words, but only activity and characteristics of such activity. Memory for example should be correctly termed 'remembering.' And intelligence is not even a verb, but only an adverb. It is a characteristic of certain types of human and animal activity. We should, therefore, understand the pseudo-noun 'intelligence' as a shorthand symbol for 'an intelligent way of behaving under certain conditions.' So, intelligence depends upon action, and this in the last analysis has been demonstrated by the leading contemporary school of psychology, to depend on the fundamental structure of the human mind, which structure is essentially instinctual and non-rational. McDougall, the leader of the hormic school, says, ' . . . intelligence operates only and always in the service of the instinctive impulses to action.' Intelligence is thus shown to be subservient to instinct. Reason which depends upon intelligence and the intellect thus becomes a slave to intuition. Contemporary psychology has demonstrated beyond any shadow of doubt that reason and rationality are but feeble and fragile tools for probing into the depths of reality.

Reason has given a very poor and self-damaging account of herself in the very fields where she was expected to achieve striking results. The intensive experimental study of the nucleus of matter has given rise to the well-known principle of 'Uncertainty or Indeterminacy.' Heisenberg has proved that this uncertainty is due, not to imperfections in experimental technique, but to something much deeper, namely, to the fundamental assumptions underlying the very methodology of science. Science

is the very flower of reason, and its failures must certainly be laid at the door of reason. Just at the very point, and at the very moment when reason was to have helped the scientist she deserted him, leaving him to his own devices. The real implication of this situation, signifying as it does a shattered faith in causality, the greatest of all Kantian categories, is that something which is beyond and above reason, some supra-rational faculty in man should be invoked to comprehend the mysteries of nature. So it is that we find that the votaries of that great science which was the first to cut herself away from philosophy are now turning to philosophy for help in their dire need, nay more, are turning into philosophers themselves.

If the champions of reason will give up mere repetition of the word, and dogmatic assertion about its omnipotence, and settle down to the task of analysing it, they will discover that its essential components are those defined by Aristotelians, ancient and modern, and the Baconians of recent origin. But these elements have lost much of their original glamour. The very limited range of their usefulness and validity is revealed to us in two recent publications, (E. T. Bell: *Search for Truth* and A. Korzybski: *Science and Sanity*) which ought to be studied by all seekers after truth. The growth of non-Aristotelian systems of thought, of non-Euclidean geometries, non-Newtonian mechanics and of multi-valued logics has completely discredited our belief in the universality of the type of reason that has been boosted up during all these centuries. Recent revolutions in mathematics, logic and logistics have, by what they explicitly prove and by what they implicitly suggest, a two-fold significance for us. Explicitly they have destroyed the omnipotence of Aristotelianism, and implicitly they point out

the existence of capacities other than the rational hidden in the human mind for approaching reality.

It is not suggested here that our good old friend 'reason' is absolutely impotent. We are familiar with the coloured band of the visible spectrum. This band does not exhaust the whole range of radiation, since we know that there are ultra-violet and infra-red rays. Yet, the eye reveals to us only the 'VIBGYOR' range. In the same way *reason* is operative within a very limited range of experience yielding knowledge of very restricted validity. We must transcend *reason* if we are to get at the higher reaches of existence. As Plotinus put it in beautiful language, *reason* can but lead you to the outermost gateway of real knowledge. Another guide of a temper far removed from that of *reason* will take charge of you at the gate and conduct you safe to the *sanctum sanctorum*.

*Reason*, the omnipotent, depends on the three laws of thought, held to have been sacrosanct till recent times; and with the downfall of these laws came the downfall of *reason* too. The first shadow of doubt on the all-sufficiency of *reason* was cast when non-Aristotelianism came into existence. But, even prior to this great event, the contradictions lurking in the deductive systems of rational thought were vaguely sensed by the mathematicians who dealt with the infinite series. Down fell the first thunder-bolt when it was shown that the part is equal to the whole, nay the part is greater than the whole. Consider the following propositions:

Part is less than the whole,

Part is equal to the whole,

Part is greater than the whole.

All the three mutually incompatible propositions are true, the first of finite collections, and the second and the third of infinite series. Long ago the Egyp-

tians, in their calculations of the volume of the pyramid, were faced by this contradiction, but they did not realise its full significance. It was left to Cantor and Dedekind to expose to our view the inherent inconsistencies of human *reason* even in the field where it ought to score its most successful hits. 'If a part of a collection can contain just as many things as the whole, what has become of our common sense and our everyday visual and tactual experience?' asks Prof. Bell. And a little farther on he says, 'Without this flagrant violation (by reasoning) of common, material experience, modern mathematics, as it now exists, simply would not exist.'

The laws of thought are much more fundamental than the principles underlying calculus, as they are the foundations for all human reasoning. Yet, these laws, both deductive and inductive, are being rudely shaken to their very roots. The first law of identity is not taken seriously by any one, for when applied consistently it becomes a meaningless tautology. As regards the law of excluded middle, we learn that it is not only not necessary but that it is 'definitely unreasonable in vast regions of modern mathematics where its use, if attempted, produces flagrant contradictions.' So, we can get along quite comfortably without the third law. The second law, the law of contradiction, which held its ground for a long time was finally blown up in 1930 by Tarski and Lucoscowiz. 'The famous three laws no longer enjoy the unique status which they maintained for all of 2,800 years as the necessary rules of all consistent fruitful thinking. Since 1930 scores of such alternative sets of rules have been constructed.'

We are so much immersed in the idea of the omnipotence of *reason* that it is not quite easy for us to realise the significance of the immense revolutions that

have very quietly taken place in the region of higher mathematics. Let us consider for a moment the existence, side by side, of rival geometries, the Euclidean and non-Euclidean. The parallel postulate is the foundation of classical geometry. This is denied, and on the denial a new geometry is built, and this new geometry, strange to behold, applies to the same set of facts as the old. Similarly, deductive systems based on two mutually contradictory sets of laws of thought are found to apply to the same region of logical discourse. The conclusion that we are forced to draw from these facts is 'that *reason* is self-contradictory, and that by supra-rational means alone may we reach reality.'

In the realm of induction too the situation is equally hopeless. The construction of hypotheses, and the prediction of future events with the help of these hypotheses are two of the legitimate and all-absorbing pursuits of the inductive scientist. The history of science shows how often from false hypotheses accurate predictions have been made. Lord Rayleigh, the famous Nobel laureate, says, 'In his heart he (the scientist) knows that underneath the theories that he constructs there lie

contradictions which he cannot reconcile.'

Prof. Bell says, "A blind belief in the absolute superhuman truth of results reached by so-called cold reason has bred and continues to breed, superstitions as pernicious as any that ever cursed our credulous race. . . . ."

' . . . . There is no such thing. Instead of 'truth' a word which either means nothing to most human beings, or performs no useful function, 'convenience' had better be used. We ourselves created whatever is usable and consistent in deductive reasoning, and this 'whatever' is not in any sense, given by any eternally existing and super-human entity.'

These statements have to be read aright. They are the natural conclusions of an unqualified dependence on *reason* which Western science has been employing in its search for 'scientific truth.' Those who would emulate the West would do well to study carefully the recent publications on the philosophic foundations of scientific methodology. If they have the patience to carry on the study, they would discover the utter futility of speaking of Pure Philosophies and Scientific Philosophies, and of blindly condemning Indian Philosophy.

## THE HIGHWAYMAN AND THE HEAVENLY WAYFARER

Neela (the blue one) was the son of a soldier-chief who commanded the armies of the Chola king and ruled over the principality of Thirumangai, which is situated in close proximity to the sacred city of Tiruvali. Young Neela was sent to school and under able tutors attained great proficiency in wrestling, archery, sword-play, the driving of the war-chariot, horse-riding, elephant-riding, Tamil literature and poetics. The Chola king sent for the young man and noticing his keen intellect and well-trained body gave him a commission in the army. In due time Neela succeeded his father as commander of the king's armies and also ruled over Tirumangai. He had four comrades along with whom he went about seeking high adventures.

One day he came to Tirunangur and there in the house of a saintly Vaishnava espied a fair damsel of exceptional beauty. He made enquiries and found out that Kumuda-Valli, the young lady who captured his fancy, was the adopted daughter of the Nangur Vaishnava and that many a suitor to her hand failed to find favour in the young lady's eyes. With costly presents, Neela approached the father and pressed his suit. The Vaishnava addressing Neela said, "O Youth! thou art handsome, brave, learned and possessed of great wealth; reports of thy valour and abilities have already reached my ears; thou far excellest all the excellent young men who approached me with the same request, yet I regret to tell thee that it is not in my power to grant thy suit. Kindly listen to me. I was not blessed with a daughter of my own. The young damsel who graces this poor cottage of mine came to me as a gift of the gods.

One day, before the rising sun's rays peeped above the horizon, I was in the precincts of the temple of the Lord of Tiruvali and there near the bathing-pond saw a handsome child, ten years of age, bitterly weeping and pointing to the sky. I approached her and asked her to tell me the cause of her grief. She told me that her home was up in the empyrean, where she lived in her father's mansion and that she came with a band of nymphs in a celestial chariot to worship the Lord of Tiruvali and was inadvertently left behind by her friends. She added that as she had tarried too long on earth she may not be received back into her father's household. Whereupon I offered to take her with me and bring her up as my own child. She consented on condition that I would not force marriage upon her. I readily assented and the heavenly child has grown up under this poor roof and has become the cynosure of all eyes. Many a young man asked for her hand and she refused them all. I do not know how far thou art going to succeed. I shall send for her and thou wilt kindly wait here for her decision."

The young lady who was listening to all this talk from behind the screen, as young ladies very often do, appeared on the scene and with the forwardness characteristic of celestial damsels addressed Neela and said, "Sir, I might possibly be the sweet stalk of sugar-cane that you take me to be; but as the saying goes, the sugar-cane tastes insipid to those that are afflicted with a burning fever. I notice that you are caught up in the fever of an erring faith, for you are a Shaiva and worship the mad god who haunts cremation grounds."

Neela replied: "Fair lady it was not through any fault of mine that I was born of Shaiva parents, but I may tell you that from my boyhood, I was prompted by the name that I bear to pay meet adoration to the blue-complexioned Krishna, the stealer of all hearts. I am prepared to go immediately to the presence of the Lord of Tiruvali and assume the marks of Sri Vaishnavism." Whereupon the young lady said: "Sir, that alone may not be sufficient to prove your good faith and devotion to Narayana, if I were to agree to your proposal you should give me another undertaking and that is to feed daily one thousand and eight Vaishnava Brahmins sumptuously with the choicest food, for a whole year commencing with the day on which our nuptials are celebrated." Neela willingly gave the undertaking, became a Vaishnava and married Kumuda-Valli.

The influence of his good wife and the devoted service he was rendering to Vaishnava devotees drew Neela more and more to the higher concerns of life and made him gradually forget the public duties connected with the administration of his principality. The tribute payable to the Chola king remained unpaid and the king was obliged to send an armed force to demand payment. Neela was taken to the king's presence and was ordered to be kept in custody until payment was made. In his lonely cell he constantly thought of Krishna. The Lord appearing in a dream told Neela that a pot full of gold coins was lying buried on the banks of the Vegavati river near the sacred city of Kanchi and that he could take it and pay the tribute due to the king; the exact spot where the pot was lying buried was pointed out to him in the dream. The next day Neela sent word to the king to the effect that if he were permitted to go to Kanchi, he

would find the money for settling the tribute. Accordingly he was taken to Kanchi. After worshipping in the temple he proceeded to the banks of the Vegavati, unearthed the pot of gold and handed it over to the king's minister, who found in it the exact amount due as tribute. This miraculous happening was reported to the king, who ordered Neela to be set free and left unmolested to follow his chosen vocation of serving the devotees of God.

After some months, funds ran short for carrying on the service of feeding. The undaunted Neela was bent upon finding the money by fair means or foul. He knew that his ancestors of the "soldier" caste had no scruples in relieving rich men of their possessions. He would, he said to himself, follow the path of his ancestors, but turn the fruits of his brigandage to the noble purpose of serving the devotees of God. He communicated his decision to his four companions and along with them entered into the life of a highwayman. While sitting in lonely spots, waiting for possible victims, Neela would think of Krishna and His glories. This unbroken devotion brought about the desired consummation.

Krishna and His consort Gôdâ (Sri Andal of Srivilliputtur) disguising themselves as a wealthy brahman and his newly-married bride came that way accompanied by gods and goddesses disguised as relatives and friends. Neela waylaid the party and in a short time relieved the members of their costly jewels, which he bundled up and laid on the ground. Then he approached the bridegroom and saw a costly ring glittering in his left hand. Neela attempted to remove the ring; finding it hard to remove, he began to bite it with his strong teeth. In that situation the heavenly wayfarer laid His right hand on the highwayman's head and softly



said: "Kaliyan, thou art My own." Leaving the ring alone, Neela turned round and tried to lift the bundle of jewels from the ground and found it impossible to move the bundle. Wondering at the unusual turn of events, Neela said "You, my friend, seem to be a master magician, what charm have you worked to reduce me to this state of helplessness; teach me your *mantra*, if you do not, I shall not permit you to proceed further." Krishna replied "Yes Neela, I am a magician and I shall willingly teach you the *mantra*." So saying, Krishna whispered into His devotee's ears the eight-syllabled *mantra* which is the essence of the four

Vedas. For a moment Neela lost all outward consciousness, the heavenly wayfarer and the bridal party disappeared, the resplendent divine form of the Lord stood before the devotee's eyes. Thenceforward Neela became St. Tirumangai—Āzhvar, one of the twelve great saints of southern Vaishnavism. He is also known as Tirumangai-Mannan, the ruler of Tirumangai. His poetical compositions included in the Tamil Vaishnava scriptures are: *Periya-Tirumozhi* (4336 lines), *Tiru-Kurum-Thandakam* (80 lines), *Tiru-Nedum-Thandakam* (120 lines), *Siriya-Tiru-Madal* (155 lines) and *Periya-Tiru-Madal* (297 lines).

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## NOTES AND COMMENTS

### ALL-INDIA WOMEN'S CONFERENCE

The fourteenth session that met in Allahabad passed a number of important resolutions, (1) sympathizing with China, (2) appealing to the women of warring countries to work for peace, (3) calling upon members to contribute towards alleviating the distress caused by the earthquake disaster in Turkey and (4) appealing to all citizens to strive for the removal of social barriers by (a) making social, intellectual and cultural contacts, (b) removal of untouchability, (c) cessation of communal institutions, (d) comparative study of religions, (e) common observance of all great festivals and (f) promotion of Hindustani as a common language and by all such other means. The Conference also suggested that the branches should formulate a two or three years' plan for a 'literacy drive'. Emphasis was also laid on physical education in schools, folk dancing and Yoga exercises. The steps which the Conference pro-

poses to take for the removal of social barriers are praiseworthy. The comparative study of religions and the common observance of all great festivals would certainly draw closer together the various sections of the people of this great country.

### THE UNIVERSITY OF DELHI

Sir Maurice Gwyer, Vice-Chancellor of the Delhi University, in his memorandum containing the scheme for the development of the Delhi University says: "Such a university might and should prove one of the great unifying influences in the new India. It would promote the wider outlook which contact with the life of a capital city can alone provide, it would become a clearing house of ideas and of intellectual progress; and it might profoundly influence those who may in future become responsible for the Government of India. . . . India stands on the threshold of a new era which will make Delhi again one of the great cities of the world; and

it would be a lamentable thing if the new India and the new Delhi were content with a university which did not reflect in the sphere of intellect and culture the illimitable destiny of the Indian peoples." We heartily welcome all moves for promoting the unity of India and the expression of its cultural life.

#### VEDANTA IN THE UNITED STATES

Mr. Percy H. Houston writing in the "Voice of India", conducted by the Vedanta Societies of San Francisco and Los Angeles, emphasises the need of India's spiritual message to the world. We extract the following from his well-written article:—

"Since the day when Vivekananda achieved his signal triumph before the World's Parliament of Religions in Chicago forty-five years ago, a stream of influences has continued to play upon the Western consciousness that bids fair to exert a transforming effect upon current philosophical and religious speculation. India deeply attentive to the life of the soul, and steeped in a religious tradition extending back almost to earliest recorded history, seems at last to have awakened to her destiny as the great teacher of the West in the ways of understanding love and peace. The land of Krishna and Buddha now offers to the world the ancient wisdom of the brooding East at the moment when Western failure is most apparent and the peril to our crumbling civilization is most acute.

"Since modern science has apparently removed a Heavenly Father and a Divine Providence as guides to our steps upon the paths of this life, we look abroad upon a chaotic world as upon an uncharted sea upon which we have launched frail barks, rudderless and alone. At least a good many thoughtful

men and women have arrived at this spiritual impasse. This pathetic search for peace which lies at the centre of our unresting materialism has brought into being numerous eccentric cults exploited by the charlatan and the scoundrel for their own enrichment and the confusion of their victims. Unfortunately, many unprincipled Hindus have availed themselves of this opportunity to gain profit or notoriety as genuine representatives of ancient Indian wisdom.

"But true Hinduism is something very different from the sensationalism too many in this country have accepted as the spirit of Indian religious philosophy. It is not necessary to trace the long history of Hindu thought and the great changes that have occurred in its development if we could comprehend the essential nature of India's message to the world. When it is stripped of metaphysical verbiage, it remains a body of doctrine of remarkable beauty and simplicity.

"Now the purpose of the Vedanta movement in India, has been to gather again into a new synthesis all this long tradition of religious speculation and meditation, to give it clearness and point and purpose, and to offer it to the world as the most valid, the most authoritative, and the freest religious tradition the world has known. India's three chief contributions to modern civilization—the conviction that every normal individual alive possesses the capacity to find spiritual freedom *in this life*, the cordial acceptance of all truly inspired religions as the warp and woof of a spiritual tapestry woven by the Divine hand, and *ahimsa*, non-violence—comprise the message of Vedanta to a weary world.

"The Vedanta Society offers no antagonism to other forms of religion in the world. It is rather a reconciler receptive of any approximation to

spiritual truth, and content to grow slowly but steadily according as the great world turns from its restless strivings and its conventional religiosity to something simpler and surer of ultimate peace to the soul. East is

East, and West is West, and there is no reason in all God's universe why the two should not meet on a common ground of spiritual fellowship. That is the meaning of Vedanta to the Western world."

## REVIEWS AND NOTICES

**CONQUEST OF SORROW.** BY SWAMI SACHCHIDANAND. *Published by K. L. Basu, 43, Badan Roy Lane, Beliaghata, Calcutta. Pp. 58. Price Annas Ten.*

In his preface the author says: "A lost a son B (aged 14), was overwhelmed with grief and needed some consolation. This little book is meant as a live companion to A and those who might be in like situation." The book gives a few practical hints and briefly deals with the theory on which they are based.

**YOGIC HOME EXERCISES.** BY SWAMI SIVANANDA. *Published by D. B. Taraporevala Sons & Co., 210, Hornby Road, Fort, Bombay. Pp. 78+xviii. Price Rs. 3-12.*

In this book the author gives a description of important exercises suitable for both men and women. The technique for carrying out each pose is explained in detail and the benefits of each Asana are also pointed out. There are valuable lessons on the theoretical knowledge necessary for the maintenance of health and strength and there is a whole chapter devoted to the important question of Brahmacharya. The book is well-printed and contains 22 half-tone illustrations.

**INITIATION INTO YOGA.** BY SRI KRISHNA PREM. *Published by the Ananda Publishing House, Allahabad. Pp. 51. Price Annas Six.*

The substance of this small book appeared in the form of two articles in the Review of Philosophy and Religion. The articles have been reproduced in the present form with the addition of a few new paragraphs.

**A HISTORY OF SANSKRIT LITERATURE.** BY SRIMATI AKSHAYA KUMARI DEVI. *Published by Vijaya Krishna Bros., 31, Vivekananda Road, Calcutta. Pp. 172. Price Re. 1-8.*

The authoress is a well-known writer and has many books on Hindu religion and philosophy, both in English and Bengali, to

her credit. The book before us touches upon every phase of the social and religious life in the Vedic times, well substantiated by historical and chronological data. Her scholarly interpretations of the Vedic and post-Vedic schools of thought, and her exposition of the ancient Aryan civilisation, culture and literature will be appreciated by all interested in the subject.

**SONGS FROM THE SOUL.** BY ANILBARAN ROY. *Published by John M. Watkins, 21, Cecil Court, Charring Cross Road, London, W.C. 2. Pp. 196. Price not mentioned.*

This small book of meditations, prayers and poems from the facile pen of Sjt. Anilbaran Roy far outweighs its size in utility and importance. It abounds in glimpses of deep insight into the causes and cure of the ills of human life and as such will be a great source of light and help to spiritual aspirants.

In one of the meditations the author depicts the nature of human life as follows: "Our life is a series of actions and reactions going on blindly for the satisfaction of the lower needs of nature. Objects and forces constantly act on us from the outside and move our mind and the senses, which rush out to seize them, to possess them and mould them egoistically." It is thus that the human soul is caught in the meshes of bondage and is ceaselessly driven along the current of life moved and tossed by the violent waves of troubles and tribulations.

He lays down the remedy again: "If we can withhold ourselves and stop these reactions, if we can receive all touches from the outside absolutely unmoved, then we shall be really free; and it is only in a heart and mind so calm and free from reactions that the joys and the glories of a higher divine life can manifest."

The author gives in his other meditations and prayers the way how to extricate oneself

from this tangle of actions and reactions and be established in the eternal glory of

Atman. A perusal of the book will amply repay the labour.

### SANSKRIT AND TIBETAN

**KÂVYÂDARSA. SANSKRIT AND TIBETAN TEXTS. EDITED BY ANUKUL CHANDRA BANERJEE, M.A. Published by the Calcutta University. Pp. xxiv+286.**

We extract the following from the author's preface, 'The *Kâvyâdarsa* was translated into Tibetan by Srilakshmikara and Son. Ston. Lo. tsâ. ba. and others in the great Sa-skya monastery of Western Tibet.' 'There is also an independent Tibetan commentary on the text by Mi. pham. dge. legs. rnam. rgyal'. 'Sanskrit readings found in the Tibetan xylograph differ in many places from those known to us'. 'The differences between our readings of the text

and those of Dr. F. W. Thomas are noted below for comparison'. 'With reference to the Xylograph used by Dr. F. W. Thomas, he himself observes that in some cases, it is scarcely decipherable'. 'Incidentally it may be observed here that the *Kâvyâdarsa* is not the only Sanskrit text transliterated in Tibetan script; it is just one of the many. The study of the remaining works may prove useful and interesting'.

This new edition of the great work on rhetoric and poetics of Dandin will be of interest to all students of Sanskritic and Tibetan culture. The get-up of the book is excellent.

### BENGALI

**SANGIT SAMGRAHA: COMPILED BY SWAMI GAURISWARANANDA AND SWAMI VEDANANDA. Ramakrishna Mission Vidya-pith, Vaidyanath-Deoghar. Pp. 464. Price Re. 1-12.**

The book is a collection of about nine hundred exquisite songs selected from the compositions of more than one hundred renowned songsters modern and old. Music is truly a divine gift to humanity and is ever related to spiritual life in India. The rhythmic waves of ethereal vibrations that music sets up penetrate the finer and deeper layers of our consciousness and transport the mind with their mellow touch to a joyous mood of inward peace and solitude unruffled by the turmoil of a discordant life. Music in its vocal form has got a greater and more universal appeal to the human soul. High spiritual sentiments and exalting thoughts couched in the delicate expressions of poetry and set to the cadence of heavenly melody culminate in throwing the pure soul into raptures of divine ecstasy. Instances of such a consummation though not common

are not very rare. Ramprasad and Mirabai were always in an ecstatic mood while singing their songs. The Vaishnava saints of Bengal had similar experiences and historically speaking, only the other day Sri Ramakrishna used to enter Samadhi whenever he heard an inspiring song. Music is pregnant with such profound possibilities and has rightly been given a high place in the path of Hindu spiritual practice.

The value of publications like the one under review can hardly be overestimated. They open the gates of peace and blessedness to those who can fully avail of them. The present volume with its rich collection of inspiring songs from almost all the sects of Hinduism provides a wide field for choice and selection according to one's taste and temperament. The inclusion of songs in invocation of Lord Buddha and Jesus Christ together with a fine selection of national songs reveals the catholic character of the compilation. A preface from the learned pen of Srijut Dilip Kumar Roy adds to the value of the book. It is sure to make an appeal to all lovers of music.

## NEWS AND REPORTS

### SWAMI NIRBHARANANDA

We record with a heavy heart the passing away of Swami Nirbharananda, popularly known among the Ramakrishna brotherhood as Chandra Babu, at the Ramakrishna Advaita Ashrama, Benares, on the 16th

March at about 11-15 p.m. He had been suffering for over a year from a number of complaints including duodenal ulcer, from which death has released him.

Born in 1872, the Swami, before he took

orders, had been known as Chandra Nath Mitra. He hailed from Dakshin Baraset in Twenty-four Parganas. He received his early education in a Secondary English School and a school of Homœopathy, and later he settled down as a contractor. But life of the world was not for him. He was fired by the clarion-call of Swami Vivekananda urging the youths of the country to a life of renunciation and service. He met Swamiji at the Alambazar Math and kept himself in constant touch with the senior Swamis of the Order. He was most intimate, however, with Swami Trigunatita, from whom he received spiritual initiation. He joined the Order a few months after the passing away of Swami Vivekananda.

In 1905 he went to Benares from Belur Math and stayed at the Ramakrishna Advaita Ashrama. In 1907, when Swami Shivananda retired from the active leadership of the Ashrama and returned to Belur, the charge of the struggling institution devolved on Swami Nirbharananda. Since then he devoted his whole energy to the amelioration of its condition. In 1908 he was attacked with a malignant type of rheumatism, which though temporarily cured, under the homœopathic treatment of S. J. Girish Chandra Ghosh, the actor-dramatist, recurred again in 1909, and made him a cripple for life! But from his invalid's chair he managed effectively to direct the affairs of the Ashrama. Through his untiring effort and unflinching zeal the

Ashrama has developed into the respectable institution that it is now.

He was initiated into Sannyasa by Swami Brahmananda in 1921 and was given the name of Swami Nirbharananda, meaning "revelling in self-surrender." Indeed in his case the name was literally significant, for a spirit of self-surrender did permeate his entire later life. His crowning achievement was the construction in 1936 of the Ramakrishna Temple at the Advaita Ashrama, Benares. From the collection of funds to the supervision of construction, everything in connection with this neatly built stone edifice was done by him almost single-handed. By virtue of an indomitable will he had triumphed over his physical disabilities and performed the Master's work.

After the construction of the temple he gradually lost touch with the external activities of life. The heavy strain on his nerves affected his memory. But he passed most of his time in a state of devotional contemplation. He was much loved by the Holy Mother and the senior Swamis of the Ramakrishna Order. His power of forbearance was exemplary. Even in the most trying and exacting circumstances, confronted with extreme rudeness, his mental poise remained always unruffled. In him the Ramakrishna Order has indeed lost one of its most devoted and earnest workers. May He, upon whom he ever depended, take unto Himself his disembodied spirit.

#### MR. J. M. BILIMORIA

We deeply mourn the loss of Mr. J. M. Bilimoria, a great friend of the Ramakrishna Mission, who passed away on March 12, at his Bombay residence at the age of seventy-six.

Mr. Bilimoria, who came of the Parsi Community in Bombay, started life as a business man at Lahore in the last century. Here, in 1897, an unusual incident brought him into contact with Swami Vivekananda for a few seconds. It, however, appeared to leave no abiding mark upon him, and the young ambitious Parsi plunged into business without a thought for the matters which were to become the sole concern of his later life. Then came successes and reverses in business and great bereavements; Mr. Bilimoria wound up the business at Lahore and retired to Bombay, opening his heart to charity. He sought peace and

hardly found anything around him which could fill the emptiness he felt within.

It was about this time, in 1922, that a chance happening lifted the veil of years and brought back the lost memories of his strange meeting with the Swami. He studied the works of the Swami and became connected with the Ramakrishna Mission at Bombay. A new chapter in his life opened; aimless living gave place to a life of quiet retirement, calm contemplation, and fruitful activity.

His magnanimous and charitable disposition made him keenly aware of afflictions and sufferings around him, and he spent several lacs in benefactions of various kinds. Unostentatious is a poor word to describe his charities; they were of the *sâttvika* kind mentioned in the *Gîtâ*. He gave out of the goodness of his heart without considera-

tions of any kind and the left hand hardly knew what the right gave.

He also came into contact with some of the direct disciples of Sri Ramakrishna, namely, Swami Shivananda, Swami Akhandananda and Swami Vijnanananda. He was a particular friend of the Bombay Ashrama,

though his help extended to several other causes of the Mission. To the end of his life he was a regular visitor to the Bombay Ashrama, where he would spend a long time in quiet contemplation.

May his soul rest in Eternal Peace and may God grant consolation to his widow in her great bereavement.

### ALLAHABAD

The birthday anniversary of Swami Vivekananda was celebrated at Allahabad on Sunday, the 4th February. A public meeting was organised in the Balgrampur Hall of the Hindu Hostel at six in the evening. Mr. Nehpal Singh, I.E.S., Asst. Director of Public Instruction, presided.

The proceedings began with a prayer and an opening song. Mr. Shiva Prasad Sinha, Prof. K. R. R. Sastri, Dr. Umesh Misra, Pandit Mithu Lal Sastri and Swami Raghavananda addressed the meeting.

Prof. K. K. Bhattacharya, M.A., B.L., LL.M., Bar-at-Law in the course of his forceful speech exhorted the students to follow the great lesson of service to the poor and illiterate exemplified in the life of the great Swami. Swami Vivekananda lived and died for India and every student should imbibe that spirit from his life. Mahatma Gandhi in his efforts for the regeneration of the masses is, no doubt, inspired by the example laid by Swamiji.

### BELUR

The seventy-eighth birthday anniversary of Swami Vivekananda was celebrated on Wednesday, the 31st January, at the Belur Math in a befitting manner.

An all-day programme consisting of 'Mangalâratî', readings from the Upanishads, worship, 'Homa', 'Kali-kirtan', laying of the foundation stone of the Ramakrishna Mission Vidyamandir (College), distribution of 'Prasad', etc. was gone through, starting from an early hour in the morning.

In the evening a largely attended public meeting was held in the Math grounds. Speeches were delivered on the life and teachings of Swamiji in which the public were urged to follow in his footsteps and serve the country. Sj. Hemendra Prasad Ghose was in the chair, and Swami Pavitrananda, Dr. Panchanan Neogi, Sj. Satyendra Nath Majumdar and Dr. Kalidas Nag addressed the meeting. Swami Pavitrananda said that to the youths of the

country Swami Vivekananda was the truest emblem of courage and vigour; to the social reformers, an ideal social reformer; to the workers, a living embodiment of all that love of the country stood for; to the learned and religiously minded people, a scholar with wonderful oratorical gift and an eminent religious leader.

Sj. Satyendra Nath Majumdar opined that they had not been yet able to complete the unfinished task left by Swamiji so far as removal of poverty, illiteracy, superstitions, religious bigotry and other social and religious evils were concerned.

Dr. Kalidas Nag pointed out that it was Swami Vivekananda who first drew attention of the outside world to India's ideas, ideals and culture.

Sj. Hemendra Prasad Ghose presented Swamiji as the preacher of the vow of nationalism and said that the religion preached by him was pregnant with immense possibilities.

### BOMBAY

The birthday anniversary of Swami Vivekananda was celebrated in Bombay on Friday, the 2nd February. A largely attended public meeting was held in the Blavatsky Lodge over which Sir Chimanlal Setalvad presided. Mr. M. C. Chagla, who spoke on the occasion, paid an eloquent tribute to the memory of the great Swami in the

following terms: "I think the great importance of Swami Vivekananda's life lies in the fact that he played an essential part in the Modern Indian Nationalism by making us conscious of our past spiritual and cultural heritage; he gave a tremendous impetus to national unity."

Mr. S. A. Brelvi, editor of the Bombay

Chronicle, referred to the message of peace and harmony delivered by the Swami in the West by which he raised the prestige of India in the eyes of the Westerners. He preached that all religions were but different paths leading to the same goal and there was no ground for religious conflicts or dissensions. The speaker regretted that Indians to-day seemed quite oblivious of this great fact.

Dr. Peter Boike of U.S.A., who was the third speaker, said that the teachings and preaching of Swami Vivekananda paved the path to bring the two continents of India

and America closer together in a bond of spiritual fellowship.

Sir Chimanlal Setalvad dwelt on the legacy of spiritual message that Sri Ramakrishna left to Swami Vivekananda who carried it to the farthest limit of the earth with a missionary zeal. The principles he practised and preached were universal brotherhood, renunciation and service of humanity. The president concluded with the remarks, "If we take to heart his precepts and treat all our countrymen as the children of God, we will soon be able to demolish that monster of communalism."

### CALCUTTA

A large public meeting was held in connection with the birthday anniversary of Swami Vivekananda on Sunday, the 11th February, at the Albert Hall under the auspices of the Ramakrishna Mission Institute of Culture. Mr. S. N. Banerjee presided and many eminent speakers spoke in eloquent terms of the great life and work of the Swami.

Mr. Santosh Kumar Basu said that Swami Vivekananda worked for the dawn of a new era on earth. The service of humanity to which he devoted his life was taken up by him as a veritable act of worship. The culture and civilisation of India found an able and true exponent in him.

Dr. P. D. Shastri, I.E.S., in the course of his highly illuminating speech said: "Vivekananda's life was a life of discipline, devotion to the Vedantic ideal and service to humanity. He indicated his greatness in his will to outdo what had been done before him, and in the task of disseminating Truth to the remotest corners of the globe he showed inexhaustible patience, unbounded enthusiasm and a staunch optimistic spirit. He conquered the hearts of those unsophisticated people of America because of the inherent truth and sublimity of the great message he delivered, and thereby won the highest respect for his country and his people".

Dr. Radha Kumud Mukherjee spoke next. Elsewhere we are giving a summary of his speech.

Mr. N. C. Chatterjee speaking next, said: "I am one of those who believe that there

is no future for India unless there is practical realisation of the great truths of Hinduism. The cardinal principles which Swami Vivekananda preached were religious toleration and the doctrine of the divinity of man. He was not an apologetic. He carried the war into the enemy's camp and boldly defended the tenets of Hinduism. He pleaded for a proper assimilation of the spirit of other civilisations. Yet he maintained that the individuality of Hinduism must be maintained and preserved. He presented Hinduism as the Mother of religions which had taught men the great precept, 'Accept and understand one another'. He did his best to harmonise the different systems of thought into one magnificent synthesis".

Mr. S. N. Banerjee in his presidential address referred to the magnetic personality of the great Swami and said that whoever came in touch with him was infused with courage and energy that radiated from him. He spurned the blind imitation of the West and dealt a death-blow to the slave-mentality that was eating into the vitals of the nation. None was too low in the eyes of Vivekananda to be served and none too high to whom he would bend down. He taught India the virtue of self-respect and how to preserve it. He presented India to the West as a mighty store-house of spiritual gems. Swamiji and his followers had shown that India also could take the exalted position of a giver, a teacher at whose feet the West might sit and take lessons in the practice of spirituality.

## DACCA

On an invitation from the Dacca University and under the auspices of the Committee of Religious Instruction for Hindu Students, Swami Pavitranaṇḁa, President, Advaita Ashrama, Mayavati, delivered a course of four illuminating lectures to the students there. The lectures were also open to the public and were very well appreciated by all.

In the course of his first lecture, dealing with the "Fundamental Problems of Life," the Swami observed that of all problems of life the immediate problem which the youth had to face was the problem of securing employment and earning bread. Then the Swami went on to discuss the conditions of success in life and after logically developing the discussion, convincingly showed how by the knowledge of the Self all problems of life could be solved.

In his second lecture, "Religion of the Modern Man", the Swami took an opportunity to refute the charges that are glibly made against religion by a certain class of scientists and politicians. He was of the firm conviction that consciously or unconsciously man always progressed towards God, for man came from God.

The subject of the next lecture was "The Problems of Modern Hinduism." After dealing with the origin and development of

Hinduism, the Swami made his hearers understand to what a deplorable condition Hindu Society had degenerated to-day. The problem of temple-entry, interdining etc., are merely the symptoms and not the disease. In order to effect a permanent cure of the main disease what is necessary is the resuscitation of real religion as distinguished from false religion. The Swami clearly pointed out that the regeneration of Hindu Society and the solution of all troubles lay in the worship of God in man, as embodied in the teachings of Swami Vivekananda.

That the real trouble came not from outside but from within and that the mind was the cause of all happiness and sorrow was the theme of the Swami's last lecture. He said that the cultivation of moral and ethical virtues as also the development of religious life was absolutely necessary for controlling the mind, and that the true knowledge of the Self was the panacea against all ills of life.

During his visit to Dacca, the Swami delivered a lecture at the Sri Ramakrishna Mission, Narayangunge on "Swami Vivekananda and the New Awakening in India." Maharajkumar Sri Brajendra Kishore Dev Burtman Bahadur of Tripura presided on the occasion.

## MADRAS

The Sri Ramakrishna Math, Madras, celebrated the birthday anniversary of Swami Vivekananda on Sunday, the 4th February. Bhajana and feeding of Daridra Narayanas formed the special features of the occasion. A public meeting was held in the evening in the spacious hall of the Math with Sir C. P. Ramaswami Aiyar in the chair.

Swami Tapasyananda who addressed the meeting on the many-sided character of Swamiji brought out clearly in a compact speech the salient features of his life and activities. Mr. K. Balasubramania Aiyar said in the course of his learned lecture that Swami Vivekananda had put before the nation the true principles of Hinduism and had enunciated in clear terms the role religion was to play in life. Religion must form the central theme of life to which all other activities should occupy only a subordinate place.

Sir C. P. Ramaswami Aiyar in his presidential address said that the life of Swami Vivekananda was an embodiment of the Hindu faith, and that he symbolised in his life the universality, the conscience, the unity and the courage of Hindu religion and upheld in unmistakable terms that religion ever carried with it indomitable strength.

One of the great glories of Ramakrishna and Vivekananda lay in inspiring the people to devote themselves in selfless service to the downtrodden masses in a systematic and yet silent and undemonstrative way. Swami Vivekananda preached the divinity of man and asked his countrymen to have faith in themselves. The president concluded by saying that we should have courage, determination and a dynamic faith which our religion inculcated and should follow the teachings of the great Swami to prove worthy of his great heritage.