

# PRABUDDHA BHARATA

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

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

## GOSPEL OF SRI RAMAKRISHNA

Manilal Mallick is an old member of the Brahma Samaj. Bhavanath, Rakhal and M. also used to visit the Brahma Samaj now and then. Sri Ramakrishna is dwelling on the significance of ‘Om’ and gives a description of real *Brahma-Jnanam* (Knowledge of Brahman), and the state that follows its realisation.

*Sri Ramakrishna* (to the devotees) : “It is called *Shabda Brahman* (mystic sound that symbolizes Brahman). Seers and sages practise meditation and austerities to get access to that sound. On the realisation of the ultimate goal, one hears that sound rising spontaneously from the region of one’s navel. It is called *Anâhata Shabda* (sound that rises spontaneously and not as a result of striking).

“Some hold that little is gained by merely hearing that sound. The roaring of the sea is heard from a distance. But the sea can be reached only by one who follows that sound to its source. The

roaring only assures him of the existence of the sea. Similarly by following the *Anahata Dhvani* one can reach Brahman, the source of it. Brahman has been proclaimed as the supreme goal of life. But it cannot be realised so long as there is the ego. This realisation dawns only when the sense of both the subject and the object, the one and the many is totally obliterated.

*Samadhi and the union of the individual self with the Universal Self*

“Suppose there are ten pitchers filled with water and placed under the sun. In each of them is cast the reflection of the sun. So there are now the sun and its ten reflections. If nine of the pitchers are demolished the sun is left with only one reflection. Each of the pitchers represents, as it were, an individual soul. The real sun can be reached by tracing the origin of the reflected

one. Likewise, the Universal Self also can be realised through the individual self. The individual self can attain the vision of the Universal by applying itself to spiritual practices. What remains after the last pitcher is destroyed cannot be expressed by words.

“The Jiva or the individual soul is in its first stage beset with ignorance. Its attention is absorbed in the variety and multiplicity of the world and it loses sight of God altogether. When knowledge dawns the Jiva realises that God exists in everything. A thorn in one’s foot is removed with the help of a second thorn; likewise the thorn of ignorance is removed with the thorn of knowledge.

“After Realisation both the thorns of ignorance and knowledge are to be thrown off. The realised soul, then, not only sees God, but communes and converses with Him day and night.

“One who has only heard of milk is still in ignorance about it; one who has seen milk may be said to know it; but the man who has tasted milk and has been nourished by it, possesses the most intimate knowledge of milk.”

[Now he seems to throw light on his own condition. He is perhaps hinting at his own state when he refers to the state of the realised soul.]

*The state of Sri Ramakrishna as described by himself; the state after God-realisation*

*Sri Ramakrishna (to the devotees):*  
 “There is a vast difference between a Sâdhu (holy man) versed in the scriptures and one who has realised the truth. The man of learning always maintains a pose of superiority and his conduct is ever marked by pride and vanity. Whenever anybody comes to him he will enquire ‘Well, have you any doubts to be solved?’

“On the other hand one who is blessed with a perpetual vision of God and fortunate to hold communion with Him, behaves in a different way. Sometimes he looks inert like a piece of matter and sometimes as unclean as a ghoul; at times he behaves like a child and again like one insane.

“Sometimes he loses himself in Samadhi; the sense of the external world is completely wiped out of him and he appears as inert as a mass of matter.

“He sees Brahman everywhere and so is lost to all sense of the clean and the unclean like a ghoul. He may even be seen tasting a jujube in an unclean state, like a child.

“He has no sense of dirt and filth; everything is Brahman.

“Again at times he appears as a mad man. People take him to be insane because of his peculiar manners and movements.

“On other occasions he behaves exactly like a child, free from the fetters of shame, hatred and fear.

“These are the states that follow the realisation of God. If a ship passes by a submarine magnetic rock all its screws and nails drop off due to the magnetic pull. In the same way lust, anger and other passions give way on the realisation of God.

“When lightning struck the temple of Mother Kali I saw that the heads of nails had all been blown off.

“Sex life becomes impossible for one who has seen the Lord. Paddy seeds put forth shoots when sown in the field; but once boiled they will never germinate again.

“The man of realisation possesses an ego only in name. It is immune from all evil impulses and retains only a nominal appearance like the scar left on



the cocoanut tree by a withered leaf. The leaf has dropped off and only a faint scar marks the spot."

*The 'I' after God-realisation; Sri Ramakrishna and Keshab Sen*

*Sri Ramakrishna* (to the devotees): "I asked Keshab Sen to give up the 'I'—the 'I' that assumes the role of an agent and teacher. Keshab replied 'no sir, then my party will break down.' I said 'I ask you to give up only the evil ego.'

"One need not give up the ego that functions as the servant and devotee of God. It is due to the presence of the lower ego in man that God does not make His appearance in him. If there is a man already in charge of the store the owner of the house does not go to look after it."

*God in human form and the Truth about Incarnation*

*Sri Ramakrishna* (to the devotees): "You see my mood is changing because of this injury in the hand. It is being revealed unto me now that God is more manifest in man. It is as if the Lord is commanding 'I dwell here in men, so be happy with them.'

"He reveals Himself more in the pure-hearted devotees and it is for this that I feel so much yearning for Narendra and Rakhal.

"The sides of a tank abound in small holes where swarms of fish and crabs gather. Similarly God also is seen to be more manifest in man.

"Man is even held superior to an idol. He is said to be *Naranārāyana* or God in human form.

"God appears even in a stone image and will He not reveal Himself in man?"

"He incarnates Himself as man such as Rama Chandra, Sri Krishna and Chaitanyadeva, to display His glory in the human form. To think upon an Incarnation is as good as meditation on God."

Bhagavandas, a Brahma devotee has come.

*Sri Ramakrishna* (to Bhagavandas): "The religion preached by the Rishis is eternal; it has existed and will exist for eternity. This eternal religion admits of God both with and without form; it recognises both the paths of knowledge and devotion. All other sects of recent origin will stay for a time and then disappear."

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## LETTERS OF SWAMI TURIYANANDA

The Belur Math, India.

Sept. 20, 1902.

My dear U.

Your affectionate letter is to hand. I am glad to know you are all doing well. Everything here is topsyturvy to me, but I hope Mother will turn things better. I was laid up after I came here and I am not quite well yet. The blow was too severe and I have not recovered from its shock. One redeeming feature is that Swamiji has got the rest he needed so badly. What he has done for the world, let the world realize that and be benefitted by for ages. He gave up his body in Samadhi and it was not an ordinary death. It was conscious passing out. Of course, it is calamitous to us, but we must learn to submit to Mother's will. Before I reached here he left. That is a

grief I shall never be able to forget in my life. I am not sure yet as to my future career, but I trust Mother will show me the way. Swami Trigunatita will be on his way to San Francisco soon. He is a very beautiful soul and will prove helpful to many in spiritual matters. I am sure you will spare nothing to make him comfortable and at home when amongst you. I have heard from . . . and others. Kindly remember me to all the friends there. My best wishes and heartfelt love for them as ever. Convey my loving regards to your mama please. May the grace of Sri Ramakrishna be with you all always. May you all live prosperous and happy by doing what is considered right according to the light you have received from His teachings through His seryant and son,

Turiyananda.

I shall be so happy to hear from you from time to time. You have heard by this time about the news here from others I have written to. I was so much delighted to read your letter full with the genuine spirit of loving devotion. May Mother bless you and keep you in Her care and never allow you to turn away is the earnest and sincere prayer of yours in the Mother,

Turiyananda.

P.S. I was so glad to receive a few beautiful lines from . . . There was no mention of her address in the letter. Will you kindly remember me to her and convey my feelings of gratefulness and sincere best wishes and love when you see her. She is one of the foremost of my true friends in America. My best wishes and love to her dear sister and niece as ever.

T.

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## THE COMMON SPIRITUAL BASIS FOR INTERNATIONAL ORDER

[This topic is proposed as the main theme for deliberation by the World Congress of Faiths at the Annual Meeting to be held from July 5th to 10th, 1940, at Bedford College, University of London. Further particulars concerning the meeting are given under "News and Reports".—Ed.]

"To discriminate between what is right and wrong, true and false, we shall have to know the test of truth, which is Purity, Oneness. Everything that makes for Oneness is truth. Love is truth, and hatred is false, because hatred makes for multiplicity. It is hatred that separates man from man; therefore, it is wrong and false. It is a disintegrating power; it separates and destroys."

"As soon as this idea of separation comes, it opens the door to all mis-

chief and leads to all misery. If a very small fractional part of human beings living today can put aside the idea of selfishness, narrowness and littleness, this earth will become a paradise tomorrow; but with machines and improvements of material knowledge only, it will never be. These only increase misery, as oil poured on fire increases the flame all the more. Without the knowledge of the spirit, all material knowledge is only adding fuel to fire, only giving into the hands



of selfish man one more instrument to take what belongs to others, to live upon the life of others, instead of giving up his life for them”.

—*Swami Vivekananda.*

In the very nature of things, the present world-tension cannot continue indefinitely. Sooner or later, the conflict must come to an end. Victor and vanquished will then sit together and make the attempt to reconstruct the shattered edifice of civilization. Humanity hopes that the leaders of nations will make an earnest attempt to lay the foundations of an enduring peace. Such a consummation will become possible only if the underlying causes that produce conflicts are carefully sought for and exterminated. National jealousies, racial animosities, economic disparities, religious discords and political dissensions are all factors of disintegration. They are all various manifestations of hatred. They separate man from man, race from race and nation from nation. The separation brings about the conflict that leads to misery and ultimate destruction. Hatred makes for multiplicity. Love unites. Hatred cannot be overcome by hatred. Hatred can only be overcome by love.

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The twentieth century has taken great strides in the acquisition of material knowledge. The progress made by physical science is something phenomenal. Has it brought happiness to humanity? It has added a few amenities to life, but at the same time material knowledge has become a potent instrument in the hands of selfish men to exploit the poor. Mass production by machinery has thrown thousands of manual workers out of employment. The old human relation-

ship between the employer and the employed has receded to the background and man has become a slave of the machine. If the higher knowledge of the Spirit would throw its light upon human relationships and regulate human conduct, then the progress in material knowledge may become a real acquisition and a blessing to humanity. The knowledge of the Spirit is not confined to religious dogmas only, for these also lead to strife and confusion. The test of truth is Purity, Oneness. “Everything that makes for Oneness is truth.” The Spirit manifests itself in Truth, Beauty and Righteousness. These are three aspects of the one Reality which theists call God and all sentient beings comprehend as Love. The votaries of Truth, the devotees of Beauty and the upholders of Righteousness pay their homage to the same Deity. Their conduct towards their fellow-men stands regulated by the light of the Spirit. Their actions lead to harmony and ever-increasing integration.

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Love manifesting itself as the principle of non-violence regulates the social life of human beings. The unlettered peasant tutored in the principle of non-violence shows greater refinement in his behaviour towards his fellowmen than the university graduate who has not learned to control his tongue and his temper. Wisdom does not consist in the mere acquisition of knowledge; the heart should be trained as much as the head. The foremost lesson which every man should acquire is to behave towards his fellow-men with sympathy and understanding. The fratricidal strife that meets our eyes on all sides clearly exhibits the fact that the primitive savage still lurks beneath the skin of the apparent-

ly civilized man. What is the test of civilization? Co-operation based upon non-violence is the unerring mark of civilized life. The law of the jungle and the law of civilized men may be summed up in the two words, violence and non-violence. Violence disintegrates and destroys. Non-violence unifies and integrates. The common bond of fellow-feeling and mutual understanding that brings men together is based upon the principle of non-violence. There is nothing metaphysical or impractical about this principle and its applications; it is quite as universal and quite as necessary to human life as fresh air and clean water. The first postulate of corporate life is that violence should be eschewed in all dealings between the component units of the corporation. Non-violence is the ruling principle in the parliaments of free men. If the same principle could be applied to international relationships, the arbitrament of war would give way to peaceful negotiation and mutual adjustment.

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The value of love has been recognised not only by saints but also by statesmen. President Roosevelt addressing the Pan-American Union is said to have observed as follows: "The inner strength of a group of free people is irresistible when they are prepared to act. I affirm that life must be based on positive values. The value of love will always be stronger than the value of hate, since any nation or group of nations which employs hatred is eventually torn to pieces by hatred within itself. The value of belief in humanity was always stronger than the value of belief in force as, in the latter case, each man or group of men was finally compelled to measure his strength against his own brother."

Non-violence is the basis of national unity; it is also the only possible basis of international amity. It is now admitted that the treaty of Versailles was conceived in an atmosphere of violence, hence it failed to bring peace to the nations of the world. In post-war Europe, many earnest attempts were made to bring about universal disarmament and settle disputes by arbitration instead of resorting to force. These attempts failed in the past and are bound to fail in the future unless the leaders of nations are prepared to carry out root and branch reforms in all spheres of life. Strife and tension exist not only in the political sphere but also in the economic and religious spheres. There should be simultaneous disarmament in all directions. Human activities are very much inter-related. A change of attitude in one sphere cannot but produce a transformation in all the other spheres. Nations are obsessed by greed and fear; they distrust their neighbours and drift into a state of mutual antipathy. This antipathy manifests itself as hatred and violence; these lead to strife and confusion. The existence of groups within groups makes the confusion worse confounded. Within a group of people who profess to be united in their political allegiance there exist smaller groups whose economic or religious allegiance make them lean over to the side of the enemy and betray their friends in the political sphere.

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To a really farsighted leader who has the vision to perceive the true interest of generations yet unborn, the general welfare of humanity and the particular interests of the group to which he belongs would appear quite harmonized. Who lives if the world perishes and who would



fail to realise the fulness of life if the whole of human society is so organized as to give each individual the opportunities for self-expression? As matters stand today, it appears that no natural catastrophe need befall this planet to wipe away humanity out of existence. There seems to be enough violence to poison the springs of life and induce mankind to hasten towards mutual destruction. Those who sincerely desire that such an end should be averted should be prepared to undergo the necessary intellectual discipline to enable them to understand the general welfare of humanity and the necessary moral discipline to rise above pettiness and narrow selfishness and work for the welfare of the entire human race.

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Whosoever desires to serve humanity as a whole must come to the conclusion that non-violence, truth, non-possession and brahmacharya are the principles that should guide their life so as to enable them to undergo the twofold discipline mentioned above and serve humanity regardless of caste, creed, race or nationality. Such workers are found all over the world. They are the true nation-builders and at the same time they are the true lovers and servants of humanity. They are silent and unknown except among the small circle of their neighbours and acquaintances. Civilization, nay mankind itself might have been wiped away long ago, had it not been for the silent constructive work of these unknown devoted workers. They know no national frontiers, they go everywhere and serve all mankind. Some of these workers belong to established clerical and monastic orders, others are laymen who follow the same discipline of life. Wherever distress is

to be removed or ignorance is to be dispelled you will find them tackling the job. They serve the land of their birth best by rising above the claims of narrow nationalism and directing their attention to humanity as a whole.

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Religion was meant to promote universal brotherhood by freeing mankind from the obsession of greed and fear. Religion transcends nationality, its outlook is universal. It is grotesque to think of confining religion to national frontiers or of delimiting national frontiers on the basis of religion. Freedom of conscience is one of the most essential factors of democracy. The particular religious tenets which a man holds should not in any way disqualify him for full rights of citizenship. Be he theist or atheist, agnostic or nihilist, if he possesses the necessary merit the highest offices in the State should be open to him. It is neither good for religion nor for democracy to inquire into a man's religious beliefs before he is entrusted with national responsibilities.

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What should be the attitude of a democratic state towards the different religious sects that may be found within its confines? Two attitudes are possible. The State may follow the example of Emperor Asoka and respect all religions or it may remain neutral, at the same time extending to all whatever facilities it is prepared to extend to one. The third possible attitude of giving exclusive patronage to one and shutting out all the others or closing the doors to all and forcing the citizens to accept one philosophy of life much in the way in which the dictators of totalitarian states of the West are doing would amount to a denial of democracy. Religious toleration and democracy are bound up

together; if one falls, the other falls and with them will fall freedom of thought and human civilization. The best minds of the world are, therefore, ranged on the side of religious toleration. It is also a necessary corollary of the principle of non-violence which as we have already stated forms the bed-rock of national unity and international amity. All great religions preach love and amity as essential ideals. Persons who attempt to divide man from his brother man in the name of religion serve neither the cause of religion nor of humanity. Those who raise the cry of religion being in danger and those others who push themselves forward as champions of minorities often care little or naught for the religion they profess to follow or the minorities whose interests they claim to protect. When vested interests are at stake any cry is as good as any other, provided it serves to rally round the flag the masses whose aid is indispensable for any struggle.

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Enough suffering has been caused to humanity by the claims of narrow nationalism and exclusive religious fanaticism. Ideologies based on particular economic theories have also created strife and disharmony. The world is undergoing a travail, as it were, to create order in the midst of chaos and bring into being a harmony where discord prevails. Such a harmony would by no means exclude any particular set of ideals in favour of any other. Two ideals

which at first sight may appear diametrically opposed can be brought within the orbit of a broader conception where they would stand correlated each fulfilling the deficiencies of the other. The finite fleeting concerns of everyday life should be harmonized with the permanent eternal values of spiritual life; the restless active life of the man of affairs should be harmonized with the peaceful secluded life of the man of contemplation; the light-hearted buoyancy of youth should be harmonized with the serene seriousness of old age and likewise with other conditions and activities of life. The harmony is achieved by each party confining itself to its own particular function. Discarding its *Svadharmā* if one party attempts to take over the functions of the other, confusion will arise. When old age attempts to play the pranks of youth and young men losing their natural buoyancy become overserious, discord is bound to result. When the philosopher tries to play the man of affairs and in turn the latter attempts to philosophise in the field of action, discord is bound to result. When that which is due to Caesar is rendered unto God and that which is due to God is made over to Caesar, discord is sure to follow. These discords can be avoided and apparent contradictions can be reconciled by conceiving a wider harmony which can be achieved by looking deeper and understanding the spiritual aspect of the problem in hand.

MAYAVATI,  
23rd. April, 1940.



# NEW ORIENTATIONS OF THE EDUCATIONAL CREED

BY PROF. BENOY KUMAR SARKAR, M.A.

[Prof. B. K. Sarkar of the Calcutta University, President, Bengali Institute of Sociology, discusses here the Educational Creed put forth by him thirty years ago and suggests how it can be amplified in the light of added experience and altered circumstances. We commend this thought-provoking contribution to all interested in Education. —Ed.]

Progress is not a thing about which one can say: "Thus far and no farther." Educational progress accordingly knows of no last term or finality. An epoch-making educational revolution was associated in Bengal with the glorious *Swadeshi* movement of 1905-14. It was embodied in the National Council of Education, which is to-day represented chiefly by the College of Engineering and Technology, Jadabpur, near Calcutta. In that *milieu* I formulated through my *Siksha-Vijnan* (Science of Education) Series an "Educational Creed" (*Sikshā-nushāsana*) in ten articles for my use as well as for that of my colleagues in connection with the eleven or twelve "National Schools" established in the Districts of Malda and Dacca. None of the several dozen schools of the National Council system are in existence today. But the experiments attempted by those schools have influenced our social life in no small measure. What is significant is that some of the most prominent ideals and dreams of that system have been later incorporated and factually done into life to a considerable extent in the educational institutions run by the Government of Bengal and controlled by the Universities of Calcutta and Dacca.

The *Sikshānushāsana* was published first in Bengali and then in English, Hindi and Marathi in 1910. This creed is being reproduced below :

## I. GENERAL

1. Aim and criterion of education twofold: the pupil must grow up to be (i) intellectually, a discoverer of truths and a pioneer of learning; (ii) morally, an organizer of institutions and a leader of men.

2. Moral training to be imparted not through lessons culled from moral and religious text books, but through arrangements by which the student is actually made to develop habits of self-sacrifice and devotion to the interests of others by undertaking the work of philanthropy and social service.

3. To build up character and determine the aim or mission of life, (i) the "design," plan, and personal responsibility of a single guide-philosopher-friend, and (ii) the control of the whole life and career of the student are indispensable. These circumstances provide the precondition for true spiritual education.

4. Educational institutions and movements must not be made planks in political, industrial, social or religious agitations and propagandas, but controlled and governed by the science of education based on the rational grounds of sociology.

## II. TUTORIAL

1. Even the most elementary course must have a multiplicity of subjects with due inter-relation and co-ordination. Up to a certain stage the training must be

encyclopaedic and as comprehensive as possible.

2. The mother-tongue must be the medium of instruction in all subjects and through all standards. And if in India the provincial languages are really inadequate and poor, the educationist must make it a point to develop and enrich them within the shortest possible time by a system of patronage and endowments on the "protective principle."

3. The sentence, not word, must be the basis of language-training, whether in inflexional or analytical tongues, even in Sanskrit; and the Inductive Method of proceeding from the known to the unknown, concrete to the abstract, facts and phenomena to general principles, is to be the tutorial method in all branches of learning.

4. Two foreign languages besides English and at least two provincial vernaculars must be made compulsory for all higher culture in India.

### III. ORGANISATIONAL

1. Examinations must be daily. The day's work must be finished and tested during the day. And terms of academic life as well as the system of giving credit should be not by years or months but according to subjects or portions of subjects studied. Steady and constant discipline, both intellectual and moral, is possible only under these conditions.

2. The laboratory and environment of student-life must be the whole world of men and things. The day's routine must therefore provide opportunities for self-sacrifice, devotion, recreations, physical culture, sports, excursions, etc. as well as pure intellectual work. There should consequently be no long holidays or periodical vacations except when necessitated by pedagogic interests.

The impacts of the "ideas of 1905" and especially of the "national educa-

tion movement" on Bengali culture and pedagogics are too obvious to be overlooked.<sup>1</sup> In the first place, Bengali is to-day not a mere second language. It has become the official medium of instruction in all the subjects taught in the entire school system of Bengal. An educational war-cry of the *Swadeshi* revolution has thus been rendered into positive law. Secondly, the encyclopaedic scientific training for all the classes of a Matric school on which the "national education movement" placed the greatest emphasis has been accepted at last by the authorities as the programme for all the schools in the country. Then, again, it may be observed, incidentally, that the prosecution of independent researches and original investigations in Indian history and culture on the one hand and in the modern exact sciences on the other was one of the fundamental objectives of the National Council. The entire world of scholarship in Eur-America, Asia and Africa to-day is aware that this objective of the pioneers of 1905 has not remained a pious wish of a few dreamers and visionaries in Bengal but has been realized in a thoroughly palpable manner throughout the length and breadth of India during the last quarter of a century or so.

But if in 1940 I were to start again on a career of educational propaganda and pedagogic patriotism it would not do to depend exclusively on those ideas. Nor is it necessary for me to reproduce *in toto* all the ten articles of my Educational Creed of the *Swadeshi* period. The

<sup>1</sup> See the *Dawn and the Dawn Society's Magazine* (Calcutta, 1908-1910) edited by Satis Chandra Mukerjee, and the Reports of the National Council of Education, Bengal (1906-1910). See also B. K. Sarkar: *Creative India* (Lahore 1937), pp. 611-643 (Education and Research in Science), and *The Sociology of Races, Cultures and Human Progress* (second edition, Calcutta, 1939) pp. 82, 305, 326.



effective advances of Bengal, nay, of all India in education and culture as in politics, economic development and social life have rendered some of those articles superfluous or rather first postulates of the pedagogic apparatus. That creed has to be re-made and adjusted to the novel psycho-social pattern or *Gestalt*. Indeed, a somewhat new educational creed requires to be constructed in consonance with the new conditions of life obtaining to-day.

Several noticeable features of the present social and cultural atmosphere may be singled out. In the first place, the government of the country has come into the hands of the people to no negligible extent. In other words, freedom-in-democracy or democracy-in-freedom is already a part of the people's experiences. The situation which inspired Bengali patriots and educational statesmen during the *Swadeshi* period to embark on establishing schools and colleges independent of Government or University control hardly exists at the present moment. Without much pricks of conscience it should not be unreasonable to declare that practically every school and college in Bengal to-day that is administered by the Government or submits to the supervision and control of the Universities is more or less a "national institution" as understood by the *Swadeshi* revolutionists. In regard to this item of Government *vs.* People we must, however, observe as in regard to other items of human progress :

"I have climbed a height indeed,

But, alas, the highest is yet to come."

In other words, higher doses of freedom and democracy are to be found in our present demand-sheet. All the same, the patriotism of establishing schools and colleges independent of the Government or the Universities is not likely to flourish on a mentionable scale in the atmosphere of 1940. This consummation,—

the swarajification of Government, partial and halting although,—is indeed a tremendous justification of the Bengali nationalistic movements of a generation ago.

In the second place, industrialization and technocracy with which the Bengali *Swadeshi* movement was identified in its economic aspects have made advances in Bengal as elsewhere in India during the last generation.<sup>2</sup> Factories, banks, insurance companies, export-import houses and so forth are to be counted among the Bengali enterprises of to-day. Equally noteworthy are the new agricultural methods, the renovated varieties of rice, wheat, sugarcane etc. and the expansion of industrial crops throughout India. Roads, railways and irrigation works have also felt the urge for expansion and improvement. All this has succeeded in improving to a certain extent the economic condition of the people. New careers and avenues to employment have not failed to make their appearance. The standard of living, health and efficiency has been somewhat rising not only among the middle classes but among peasants and industrial workers as well.

Thirdly, it is worth while to note that during the first decade or two of the present century Bengali culture, especially in its modern aspects, was in the main man-made. The evolution of the *Swadeshi* movement has in its natural course engendered the class-consciousness of creative woman, both Hindu and Mussalman. Today the civilization of modern Bengal is marked by gradually increasing doses of constructive feminism. The Bengali woman, indeed the entire womanhood of India, is at present in evidence as much in social service

<sup>2</sup> B. K. Sarkar: *Economic Development*, 2 vols. (Madras and Calcutta, second edition 1938).

and politics, as in journalism, fine arts, sports, education and what not.

Last but not least is to be mentioned the self-conscious manhood of the peasants in the villages on the one hand as of the workingmen in the industrial areas on the other. The "ideas of 1905" were hardly cognisant of the peasant and the working classes. It is chiefly during the last two decades that the economic, political and cultural requirements and demands of these two classes have forced themselves upon the Bengali (and all-Indian) *Swadeshi* revolution. Very little, however, has yet been accomplished in order to meet the wants of these two classes. But no planning of any sort in India today and tomorrow can be of any worth which fails to respond adequately to the cry from these newly awakened masses.

These four sets of social forces in the Bengali as in the All-Indian culture-complex call for a fresh re-making of educational visions. Situated as we are in 1940 we cannot but indulge in a profound discontent and engender a disequilibrium in our educational and cultural perspectives, in our socio-economic relations and in political norms. The cry for more freedom, more democracy, more socialism, more sex-equality, more technocracy, more industrialization, more careers, more food, more health, more culture,—no matter under what slogans—has got to be embodied in new educational creeds.

Some amount of political freedom or democracy, be it stressed, has already been achieved. Industrialization and technocratic modernization have also been consummated to a certain extent. Feminism and equalization between the sexes is likewise somewhat of a social reality. No less noteworthy is the emergence of peasants and workingmen as self-conscious social forces. It is on the platform of these achievements and

consummations,—howsoever elementary and small,—that the educational creed will have to be re-made. Creative disequilibrium is called upon today to forge a new educational creed furnished with its novel orientations and urges. An educational creed such as may somewhat satisfy the new *élan de la vie* and stimulate the present socio-cultural *Gestalt* is being formulated in the following statement in twelve articles, which is to be taken not as an alternative, but as a supplement to the *Sikshâ-nushâsana* of the *Swadeshi* period.

### I. *Re.* STUDENTS

1. Health Examination of boys and girls ought to be one of the functions of every educational institution. The Department of Public Health will have to co-operate with the school authorities in the matter of providing for the doctors and dentists and their clinics.

2. Physical Exercise and Military Training will have to be provided for in every school for boys or girls. A full-time instructor for these subjects as well as a well-equipped gymnasium are to be treated as indispensable necessities at each institution. The Municipalities and Union Boards ought to be interested in the maintenance of this department of the schools in their respective jurisdictions.

3. Training in Tools and Implements adapted to the local arts and crafts, old and new, as well as to the domestic requirements is to be imparted to both boys and girls without distinction of caste, creed or parental occupation and income. The provision of a competent teacher of tools as well as a workshop at each school should be one of the charges on the budgets of the local business houses, industrial establishments, banking institutions etc. The Industries Department of the Government ought also to be interested in this item.



4. Tiffin ought to be supplied to boys and girls by every school. A small fee may be charged, if and when necessary.

## II. *Re.* TEACHING STAFF

1. Minimum Wage principles ought to be adopted at every school in regard to the payments for the teaching staff. The salaries will have to be constantly adjusted to the local prices and rents.

2. Shorter Hours should be regarded as indispensable for teachers in the interest of their teaching efficiency as well as physical strength and health.

3. Decent Conditions of work ought to be promoted in the school atmosphere. The rights and obligations of the different members of the teaching staff *vis-à-vis* one another as well as *vis-à-vis* the members of the governing bodies should be definitely laid down and normally acted upon in the daily round of duties.

4. Trade Unions of industrial workers should be the models in spirit to be followed by the teachers' associations with a view to the realization of the above and other objects in a smooth and systematic manner.

## III. *Re.* SOCIETY

1. The Social Service rendered by teaching (primary, secondary, collegiate or university) as a function, vocation, calling or profession is neither higher nor lower than that by cultivation, cooking, unskilled or skilled work in plantations, mines or factories, fine arts, literary activities, scientific research, journalism, legal or medical practice, clerical labour, and public administration or other liberal services, high or low.

2. Educational Conscription should be enforced by every collegian, male or female, as a moral discipline upon himself or herself. This should take the form of at least one year's service to the cause of primary education for boys and

girls in one's neighbourhood. The success of Bengal's campaign against illiteracy or movement for adult education will depend substantially on this kind of self-denying ordinance and constructive patriotism.

3. Industrial and Commercial Establishments ought to reserve some *Ishwar-Vritti* (gifts to God) in their regular budgets in order to help forward the school funds for laboratory, workshop, museum, radio, film, excursions, etc. The scholars turned out of the schools are the future workingmen, engineers, clerks, etc. of these business houses. In the interest of their own efficiency industrial and commercial establishments should therefore make it a point to render financial support to the educational institutions especially in their departments of tools, implements, and apparatuses.

4. The Government's Health, Industry, and Finance Departments will have to co-operate substantially with the Education Department and the Universities in regard to the co-ordination and rationalization of the country's educational welfare, comprising as it ultimately must the scheme of universal free education. It is already too late in the day for the Government Departments to plead the paucity of funds whenever the problem of the vital interests of the teeming millions comes up for consideration. They will be compelled more and more to recognize that the very first charge on the public finances is just the education, health and efficiency services for these millions before which all other items of public administration ought to retire into the background.

The new Educational Creed will have to equip the masses and the classes of Bengal for greater freedom and democracy. It ought to be conducive to the promotion of industrialization and technocracy on a much more extensive

scale than at present available. Larger doses of equality between the sexes as regards vocation and legal rights are to be among the objectives of this reconstructed creed. And finally, this educational planning should be capable of expanding the effective power and augmenting the material and cultural happiness of the peasants and the workers.

It has been observed before that some doses of freedom and democracy are being enjoyed by the people. The government of the country has become the people's affair in certain proportions. The socio-political pattern of India has been moving peopleward. This is a desirable consummation both from the educational and other standpoints.

But I am not one of those who would like to depend for every item in a planning, economic, cultural, pedagogic or otherwise, exclusively or preponderantly upon state initiative or state control. Those, however, who believe in *étatisme*, i.e., in appealing to the state or utilizing the state machinery in season and out of season are at liberty to do so.

To me the basic foundation of freedom, democracy and socialism, in

education and culture as in politics, is self-help, self-direction, individual initiative and individual creativeness. Creative individualism is the life-blood of my man as a moral agent. In regard to the new educational creed promulgated today, therefore, as in regard to the old of a generation ago I call upon everybody who is anybody in the country not to look to state aid in the first instance or in the second instance, but to energize independently and strive individually as often and as long as possible without support from the governmental authorities.

It is chiefly in individual exertions and independent strivings that the bed-rock of moral and spiritual values like education, freedom, democracy or socialism can be firmly established. For all pedagogic patriots, i.e., self-sacrificing workers in the field of educational advance, then, my watchword for quite a long time is to be: "Struggle forward—individually by all means, collectively if possible,—through hindrances, difficulties, failures, and disappointments." Today as in 1905 Bengal wants once again "Pioneers, O Pioneers!",—to develop whose preparatory reform activities the state may be induced subsequently to exercise its final rôle.



# REASON AND INTUITION

(A DEFENCE)

BY V. SUBRAHMANYA IYER,

*Retired Registrar, Mysore University*

1. "I believe in *Reason* and follow *Reason*."
2. "We should follow *Reason*."
3. "Whether we declare it boldly, clearly, or not, it is evident that here we appeal to *Reason*."
4. "We need *Reason* to drive out all old superstitions. . . . Be ever ready for *new* Truths. Fools are they who would drink brackish water from a well that their forefathers have digged and would not drink pure water from a well that others have digged!"
5. "It is better that mankind should become atheist by following *Reason* than blindly believe in two hundred millions of Gods on the *authority* of anybody."
6. "Is it not tremendously blasphemous to believe against *Reason*?"
7. "On *Reason* we must have to lay our foundation."
8. "Inspiration (intuition?) always comes to fulfil *Reason* and is in harmony with it."
9. "Only those portions of them (The Vedas) which agree with *Reason* are to be accepted as authority."
10. "Personally I take as much of the Vedas as agrees with *Reason*. Many of our philosophers have taken this view."
11. "If a man wants to be a rationalist and satisfy his *Reason* it is here (in Vedanta) that he can find the most *rational* ideas. . . ."
12. "What we want is Western Science coupled with Vedanta."

—SWAMI VIVEKANANDA.

Prof. P. S. Naidu, M.A., has every right "To pull down", as he says in the last April number of *Prabuddha Bharata*, "The foundations. . . . that support the bogey of the superiority of *Reason*. . . . so that the superstructure will tumble down to dust of its own accord." Let him by all means pull down the foundations of *Reason* and also crush to dust poor mortals like me who seek shelter under it, humbly following our revered master Swami Vivekananda. Our consolation will be that we shall get crushed when our revered master is. If Swami Vivekananda had not known 'English' I would not have attempted to make any defence against so powerful a professor as Mr. Naidu. For he would have smashed me to smithereens by saying that Swami Vivekananda never relied on 'Reason'. And I have ventured to reply because the foolish cap of *Reason* fits me though my name is not mentioned by Prof. Naidu.

It is not our revered Swamiji alone whose support I seek here. Our greater guru Sri Ramakrishna also has definitely indicated the supremacy of *Buddhi* or *Reason*. But I shall quote from him only to those that seek 'Truth' for 'Truth's sake'. But our greatest guru Lord Sree Krishna Himself is responsible for the *Sin* of having made *Reason* supreme.

On the express authority of Prof. P. S. Naidu himself and also on that of the best Sanskrit and English authors known to me I have rendered in the following passages 'Buddhi' into 'Reason'.

These references are to the Bhagavad Gita :—

1. What should a man *finally* seek refuge in? *Reason.* 2-49.
2. What enables one to overcome all delusions or ignorance? *Reason.* 2-52.
3. What is it which if lost man is *utterly ruined*? *Reason.* 2-63.
4. What in man should on no account be unsettled or *confounded*? *Reason.* 3-26.
5. Which is supreme among man's faculties? *Reason.* 3-42.
6. What is that which can grasp the Infinite Joy of the Ultimate Reality? *Reason.* 6-21.
7. What is that in the absence of which the immutable nature of the Highest remains unknown? *Reason.* 7-24.
8. What is the *highest* reward that God himself gives to His most favourite devotees? *Reason.* 10-10.
9. What in man enables him to attain the most profound Knowledge, that of the Lord? *Reason.* 12-8 to 14.
10. What is that which if untrained and perverted one cannot see the Self (Reality or Truth)? *Reason.* 18-16.
11. What is that which enables one to know what is ignorance (bondage) and what is knowledge (liberation)? *Reason.* 18-30.
12. What is it that one should finally resort to so that one may attain the Supreme Reality? *Reason.* 18-57.

Let me now turn to still higher authorities, the Upanishads.

What is it that enables one to see the Atman or Brahman? "He (Atman) is seen by subtle seers *with the keenest* (or superior) *Reason.* Kātha Up. 3-12.

What is the highest help that we pray for in seeking the Ultimate Reality? *Reason.*

"May He endow us with clear *Reason.*"

Swet. Up. 3-4 & 5-8.

It is needless to lengthen this list further. On the importance of 'Reason' I could quote hundreds of references from standard works like the Mahabharata, Sree Bhagavata and other works literary and Vedantic. So let me wind up, by quoting a passage from the most authoritative English translation of a passage from one of the greatest of ancient philosophers of India. Whoever knows *anything* of Indian Philosophy can spot it *at once.*

"Some conceited philosophers hold that *Reason* cannot grasp the Self, as He is formless, and that therefore the Devotion of Right Knowledge is impossible of attainment . . . . Yes, it is unattainable to those . . . . who have not been initiated by *Gurus*, who *have not learnt and studied* the Vedanta and whose *Reason* is quite engrossed and . . . . who have *not* been trained in the *right source* of Knowledge".

Let it be remembered that I have quoted so many only because *Reason*—not intuition—makes me do so.

Here let me add if the learned and mighty professor had been taught by Vedantic *gurus* he would have seen what the *essence* of all Hindu prayers is. Or, if he had become a full-fledged Sannyasin of the type of Swami Vivekananda,—not an amateur—of the Sree Ramakrishna Order he would have at once spotted the same. Indian '*philosophy*' does not make its *final* appeal anywhere to anything but Reason (Buddhi) though Indian theology, Indian scholasticism, Indian mysticism (Yoga) finally rely upon Revelations, authorities, intuitions and ecstatic visions, which constitute the adamant rock on which Prof. Naidu



takes his unshakeable seat, when he pulls down our weak 'Foundations of Reason'. Further he flinches not to attack even the Upanishads and Brahma Sutras with Commentaries when they refer to *Reason*. With reference to the description of "*Reason as Charioteer*" he says, "When this misleading conception is divested of all its glamorous poetry we find it riddled with many fallacies." How has he exposed the fallacies? There is not one word in his article to indicate the meaning of Reason, i.e., to show us what he understands by the term Reason. All that he says is "Reason which depends upon intelligence . . . and the intellect, thus becomes a slave to intuition." Is the meaning of Reason thus known? I 'depend' upon my salary. Am I known when my salary—the rupees, annas and pies—I get is known? Is there one word in the whole article of Prof. Naidu to show what Reason means? Without any meaning for the word Reason of what use are such statements as the following?

"Reason has given a poor self-damaging account of herself. . . ." "The champions of Reason will give up mere repetition of the word and dogmatic assertion about its omnipotence." "We have to transcend Reason." "Reason, the omnipotent—had its downfall." "Reason is self-contradictory." And he quotes some recent writers who do not define Reason.

But the most interesting feature of all his condemnations is with reference to the Aristotelian Logic and other Logics, the Laws of thought as known to Europe. He says not a word about Reason as known to Indian Thinkers. But any student of Vedanta knows that Logic or Tarka or Nyaya Vaiseshika is declared incompetent to get at the highest Truth or Reality, not only in the Brahma Sutras, but also in the Upanishads and other Vedantic works. No

Vedantin seems to hold that Brahman is established by Tarka, though Tarka is of the greatest use in some other spheres of knowledge. And no Vedanta has condemned Reason or Buddhi! And no Rationalist or Scientist even in the West seems to say that the *Ultimate Truth* is known by *logical Reasoning*. No doubt, science marks only the first step in the search after truth. But to ignore even the first step is only to prepare for a fall or failure. Prof. Naidu has evidently confounded *Philosophical Reason* with *Logical Reason*, which is applied only to a part of existence or experience. It is this latter kind of Reason that the West is familiar with. Whereas, *Philosophical Reason* comprehends the *whole* of existence or experience, which the West does not yet know fully and for which Western Reason and Science are certainly preparing the way.

As the *Semanticists* have pointed out such *Philosophical disquisitions* without exact and precise meanings for words are "Blab-Blab-Blab".

Finally, let me again seek the protection of my master Swami Vivekananda. He says, "The Christian claims that his religion is the only true religion. . . . The Muhammadan makes the same claim. . . . How is this to be decided? Then we have to admit that there is something more universal. Something higher which can judge between the strength of the inspirations (Intuitions?) of different nations. . . . Here we appeal to Reason."

Now, Prof. Naidu thinks that 'he is right'. I think 'I am right'. And various philosophers in Europe and India differ, each thinking himself to be right, even as to the meaning of Truth and Reality. How is this to be decided? Prof. Naidu, the Intuitionist, will declare what he *intuits* is Truth and that I am in error. I may say or anyone else may say that what I *intuit* or he *intuits* is

truth. Many philosophers in the European Continent and in England told me personally, when I was there, that *common Truth* as such, cannot be reached much less defined, and that such Truth was not within the ken of Philosophy. Prof. Naidu is in good company in this respect. But if he wishes to decide once for all, he must follow the *intuitionists* just as enthusiastic men of religion do, and as all such philosophers or scientists as rely *more* on intuitions than on *truth verified*, attempt to do, i.e., murder those that differ. So, the

only course that Prof. Naidu could adopt is to murder me or to teach me to murder him. If this be not the course aimed at by him, he has but to seek the guidance of the Scientists at first, then the Upanishads and Swami Vivekananda, i.e., "*Follow Reason*". My dear Reader, pray, remember always the words "Be but contemptuous of Reason and Science, the highest gifts of man, and you have given yourself over to Satan and must perish!" Goethe. "Buddhi Nâshât Pranashyati"—(When *Reason* is 'crushed', ruin seizes thee.) Lord Krishna.

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## THE MYTH OF OVER-POPULATION

BY PROF. K. S. SRIKANTAN, M.A.

[In view of the forthcoming census, the closely-reasoned thesis of Prof. Srikantan is of more than ordinary interest, for it throws light on an important question which has its bearing on political and economic problems.—Ed.]

It is maintained by many economists that India to-day is over-populated. This view has become so popular that we find the country charged with an atmosphere of pessimism. Everywhere one can see unwanted children, unwilling mothers and unhappy fathers.\* It is really unfortunate that an unhappy country like India should have been made more unhappy by such half-baked theories which, as will be shown presently, cannot stand a moment's scientific investigation. India is not over-populated, and as a matter of fact her population has begun to show a tendency towards decline. At such a time it is really amusing to be told that the country has more people than it can conveniently support.

It is claimed by the economists that the population of India would reach the peak figure of 400 millions by 1941 and

that would mean for India a population far in excess of the optimum number. Very few have dared to question the accuracy of this estimate. India is notorious for her lack of statistical materials. The eminent authors of the scheme for an Economic Census of India quote with approval the statement of the Census Commissioner that the vital statistics of India are well known to be defective. Again those who are apt to rely too much on statistics will do well to remember the observation of Sir Josiah Stamp in his interesting article on "Human Nature in Statistics":—"The individual source of the statistics may easily be the weakest link. Harold Cox tells a story of his life as a young man in India. He quoted some statistics of a judge, an Englishman, and a very good fellow. His friend said: 'Cox, when you are a bit older, you will not quote Indian statistics with that assurance. The Government are very keen on amassing statistics—they col-

\* See "*Neo-Malthusianism and Generative Egoism*" by K. S. Srikantan. Eco. Conference: 1935.



lect them, add them, raise them to the nth power, take the cube root and prepare wonderful diagrams. But what you must never forget is that every one of those figures comes in the first instance from the Chowt(k)ydar (village watchman), who just puts down what he damn pleases.' We suppose that such a Chowkidar was responsible for recording child-birth as a cause of death among men, as mentioned in the Madras Census Report. Sir Albion Bannerjee described to the East India Association a similar experience of how a clerk put down what he pleased." In vital statistics, again we have not advanced beyond the crude stage of recording births and deaths.

Even granting that the population would reach 400 millions, it is open for us to ask whether that should need cause any alarm. India is a country with the oldest possible history. Records are profuse to prove that she was inhabited by many thousands even in those days. Even granting that she had a population of only one million in 1 A.D., the present 400 millions does not mean a very alarming increase—for after all it works out to be a small percentage. But we know that there were kings in ancient India whose army alone numbered 1 million. We are however on surer ground when we come to the period of Akbar. Moreland in his book 'India at the death of Akbar' estimates the population of India to be 100 millions in 1590. The total evolution up to 1931 yields the figure 353 millions. This means that the increase has been 3.5 times during a period of 341 years. The British population rose from 8,893,000 in 1801 to 41,031,000 in 1937. This is, as is clear, an increment of more than 4.6 times in 136 years. Even if the Indian population rose up to 400 millions in 1941, the growth would be only 4 times in 341 years starting from

1590. The total Indian growth is 4 times by the side of more than 8 times in the British population trend. The period covered is some 340 years for each region. In the paper on "La Population de terre et des continents", presented to the International Congress on Population at Paris, 1937, Halbwachs observes that from 1650 to 1929 the population of the world has more than quadrupled in less than three centuries, but that the population of Europe has almost quintupled during the same period. India's growth rate would thus appear to be lower not only than that of Europe but even than that of the world in general. Altogether, there is no ground for believing that the actual growth of population or the rate of natural increase exhibits any menacing features in India.

It is curious, however, that Indian demographers and statisticians either ignore this reality or do not care to attach any importance to it in their discussions. An instance may be cited.† The birth-rate for British India is given by J. H. Russell and K. C. K. E. Raja in the paper on "The Population Problem in India", published in the Indian Journal of Medical Research (Calcutta, October 1935, p. 558), as follows:—

Period	Rate
1901-1910	38
1911-1920	37
1921-1930	35
1931	35
1932	34
1933	34

Evidently the birth-rate has declined. But the authors maintain that it "has been more or less stationary." In the subsequent paper, "A Forecast of Population in India at the Census of 1941,"

† See *Indian Economic Journal*: Jan., 1940.

for the same journal (April, 1937, p. 1185) one of these authors has quoted the same figures and observes, again, that the "birth-rate has been more or less steady from the beginning of the century."

In a country like India where statistical materials are anything but accurate, no conclusion can be drawn from such sources. It is one of the tragedies of statistical science that when it teaches us to put 2 and 2 together it does not give us the faculty of seeing that we do not put two and three together to make 4.‡ But there are certain features in India's population which drive us to certain unassailable conclusions. It is only too well known that the growth of population in a country depends more upon the number of women than upon the number of men. India is one of those countries where the number of women is less than the number of men. In 1931 for the whole of India, there were only 940 females to 1,000 males. We believe that this is one of the lowest figures in the world. What is more significant, this fall in the proportion of females to males has been steadily going on since 1901.\* This itself is enough to make us question the validity of the conclusions drawn by the Economists. To this we might add the net reproduction theory of Prof. Kuczynski and others. To these people the old methods of calculating population are meaningless. L. J. Dublin and A. J. Lotka have made this very clear in their paper "On the true rate of Natural increase" in the Journal of the American Statistical Association. This view is strongly supported by Kuczynski. According to him, the ordinary Census birth-rate (yearly births per 1,000 inhabitants) has no reference to the age composition of

the people. It might be useful only if the age composition of the population and in particular the proportion of women at child-bearing age does not change. The correct birth-rate can be computed by showing the "average number of girls born to woman who lives through child-bearing age." This age is between 15 and 45 in Kuczynski's calculations. But the League of Nations in the *Annuaire Statistique* for 1937-38 has taken the period from 15 to 50 for the reproductive age.

Now the "gross reproduction rate" would be the number of female children (*i.e.*, future mothers) likely to be borne by 1,000 women of the reproductive age. But many women die between the ages of 15 and 45 (or 50). Hence the gross reproduction rates have to be corrected with the aid of life-tables in order to arrive at "net reproduction rates." The net rates are necessarily below the gross rates, the difference depending on the mortality of women in the various age-groups. A "net reproduction rate" of 1,000 (*i.e.*, 1,000 girls born to 1,000 women living between 15 and 45 or 50) is just sufficient to maintain the population figure in the long run.

Many of the countries are in a position to furnish such figures. But it is not possible for India to do so. Hence the corresponding trend cannot be exhibited from the Indian side in order to explain India's position in international demography. Be it observed, however, that countries like Japan, South Africa, Portugal, Canada, Italy, Bulgaria, Poland, Holland, Finland and Hungary are above 1,000 ranging from 1,571 to 1,008. The following countries are below the 1,000 level, namely, U.S.A. (0,961), Australia, New Zealand, Denmark, France (0,866), Latvia, Norway, Great Britain (0,760), Germany (0,757), Sweden and Esthonia (0,728). The countries of the second group are

‡ B. P. Adarkar.

\* *Economic Problems of Modern India*: Ed. by Radha Kamal Mukerjee.



tending to get depopulated. As for the first group, the countries may be said to be just maintaining themselves in demographic strength. There is no special case for over-population. To which group India belongs, it is not possible as yet to assert. India however cannot be placed under the first group, for we know that out of 1,000 females born, only 483 reach the age of 15, and only 238 the age of 45; only 238 women, therefore, are expected to pass through the whole of the reproductive cycle. The corresponding figures for England are 798 and 683 respectively; for Japan 745 and 550; and for Sweden 867 and 708. These figures refer to the years 1901-10. The 1931 Indian figures show some improvement. There has been still greater improvement in the West; and the opinion is now entertained that the "figures do not leave a margin for further reduction of mortality during the reproductive period." We have also to take into account the large number of widows—16 per cent of the women of the reproductive age—who do not participate in parenthood. Therefore, with our number of female survivors and of widows, it would be necessary that the specific fertility rates should be about twice those of the Western countries if we are to have the same net reproduction rate. We doubt very much whether such high specific fertility rates at all prevail in India. We know that the general fertility rate, that is the number of births per 1,000 women of the reproductive group, has been only 166 to 176 during the last 8 years. We are not aware that this rate is regarded as particularly high. In fact potential mothers are getting less and less.†

† See *Eco. Journal*, Jan., 1940, for a fuller discussion.

Again let us apply the test of the Swedish statistician Sundbarg. According to him where the population is growing, the number in the age-group 0-15 is much greater than the number in the age-group 50 and over, but where it is stationary the numbers in these two age groups approach equality. To be more precise, the youngest of the 3 groups must be double the eldest, if the population is to continue to grow. Just short of that point it may be stationary. The actual figures of Sundbarg's theoretical types as quoted by Whipple are, in a progressive population, 40 and 10 for the youngest and the eldest group respectively; and 33 and 17 respectively in a stationary population. Now it is clear that Sundbarg's categories need some adjustment before they are applied to India. The idea underlying these three divisions is to compare the children, the adults, and the old men in any given population. Sir Edward Gait, therefore, was right when he took "the age group 15-40 instead of 15-50 as Sundbarg has done, partly because old age comes on quicker in India, and partly because this corresponds more closely to the reproductive period of life." Taking, therefore, the 3 categories, "0-15", "15-40" and "40 and over", we get according to the census of 1931, the following figures.

0-15	...	...	139,606,414
15-40	...	...	143,799,004
40 and over		...	66,353,900
			<hr/>
	TOTAL	...	349,759,318

It will be seen that the youngest age group is slightly in excess of twice the oldest. *The relation in short is more similar to the proportions of a stationary type than to those of the progressive type.*

To this we might also add the theory based on *logistic curves*. This was

established by Verhulst the Belgian mathematician in 1838. It was rediscovered by the American biologist, Pearl in 1920. In his *Biology of Population Growth* (London 1926, p. 22) Pearl describes this law in the most elaborate manner. According to this law every cycle or phase of culture is marked by the growth of population along the same line. At first the increase is rather slow. Then it becomes rapid for a certain period. Later it becomes slow again. And finally it becomes stationary. In 1927 Jainisch published his *Das Exponentialgesetz als Grundlage einer vergleichenden Biologie* (Berlin) in which the logistic curve was demonstrated in biological phenomena independently and without knowledge of Pearl's work. In Pearl's judgment every attempt to calculate the future trends of population

on the hypothesis of a growth rate prevalent during a certain period is fallacious. According to the logistic curve the growth rate is bound to be different in different periods in each cycle or phase. The damping factors must be recognized. No rate can be postulated to continue indefinitely to manifest itself undiminished. Indian population only too closely conforms to the logistic curve. In short the population time curve in India is asymptotic to a finite value of population.

Enough has been said in the above paragraphs to prove that India is neither "absolutely" nor "relatively" over-populated. The causes of her poverty are to be seen elsewhere and it is wrong to shunt the car of reason on a false track by the creation of a bogey based on absolutely inaccurate and insufficient statistics.

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## SANTAYANA : AN ADVANCE TOWARDS AN EVOLUTIONARY UNIVERSE

BY ANIL KUMAR SARKAR, M.A.

[The first part of this article appeared in the *Prabuddha Bharata* of March 1940.—Ed.]

From the consideration of forms let us now pass on to the consideration of the origin of organisms, as such considerations are very closely related.

But before going on to the consideration of the origin of organisms, it becomes necessary for us to form a clear idea of events, existence, flux, essence, matter or substance, order of sequence, and the realization of all of them in their respective forms. They are being considered afresh only to render clear the idea of the 'order of sequence' in the flux of events. An event is a 'portion' of the flux of existence. Existence is no existence unless there is flux in it. There can

be no flux without the flowing of matter or substance into a focus or centre. The centre in which the matter flows is the existence. It is a momentary existence. We might call it a particular existence. But this existence means nothing if it does not realize an essence, for after all, an essence is realised in an 'event', which is a particular existence. But as the event is only a portion of existence, it is always in the flux of existence. It cannot claim to have any reality without the flux. All realization of essences is in a form. This 'form' is always a 'perspective' and is open to human observation and experience. So it has



a descriptive value, and hence it belongs to the realm of truth. So in a particular event, an essence is realized in a 'form', and this is a 'perspective', but since it is in flux, something of it remains still for realization.

This consideration of the realization of an 'essence' in an event, points out its aspect of 'particularity', but we also know that in that event the 'total essence' is not realized, and for the 'total realization' we have to pass on to other events, *i.e.*, we have to take the events in flux. We have to pass on to the beyond, to the realm beyond our experience. Though our attitude is sceptical always, we must not be over sceptical, for it is a fact that the 'essence' in a particular event is not fully realized. This takes us to the consideration of the essence in its 'universal aspect'. It takes us to consider the events in flux, for that alone reveals the true character of 'existence', and also of the 'essences'. It reveals to us the 'order' of sequence, or the passage of events. A particular type of essence is realized in an order of events. This consideration of the 'order', reveals to us the passage of the events, essences and existences pointing out their universal aspect. This is the consideration of the 'progressive' realization of an essence. This involves the passage of events, shifting from one existence to another, one moment to another. This is nothing but the progressive realization of an essence by the 'order' in which the moments arise and vanish. This 'order' is the 'trope'. So the 'essence' is realized in a 'form', but since it is not wholly realized there, it is realized 'progressively' in other 'forms' in an 'order' and that 'order' is the 'trope', so 'trope' is the 'order' of the realization of the essences in varied forms. Here the 'essence' is seen under the

'form of eternity', or in its aspect of universality, as distinguished from its particular realization in the 'form' of an event. Here we mark the 'order' of the realization, hence we see the 'universality' or the 'eternity' of the realization. Here the 'essence' of the 'sequence' of events is seen under the 'form of eternity', and since 'existence' has realized that 'essence,' that 'essence' in that particular situation or event, has descriptive value, and for this particularity, it belongs to the realm of truth.

From this it is evident that the 'trope' which is the essence seen in the form of eternity, *i.e.*, in the aspect of the 'type of sequence', is not a 'perspective', because not particular, not a mere essence realized, but an order of essence progressively realized, not relative to any point of view or perspective, nor specious or momentary. It is purely 'formal', *i.e.*, 'universal', as running on to further essences or realizations. As this 'order' cannot be observed or experienced as a perspective, it can only claim to be a historical truth, without being a historical impression, *i.e.*, a particular event.\*

Perspectives, being 'appearances', can never arise without the underlying essence, for in that case there will be no inner core. The existence drags the essence by a sort of rope, and makes it manifest as 'appearance'. Flux is realization of the intrinsic variability underlying essence. So the flux is tracing some path along the realm of essence as realizing the essence in order, and at every point realizes an essence. Each moment enriches the flux with essence or intrinsic quality, so there is some "transformation of substance which flows through it and

\* *Vide, The Realm of Matter*, pp. 102-103.

unites it in a determinate trope with its antecedents and its consequents."†

So when the event is analysed we have to look before and after, that is, along the path of change. We have to observe it, and that reveals a 'trope', but the 'trope' must span all existence and extend endlessly, otherwise continuity cannot be grasped. But as the 'trope' pervades all events and existences, and is never presented as a 'perspective', it remains unknown in the sense that the mind cannot pursue or see it, for it is never 'existentially' known. Mind is only satisfied in the passing aspect of the 'trope', it follows the chase only, and observes the 'forms' they assume. It is a life in the flux of existence.

The 'trope' is not exhaustive, for it follows the path of flux. Though the 'trope' is not a perspective, we cannot deny its reality. That would be dogmatic scepticism. It is our faith in the realm beyond our perceptual experience. It reveals to us the inner core of reality, the essences in their formal and universal aspects. Without a belief in such universal aspect of this realm of flux, life, experience, art, morality and philosophy cannot claim any validity from us. It gives us deeper insights into reality. It lands us to the region unknown, but full of the warmth of the surging and streaming matter. It makes us somewhat sceptical, but takes us to the heart of flux, it conducts us to the deeper worlds, and reveals to us the permanent elements of the universe. These tropes, being the formal aspects of existences, cannot be the existences themselves. They all belong to the region of the Platonic Ideas. All Ideals therefore, stand for the tropes. Human mind devotes itself to the

pursuit of the tropes. There is indeed a lure for such a pursuit. This lure is nothing but an attempt to conquer our animal life with reason, with definition, with selection. To quote Santayana: "The realm of matter, for the moralised spirit, seems to exist only to be mastered, to be reformed, to be painted. Such is indeed its moral function in man, in so far as he profits by its economy. Profit, or the hope of it, rules the thrifty mind, not only in religion, where the edifying aspect of things is deputed to be their essence, but also in science, where the most august philosophers, in order to judge between true and false theories, often employ the childish criterion of simplicity. The flux, however, is not subject to these subjections; and only a speculative spirit, after much discipline, can learn to rejoice with it in its freedom."‡

Our consideration of the 'tropes' only turned us to mark the 'formal' and 'universal' aspect in the flux of matter. They are the 'permanent aspects' of nature. The 'tropes' repeat, for the type or order of their movement bear the character of sameness, and this renders our experience possible. In this sense we can say that the 'tropes' are 'habits' formed in the flux of matter. If we go deeper, we shall find that the whole universe is in motion, and in this philosophy we are directly concerned with nothing else than the life of matter. The 'tropes' which arise in the course of this life of matter, are meant for introducing the ideal element in the flux of the universe. When the 'tropes' assume still more complications, or complexity, they become 'psyches'. If observed deeply, it may be thought that the 'psyches' are attempting to manifest themselves through the 'tropes,' for the whole life of nature is a process towards

† *The Realm of Matter*, p. 108.

‡ *The Realm of Matter*, pp. 116-117.



the evolution or formation of organisms, and organisms are nothing but arriving at certain fixed habits in the course of natural flow, and they are capable of reproducing that habit once again. The 'tropes' are nothing but embryo organisms, without the power of reproduction in them, they are simply repeated occurrences having in them the universal element, which gives them a semblance of repetition. They are 'types' in the evolutionary flow.

From this treatment, it will be clear to us that Psyche, being an organism by itself, has a material basis of its own. The 'trope', being merely formal, is an ideal organism hinting at such permanent element of the universe. The analysis of the life of psyche will further point out that it is body and spirit combined. It has a material seat in the realm of matter, and has a spiritual life of its own.

The consideration of the psyches, has taken us to the consideration of the human organisms. Here we can distinguish two levels of life: the spirit and the psyche. The relation between spirit and the psyche, or the mind and body is the most important problem in philosophy. The evolutionary world-view of Santayana attempts to give a realistic interpretation to this problem. To quote Santayana: "By spirit I understand the actual light of consciousness falling upon anything—the ultimate invisible emotional fruition of life in feeling and thought. On the other hand, by the psyche I understand a system of tropes, inherited or acquired, displayed by living bodies in their growth and behaviour. This psyche is the specific form of physical life, present and potential, asserting itself in any plant or animal."<sup>1</sup> Continuing further he says by hinting at the plastic character of

this psyche, "Such a moving equilibrium is at once vital and material, these qualities not being opposed but coincident. Some parcels of matter, called seeds, are predetermined to grow into organisms of a specific habit, producing similar seeds in their turn. Such a habit in matter is a psyche."<sup>2</sup>

From this analysis of the character of the psyche, we may at once deduce the fact that the psyche is a compound life, both material and spiritual. It is material in a different sense. It is not merely the flux of matter, but fixed habit formed in that flux. It is a 'trope', but not a simple trope, *i.e.*, not merely a passing habit in the flow of nature, but a 'redundant trope', which is an organization or organism capable of propagating its 'type' in the evolutionary process. It is such an organization which is not merely a system of tropes with a power of propagating its type, but it is a living equilibrium from which all our thoughts and feelings radiate and its aim is to maintain this equilibrium throughout. This defines our life of the psyche which is nothing but a perpetual attempt to keep up our mental synthesis and identity. The life of the psyche is a life of compromise between physical and psychical tendencies, between habit and idea, between passion and reason, between instinct or impulse and ideation.

Though there is a constant fight between these apparently opposed tendencies in the life of the psyche, really they are not contrary forces. The life of reason is an attempt to bring about a harmony between those tendencies. So says Santayana: "It is therefore by a complete illusion, though an excusable one, that the spirit denies its material basis, and calls its body a prison or a tomb. The impediments

<sup>1</sup> *The Realm of Matter*, p. 139.

<sup>2</sup> *Ibid.*, p. 139.

are real but mutual; and sometimes a second nucleus of passion or fleshliness rises against that nucleus which the spirit expresses, and takes the name of spirit in its turn. Every virtue and in particular knowledge and thought, have no other root in the world than the co-ordination of their organs with one another and with the material habitat. Certainly such a co-ordination could never arise except in a psyche: the psyche is another name for it: but neither could the psyche have any life to foster and depend, nor any instruments for doing so, if she were not a trope arising in a material flux, and enjoyed a visible dominance there more or less prolonged and extended.”<sup>3</sup>

The recognition of the material basis of our spiritual life, leads us to the further consideration of our life of the psyche. The psyche, being a trope or a mode of the flux of matter, has a great plasticity in it, and on account of it, there is the evolution and transformation of psyches from the beginning. From this, it is evident that the psyche contains the whole past in it, and the infinite possibilities are open to it. There is not only a change or reorganization in its physical aspect, but there is a perpetual change and reorganization in its spiritual aspect. As the psyche constantly aims at adjustment to our mental and extramental life, it tries to maintain its equilibrium there also. It has a life of its own that is a life of inner experience and it has a relation with the external world. It has come in the evolutionary flow, but as it has its own life, which is a life of experience and adjustment, it is not a mere passive existent, but an active entity trying to attain perfection both in its experiential life and its life of adjustment. In fine the psyche has an

inner and an outer life. The inner life is the life of the spirit, and the outer life is its relation with the external world. The outer life is concerned with perception. Viewed from the inner life of the psyche, it is probably never unconscious, she always feels, in some vague emotional form, the inherent stress of her innumerable operations.”<sup>4</sup>

But if we consider further the inner life of the psyche, we shall find its inner consciousness or constant sensibility as nothing but a constant reciprocity between its inner experience and outer perception. It is also a form of adjustment and a maintenance of equilibrium. There would have been no consciousness without this functioning psyche. To quote Santayana: “ ‘Consciousness’ is a commentary on events in the language of essence; and while its light is contemplative, its movement and intent strictly obey the life of the psyche in which it is kindled. Hence the whole assertive or dogmatic force of intelligence, by which the spirit ventures to claim knowledge of outspread facts, and not merely to light up and inspect a given essence. This whole extraordinary pretension rests on a vital compulsion, native to the body, imposing animal faith on a spirit in itself contemplative, for in animals the organs are inevitably addressed to intercourse with relevant external things, as well as to internal growth and reproduction. Suspense outwards, towards an object not within her organism, is habitual to the psyche.”<sup>5</sup>

In this quotation we find that consciousness in its own character is contemplative or spiritual, but since it is kindled in a psyche, it has to depend on its material basis, otherwise our conscious life will not be a true description of facts. It cannot be a commen-

<sup>3</sup> *The Realm of Matter*, pp. 147-148.

<sup>4</sup> *Ibid.*, p. 152.

<sup>5</sup> *Ibid.*, p. 158.



tary on events in the language of essence. Essence by itself is a spiritual synthesis, but the consideration of its material basis leads us to subject it to our life of the psyche in which it is kindled. But besides the culture of this realistic life in which we subject our spiritual life to our animal faith, *i.e.*, by referring them to facts, there is a pure culture of the life of essences. This is what is known as the spiritual life as distinguished from the life of reason where there is a subjection to animal faith.

The culture of the spiritual function of the psyche is a life of art, it is a life of contemplation. It is a culture of the higher manifestations of the psyche. But Santayana often warns us by saying that too much indulgence in such a contemplative life, veils the materialistic background that is possessed by it. Such a culture of an abstract life will land us to a mythological world, and it will be bereft of its realistic value. In conclusion Santayana points out "that the dependence of spirit on animal life, is no brutal accident, no inexplicable degradation of a celestial being into the soul of a beast. All the themes and passions of spirit, however spiritual and immaterial in themselves, celebrate the vicissitudes of a natural psyche, like a pure poet celebrating the adventures of lovers and kings."<sup>6</sup>

This is the position which Santayana holds in regard to the life of the psyche. Though a culture of its spiritual function is possible, too much *Idealism* cannot be supported. So Santayana's view on the life of the spirit, is Platonic no doubt, but he does not like to give it an ideal existence. It has no absolute value and reality in it. Its real valuation as contrasted with its mere contemplation, must come from its material habitat.

This scepticism is the essential note of Santayana's philosophy. It is a rational scepticism, in that it avoids the extremes. It is a hint at a life of compromise, between impulse and reason, passion and ideation.

Now coming back to the relation between the psyche and the spirit, we shall mark that the psyche may be regarded as a body in relation to the spirit which is its form, but it is a 'form' in relation to its material basis. So the relation of 'matter' and 'form' is all-pervasive. The highest manifestation of 'form' is found in the life of the spirit.

The life of the psyche is a dual life. It has a touch with the realm of matter on the one hand, and it has a touch with the realm of spirit on the other. The one points to the life of 'impulse,' the source of its activity, and the other to its life of ideation or reason. The rational life is the union of the two. But besides this study of the spiritual life of the psyche, from the evolutionary view of the universe, there is the study of the relation of the psyche with its environment. This is the consideration of its mental life, which is a life of consciousness and sensibility. Consciousness arises due to the interaction between the psyche and the environment. It is mere sensibility or intuition of 'essences'. These essences are nothing but 'mental syntheses' arising at every moment of conscious experience. Consciousness cannot operate without these ideal syntheses. They are nothing but the 'forms' in which a particular situation is grasped. These 'essences' by their own nature are 'mental syntheses'; they are nothing but inner experiences. But as they are results of interaction, they have an outer reference. Naturally they are projected outside. But in either of the cases they are confined to the immediate present. They cannot

<sup>6</sup> *The Realm of Matter*, p. 162.



transcend the 'present' both in their experiential and referential aspects. They are nothing but intuitions of a present situation. By themselves the essences lack all activity. They are passive.

The essences are 'pure forms' or 'pure beings', they have reference to events or facts, but they are not themselves events or facts. As they arise in the course of the interaction between the psyche and the environment, they cannot be regarded as mental or physical. They are nothing but syntheses of experience which help adjustment between the two. In this sense they have no existential character, and as such they are not particulars, but only formal understanding of a situation. They are the instruments of operation, for without them, the functioning of consciousness is not possible. They are the 'forms' in which the whole situation is grasped by the consciousness or the experience of the moment. Formless experience is hovering in darkness. Moreover that does not denote or signify any operation or function of the psyche and the environment. So the 'essences' are nothing but the 'forms' under which a situation is grasped. It gives a clue to the understanding of a situation. It points out an active organization, and grasping of the situation by the psyche, which constantly tries to maintain its inner equilibrium, and also its equilibrium in its operation with the environment. So the essences have this organizing value. The psyche being a very complex organism, radiates these essences for the clear understanding and the organisation of the situation.

This synthetic function of the psyche is born of its inner sensibility. It is an organization with constant sensibility. So quite naturally it tends towards higher and higher forms of mental organization and synthesis. This tendency in

the psyche towards higher and higher forms of mental syntheses results in the origin of the 'spirit', which by its illuminating faculty, renders the whole situation clear, and helps to grasp the situation in still higher forms. The 'essences' viewed by themselves, confine us to the present, but the awakening of the spirit, means a transcendence of the present situation, it takes us both to the past and the future. On account of its transcendent faculty, it is thoroughly intellectual, and not merely a mere 'intuition' or 'experience' of a particular situation. It is a transcendent experience. Hence Santayana says that it illuminates the whole realm of essences, which are mere items of momentary experiences. So consciousness, by its intellectual or spiritual faculty, helps us to grasp not only the present situation, but the past and the future situations. In fine, it is a higher form of mental synthesis. It is a study of the 'pure forms' or 'essences'. When one is too much engrossed in their study, one loses all touch with the realistic world. It may be a culture of higher form of spiritual life or synthetic life, but it is bidding adieu to the referential aspect of the essences. It may be culture of a spiritual life but not a realistic life. According to Santayana, idealism or spiritualism of any kind, cannot stand without a reference to the material basis of them all.

This is the realistic interpretation of the life and culture of spirit from our evolutionary world-view. It differs from that of Boodin in the sense that it does not start with the original spirituality of matter, but it starts with the notion of a spiritual ideal or a growing spirituality of matter. Evolution, for Santayana, means a passage towards progressive spirituality or a realization of higher and higher forms. For Boodin, it is realization of higher forms, manifesting



higher types of control. Boodin also speaks of progressive spiritualism starting with a spiritual reality, but Santayana never quits the material basis of all spirituality. For Boodin, matter comes much later in the Cosmic Gestalt, and so it points out an organization which is spiritual. But Santayana starts with 'matter', for all activity comes from it, it is the source and genesis of all.

After this general consideration of the philosophy of evolution, and the detailed consideration of the relation of psyche with the environment, we come naturally to the problem of knowledge. In this connection we must inquire into the problem of the truth and falsity of our experience. If we hold that the

'essences' arise as a result of mental syntheses due to the interacting psyche with the environment, we are naturally inclined to think that the 'essences' are descriptive of events or facts, both inner and outer experience, hence they are descriptive of truths. So our next consideration will be pertaining to the problem of truth. Santayana's book, "The Realm of Truth", aims at giving a theory of truth which directly fits in with his evolutionary world-view. As we have already got an idea of his evolutionary universe, we may start at once with his theory of essence, for the problem of truth follows as a corollary from the consideration of the character of the essence.

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## ANCIENT INDIAN POETRY AND DRAMA

BY KALICA P. DATTA, M.A.

[This article gives a bird's-eye view of the 'wide expanse' of Ancient Indian Poetry and Drama.—Ed.]

Thanks to the preservation of monumental documents of ancient Indian literature despite the ravages of time we can boast of a legacy which few nations in the world can take pride in. Rich in colour, vivid in ideas and bright in materials, these are studded with gems from one end of the string to the other. They focus the highly cultured mind of the ancient Aryans. In the present article, we shall confine ourselves to a discussion of two main pillars of literary structure, viz., Poetry and Drama.

Poetry blossomed very early among the ancient Aryans. The mysteries of "measured speech" and harmonious rendering of ideas into rhymes had dawned upon their mind at a very early stage of civilisation. In the *Rigveda* we find a highly developed lyrical poetry.

The earliest portions even refer to past and contemporary poets. The language of the hymns reveals a fine poetical style, which is very significant considering the age. It has been elaborated by long usage and there are fixed epithets and poetical expressions and idioms. The metrical principle was based both on number and quantity of syllables. The Vedic poetry was more or less religious in character. It is said these were revealed to the ancient seers by God and they composed them accordingly.

In the subsequent period, the poetical literature became more elaborate. In the Brâhmana age, the age of prose composition, of exegesis and analyses, detached verses and songs (*Gâthâs*) were composed. Sometimes these were sung to the accompaniment of lyre. The poet

is often spoken of as a Kâru (artist). Even in the Sutras, slokas are found embodied in the texts. Itihâsa (Epic stories), Akhyâna (tales) and Purânas (legendary tales) came to be composed and narrated in verse. The traditional origin of the sloka is too well known. Who does not know that immortal couplet:—

मा निषाद प्रतिष्ठां त्वमगमः शाश्वतीः समाः ।

यत् क्रौञ्चमिदुनादेकमवधीः काममोहितम् ॥

Thus the famous Anustubh Chhandah was born.

The metrical denotations, rythmical representations and finest poetical style of the two great Epics, e.g., the Râmâyana and the Mahâbhârata hardly require any passport for recognition. Sanskrit was the medium of expression of all these poetical inspirations. Indeed it was regarded as the language of the learned. But side by side with the growth of poetry composed in Sanskrit, there grew a literature, comprising poems, lyrics and legendary tales, composed in the language of the people. We have thus the Gâthâs in Prâkrit and Pali, Jâtaka tales in prose and verse, Gunâdhya's Brihatkathâ and king Sâtavâhana's Gâtha Saptasati (compilation of 700 slokas), to name but a few only.

The Kâvya style had already developed before the Christian era. There are references in Patanjali. The Buddha-charita of Asvaghosa and some later inscriptions, Rudradâmana's for example, clearly show that by the second century A.D., there must have been a flourishing Kâvya literature. It had reached the height of excellence in the works of Kâlidâsa, a poet equally adept at composing epic and lyrical poems. Among the later Kâvyas, mention could be made of Bhattikâvyam, Kirâtârjunyam, Sisupâlavadhâ, Râghava-Pândaviya, Navasasânkacharita and Setubandha or Râvanavadhakâvyam.

Chaurapanchâsika, Ghatakarpara, the three Satakas of Bhartrihari, Anarusataka and Gitagovinda (product of a still later age) are the more famous among the lyrical compositions.

The dramatic art holds a unique position in the orbit of ancient literature. It is called the Nâtyaveda. There is a nice story about its origin. Moved by the earnest prayers of the gods, the God Shiva being the pioneer, Brahmâ the Creator, summoned the four Vedas and out of their essence created the Nâtyaveda. Thus:—

एवं सङ्कल्प्य भगवान् सर्व्ववेदानुस्मरन् ।

नाट्यवेदं ततश्चक्रे चतुर्वेदाङ्गसम्भवम् ॥

The beginnings of the drama could be traced in the Vedic literature. The nucleus could be found in the dialogues of Saramâ and the Panis, Yama and Yami, Pururavâ and Urvasi. In the elaborate Vedic rituals we find a hint on the acted drama. Patanjali refers to two dramas, viz., 'Kamsavadha' and 'Balibandha'. It has been said that either they were acted upon the stage by the Sandhikas or recited by the Granthikas, who expressed the sentiments of different characters by words. Pischel, the noted writer, would see the origin of Indian drama in the puppet play. The theory of the Hellenic origin of Indian drama is untenable. More or less it is Elizabethan than Greek in character.

Bharata's Nâtyashastram is the best treatise on the subject. It is a perfect compendium of facts and figures. It is noteworthy that in the days of yore, such precise attention was given to details. Several chapters have been devoted to the building of the auditorium, measurement of the stage, woodworks within (Dârukarma) and artistic designs (Chitrakarma), worship of the presiding deity (Rangadaivatapujanam) for the benefit of actors, different types of act-



ing prevalent in different countries, production of plays and many other matters positively relating to the dramatic art. Bharata strictly prohibits any provoking scene being enacted on the stage. An Indian drama must end in harmony.

Sometimes supernatural elements were introduced in the dramas. Such things as speed and motion were expressed by gesticulation. There is a technical literature on the use and interpretation of gestures. As for the language, Sanskrit and different types of Prâkrit were adopted by the ancient writers. Naturally it varied according to the status of the characters. Lyrics are interspersed in the body of the drama. Who is not familiar with the names of Bhâsa, Kâlidâsa, Sudraka, Bhavabhuti, Visâkadatta and Râjasekhara? Their contribution consecrates itself. The Ajmere inscriptions contain portions of Harakeli Nâtaka by Vigharâjadeva and Lalitavigharâja Nâtaka by Somadeva.

Remains of an ancient stage in the Ramgarh Cave is indeed an immortal relic of the cultivation of dramatic art by the ancient Indians.

We conclude with a reference to the written language of the period under review, as literature and language are inter-related. There were several stages of development of the Vedic language. At the time of compilation it had already become archaic. Subsequently there was two-fold expansion. Sanskrit and Prâkrit flourished side by side. The early inscriptions were carved out in Prâkrit; while in the later ones Sanskrit had the pride of eminence. Adoption of classical Sanskrit later came into vogue. Gradually how several languages have cropped up with the successive invasion of foreigners, culminating in the development of the principal languages of modern India, is a topic, in which philologists only have the right to access.

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## VAISHNAVISM IN BENGAL

BY J. M. GANGULI, M.Sc., LL.B.

[Mr. Ganguli discusses the subject in relation to the past and the present and gives some helpful suggestions for the future.—Ed.]

Vaishnavism, in the form that it has taken since the time of Chaitanyadeva, has played out its part in Bengal. Hinduism was, indeed, in danger, and its cultural and religious survival among an expanding mass of people round about and to the east of Navadwipa in particular, was seriously threatened by Muslim oppression and persecution when Chaitanyadeva was born. It was a time of decadence of the Hindu spirit, Hindu rites and ceremonies were being neglected, and their observance was even felt to be rather too hard and severe by people, who had

lost much strength of mind and force of character that a disciplined life gives. Their power of resistance to tempting influences and their steadfastness in their own virtues and traditions had weakened; and when it is realised how much advantage was naturally taken of this by a ruling power keen on spreading its culture and religion by all possible means, the situation wherein Chaitanyadeva found his society and his people can be well appreciated.

Temples were desecrated at places, free and unmolested worship was often difficult, conversion under force or

temptation was increasing, and as a combined result of these and similar circumstances, when men and women had slips and committed breaches of traditional rules and customs relating to living, worshipping, non-dining indiscriminately, etc., they found themselves on the one hand cast off from their own society and on the other tempting offers by the ruling community to enter its fold. The consequent depletion of the Hindu society was thus proceeding unchecked.

The time was, therefore, opportune for the birth of a Saviour; and, as at such crises at other times also great men were born, Chaitanyadeva appeared on the scene, and started singing *Hari-Kirtan*, that enchanted people. If the temple is desecrated, if the image is missing, if you have failed to observe your religious customs or have been led to break them, if even you have succumbed to temptation, do not mind; come and sing the song of Krishna, the All-Forgiving, the All-Merciful Krishna, said he; and he sang aloud, alone and with others in chorus, danced and fell in trance in the ecstasy of feeling as he chanted Krishna, Krishna, Hari Hari.

It is all in that Name; nothing else matters. It gives a divine glow to his face, to his eyes; it encircles him with a halo; it makes him irresistible to whomsoever comes to him. The thief, the murderer, the apostate, and even the Muhammadans, follow him as he parades the streets, singing with raised hands, with tears in his eyes, and with far-focussed looks visualising Krishna with the flute in His hand. The *kirtan* parties increase in number, and their enthusiasm spreads far and wide and affects more and more homes and huts. The ruling community feels nervous, but the thing is done, and the message has spread, and the great name Hari has

touched the people's heart. More and more people sing *Hari-Kirtan*. They have nothing more to do to purify themselves, to have their sins of omission and commission absolved, to receive the grace of the Flute-Boy, and even to be joined to Him in the next life in ever-lasting celestial bliss.

This simplified means of winning Heavenly forgiveness and attaining salvation had a strong appeal; and propounded as it was with the exciting fervour of *kirtan* it intensely affected the masses. Hindu society was saved by the *mantra* of the Great Name sung by Chaitanyadeva and carried by *kirtan* to the high and the low, the rich and the poor, the sinner and the virtuous, in his time, and also thereafter by his disciples. The Maha-Prabhu's mission was done, but unfortunately its usefulness at his time was made to outlive, without reference to its growing out-of-dateness and even increasing harmfulness by devotees, who failed to read the significance underlying it. In the course of time they went further and further from the spirit to the form of the Maha-Prabhu's teachings. Radha-prem with all fantastic stories connected therewith and with the supposed Brindaban-Leela of Shree Krishna became the principal theme of the philosophy and doctrine of Vaishnavism, which they preached and with which they gradually formed a more or less distinct cult within Hinduism. Chaitanyadeva was accepted as the incarnate of Shree Krishna, Nitai of Balabhadra, and a host of leading disciples, males and females, as incarnates of those, who figured in the Leela, which Shree Krishna was supposed to have played in Brindaban in his early youth. I use the word 'supposed' deliberately; for, as I have said and written at other places, I do not accept the version of the Leela as given in later



works like the Bhagavata and the Vishnu-Purana and not mentioned in the earlier and more authentic works like the Mahabharata, in which Leela the Incarnate of God, Shree Krishna, who incarnated Himself to set up high standards of virtue and morality and an inspiring example of a perfect man practising in his own life the highest ideals conceived in the Shastras for mass education, is described as blowing His flute and drawing other people's wives and daughters to Himself.

A rich, colourful and even devotional literature this Leela philosophy has no doubt inspired, and this Vaishnava literature forms a very important part of the Bengalee literature too; but structured mainly on the Leela doctrine Vaishnavism, in the form that it eventually took in post-Chaitanya days, has not been conducive to individuals and to society in several ways. Adventurous people have taken advantage of it, have sung *kirtan* with artistic affectations and poses to influence feminine heart, and even to induce enchanted female admirers to offer their all, body and soul, as the *Gopis* did to Shree Krishna, to them who affected to personify the Brindaban Hero. On the masses in general also the popular expositions of this Vaishnavism, which have taken forms like 'taking the name of Hari once washes off more sin than a sinner is capable of committing,' 'rites, ceremonies, restrictions and prohibitions in daily life, enjoined by shastric texts and traditions, are of less significance than the name of Hari,' etc., have naturally led to loose thinking and wilful, undisciplined life. The observance of various rites, ceremonies, restrictions and prohibitions in life, the significance of which has been minimised under *this* Vaishnavism, has very great and valuable influence on individual and social

discipline. The disciplined (mentally and physically) and puritan life aimed at through those rites, restrictions and prohibitions, is not only of supreme importance to individual moral and spiritual well-being, but it has also considerable eugenic value. Researches into the ancestral history of all great men, particularly of those of a transcendent personality will show that discipline and strong principles were followed in life, in what is called the conservative manner, in one form or the other, if not by all the lineal ascendants, at least by some of them. In a family, characterised by frivolity, thoughtlessness or unrestrained impulsiveness, a Chaitanya or a Shankaracharya, for instance, cannot be traced. This significant fact, unfortunately, is not recognised by those in Bengal, who are worried over the non-commendable tendencies of their sons and daughters and the signs of racial degradation of the Bengalees to-day. Nor do they think of the part that Vaishnavism, as prevalent, has played in influencing the position. A much too mad imitation and adoption of Westernism and the gulping of its ideas have, no doubt, blown people off their natural moorings, but then the Vaishnavic doctrine, as developed in later years, that belittled the value of strict rules of self-restraint in thinking, living and in the details of life, had already loosened the ties, that had held them to those moorings.

The remedy, therefore, lies in leaving the present Vaishnavism in its former historical setting, wherein it played a very useful part, and not to drag it out of it for currency in an age, when conditions are different, and are such as require stricter rules of conduct and severer principles of self-restraint in thought and living. The efficacy of the Name of Hari is not to be belittled, but the Brindaban-Leela portion of

Vaishnavism might as well be discarded, so as not to let the *Radha-prem* singers misuse it and enchant it with seducing effect on women-folk, and so as not to leave the impression on people that whatever they may do and however they may live, they need observe no strict rules of conduct and worship, but only sing the *Leela kirtan* with beat of drum in a crowd and noisy atmosphere, where meditation and concentration are impossible and introspection is out of the question. Let Vaishnavism centred round Brindaban-Leela be replaced by that centred round Shree Krishna of the Bhagvad-Geeta and the Mahabharata, and along with it let

there be Saivism, that would enjoin puritanic principles and stricter modes of worship. Strict self-discipline in details of life is the *sine qua non* of individual progress and perfection; and for such discipline rules, restrictions and prohibitions have to be observed and obeyed, at least in the initial stages, in modes of worship, in thinking and acting, in eating and drinking and in other things in orthodox ways. Life will not thereby become entangled in conservatism and superstitions, as 'Do as you like'—preachers say, but, following a course of discipline, the mind will become introspective and thoughtful and acquire vital strength and noble inspirations.

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## THE ABODE OF THE LORD OF DANCING

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

[The architectural beauties of the ancient temple, the worth of the sculptures found in it, the ancient art of dancing interpreted by the figures on its walls, the historical facts connected with its foundation and above all the mystical significance of the "Lord of Dancing" have all been exhaustively studied by Prof. P. S. Naidu as evidenced by his many contributions on the subject. We commend this essay to our readers as one that gives an account of the "true and inspiring" Chidambaram, the abode of the Lord of Dancing.—Ed.]

Chidambaram, the abode of Sri Nataraja, the Lord of Dancing! What a world of sweet and sacred images the holy name conjures up before the mind of the devotee! What rapturous delights await him who is *en rapport* with the atmosphere in the holy of holies surcharged with the love of our beloved Lord! Yet, how commonplace the town, and even the Temple, appear to the modern civilised tourist! Chidambaram is a bleak way-side station on the railway which serves the southern part of our country. There is nothing particularly remarkable about the town itself, unless one wants to mention the crocodiles which infest the streams adjoining it. With dirty roads, dilapidated

houses, starving cattle and sickly men and women, the town has a haggard look; the electric lights installed recently have added garishness to the depressing scene. As you thread the streets, and enter the Temple you are frankly disappointed. Brick and lime have ruined the beauty of the ancient monument. The granite pavement has become uneven, and grass has grown between the dislocated slabs. At the entrance to the main shrine you find a cow (a live one) stolidly blocking your way and fouling the passage. The visitor may well feel depressed by the uninspiring sights and sounds in the most exalted place of worship in South India.



But, there is another Chidambaram, the true and the inspiring one, the real abode of the Lord of Dancing. Let me lead the reader to it. It is even-song, the shadows are lengthening and the hush of night is beginning to envelop the town. It is the hour which, Sri Ramakrishna says, is the most propitious for devotion and for chanting the name of the Lord. Hark! What soul-stirring note is it? It is the deep-mouthed temple bell which is summoning the faithful to evening devotions. For ages have the pure in heart heard and responded, at stated intervals every day, to the almost human call of the great temple bell. The ceremony of the waving of lights has just commenced, and as we step in front of the Golden Hall, the doors of the innermost shrine are thrown open, and there literally bursts into our view the beatific vision of Sri Nataraja.<sup>1</sup> What an entrancing sight! What a soul-stirring spectacle! Gone are the gross materialistic thoughts, and gone are the depressing feelings. Presently there falls on our ears the rapturous melody of a Thevaram song. Turning round we behold the decrepit figure of a devotee—yes, decrepit in body, but what a lovely soul that body enshrines. He is pouring out his soul in passionate adoration of his 'sweetheart', Sri Nataraja. The whole building is reverberating with the anguished cry of his innermost heart. We breathe a different atmosphere now. The place has changed. This is the true Chidambaram. And as the evening worship draws to a close, there is only one

<sup>1</sup> The image of Sri Nataraja is far-famed for its beautiful facial expression. There is a magnificent replica of this image in the Convocation Hall—The Srinivasa Sastri Hall of the Annamalai University. You can get quite close to it and drink in its loveliness. The beaming face is that of a lover radiating sweetness and peace in the company of his beloved.

thought uppermost in our minds. May the Great Lord of Dancing dance His way into our heart and transmute it making it a worthy abode for Himself!

Chastened and purified by this unique experience, we begin to see Chidambaram and the Temple in a new light. Let us now try to understand the real significance of this great centre of pilgrimage. Chidambaram knows no limitations of time or place. It is truly international. Throughout the year special pilgrim trains call at the station fetching devotees from far and near. Yet, it must be remembered that the Temple is in the heart of the Tamilnad, was built by Tamil architects and sculptors, was patronised by South Indian princes, and was immortalised by the unparalleled devotion of the Tamil saint, Sri Nandanar. Moreover, Tamil poetry and Tamil music have, for ages, served to keep aflame the sacred emotions of the devotees of Sri Nataraja. So, in a sense, the Temple is the repository of all that is best and highest in Tamil culture. On the architectural, sculptural, religious, and even mythical and legendary sides, the famous shrine is the expression of Tamil culture. It is worth while making an attempt to study the Chidambaram Temple from various points of view, for, when we have caught the reflections from a few facets of this multi-faceted gem, we shall have gained deep insight into the foundations of that culture.

The dance of Siva is the central theme of all legends connected with the Temple. Sri Nataraja, the Lord of Dancing, is the greatest amongst the names given to Lord Siva. The three-fold cosmic activity of creating, preserving and destroying is symbolised by the great rhythmic movement portrayed by the image in the holy of holies of our Temple. 'The dance, in fact,' says Dr. Anandacoomaraswami, 'represents His five activ-



ities, namely, Srishti (creation), Sthiti (preservation), Samhara (destruction), Tirobhava (illusion) and Anugraha (release).<sup>1</sup> The typical image of Sri Nataraja is described by the learned doctor as one 'having four hands, with braided and jewelled hair of which the lower locks are whirling in the dance. In His hair may be seen a writhing cobra, a skull, and the mermaid figure of Ganga; upon it rests the crescent moon, and it is crowned with a wreath of cassia leaves. In His right ear He wears a man's earring, a woman's in the left; He is adorned with necklaces and anklets, a jewelled belt, bracelets, finger and toe rings. The chief part of His dress consists of tightly fitting breeches, and He wears also a fluttering scarf and sacred thread. One right hand holds a drum, the other is uplifted in the sign of 'Do not fear'; one left hand holds fire, the other points down upon the demon Muyalagan, a dwarf holding a cobra; the left foot is raised. There is a lotus pedestal from which springs an encircling glory (Tiruvasi), fringed with flame, and touched within by the hands holding drum and fire.'<sup>2</sup>

The meaning of the image may be understood only in the light of the legends narrated in the Koilpuranam. It is not without special significance that Tamil thinkers have essayed to condense into the Koilpuranam the most exalted ideas of their philosophy. The doctrines taught by Appayya Dikshita and Umaphathi Sivacharya are some of the rarest and sweetest flowers of the delicate plant nurtured in the Tamil cultural soil, and the concrete manifestations of that culture must be studied and interpreted with care and thoughtfulness.

There are two legends connected with the dance of Siva Nataraja at Chidambaram, one relating to the complete rout

of materialism and scientific realism, and the other to the synthesis of dualism with Advaitism. In the forest of Taragam, runs the first story, there lived a sect of heretical rishis, the Karma Mimamsins, who were engaged in preaching and practising doctrines of a grossly materialistic type. Then as now, the glamour of science was debasing the spiritual elements in man's soul. Then as now, there were men who preached the most dangerously false but attractive doctrine that science is religion, and that science leads us to understand the subtler and finer aspects of the soul. Siva securing the aid of Vishnu came down to destroy these enemies to humanity. The evil ones suspecting danger, started an *abhichâra hôma*, that is, they pooled their scientific knowledge, and the power which such knowledge gave them over nature, in order to let loose the destructive forces. There came out a terrible tiger to attack the gentle saviour of man. The tiger symbolises the ferocious, intolerant, arrogant power which modern science has released, and which like a gaunt spectre is stalking contemporary Europe. Lord Siva destroyed the tiger, ripped off its skin, and wore it as a garment. The homa flames burst forth higher and thicker than ever, and there came out a vile reptile, symbolising the sinister and demoralising influences of a materialistic culture based on scientific realism. The benevolent Lord transmuted the spirit of the serpent (and not its body), and decked his own body with it. The Mimamsakas or the scientists made one more effort and there came out of the sacrificial fire the dwarf Muyalagan, the embodiment of all that is evil, vile and wicked in man. And then there occurred the miracle. Lord Siva became Sri Nataraja, and with Muyalagan as his dance pedestal performed the famous dance which captivated the hearts of the heretics. These

<sup>1</sup> *The Dance of Siva*, p. 58.



were converted to the way of righteousness, and became ardent worshippers of Sri Nataraja. The homa served a double purpose. While the performers believed that the force generated by it would destroy Siva, it really purged their minds of evil and wickedness. The knowledge of the material world which these heterodox persons acquired was still in their possession, but the evil emotions generated by that knowledge were allayed, their sting having been taken off by the grace of the Lord. This beautiful Tamil legend indicates the lines along which they who value things of the spirit should work, in order to curb the evil forces which modern science has let loose. Not by destroying science, but by assimilating it, by infusing the spirit of the philosopher and the sannyasi into the restless and desire-filled body of the sciences, should we seek to control the vast energy released by scientific knowledge. Already the transformation has begun. The writings of Eddington, Jeans, Haldane and even those of Huxley (the latest I mean) indicate clearly that the true scientist has seen and realised the strict limitations of science, and therefore, acknowledges himself a humble suppliant at the shrine of philosophy and religion.

The other legend is not easy to interpret, though we can see, readily enough, the general trend of its significance. In response to the fervent prayers of Adi Sesa, Lord Siva consents to dance once again the inimitable dance which destroyed the evil forces released by materialism. The dance is to be performed in the same place, and at noon on the appointed day (the day of Arudra Darshan which is celebrated annually here) to the unbounded joy of his devotees, Siva grants darshan as Sri

Nataraja to Vishnu, Adi Sesa, and hosts of other celestial beings. So far we have no difficulty in following the idea behind the story. But a purely local incident is sandwiched between the two legends. When Siva comes down to give darshan to his devotees, Kali the universal mother refuses to allow him inside the Temple. She challenges the Lord to a dancing contest, and it is said, that after a long and not unequal contest, Siva suddenly shot his leg high and straight above his head. The Mother would not imitate this pose. So she had to acknowledge defeat, and quit the shrine. But how could one conceive of a place without the universal mother? The whole universe is hers. The whole universe is She. And, there She is, inside the temple, in a different place as Sivakami (the beloved of Siva). The Nrittasabha where the contest is supposed to have taken place contains an exquisite image of Sri Nataraja in the Lalata Tilaka pose. But the place has a deserted look. The shrine of Sivakamiamman, on the other hand, is the loveliest place that one can set eyes on.

We constantly hear it said that Siva and Vishnu are one. Sri Ramakrishna never tired of speaking of God as formless, and as having a lovely and auspicious body. He worshipped often at the shrine of Radhakanta in the Dakshineswar temple. He showed, by example as well as by precept, that the irreconcilable views of God may be easily reconciled in practice. It is the same spirit that animates Tamil culture which has found expression in our Temple. Within the same shrine, and almost under the same canopy we have the sancta sanctora of Sri Nataraja and Sri Govindaraja. What a magnificent example of philosophic and religious synthesis is presented to our eyes in this ancient Temple!



There is another exalted idea that is symbolised by our Temple. The devotee is standing a few feet away from Sri Nataraja, leaning on the long iron rail, to get an unclouded view of the beatific face, and as his personal meditations draw to a close, the officiating priest inside suddenly opens a side door and whispers, 'Now, look! This is Chidambara Rahasyam.' The devotee sees a large garland of golden cassia leaves encircling Nothing. That Nothing is the Rahasyam or secret. It is akasa or aether. The manifestation of Siva in Chidambaram is in the form of akasa. There it is, akasa symbolising the highest reaches which the mind of the most exalted Advaitin can soar to. And let us not forget that this high watermark of the most perfect type of Advaitism is to be found in the Tamilnad, and is an expression of its culture.

If we come down from the philosophic heights on which we have been discoursing so far, a little lower to the region of aesthetics, we shall discover that, here too, the Temple is the repository of all that is best and noblest in Tamil culture. Of the beauty and value of the Puranic sculptures and paintings in the shrine I shall not say much. They speak for themselves. I wish to draw special attention to the miniature dance sculptures which are found in great profusion here. There is hardly a wall, ceiling, plinth, facade or pedestal which does not contain these images. Some of these are of surpassing loveliness. Fergusson says that these dancing figures are more graceful and more elegantly carved than any of their class elsewhere in South India. It is now widely known that these little sculptures are representations of the poses described in the *Natya Shastra*. There is a curious fact connected with Hindu classical dancing. It has been kept alive only in the South. Vizianagram, Guntur, Tanjore, Trichinopoly

and Madura are the districts where Bharata Natyam has survived in all its pristine purity and classical beauty. The Silappadikaram and Chintamani contain numerous references to the living dance traditions in the South. We find here the great anxiety of the Tamils to preserve, against tremendous odds, their hard won conquests in the cultural field, and the fruits of their efforts have been passed on to posterity in the imperishable monuments of the Temple.

On the architectural side too the Temple bears testimony to the excellence of Tamil culture. In spite of the wealth of inscriptions in the Temple, historians have not been able to determine the date of the shrine. The fane seems to have evolved slowly and steadily through several centuries. Yet balance and proportion have been preserved throughout the course of its development. 'Although this temple has been aggregated at different ages, and grown by accident rather than design, like those at Tiruvarur and Sriranga,' says Fergusson<sup>3</sup> 'it avoids the great defect of these temples, for though like them it has no tall central object to give dignity to the whole from the outside, internally the centre of its great court is occupied by a tank, round which the various objects are grouped without at all interfering with one another.' Around this central tank, known as Sivaganga, are grouped the various sabhas or halls, the shrines dedicated to Sivakamiamman and Sri Subrahmanya, and to several other deities. Amongst these, the Dance Hall, and the shrine of the Goddess are the most remarkable from the aesthetic point of view. The carved pillars of the former are, each one, a marvel of beauty. The porch of the temple dedicated to the Goddess is a miracle of architectural

<sup>3</sup> *History of India and Eastern Architecture*, Vol. I., p. 379.



design. The central aisle, which is about 22 feet in width, is roofed over by a stone ceiling without any extraneous support. The capitals, the brackets and purlins, all of stone, are so skilfully arranged on either side, that the distance between the two opposite rows diminishes gradually, leaving only a short gap to be filled by the last and the topmost block of granite.

Apart from these purely technical details, there is a general feature of the architectural design which deserves to be noticed. Ranged against the outer prakaras as well as the inner, we have long rows of cubicles or cells, in two tiers, which have served, and which may still be made to serve, as living rooms for the frugal scholars whose life is dedicated to the attainment of knowledge. Let us consider the significance of this feature in connection with other details of the design of the Temple. The vast tank, and the numerous wells afford facilities for bathing, and for religious ablutions. They also supply drinking water in abundance. The cook-house has elaborate arrangements for feeding large numbers. What more does a true student or Brahmacharin need? With some little repairs, and modifications the vast corridors, courtyards and cells of the Temple may be easily converted into a modern residential college for a thousand students. And, in days of yore, the Temple with all the conveniences mentioned above could easily have been converted into an impregnable fortress capable of withstanding a protracted siege. What a magnificent expression is this of the sentiment of *Karuna* of the Tamil group-mind!

No account of the Chidambaram Temple will be complete without a reference to the great Harijan saint, Sri Nanda. Born in a family of untouchables, oppressed by his Brahmin masters

for striving to lead a pure and upright life, denounced to these oppressors by his own kith and kin, because he tried to wean them away from drunkenness and misery, Sri Nanda, with singular devotion succeeded, after many struggles, to reach Chidambaram. And, of course, entry into the Temple was forbidden. Even a glimpse of the beloved face of the Lord is not possible, for Nandi the sacred bull, stands in the way. In great anguish Sri Nanda opens out his heart to the Lord. Nandi is commanded to move aside, and ecstatic joy overpowers the great Saint as he contemplates the lovely form of Sri Nataraja, and as he is absorbed in his devotion he is gathered up into the image of the Lord of Dancing. He attains true nirvana!

There is a small image of Sri Nanda in our Temple, but the priests take care to keep it out of sight. Nothing can, however, make us forget that the shrine has been sanctified by the love of the Tamil Harijan Saint. Several times, and at different places of pilgrimage has this incident occurred in Tamilnad. There is the story relating to the inimitable love of Tiruppanazhvar. He who is looked down upon by *knowing* mortals, is lifted up and raised to the highest pinnacle by the *loving* deity. The Harijan is exalted over the Brahmin. What an inspiring lesson can the modern reformers, social and religious, draw from these neglected sources! Tamil genius offers the most rational solution to the Temple Entry question. Admit all who are inspired by the love of God. Admit all who want to enter the temple for worship. Keep out all who come for sightseeing or scoffing. That is the lesson that the incident of Sri Nanda's exaltation teaches us. And the solution is the peculiar contribution of Tamil culture.

In conclusion let me say that the Chidambaram Temple is the unique repository of all that is highest and noblest in Tamil culture. Looked at from the legendary, philosophic, aesthetic, sculptural, architectural and relig-

ious points of view it reveals the powerful workings of *Karuna* at the fountain head of Tamil culture. The onerous duty of maintaining and developing that culture along right lines devolves upon the citizens of the modern Tamilnad.

## THE MESSAGE OF SWAMI VIVEKANANDA

BY THE HON'BLE DEWAN BAHADUR SIR A. RAMASWAMI MUDALIAR, K.T.

[Summary of the presidential address delivered at the Vivekananda birthday celebrations at the Ramakrishna Mission, New Delhi, on the 25th February, 1940.—Ed.]

I readily accepted the invitation to be present here this afternoon and to take part in the proceedings, for the simple reason that for the last 36 or 37 years I have come under no greater influence than the influence of the life and teachings of Swami Vivekananda. In my own province, on several occasions, I have spoken of that life and have testified to the great influence that that life has had on the generation which immediately succeeded the premature departure of the Swamiji from this world. In England on more than one occasion I had the opportunity of either presiding or taking part in similar celebrations, and to-day I am not coming for the first time to this *Ashrama*, but I am repeating for the third time the happy experience that I have had before of partaking in this function, for in the days when I used to come to this city as a much bolder non-official representative—an advocate of public opinion—I had the privilege of taking part in such celebrations. On this occasion, I can repeat what I said to a Calcutta audience on a similar occasion—that we in Madras feel proud that it was left to us to discover the greatness of Swami Vivekananda when as a nameless individ-

ual wearing the orange robes of a sannyasin he came to Madras not knowing what his programme was, with the burning desire that he should somehow or other attend the meeting of the Parliament of Religions at Chicago.

Soon after I began to study in the college, there were friends and elders of mine who used to tell us stories of the days in 1893 when Narendra Dutta—(Swami Vivekananda) as he then was—often sat on the pials of the houses of Triplicane and began to discuss with learned pandits in Sanskrit—and some of them in Madras were very learned indeed—the great truths of our religious teaching. The exposition, the dialectic skill he showed, and the masterly way in which he analysed what even to those well-educated and learned Pandits were unfathomable depths of Sanskrit literature and law, greatly attracted attention from all and sundry and it was an evening function well worthy of the sight of the gods themselves to see great professors of colleges and learned folk sitting round him in the pial and trying dialectic debates with him on the meaning which should be given to this or that particular sloka of Patanjali or of the Gita. His worth was tested and he became famous and had



all the help that was necessary to send him to Chicago.

The tremendous sensation he created at the World's Parliament of Religions and the wild wave of enthusiasm that ran through tens of thousands of people when this orange-robed young figure of thirty got up and addressed a distinguished gathering, in those immortal words, "Sisters and brothers of America", giving that touch of universal brotherhood, the keynote of the religion which he expounded, are matters which we love to read over and over again. Forty years after that first Parliament of Religions, a similar one was held in connection with the Great Fair in Chicago in 1933, and by a curious combination of circumstances, I happened to be at that Fair and, of course, took the opportunity of attending the Second Parliament of Religions. The magic personality of Swami Vivekananda was not there—he who used to be reserved as the last speaker, the one magnet who would attract all and keep the entire audience bound to their seats.

I missed that charm, that magnetic and great source of influence and of light which welded together that happy mass of religious heads, scientists and students who had gathered in the First Parliament, but I met there old men and old women, citizens of America who still remembered the First Parliament of Religions and whose minds and hearts were impressed indelibly for all time to come with the immortal features of Swami Vivekananda and the immortal words that he preached to the great audience.

So much has been said of Swamiji's life and teachings. What was it that he intended to do? His early life, his coming into contact with Ramakrishna Paramahansa, his first tendencies, irreverence, unbelief in all superstitions—they have all been referred to ; but it was later

that the golden touch of his Master transmuted the collegian into a sage and a saint ; of that I would like to speak.

"Whenever there is a case of vice triumphing then I am born again and again to rejuvenate the world", said the Great Lord. I do not want to enter into any controversy as to who was and who was not an Avatâr. But I venture to repeat what Swami Vivekananda himself so often said that the race of Avatars is not yet exhausted and will never be exhausted. Time after time these great souls are born in all climes and in all periods whenever God feels the need for fulfilling aims and bringing back the world into His ways again. So was Narendra Dutta and so his mission first and foremost was to his own countrymen to tell them to have confidence in themselves, to ask them to re-read their Bibles, to make them realise the eternal verities of their religion, not to be carried away by cultures from the outside world—all that was half understood—but to drink deep of the spring which their ancestors left for them. He carried that mission through the length and breadth of India, in his own speeches from Colombo to Almora in the triumphal tour that he made after his return from that Parliament of Chicago. He was a humble sadhu unknown, with no pretensions to high aristocracy, holding no position in life, wearing the simple orange robes of one who has to a large extent given up all that is held materially valuable in this world, and his procession was one which Kings and Emperors and Fuehrers and Duces may envy for all time.

He was in touch with the masses. His soul responded to their crying need, and as he went from Colombo to Almora halting at several places which were fortunate enough to receive his visit, he expounded the truth that lay in him. First and foremost he told them that



no religion was superior to another and that all religions have the same cardinal principle of truth. That is indeed what the Lord has said long long before : as several rivers flow and ultimately merge themselves in the great ocean so all religions lead to the same eternal and inevitable goal. In one of his speeches he says "Hinduism, Christianity, Islam—they are all religions. I respect them all. I believe in them all. But I do not believe in conversion from one religion to another. You put the seed in the ground. There is the earth ; there is water ; and what do all these give you? Not the earth, not the water, not even the seed, but a plant which resembles none of these things, which is a product of something quite different from the elements in which it was placed. So it is the soul that derives the divine inspiration."

I remember the glorious passages in one of his speeches where he speaks of toleration. This was a great land, the eternal *punyabhumi* which, age after age, century after century, in its own borders through its great religion, Hinduism, has preached and practised the doctrine of toleration. Here came the refugees from all the religions in the world, persecuted by fanatics who understood less of their religion than they thought they did, refugees from the West Christian Church to the Syrian Church of the East, and then came refugees from the Zoroastrian religion and from all and sundry, and there was no question of this great land of God refusing them shelter ; nay, more than that, of giving encouragement to all these people of all religions, men persecuted for their religious faith, driven from their hearths and homes, well-nigh treated worse than brutes. We may take some satisfaction in the fact that these sages like Swami Vivekananda have still retained that dominant principle of

Hinduism which realised that all men have the same divine essence in them, that all men are the parts of the same divinity and that therefore there is no religion higher than that which preaches the brotherhood of man.

Reference was made to the remarkable scene of Kurukshetra when Arjuna threw up his bow and arrow and told Sri Krishna that he was unable to fight. If there was one book more than another which Swami Vivekananda constantly referred to, which I believe was a sort of inspiration perpetually to him, it was the Bhagavad Gita and in more than one speech you will find that he refers to this incident or that and draws the lesson which he feels proper. "Resist not evil" is a canon which finds place in almost all religions. Its meaning is very often misunderstood. "Resist not evil"—it is true. Swami Vivekananda explains what that means. It is not that lack of physical courage which makes man a coward before superior force. Swami Vivekananda was a fighter himself. He was one who knew not any kind of physical cowardice or moral cowardice. He had a perfectly developed physique. I heard stories when I was young of how he got into a first-class carriage on the M. and S. M. Railway wearing this orange garb and somebody got in and asked Swamiji to get down and tried to abuse him. The Swamiji got up his powerful arm, forgetting for a moment the orange robes, took him by the grip of his neck and threw him on the platform. Not because he was a Swamiji, not because he wore the orange robe which he never thought, should cover an overwhelming physical force, of which there was much in him. That is the lesson which Swami Vivekananda tried to force. He said it was no good of a religion to a people who were starving for bread. They should have courage,



physical courage—first of all a sound body and then a sound mind.

Well, as I said, we are grateful to Bengal for having given us Swami Vivekananda. He is a citizen of the

world. His contribution will stay on for ever. His immortal soul pervades the whole universe. But Bengal still can claim rightly the proud privilege of having contributed so great a soul.

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## NOTES AND COMMENTS

### SPIRITUAL VALUE OF SCIENCE

It is very encouraging to find eminent men of science, untrammelled by the commercialism of the present age, laying stress on the deep spiritual significance of science and drawing our attention to the points of similarity that exist between the principles of science and those of religion treating both as means for the investigation of truth. Addressing the students of a college in South India, Sir C. V. Raman deplored the tendency of modern young men who were deserting the humanities, philosophy and literature and were taking courses in physical science merely for practical and utilitarian considerations. Pointing out the true spirit of science, he said that the field of science was more subtle and deep and represented the great attempt of the human soul to discover the fields of nature and the deeper aspects of the knowledge of truth. The speaker was of the opinion that the study of science was a fascinating one, because in essence it was the story of the human creative spirit. Referring to the sounds that could not be heard with our ordinary ears and the innumerable things that could not be seen by the naked eye, he showed how the findings of modern science bore ample testimony to the great spiritual truth that true knowledge came to a person after he was able to transcend the use of the sensory organs. Scientists were seekers of truth, but science had its limitations. The most

modern scientific researches have brought to light the vanishing differentiation between matter and energy, and have led to the same conclusions which were arrived at long ago by the Vedanta philosophers. Science and religion were no more contradictories. Though science with its modern ally politics may appear to shake the foundations of religion and spirituality, but the very opposition will make the latter all the more strong. Of course this healthy impact of western science will have its influence on religion. Our attitude towards religion will receive a new orientation, many shibboleths gathered round orthodox religion will be removed and it will make us better fitted to serve the cause of humanity in a changed world.

### THE TASK BEFORE YOUTH

Addressing the new graduates of the Calcutta University, Sir Mirza M. Ismail, Dewan of Mysore, made some very stimulating and thought-provoking observations. Stressing the need for a change of outlook in our young men and women, he said, "This nation, this democracy is to be our care. We have always cared much about the distinction of the distinguished, the profundity of the profound, the peculiarity of the peculiar. But now there is one thing which to India is to matter more than these—the ordinariness of the ordinary, the massive, efficacious, sensible dullness of the educated multitudes—and

through this the same invaluable quality in the uneducated masses of the people." He warned the students by expressing the opinion that young people were generally quick and lively and that they needed the restraining influence of the rein rather than "the goad or the twisted tail." The young mind is quick, sensitive and responsive and therefore it is as much ready to love and follow the highest and the best as it is to take to violent and hasty methods of thought and action. The learned speaker wanted students to cultivate the habit of slow, deliberate judgment, based on knowledge, conscientiously acquired. Young men and women, after leaving the Universities armed with a liberal education and a self-sacrificing spirit, should repair to the villages and show the cultivator what scientific agriculture can do to increase and improve the yield of the land, and persuade him 'with infinite sympathy and patience' to adopt modern ways. The realist he is, Sir Mirza advised the educated to descend

from their high pedestal of pretended superiority and to realise that the uneducated son of the soil in the field is as yet a better man than they are. The youth should imbibe sympathetic common sense, capacity to recognise genuine human values and balanced intelligence and above all, learn to be humble and liberal. Swami Vivekananda wanted a hundred thousand men and women with courage and enthusiasm to go over the length and breadth of India for the amelioration of the poor, the fallen and the downtrodden. Sir Mirza struck a similar note when he suggested the undertaking of rural uplift and development by students and graduates. The attention of youth is drawn to two important and necessary fields of activity, industrialization of the country and the bringing up of an efficient army for national defence. In conclusion Sir Mirza called upon the young graduates to cultivate tolerance in social, religious, political and other matters and thus promote communal harmony and political unity in the country.

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## REVIEWS AND NOTICES

SOME SAYINGS OF THE BUDDHA.  
TRANSLATED BY F. L. WOODWARD. *Published by the Oxford University Press, Amen House, London, E.C. 4. Pp. xxvii+356+index. Price 2s. net.*

In his learned introduction to this beautiful volume, Sir Francis Younghusband observes that "Buddha was brought up in a land steeped in spirituality—in a country with a religious tradition even in his time at least three thousand years old and possessing a great religious literature. It is certain also that he was a man not only of great heart and great soul, but great mind, and that he gradually collected round him a band of devoted disciples. He wrote nothing, but he imprinted himself on the plastic, retentive souls of his listeners. And it is from what they have handed down that

we have to gather his teaching. In course of generations their oral tradition would be transferred to writing. And the present book is a translation of some of such records."

The sayings of Buddha are characterised by love, toleration and action. In this book the translator has taken pains to collect all the authoritative sayings of the Buddha from the Vinaya Pitaka, the four Nikayas, the Dhammapada and other records, and has conveniently classified them under fourteen sections. This is the first time a work of this kind has been successfully attempted and it is a nice companion volume to books such as the 'Imitation of Christ.' The translation is simple, clear and as literal as possible. This collection of the sayings of one of the greatest of men



will undoubtedly prove of invaluable help to all in their spiritual as well as secular life. The book is well got up, in a size adapted for the pocket and is offered at a reasonably low price.

**RES NULLIUS: AN ESSAY ON PROPERTY.** BY I. S. PAWATE, M.A., LL.B. *Published by the author, at his residence at Harapanahalli Oni, Hubli. Pp. 207+x. Price Rs. 2-8 As.*

This scholarly and thoroughly original work on the law of property propounds a new theory of property based on the idea of *Res Nullius* and their seizure by a person with an intention to have them for himself. *Res Nullius* means "things or thing belonging to nobody." According to the author, unoccupied land, wild animals, water in the streams, and things abandoned by their owners are all *Res Nullius*, and the right of ownership originates in a person when he has seized and reduced to his possession anything that was *Res Nullius*. From this it follows that a person cannot own more than what he can possess. This conclusion while discouraging all forms of capitalist exploitation, does not preclude one from possessing any private property. The author is of the opinion that the views held by Western jurists on the law of property and transference are untenable in so far as they have neglected personality altogether and externalised rights. That the right of ownership is a single indivisible one and that therefore it is not possible to transfer right from one person to another is the new theory put forward by the learned author. The book will prove of immense interest and offer food for serious thought to ardent students of modern jurisprudence.

### SANSKRIT

**RAGAVA GUNA RATHNAKARA.** BY T. S. SUNDARESA SARMA. *Published by The General Stores, Tanjore. Pp. 50. Price As. 6.*

The author has many Sanskrit works to his credit and in this booklet offers us, in clear and easy sanskrit verse, the outpourings of his heart during the worship of the Lord. The first two pieces, which comprise half the book are dedicated to Sri Rama and the remaining eleven shorter pieces are in praise of no less than ten different gods

and goddesses including a "Nâsthika Panchakam" and "Varni Yâtana."

**PROBLEMS OF THE BHAGAVAD GITA.** BY DEWAN BAHADUR K. S. RAMASWAMI SASTRI. *Published by the author from 47, Lloyd Road, Royapetah, Madras. Pp. 68. Price 8 as.*

The writer of the present volume is well known in South India for his vast learning and deep erudition in Vedantic literature. He has devoted long years to the study of and meditation on the Bhagavad Gita, the results of which he now embodies in these pages not in the role of a teacher but as an ardent devotee who takes delight in speaking of his Beloved. Nevertheless the light he has thrown on the various problems of practical interest, dealt with in the Bhagavad Gita, will, we hope, be hailed in all quarters with delight and approbation.

The author does not identify himself in his interpretations with any of the doctrinal schools but aims at presenting the "Bhagavad Gita from a synthetic point of view." In an age swept over by sectarian squabbles and dissensions nothing can be more welcome than an attempt like this and the author deserves to be congratulated on the amount of success he has attained in his noble undertaking. The message delivered by Sri Krishna in the Bhagavad Gita is one of all-round concord and harmony. "His is a synthetic doctrine; and His revelation is as harmonious as it is perfect." A comprehensive view of the Bhagavad Gita and a true understanding of its meaning cannot but lead to this conclusion, and it is only a narrow mind that reads exclusive and sectarian ideas in it. The different expositions propounded by the different Achâryas are reconcilable, the author firmly holds, on the basis of Adhikâravâda or the doctrine of spiritual equipment and temperament of the aspirant, and on the fact that the same Truth reveals itself in different lights in the different planes of Dvaitic, Vishishtadvaitic and Advaitic realisations. The Gita, as the author holds, "includes and synthesizes and transcends all these systems of thoughts."

The book gives a beautiful analysis of the different chapters of the Bhagavad Gita and deals, in separate chapters, with the problems of Truth and its Methods as inculcated therein. We commend the book to our readers.

## KANNADA

SRI RAMAKRISHNA PARAMAHAM-SARU. BY M. S. ANANTHAPADMANABHA RAO. Published by the Vedanta Sangha, Mercara. Pp. 72. Price As. 6.

There are not many books on Sri Ramakrishna's life and teachings in the Kannada language and the Kannada-reading public will heartily welcome this publication. It contains the life of Sri Ramakrishna,

rendered into blank verse, in a simple but dignified style. Almost all the important incidents in the Master's life, particularly the different Sadhanas he practised and his training of the illustrious band of disciples for their future task are set forth in seven sections and make very elevating reading. It is sure to be of great help to everyone as it presents an ideal 'life divine' characterised by love, harmony, purity and self-control.

## NEWS AND REPORTS

## WORLD CONGRESS OF FAITHS, LONDON

The World Congress of Faiths will be holding its Fifth Annual Meeting at Bedford College, University of London, from July 5 to 10, 1940. Following its meeting at the Sorbonne, Paris, last July it had been intended to hold the Congress this year at the Hague, but in present circumstances it has been thought advisable to hold it again in London. The Marquis of Zetland, Secretary of State for India, will preside at the Inaugural Meeting at 5 p.m. on July 5th.

The main theme for deliberation will be THE COMMON SPIRITUAL BASIS FOR INTERNATIONAL ORDER. Many governmental and voluntary bodies are working at the political and economic structure of the

new order which will have to be constructed when the War is over. But it is felt that such construction will be useless unless it has a sound spiritual basis. The promoting of such a basis is the work not only of Jews and Christians but of Hindus and Muslims, Buddhists and Confucians. These would willingly join and the Congress is intended to afford them means for expressing their views.

ARTHUR JACKMAN,  
Secretary,  
Room 336. Abey House,  
2 to 8, Victoria Street,  
London, S.W.1.

Cables : Congress, London.

## OOTACAMUND

Sri Ramakrishna Ashrama: Report for 1939.

The Sri Ramakrishna Ashrama at Ootacamund was started in the year 1926, since when it has been increasingly extending its cultural and religious influence over all sections of people on the hills. The Ashrama serves as a retreat for the monastic members of the Ramakrishna Order whenever they seek for rest and solitude. Others also are permitted to utilize this centre for spiritual pursuits.

The public activities of the Ashrama are mainly religious and educational. A religious class was held on every Wednesday in the prayer hall of the Ashrama and classes on the Gita were conducted in the Hindu School buildings in the town. Moral lessons were imparted to the children of the Hindu

School once a week. Monthly Gita classes were held by the Swamis in the Gita Ashrama at Coonoor. Besides these the inmates of the Ashrama visited over fifteen villages on the Nilgiris during the year and took part in Bhajans, anniversaries and other religious functions. On invitations they went out on preaching tours to other districts also and delivered lectures and discourses on various religious subjects. The birthday anniversaries of Sri Ramakrishna and other great prophets of the world were duly observed in the Ashrama when meetings were held to propagate their teachings.

There are a free library and a reading room attached to the Ashrama which are made good use of by the public. The Ashrama has opened a lower elementary school in the town, the strength of which at present is forty.



The visit of His Holiness Srimat Swami Virajanandaji Maharaj, the President of the Ramakrishna Math and Mission, to the Ashrama during the year under review was a great occasion for it which was utilised by

ardent souls from far and near for their spiritual benefit.

The Ashrama depends for its maintenance on the charitable public and appeals to them to contribute their mite towards its upkeep.

### CAWNPORE

**Ramakrishna Mission Ashram:** Report for the period from January, 1937 to June, 1939.

The Ashrama was founded in the year 1920. A perusal of the report shows the steady growth of the institution from year to year to its present state of great usefulness. The activities of the Ashrama may be classified mainly under the following heads:

(i) *Spiritual and religious:* Every Sunday a religious class is held in the Ashram where scriptural texts are read and explained. Birthdays of great prophets and seers of different religions are duly celebrated, and on such occasions public lectures are arranged to dwell on their lives and teachings. The monks of the Ramakrishna Order and other learned men are occasionally invited to deliver lectures on topical religious subjects. 9 meetings and 125 classes were held during the period under review.

(ii) *Philanthropic:* The Ashrama runs an out-door dispensary consisting of three departments—allopathic, homœopathic and surgical. 96,727 general and 11,478 surgical cases were treated during the period under report. Over and above that many calls from poor people outside were attended by the

doctors and workers of the Ashrama. Occasional tours to rural areas were made to carry medical relief to the helpless villagers. The Ashrama organised medical relief in Bahraich District after the floods of 1938.

(iii) *Educational:* The Ashrama conducts one Anglo-Vernacular School, two free primary schools and a night school for day-labourers. One of the primary schools is chiefly for the Harijans. The Ashrama runs a Students' Home also where poor and meritorious boys are accommodated. But due to financial difficulties the number of boys in the Home had to be reduced. There is a library chiefly of religious and philosophical books with a reading room attached to it. Both are open to the public.

(iv) *Physical and social:* The Ashrama has founded a gymnasium equipped with up-to-date apparatus and appliances for physical culture. It has, also, got arrangements for mass drill, free-hand exercises and games etc., for children. There is a gymnasium for Harijans also which is the only one of its kind in the town.

The Ashrama appeals to the generous public for adequate financial help to carry on efficiently and progressively the manifold beneficent activities it has undertaken.

### THE RAMAKRISHNA MISSION INSTITUTE OF CULTURE, CALCUTTA

The Institute was established in January, 1938, in commemoration of the Birth Centenary of Sri Ramakrishna. The objects of the Institute are:

1. To promote and propagate Indian culture in all its branches.

2. To assimilate the essential principles of the different cultures of the world by cultivating acquaintance with the creative achievements and spiritual experiences of the diverse races, classes and communities of mankind on a scientific comparative and cosmopolitan basis.

3. To hold appreciative and rational discussions on the achievements of man on all

fronts, viz., religion, philosophy, ethics, aesthetics, science, literature, material and social life, welfare work, etc.

4. To organise researches on different aspects of Indian culture.

5. To undertake publications of cultural literature.

6. To publish a journal serving as the organ of the Institute.

7. To provide a residential hall for guests of diverse races and religions with the object of creating facilities for day-to-day social and cultural intercourse.

8. To supply the cultural and spiritual foundations of a new personality among the

men and women of the world by emphasizing their inherent divinity, the oneness of humanity, and the unity of all religions and systems of thought, thereby helping forward the establishment of world peace, genuine internationalism and a really humane culture on earth.

The report of the Institute for the period up to December 2, 1939 presents a good record of works to its credit. The Institute conducts a Library and Reading Room and runs a Students' Home where nine students were accommodated during the period under review. It has already published a few books including "The Cultural Heritage of India" in three volumes.

Regular classes and occasional lectures and discourses on various topical subjects form

a prominent feature of its activities. 58 lectures by eminent scholars and religious leaders of diverse faiths and nationalities were delivered during the period.

The Institute requires urgently a permanent Home of its own containing (1) a spacious Lecture Hall, (2) a Library, (3) a Reading Room, (4) Rooms for research work and study circles, (5) Rooms for guests, (6) Rooms for accommodation of the students, (7) Rooms for office and the publication department, and (8) a Universal Prayer Hall. The cost of the fully equipped building including land is likely to exceed a lac of rupees. The Institute appeals to the generous public to help forward the realisation of this scheme by their friendly co-operation and financial and other contributions.

### MADRAS

Sri Ramakrishna Math Charitable Dispensary: Report for 1939.

The Ramakrishna Math at Madras is one of the premier institutions of the Ramakrishna Order which has already run a very useful career of spiritual ministration for over forty years. It provides shelter for those who seek for a spiritual life and trains them up in the culture of inner life and the practice of rendering effective service to mankind. The Math popularises the universal teachings of Vedanta through classes, lectures and discourses in various parts of the city and outside. It publishes two monthly journals namely the Vedanta Kesari and the Ramakrishna Vijayam—the first in English and the second in Tamil. Besides these it has got a number of publications in English, Tamil and Telegu mainly on the lives and teachings of Sri Ramakrishna and Swami Vivekananda. The Upanishad series forms another important item of its publications. The Math undertook relief work on several occasions whenever there was a demand for it in any part of the province. The Swamis of the Math together with a band of devoted workers are doing slum work in three localities—two in the city and the third in the suburb.

As early as 1925 the Math started a dispensary on a small scale which has now developed to a great centre of medical relief

to the poor and sick inhabiting the city of Madras. The effective treatment and loving sympathy that the patients receive here are daily attracting an increasing number of them at its door.

The dispensary has got two departments—the allopathic and the homoeopathic. The total number of patients treated during the year under review including 3,446 surgical cases was 64,685. As a laboratory is an absolute necessity for an up-to-date dispensary a humble beginning has already been made in this direction but the slender means at the disposal of the Math is proving a serious handicap to equip it adequately. The following are the immediate needs of the dispensary:

1. A permanent endowment fund procuring a monthly income of at least Rs. 850 for the maintenance of the dispensary.

Suitable arrangements will be made to perpetuate the memory of friends or relatives of donors contributing handsomely towards that.

2. Suitable donations in kind or cash making available for the dispensary a microscope, a haemoglobinometer, a centrifugal machine, a blood pressure instrument and a head mirror for the E. N. T. Department.

The Math sends its fervent appeal for help in the name of suffering humanity which, we hope, will evoke a hearty response from the generous public.