

# PRABUDDHA BHARATA

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

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

## GOSPEL OF SRI RAMAKRISHNA

AT THE HOUSE OF ADHAR

Saturday, 6th December, 1884.

Rakhal has come. He went to Brindaban and has recently returned from there. Sri Ramakrishna spoke of him to Sarat and Devendra and asked them to make his acquaintance. So they have come with the earnest desire of meeting him.

Sarat and Sannyal are Brahmins by birth, while Adhar belongs to a lower caste. They leave the place in a hurry lest Adhar should invite them to stay for meals. They have begun to come only recently and do not know the intense love the Master cherishes for Adhar. The Master says that the devotees are a class by themselves. They all belong to one community.

With great care does Adhar treat Sri Ramakrishna and the devotees to a sumptuous feast. The devotees now proceed home; but as they go the sweet words of the Master ring in their ears and the picture of his wonderful love lingers in their mind.

Srijut Bankim invited Sri Ramakrishna to his house when he met the latter at the house of Adhar. So, a few days later, the Master sent Srijut Girish and M. to his house at Sankibhanga. They had a long talk with him on Sri Ramakrishna. Bankim expressed a desire to see Sri Ramakrishna again, but it did not materialize due to pressure of work.

Saturday, 27th December, 1884.

The Master sits with the devotees at the foot of the Panchavati (a cluster of five sacred trees) and listens to some portions of the *Devi Chaudhurani* read out to him. The book is written by Bankim. The Master then dwells at length on the doctrine of Nishkama Karma (work without attachment to results) as propounded in the Gita. Kedar, Ram, Nityagopal, Tarak (Swami Shivananda), Prasanna (Swami Trigunatita), Surendra, and many others are present.

## WITH KESHAB AT DAKSHINESWAR

Saturday, 1st January, 1881.

The Mâghotsava<sup>1</sup> of the Brahma Samaj is approaching. Keshab Sen is coming to-day to pay a visit to Sri Ramakrishna at the temple at Dakshineswar. Trailokya, Jaigopal Sen, and many other Brahma devotees are accompanying him. Ram, Manomohan, and a few other devotees are already there.

Some of the Brahma devotees have arrived at the temple earlier than Keshab. They are sitting before Sri Ramakrishna. All are eagerly expecting Keshab and, with their eyes turned towards the south, are waiting for the time when he will come and land from the steamer. Some stir and confusion prevails in the room till the arrival of Keshab.

Keshab has come. He carries a pair of bael fruits and a flower-bouquet in his hands and placing them before Sri Ramakrishna bows down to him by touching his feet. The Master also returns the salute by touching the ground.

Sri Ramakrishna smiles in joy as he talks to Keshab.

*Sri Ramakrishna* (to Keshab, with a smile): 'Keshab, you may like me, but your disciples do not. So I was just telling them, Let us somehow while away our time till Govinda comes.'

(To the disciples of Keshab) 'Look here, your Govinda has come! I was indulging in empty talks; and how can it attract your mind! (All laugh).

'It is not easy to obtain a vision of Govinda. Have you not seen in a dramatic performance that when Narada comes to Vraja and prays to the Lord with all the earnestness of his soul saying, "O Govinda, Thou art verily my life, the

sustaining power of my being," Sri Krishna makes His appearance with the cowherds and the milk-maids behind Him? God cannot be realized unless the heart yearns for Him.

(To Keshab) 'Keshab, let us hear something from you. All are eager to listen to you.'

*Keshab* (humbly, with a smile): 'To speak to you! It will be as good as carrying coals to Newcastle!'

*Sri Ramakrishna* (smiling): 'No, you do not know. The nature of devotees is like that of hemp-smokers. We may smoke alternately and enjoy.' (All laugh).

It is 4 o'clock in the afternoon. The music of the concert at the temple is being heard.

*Sri Ramakrishna* (to Keshab and others): 'Just listen, what an exquisite music it is! One keeps on playing on a single note which forms the background, as it were, of a variety of melodies played by the other. I like it. Why should I play on a single note while there are seven reeds in the flute? Why should I cultivate exclusively the attitude of a man of knowledge and continue repeating, "I am He, I am He"? I like to play a variety of notes through the seven reeds. Why should I look upon Him as the formless Brahman alone? I shall adore, enjoy, and sport with Him in many different ways—as a quiet devotee, a father, mother, friend, and wife.'

In speechless wonder does Keshab listen to these words. Says he, 'I have never heard of such a wonderful synthesis of knowledge and devotion.'

*Keshab* (to Sri Ramakrishna): 'How long can you hide yourself like this? By and by people will come here in crowds!'

*Sri Ramakrishna*: 'Don't say like this. I live a simple life and spend my

<sup>1</sup> A yearly festival observed in winter.

time in adoration of the Lord. I do not trouble myself whether people come here or not. Hanuman said, "I do not know what date or month or year it is, I meditate only on Rama."

*Keshab* : 'Well, I shall draw people here. All have to come to you.'

*Sri Ramakrishna* : 'I am the lowest of the low. If anybody pleases to come, he is welcome.'

*Keshab* : 'Whatever you might say, your advent on earth cannot go in vain.'

Music has been organized in which many of the devotees have joined. From Panchavati the party proceeds towards the south. Hriday blows the horn and Gopidas plays the drum, while two others the cymbals. The Master sings :

'Take the name of Hari, O man,

if thou seekest joy in life.

You will be happy on earth, go to

heaven,

and enjoy the everlasting fruit of liberation;

such is the virtue of that name.

I shall give thee that name to-day,

which the great God Shiva is never tired of repeating.'

The Master dances. Presently he enters the state of divine ecstasy. After returning to the normal plane he sits in his room and talks to Keshab and the other devotees.

### SYNTHESIS OF RELIGIONS

*Sri Ramakrishna* : 'All the various paths lead to God. It is exactly like all of you reaching here. Some of you have come by carriage, some by boat or on board the steamer, while still others on foot. Each one has selected his route according to his own choice and convenience. But the goal is the same. Of course, some have arrived earlier than others.'

#### THE WAY TO GOD-REALIZATION— ERADICATION OF THE EGO-SENSE

*Sri Ramakrishna* (to Keshab and others) : 'The more you are free from the Upâdhis (attributes superimposed on the Self) the nearer you are to God. Rain-water never stands on high ground but collects on a low level; even so the grace of the Lord drains off from an ego-ridden heart. A lowly and humble attitude He likes.

'One should be very careful. Even a rich dress creates egoism. A man may be thin and ugly, but when he puts on a nice-bordered fine cloth, at once he begins to sing love songs in a merry mood. This I have seen with mine own eyes. A man wears English boots, and he begins to talk English words. For a shallow man the ochre robe becomes the cause of pride and vanity. Even the slightest failing on the part of anybody throws him into a rage.'

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### SEEING REVEALS THE SEER

Thou hast but to look,  
And in looking see,  
That the Player and the role,  
Are but thee.

—*Hilmar Herold.*

## THE RESUSCITATION OF THE KSHATRIYA SPIRIT

It is related in the Mahabharata that Nahusha, an ancestor of the Pandavas, performed one hundred Ashwamedha sacrifices and attained the position of Indra in the Svargaloka. His pride of power brought on him a curse and he fell, much like Milton's Lucifer, taking the body of a huge python. Centuries rolled on. It so happened that the Pandavas in their wanderings came across this python, their ancestor, and were caught in his coils. The contact awakened Nahusha who put a few questions to the wise Yudhishtira, the eldest of the Pandavas, the king who stood firm in the battle-field, as his name signifies, and who was also the paragon of righteousness (Dharma) and truthfulness (Satya). 'Who is a Brahmin and what is the knowledge that is worth possessing?' asked Nahusha. Dharmaraja replied to the following effect. Birth and position in society do not make a Brahmin. In whomsoever truth, charity, forgiveness, compassion, love and austerity are found, he is a Brahmin, even though he is born of Shudra parents. In whomsoever the opposites of these qualities are found, he is a Shudra, even though he be of Brahmin parentage. That knowledge which is worth possessing is the knowledge of Brahman, the Supreme Reality. After answering certain questions put to him by Dharmaraja, the ancestor is said to have departed to heaven proclaiming aloud: 'Truth, self-control, austerity, charity, non-injury to all beings, devotion to one's own duties in life—these alone are the means of salvation; neither family nor caste can bring one the highest good in life, O, king!'

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The story from the ancient epic has given us an answer to the question: 'Who is a Brahmin?' Let us proceed to consider the allied question: 'Who is a Kshatriya?' The sacred books speak to us so much about the highest ideal and we become so infatuated with words that we do not pause to evaluate our own limited capacity and the necessity to choose a relatively lower ideal which we as individuals can hope to live by. On the other hand, we delude ourselves with the fond belief that an ideal which can be easily comprehended by the intellect can be as easily attained in life. The ethical teachings of the Bhagavad-Gita may be summed up in the statement: 'He who does the duty ordained by his own nature incurs no evil.' The very incident that led to the sacred revelation in the battle-field of Kurukshetra emphasizes the fact that a prince who is yet a prince should not lay aside the sword changing it for the beggar's bowl. The Gita urges the performance of one's own duty (Svadharmas) as determined by one's own nature (Svabhava). The concluding chapter of the Gita studies this question in the light of social psychology as expounded in the Sankhya philosophy. The Sankhya is pre-eminently the science of Gunas—the psychological tendencies which determine individual character. The balanced state of serene tranquillity of the mind which illumined by knowledge has risen above action and inaction is known as Sattva. The activity exhibited by the will-aspect of the mind which though illumined by knowledge has not wholly risen above passions and desires is known as Rajas. The inaction of the mind which is

steeped in ignorance and has not risen above passions and desires is known as Tamas. Let us quote a few Shlokas from the eighteenth chapter of the Gita. 'Knowledge, action, and agent are declared in the Sankhya philosophy to be of three kinds only, from the distinction of the Gunas; hear them also duly' (19). 'That by which the one indestructible substance is seen in all beings, inseparate (undifferentiated) in the separated, know that knowledge to be Sattvika' (20). 'But that knowledge which sees in all beings various entities of different kinds as different from one another, know thou that knowledge as Rajasika' (21). 'Whilst that which is confined to one single effect as if it were the whole, without reason, without foundation in truth and trivial, that is declared to be Tamasika' (22). 'An ordained action done without love or hatred by one not desirous of the fruit and free from attachment, is declared to be Sattvika' (23). 'But the action which is performed desiring desires, or with self-conceit and with much effort, is declared to be Rajasika' (24). 'That action is declared to be Tamasika which is undertaken through delusion, without heed to the consequence, loss (of power and wealth), injury (to others) and (one's own) ability' (25). 'An agent who is free from attachment, non-egotistic, endued with fortitude and enthusiasm, and unaffected in success or failure, is called Sattvika' (26). 'He who is passionate, desirous of the fruits of action, greedy, malignant, impure, easily elated or dejected, such an agent is called Rajasika' (27). 'Unsteady, vulgar, arrogant, dishonest, malicious, indolent, desponding, and procrastinating, such an agent is called Tamasika' (28). 'Of Brahmins, Kshatriyas, and Vaishyas, as also of Shudras, O scorcher of foes, the duties are distributed

according to the Gunas born of their own nature' (41). 'The control of the mind and the senses, austerity, purity, forbearance, and also uprightness, knowledge, realization, belief in a hereafter,—these are the duties of the Brahmins, born of (their own) nature' (42). 'Prowess, boldness, fortitude, dexterity, and also not flying from battle, generosity, and sovereignty are the duties of Kshatriyas, born of (their own) nature' (43). 'Agriculture, cattle-rearing and trade are the duties of the Vaishyas, born of (their own) nature; and action consisting of service is the duty of the Shudras, born of (their own) nature' (44). The power which these three natures exhibit may be conveniently spoken of as soul-force, will-force, and physical force. The three Gunas may be distributed among the four Varnas in some such way: pure Sattva for the Brahmins, Sattvika-Rajas for the Kshatriya, Rajasika-Tamas for the Vaishya, and Tamas for the Shudra.

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The sage who attains the knowledge of the Supreme Reality may be said to be Gunatita, one who has transcended the three Gunas. The particular caste to which a person belongs does not always determine his Svadharma as we have seen from the reply which Dharmaraja gave to Nahusha. The Svabhava determines the Svadharma. The sages belong to a class by themselves. Soul-force can be developed by those who are Brahmins by nature, will-force by those who are Kshatriyas by nature, and mere physical force by others. As every average citizen possesses all the three Gunas in varying degrees, it is open to all such to develop all the three forms of power as far as their capacities permit. Education rightly understood is the train-

ing of the whole man so as to enable him to manifest the power within. Brahmins as teachers of all arts and sciences are known to have engaged themselves in training young Kshatriya princes in the art of warfare. As the higher includes the lower, we find Brahmins participating in the Mahabharata war. We also find kings such as Janaka becoming the teachers of Brahma-Jnana to Brahmins. That phase of the science of Yoga known as Raja-Yoga appears to provide *par excellence* the necessary training for one who is destined to enter into kingly duties and become a leader of men.

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As we have already stated above the sacred books often place before us the highest ideal; they also speak disparagingly of lower ideals in order to help us to visualize the highest in bolder relief.

Nevertheless when we look upon human society as a whole we recognize the diversity of human tendencies and capacities and the necessity for different paths to suit different individuals. The crystallized system of castes that has come down to us through the ages may continue to guide Hindu society, if the leaders would admit the fact that all castes can produce exceptional individuals who rise above the conventional limitations set to the particular castes in which they were born. The Svabhava of an individual is a better criterion for determining his Svadharma. Mental attitudes and capacities may differentiate individuals more than accidents of birth and shades of colour in the complexion. The person who has no will of his own and lacking in intellectual capacity and initiative, always looks up to someone else for guidance even in the smaller concerns of life is indeed a Shudra, whatever be the label attached to him by virtue of his parentage. As

there is absolutely no need and no sanction of the Shastras to recognize a permanent fifth caste or the innumerable sub-castes which Hindu society has developed in its period of decadence, it is open to any Hindu to claim the religious rites and privileges ascribed to the fourth caste and to perform the duties pertaining to it. The story of the butcher-sage (Dharma-Vyadha) related in the Mahabharata testifies to the fact that perfection can be attained by a person while continuing to perform his Svadharma. The person who possesses initiative and intelligence and not being free from the love of gain engages himself in trade, submitting his will to the guild or union to which he belongs and at the same time contributing to its deliberations is indeed a Vaishya, whatever be the label attached to him by virtue of his parentage. The overwhelming majority of the people belong to these two classes. Persons who have disciplined their body and mind by long and arduous training, and have risen above the desire for individual gain by having identified their interests with those of the nation and country to which they belong and also cheerfully face death to uphold the honour of the nation and the country are indeed Kshatriyas, whatever be the label attached to them by virtue of their parentage. In the Shudra the affective (feeling) aspect of the mind rules the other two, in the Vaishya the cognitive (intellect) aspect of the mind rules the other two, and in the Kshatriya the conative (will) aspect of the mind rules the other two. The Kshatriya is thus the man who has developed a sovereign will, the man of action *par excellence*. He has subdued his lower passions and desires, yet he is actuated by love of country and a passion for fame and glory. He in whom this last infirmity of noble minds gets erased, he

whose mind and senses are fully controlled, and he who practises the ideal of Ahimsa and finds his wealth in non-possession and austerities and his highest treasure in the love of wisdom is indeed a Brahmin, whatever be the label attached to him by virtue of his parentage.

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Now we come to an important practical question. Which of these four ideals of life should be placed before the young men and women who seek entrance into our colleges and universities for higher education and training? The very fact that they are qualified to seek higher learning rules out the lowest ideal. Now the question is, which of the other three should be placed before them? Youth possesses idealism and love of country and it is also in the nature of youth to give a high value to honour and glory. Again, it should be admitted that youth is not mature enough to understand the higher morality of non-resistance preached by great prophets and founders of religions. All these make it evident that the Kshatriya ideal is the one most suitable for youth. Those who cannot reach it will naturally sink down to the Vaishya ideal. On the other hand they that have gone through the discipline of body and mind necessary for the Kshatriya and to whom complete self-control, non-resistance, love to all beings, and an outlook that transcends the limitations of nation and country become practicable will as naturally rise up to the highest ideal of Brahmins. In any country the persons who can take up the Kshatriya ideal are necessarily few but at the same time we should admit that those who can rise up to the Brahminic ideal are fewer. Hence it follows that the comparatively lower Kshatriya ideal is bound to have a

wider appeal than the highest ideal which demands complete self-control and almost complete self-effacement of the individual. Again, the path to the attainment of Sattva lies through Rajas. From inaction one has to proceed to action and then to the serenity that transcends both action and inaction. 'Inactivity should be avoided by all means. Activity always means resistance. Resist all evils, mental and physical; and when you have succeeded in resisting, then will calmness come. It is very easy to say, "Hate nobody, resist not evil," but we know what that kind generally means in practice. When the eyes of society are turned towards us we make a show of non-resistance, but in our hearts it is canker all the time. We feel the utter want of the calm of non-resistance; we feel that it would be better for us to resist . . . . These ideas of serenity and renunciation have been preached for thousands of years; everybody has heard of them from childhood, and yet we see very few in the world who have really reached that state. I do not know if I have seen twenty persons in my life who are really calm and non-resisting and I have travelled over half the world. Every man should take up his own ideal and endeavour to accomplish it; that is a surer way of progress than taking up other men's ideals, which he can never hope to accomplish' (Swami Vivekananda: *Karma-Yoga*).

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Energy, love of independence, spirit of self-reliance, immovable fortitude, dexterity in action, unity of purpose, thirst for improvement, alertness, generosity, manly prowess, fearlessness in facing the struggle, and such other noble virtues combined with a trained mind that can face all problems and give prompt decisions go to the making of

the Kshatriya ideal. *Plutarch's Lives* depicting the Godlike qualities of Greek and Roman heroes has the reputation of being the one book that has exerted the greatest influence on many men of action of subsequent ages in Europe. The great biographer touches the very springs of human action which are the same for the East and the West and consequently the *Lives* has its appeal to the youth of all countries. Moral virtues are realized in action and the lives of heroes have the potentiality of inspiring men to noble deeds. Dexterity in action is not attained by mere repetition. The will to do should be guided by a clear intellect that does not miss a single relevant detail. The training necessary for leadership—for on a closer analysis, the Kshatriya ideal comes to that—should necessarily be many-sided. At the same time economy of effort is necessary and no time should be wasted on trivial accomplishments, however ornamental they might appear to be. The ancient treatises on Artha-Shastra lay down the broad outlines of the courses of studies and training necessary for the complete education of the prince, the leader of men. They should certainly be supplemented by the ripe wisdom of other nations in the East and in the West.

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Lycurgus, the law-giver of Ancient Sparta, elaborated a course of discipline that produced excellent fighting material. The Lacedaemonians (Spartans) perpetually lived in military camps, the men by themselves and the women separately by themselves and the training began at a very early age. Children who were found physically unfit were thrown away. Fearless and valiant as they were the Spartans made good soldiers. They could never become an imperial race for by their very training the Spartans were unfit to govern free-

men. The British have developed traditions of leadership and organization in their great public schools and these served them well in building up a great empire. But traditions often become obstructing forces and dead weights of the past when they refuse to yield to the demands of a changing world. No nation can afford to stand still hoping to solve its problems in the light of its own past. The policy that was successful in the past may not be successful in the future. Coming nearer home, for us in India our glorious past has many lessons to teach but it is good for us to remember that we have to learn most of our lessons from the contemporary world. Our centres of learning should not be content with their curricula of studies, which were formulated seven or eight decades ago with the purpose of producing efficient clerks. The scope should become much more liberalized. British universities are on the whole far behind continental and American universities and we who draw our inspiration from the former lag very much behind in those branches of studies which would help in forming the minds of our future leaders. The present tendency to give increased attention to the physical sciences and technology is the response to a definite demand in that direction. The demand for trained leaders who could thoroughly grasp contemporary world movements and devise practical ways and means for helping the people of this great country to take their rightful place in the comity of nations is also an urgent one.

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The love of freedom which is now surging in the hearts of the Indian masses should be made more dynamic. The free man is the disciplined man. He cannot afford to be slack either in his person or in his clothes or in his



habitation. These have to be tied up. He should learn to rise above circumstances and also to combine with his fellow citizens to struggle unto death if necessary, against petty tyrannies that attempt to curb his manhood. In times of strife he should 'stand firm' and obeying the words of the leader help in warding off the common danger. The personal message of Mr. Churchill to the British people outlining their 'order and duty' in the event of an invasion shows to what extent discipline ordinarily associated with military training is also necessary for civilians and non-combatants. Minus the skill in arms the ordinary citizen should have the same training as the soldier. Cowardly flight at the approach of danger is the mark of the slave. The freeman stands firm and yields not. Goondas and other unruly elements fall back and lose all power of action when they come face to face with a disciplined man of true moral worth. Have we not seen men mastering wild animals by a mere look or a word of command? The power of a strong will can conquer wild and unruly men even as it can conquer wild animals. It is open to all to develop this Kshatriya power. Let us not confuse this with the 'Soul-force' associated with saints and seers who stand far above the common level of humanity. Terms such as 'Ahimsa' and 'Soul-force' have become common currency in connection with the political movement in this country. Let us bear in mind that these are ideals to be realized by men of the highest order, men who have freed themselves from all passions and prejudices and all ideas of gain and loss by years of severe austerities and arduous discipline. The discipline for the development of a strong will and the true Kshatriya spirit should precede the higher discipline necessary for

the realization of the Brahminic ideal of Ahimsa and Soul-force. The man who has not shed all fears has no right to follow the path of Ahimsa which demands of him a courage greater than that of the Kshatriya.

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The Samurai are the Kshatriyas of Japan. They are followers of Zen Buddhism, the main teaching of which is the defiance of death. Zen is a religion of will-power and will-power is what is needed by warriors. Zen philosophy does not engage itself in ratiocinations but seeks to arrive at truth by direct intuition. Our Upanishadic philosophy which originally had its highest exponents among members of the ruling class aimed also at apprehending truth by direct intuition. It fell on its evil days when various schools of philosophers caught hold of it and began writing elaborate commentaries. When the Upanishads and the Gita say, 'He who takes the Self to be the slayer, he who takes It to be the slain neither of these knows,' they are not talking metaphysics. They place before the disciple a way of life, which he has to follow. The scene lies in the battle-field. The command of the Divine Teacher is scarcely veiled. The disciple is asked to have faith in the Indweller and engage in action. When the will abdicating its sovereignty yields place to weak commiseration and vain forebodings, the individual loses faith and becomes a coward. Over-culture of the intellect often leads to effeminacy. In times of crisis when the mind is clouded the saving force is the word of command from the leader. Arjuna's appeal to the Divine Teacher is, 'Say decidedly what is good for me.' The virile spirit that sets aside conventions and forms and goes direct into the heart of the question secures men's allegiance much more effectively than

the weak and vacillating spirit that has no settled convictions of its own.

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Self-control is achieved by discipline. When body and mind are thoroughly disciplined the human will comes to its own. A clumsy body that does not promptly respond to the command from within becomes a drag upon the mind. The ancient Yoga system lays down the performing of Asanas to acquire bodily control. The methods adopted by the drill-sergeant are also necessary. Bodily discipline although valuable in itself is not everything. The mind should be disciplined to get rid of fears and phobias. The philosophy of life that would establish the sovereignty of the will should be such as would free the mind from the trammels of the flesh. Stoicism in the West and asceticism in the East arose to cultivate the self-denial necessary to make men face danger cheerfully. This is just the discipline necessary for the Kshatriya and the true soldier. In course of time Stoicism and asceticism were carried to excess as ends in themselves and thereby lost their true significance. The virtues we enumerated above as forming the Kshatriya ideal have all to be cultivated in everyday life. Constant meditation on the ideal means that the standard set up by the ideal should serve as a sort of spiritual measuring-rod for all actions performed. The man who is bent upon self-improvement has certainly time for healthy recreation but he hasn't a single moment to be wasted in vain pursuits.

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In medieval Europe the institution of chivalry served as the means for the development of the Kshatriya spirit. Purity in thought, word, and deed, unflinching courage, honour, readiness to succour the helpless, and such other

virtues marked the true knight. We have placed purity first, for that is the source from which all virtues spring. Sir Galahad, the true knight says—

My strength is as the strength of ten,  
Because my heart is pure.

We know that he observed strict celibacy, for furtheron he says—

I never felt the kiss of love,  
Nor maiden's hand in mine.

In 'Lancelot and Elaine' Tennyson also paints for us the false knight who was not true to his vows.

The lady was, of course, the constant source of inspiration for the knight who was ready to give his life to save her from 'shame and thrall.' Here in India also brave Rajput matrons and maidens gave the inspiration to Rajput chivalry. When we consider the question in its various aspects, we find striking resemblance in the institutions of the East and the West.

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What we are pleading for is not the resuscitation of the form of medieval chivalry but the spirit behind it. If we worship the mere form we are apt to become unbalanced like the hero of Cervantes. Aristocracy of birth belongs to medieval ages. But there is another aristocracy that is esteemed universally and at all times, that is the aristocracy of character. The development of this will bring about the resuscitation of the true Kshatriya spirit. We shall conclude by quoting a passage from the great dramatist, Henrik Ibsen. 'Mere democracy cannot solve the social question. An element of aristocracy must be introduced into our life. Of course I do not mean the aristocracy of birth or of the purse, or even the aristocracy of intellect. I mean the aristocracy of character, of will, of mind. That only can free us.

From two groups will this aristocracy I hope for come to our people—from our women and our workmen. The revolution in the social condition, now preparing in Europe, is chiefly concerned with the future of the workers and the women.

In this I place all my hopes and expectations; for this I will work all my life and with all my strength.'

Mayavati,  
16 June 1941.

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## HENRI BERGSON

BY R. M. LOOMBA

[Mr. Loomba, lecturer in philosophy, Ramjas College, University of Delhi, and author of a learned work on *Bradley and Bergson* gives in this article an account of the life and thought of the great philosopher, who recently passed away from the scene of earthly activities.—Ed.]

Bergson has been perhaps the greatest, the most widely read and the most widely translated philosopher of the age.

He was born in Paris, in 1859. Some years of his childhood were spent in England, after which his family settled down in France. He was thus a naturalized citizen of the French Republic. Towards the end of his life, however, political upheavels in Europe drove him back to England. For he had Jewish blood in him, as much as he had of the Irish.

He showed signs of extraordinary brilliance even in early life. During the middle teens, while still at school, he had won a prize for his scientific work. At the age of eighteen, again, he won a prize for a solution of a mathematical problem which obtained the distinction of being published in the *Annales de Mathématiques*.

For a time, indeed, Bergson had hesitated in the choice of his career, between the 'sciences' and the 'humanities.' But then he decided in favour of the latter, and entered the famous *Ecole Normale Supérieure* (Higher Normal School) in his own town, Paris. Here, at nineteen, he took the degree of *Agrégé de Philosophie*. Eight years later, he was admitted to the degree of

*Docteur-ès-Lettres* (Doctor of Letters) by the University of Paris, on a work on time and free will and a short Latin thesis on Aristotle.

Immediately on taking the *Agrégé de Philosophie*, he had received a teaching appointment at the *Lycée* in Angers. Two years later he was at the *Lycée Blaise-Pascal* in Clermont-Ferrand. After the *Docteur-ès-Lettres*, however, he again settled down in Paris, teaching for some months at the municipal *Collège Rollin* and for eight years at the *Lycée Henri-Quatre*. When he was thirty-nine, his Alma Mater, *L'Ecole Normale Supérieure*, received him as *Maître de Conférences* and later promoted him to a professorship. At the close of the century, when forty-one, he was installed in the Chair of Greek Philosophy at the famous *Collège de France*, an institution independent of the University of Paris and directly controlled by the French Ministry of Public Instruction. Bergson was given the largest lecture room in the College, and even this room, it is reported, became inadequate to accommodate all who gathered to hear him. In 1904, he succeeded the eminent sociologist Tarde in the Chair of Modern Philosophy at the College. In 1918, he succeeded Emile Ollivier at the *Académie Française*.

From that time he gave up teaching and devoted himself to writing, politics, and international affairs. He led a mission from France to America, and after the last Great War was President of the International Committee for Intellectual Co-operation appointed by the League of Nations.

Bergson's career as an original thinker began with the publication, mentioned above, of the solution to a mathematical problem in the *Annales des Mathématiques*. The five major works, however, in which he developed his epoch-making philosophy appeared when he was thirty, thirty-seven, forty-four, forty-eight, and seventy-three. They have all been translated into the English language, and bear respectively the titles, *Time and Free Will*, *Matter and Memory*, *Introduction to Metaphysics*, *Creative Evolution*, and *The Two Sources of Morality and Religion*. Among his other important writings, two occupy an outstanding place, those on *Laughter* and on *Philosophical Intuition*.

Bergson played an active part at the first few International Congresses of Philosophy. At the first, in 1900 at Paris, he read a short but important paper on 'The Psychological Origin of Our Belief in the Law of Causality.' At the second, in 1904 at Geneva, he lectured on 'Psycho-physiological Parallelism.' The third at Heidelberg he could not attend due to illness. But he was back again at the fourth, in 1911 at Bologna, and delivered his address on 'Philosophical Intuition.'

His work brought Bergson many honours besides the Chairs at the *Collège de France* and the Presidentship of the International Committee for Intellectual Co-operation. At forty-two, in 1901, he was elected to the *Académie des Sciences morales et politiques* (Academy of Moral and Political Sciences). The great exponent of pragmatist philosophy,

William James of America, seventeen years Bergson's senior, called to his work the attention of the Anglo-American public and paid the most noteworthy tribute to him in his Hibbert Lectures delivered in 1908 at Oxford on 'A Pluralistic Universe.' The University of Oxford honoured Bergson in 1911 with its degree of Doctor of Science and the Cambridge University in 1920 with its degree of Doctor of Letters. He was invited to deliver the Huxley Lecture of 1911 at the Birmingham University. In 1913, he responded, by going over to the United States of America, to an invitation of the Columbia University in New York, and lectured on 'Spirituality and Liberty' and on 'The Method of Intuition.' The same year, he accepted the Presidentship of the British Society for Psychical Research. In 1914, he was elected a member of the *Académie Française* and President of the *Académie des Sciences morales et politiques*. He was also made *Officier de la Légion d'Honneur* and *Officier de L'Instruction publique*. The Scottish Universities invited him to deliver two courses of the famous Gifford Lectures in 1914, of which, however, one on 'The Problem of Personality' was delivered at Edinburgh University in spring of the year while the other, scheduled for autumn, had to be abandoned on the outbreak of the War. The Minister for Public Instruction in France invited him to write a book on French philosophy. In 1918, he was officially received by the *Académie Française*, was given a place among their 'Select Forty' and a session was held in his honour. In 1928, he was awarded the Nobel Prize for literature for the year 1927.

Bergson's personal life was a quiet and uneventful one of a scholarly professor, a life of a unitary, continuous 'interiority.' Events in the external world seem hardly to have ever greatly

shaken him. An early intellectual training in classical studies had moulded him into a reflective person, unmistakably honest but veiled and solitary, detached and withdrawn from the external world and turned within, into essentially a contemplative. Yet, he was not distant, but had in him a smiling and graceful gravity, an obliging courtesy, an unforced simplicity, and an unaffected modesty. Fed by intellectual superiority, natural reserve, and good education, he had developed a striking personality. With delicate features, a lofty forehead and bright eyes shining beneath bushy eyebrows, he would utter statements unhurried, dignified, measured, extraordinarily confident, and surprisingly clear. The intonations of his speech were musical and cajoling and he had a highly refined manner of taking breath. All these qualities distinguished and singled him out from the free and easy common run of mankind. He loved peaceful seclusion and silence so favourable to meditation, and was little seen in public, in society or in the cafés. His time was spent in the world of books.

He was extremely daring and original in his thought. He sought the truth and insisted on clearness and precision. To this end, he saw things in detail rather than in a broad vague manner, subjecting the questions before him patiently to a thorough reflective analysis with a view to hit upon the best means of solution.

It was particularly his mission to crusade against set cut and dried linguistic forms which, obstructing the way of free and spontaneous thought, instil into us and make us slaves to ready-made, fixed, and static ideas. It was his opinion that philosophy must speak a language which would be profound and yet be understood by all. With a remarkable combination of the geometric spirit and subtlety of penetration, he would see

into and follow the articulations of reality, its internal as well as external contours. He would, as it were, sink a plummet into reality. He denounced intellectualism in all its forms, particularly the logical and the scientific tendencies in philosophy, and stood for an intuitive as opposed to the traditional analytic method of Western philosophy. Analytic knowledge, he said, always moves round its object, is based necessarily upon points of view which must all be relative, and expresses itself through symbols. Intuition, on the other hand, would, by an effort of sympathetic imagination, enter into and identify itself with the absolute nature of the object. Bergson, therefore, calls upon philosophy to break with scientific habits, to dispense with all symbols, and to rid itself of all but the Reality we may be able to seize from within by intuition.

For a time, before he had developed this new intuitionistic technique for philosophy, Bergson was a mechanist, indifferent and even contemptuous towards metaphysics. He was almost a materialist. Spiritualism then seemed to him arbitrary. But his meditative reflections soon brought him into contact with 'something simple, infinitely simple, so extraordinarily simple that the philosopher has never succeeded in uttering it'—a reality that resisted a mechanistic explanation. This set him to examine the foundations of Spencerian evolutionism, the latest form of the mechanistic philosophy. And he found that it was rooted in a false distorted notion of time. It was a concept of time as abstract, infinitely divisible, homogeneous, measurable, calculable, and essentially quantitative. Thus conceived, time consisted of an infinite number of mutually external moments put together and spread out side by side in succession, moments marked by their ends rather than by the intervals of flow between these ends, and

unaffected by the order in which they occurred. It is a notion of time not as it is, but formed to suit a mould derived from a foreign source, from our perception of space. Real time, on the other hand, the time that is the stuff of reality, is essentially unmeasurable, non-homogeneous, concrete, qualitative, unforeseeable, ever-creative and irreversible. It consists in continuous change between interpenetrating moments, a change that is a progress, 'a continuous progress of the past which gnaws into the future and which swells as it advances.' Bergson called it Duration. It is particularly manifest in psychic life, where 'the truth is that we change without ceasing, and that the state itself is nothing but change.' Memory and character are its most outstanding fruits. Duration also appears in organized matter, in living bodies, though in a far lesser degree, in the unceasing continuity of growth, aging, and reproduction. Even unorganized, dead matter endures, it has a history consisting in invention and creation of forms. Its duration is, however, difficult to apprehend unless it is looked at as re-integrated into the story of the universe as a whole.

Viewed through an intuitive act of the mind, Bergson held, the whole universe of reality is a unity in multiplicity, an identity in difference. Its infinity no longer appears as infinite divisibility but as an analytic external and relative view of what is intuitively realized from within as something essentially simple and lending itself to an indivisible apprehension. It is a spontaneous expression in manifold directions of an ever-creative explosive spiritual life-force of enormous strength. He called it the *Elan Vital*. It is not an unchangeable being that by an act of volition decides to change and be many. Activity, change, creativity

are fundamental to its nature. The various directions of biological evolution, whether along its highways like those of vegetation, arthropods and vertebrates, or along its minor blind alleys, are all part of the huge creative evolution of this tremendous life-force and not what finalism or mechanism interprets them to be. The *Elan Vital* runs through all of them in a continuous flow of duration, illuminating the whole with a touch of art and awakening it with a sense of life and beauty. It proceeds 'like a shell, which suddenly bursts into fragments, which fragments, being themselves shells, burst in their turn into fragments destined to burst again, and so on for a time incommensurably long.'

But the life-force bears within itself an unstable balance of tendencies. As a result, the forward march of its creative evolution encounters resistance from one quarter—from its own by-product, inert matter. This resistance it tries to overcome by dint of humility, by first-making itself very small and insinuating and subjecting itself to the mechanical aptitude of bodily conditions and then pushing the organism forward to evolve contingency in movement and liberty and unforeseeability in action. To this end it evolves the intellect. But then it is caught in a snare. Poised upon a whirlwind it is carried away by its own mechanical devices. It loses sight of its lofty aim and a tendency at self-preservation characterizes it into an automatism. The result is an intellect that can only deal with a static world subject to mechanical laws by constructing and using artificial, unorganized tools, specially tools to make such tools, that proceeds by knowledge of the form rather than the matter of reality, that moves within the realm of symbols and relative points of view,

that bears essentially on relations and in employing them divides more than unites, and that, consequently, is characterized by a natural incapacity to comprehend life.

Yet intelligence is still, according to Bergson, a pulse of the vital flow. It is, as it were, a solid nucleus formed by condensation or local concentration out of a fluid of which there remains an indistinct fringe surrounding it. It may, therefore, by a sudden tremendous effort, get dissolved again into the whole and thus live back its own genesis. 'And such a consciousness, turning around suddenly against the push of life which it feels behind, would have a vision of life complete—would it not?—even though the vision were fleeting.'

For this, intelligence must reintegrate and amalgamate itself with other forms of consciousness which life has evolved, the principal one among them being instinct. Instinct, by virtue of its spontaneity, expresses something imminent and essential in the evolutionary movement. It is moulded on the very form of life and furthers life's work of organizing matter. It discerns its force from within, by an intuition lived through, by a divining sympathy. Out of its amalgamation with intelligence would arise a spontaneous intuitive consciousness 'as wide as life,' disinterested, self-conscious, capable of reflecting upon its object and of enlarging it indefinitely.

Bergson has thus offered us a philosophical mysticism, which, as I have shown elsewhere,<sup>1</sup> is essentially idealistic. He belonged to a stage in the evolution of idealism which is characterized by a revolt against naturalism and intellectualism. Such an idealism must

inevitably culminate in a mystical trend, of which Bergson has been the boldest and most thorough-going exponent.

His philosophy has not confined itself to the realm of metaphysics but has extended its revolutionary outlook to various special fields also. Thus, in the field of ethics, he has denounced the determination of moral obligation by a closed society as opposed to the cultivation of a free and spontaneously acting 'open' mind. In religious thought, likewise, he represents a soaring back from various defensive reactions of society as well as from determinism towards a rediscovery of God and of the pure mystic spirit full of love in a tangible and visible form. The futurist programme in aesthetics too is directly traceable to Bergson's philosophy. He gave artists a message that would exalt individual intuition and inspire them to reproduce on their canvas 'no longer a fixed moment in universal dynamism, but the dynamic sensation itself.' He would lead musicians into a fluid realm of pure qualities imperceptibly shading off into one another. In literature he inspired the creation of a new type of novel, particularly by Marcel Proust. In politics, his doctrine of the *Elan Vital* has led to a revolutionary syndicalism that would restore a purified social life by insisting that social change in any class of people can be achieved only by the force of their own spontaneous direct action organized by their own associations through means that will evolve so as to suit their particular needs. In the theory of science, he has inspired a new positivism that criticizes scientific data in a vigorous and original way and shows how much arbitrariness there is in our methods of the measurement of magnitudes.

Bergson was a genius, richly creative,

<sup>1</sup> In my *Bradley and Bergson* (Lucknow: The Upper India Publishing House Ltd.).

highly original, and extraordinarily bold. And the secret of his life lay, in his own words, in 'concentrated thought with pure emotion at its base.'

## INDIA'S EPOCHS IN WORLD-CULTURE

BY PROFESSOR DR. BENOY KUMAR SARKAR

*(Continued from the previous issue)*

### WHAT IS AHIMSA?

Now let us analyse the word Ahimsa. That word has become very common nowadays. Unless you and I use the word in season and out of season you and I cannot digest our food. But what could this Sanskrit word have meant? You and I are taught to believe by philosophers, historians, and politicians also that Ahimsa is the special gift of mother India, the characteristic and exclusive contribution of India, to world-culture. I should, therefore, like to know exactly in which period our mother India coined that word. Exactly what did mother India mean by this category, Ahimsa, in that period? There must be many philosophers here including the professors of languages, Pali, Sanskrit and Prakrit. I do not mean only the men who lecture at colleges but journalists also some of whom are the most creative men in modern India, as well as businessmen and lawyers including our Chairman, the Vice-Chancellor. I ask everybody to institute researches because I am very eager to inquire into the doctrine of Ahimsa. You must ransack three orders of texts, the Buddhist Pali texts, the Jain Prakrit texts, and finally the Sanskrit Buddhist and Hindu texts. We should have to ascertain, first, how many times that word has been used by our forefathers and, secondly, how many times it was employed to mean the kind of Ahimsa that is being

propagated nowadays by our Indian scholars, leaders, and philosophers as the special cult of India.

My researches into this subject—and without mock modesty I say that they are not very intensive—lead me to the conclusion, a very simple proposition, that every child understands. In ancient and medieval India the word Ahimsa signified—'Do not be jealous, Do not be envious, Do not be malicious, etc.' To me, a plain blunt man, Ahimsa means simply absence of jealousy, envy, malice or hatred. This is not a very dangerous proposition after all. This is a copy-book maxim of morality discovered by every race and in every region. If this is to be paraded as the great contribution of my mother India, I would be challenged by the representatives of all races because this can be proven to be their contribution also. And if my mother India cannot make any better show I should feel sorry for the poverty of her creativities. In any case I am sure that by emphasizing this notion our leaders are serving to make India the laughing-stock of all nations.

Another interpretation which I can discover, not according to my imagination but from the texts, is as follows. Himsa = killing. Ahimsa = non-killing, don't kill. Indians were taught not to kill. Yes. But, not to kill what?—this lamp post? or that tree over there? The Chairman interjects: Bugs! Our



Chairman is the Vice-Chancellor of the University. He is a man responsible for researches. He is the proper person to guide us. I am happy, therefore, to be anticipated by him. The interpretation that is most common in Buddhistic literature and Jaina Prakrit literature is—'do not kill animals.' But we, orthodox Hindus, know that many of us are used to animal sacrifices. I do not know what your Kali does among the Marathas and Hindusthanis, but my Kali *Kalkattawali* eats goats. To me, therefore, animal sacrifice is perfectly legitimate. But I can take it that 'do not kill an animal' was and continues to be a moral precept among the Buddhists, Jainas and to a certain extent also among sections of Hindus, e.g. Vaishnavas. Animal sacrifice is likely to appear cruel in certain eyes. And therefore I can believe that non-killing of animals is treated as an injunction of pity and mercy by some classes. All the same, we must not make too much of it as a doctrine or a philosophy. It is just a commonplace dictum of kindness. On this basis you can establish a society for the prevention of cruelty to animals. Non-killing of animals is a very simple proposition, not an unreasonable proposition, and can be readily understood.

What did the benevolent and merciful Asoka do in this regard? Asoka issued a firman to forbid the killing of animals. So far so good. Whether that firman was an act of positive law I should like to ask our learned Chairman to establish. I am not perfectly clear about that. To what extent were the edicts of Asoka regarded as the civil and criminal codes of India? I should like this topic to be taken up by students of historical jurisprudence. For the present, I believe that to a certain extent Asoka's *Hitopadesha* was a sort of morality, perhaps positive morality, but

whether it was positive law is not always beyond doubt, indeed, very often questionable.

Be this as it may, what did our Asoka say? He said something like the following: 'Do not kill animals, and I am happy that in my regime during the last so many years, as a result of my propaganda—he is so conscious of the results of his propaganda—people have been observing Ahimsa.' But in the edicts he says likewise as follows: 'If you, my children, do not follow my advice I have a sanction.' And what is that sanction? Capital punishment. That is, men were to be killed by Asoka if they were to kill an animal. This is the interpretation of Ahimsa in Indian history by the very champion and Avatar of Ahimsa.

These, then, are the two interpretations of Ahimsa. To-day Ahimsa is being made to mean a third thing. It is being treated as equivalent to non-war, the abandonment of violence or killing in organized human groups. One group of human beings is not to kill another group of human beings, and there is to be no state of war. This is a new proposition altogether different from non-malice and non-killing of animals. As I have already told you, I am here but to learn and I am trying to ascertain by discussions with you some of the facts of world-culture. Just at present the question is this: Does Asoka or does any Buddhist preacher or does even the Buddha himself ever banish war, i.e. organized violence as an instrument for the decision of affairs between two groups of human beings? Has war, i.e. killing of human beings in organized groups been declared immoral and illegal in any of the Indian legal and moral codes? I ask if Ahimsa in our Indian literature of the earliest times and of medieval times and later times has ever meant the renunciation

or annihilation of war, i.e. the abandonment of mutual killings between human groups. I should like to know on how many occasions and by whom war was ever declared unjustifiable, immoral, and illegal in Indian history.

So far as I am concerned, it is very difficult to quote satisfying instances from our Indian texts. In my judgement the concept of war as something illegal, immoral, unjustifiable is not an Indian doctrine. Ancient and medieval Indian thought, Hindu or Moslem, can lay no claim to this concept. It is a contribution of the Western world to the problem of relations between groups. It is a doctrine of modern times and modern civilization. This doctrine is the creation of Europeans and Americans in the nineteenth century. Perhaps you can trace it back historically to the eighteenth century and even earlier. I do not want to carry on antiquarian researches. So for the present, Ahimsa, meaning thereby pacifism in intergroup or international relations, is to be taken as an entirely modern category unknown in Indian political tradition, Indian philosophy, and Indian metaphysical literature.

I am not a politician or a party man. You are masters of your conscience and have right to be pacifists in international morality if you care to. But while preaching or practising pacifism you have no right to believe or to propagate that you are observing Ahimsa as known in ancient and medieval India. You may even give a new meaning to the old term Ahimsa if you so desire. But you must not father your own view on old India. As pacifists, you are following the modern Western thinkers, perhaps the Quakers, perhaps the socialists. May be, Jean Jaurés, the French socialist, is your Guru. But you cannot pretend to follow the Jaina Tirthankaras or the Buddhist preachers, who

were utterly innocent of the limitation or abandonment of wars. Neither Mahavira nor Buddha nor Asoka understood Ahimsa in the sense of international pacifism or socialist non-violence which you may be preaching to-day. I should be glad, as I said, to have extensive researches carried on into this interesting problem. In case Mahavira, Buddha or Asoka can be demonstrated to have forbidden warfare, i.e. organized killing between groups as inhuman, unpolitical, illegal, and abominable I should be very happy as an Indian to claim for my fatherland the originators of the cult, albeit purely speculative and theoretical, with which the names of Abbé St. Pierre, Immanuel Kant and others in the Western world are associated.

But situated as indology to-day is, I say that in the matter of militarist domination Indians are as good or as bad as Europeans. Take all the decades of Indian history and compare them with all the decades of European history, you will have nothing to choose between the two on the score of Ahimsa. The Chola Empire of Southern India was not based on Ahimsa. It was the result of blood and iron. Neither Alauddin nor Akbar encountered Ahimsa or practised it among the peoples of India, south, east or west. Take the Moghul Empire. What was it but a militarist-political domination? What was the Maratha Empire? Did it not embody the domination of one people over other peoples? The C.P., the U.P., and Gujarat need not be reminded of this fact. You cannot likewise ignore the fact that the Marathas as a people were the greatest world-conquerors of Indian history in the military-political fields. In my appraisal Shivaji was and continues to be the greatest Hindu of all ages. His exploits it was that rendered possible the establishment of

a military-political empire that became the greatest world-power on the Indian stage in the eighteenth century. In the interest of metaphysical neurosis or some psychological aberrations the world cannot be compelled to ignore and forget the history of the last two hundred years.

No historian dealing with objective facts can deny or suppress the militaristic-political qualities of the dozens of Shivajis and hundreds of little Sarva-bhaumas (world-rulers) that mother India produced from Vedic Sudas to Tipu, Baji, and Ranjit. The Hindus and Mussalmans of old India were not feeble-minded fools in any age of culture-history, whatever they may happen to be to-day.

#### IDEOLOGICAL IMPERIALISM

Up till now I have been talking of the militaristic-political domination. This is one kind of empire-building and imperialism. Now there is another kind of imperialism or domination. There one set of ideas is influenced, modified or conquered by another set, one system of morality is compelled to acknowledge the suzerainty or sovereignty of another system. The authority of another set of ideas, ideals, and institutions replaces that of a traditional set. The arts and sciences, philosophies, religions, *mores*, manners and customs, and gods and goddesses of one people are replaced by those of another people. This domination or imperialism is ideological. It is impersonal having hardly anything to do with any individual of flesh and blood.

Man is a brute by all means and tries to influence or conquer others physically and militarily. But it is also true that man is something of a non-brute, i.e. man has tried to listen to reason, and to accept reason. It is very inter-

esting to note that throughout the periods of militaristic-political domination, the domination of the other type, the ideological domination, ideological imperialism also has been going on, almost synchronous with the other imperialism. Very often the militaristic-political empire has had nothing to do with the ideological empire. Once in a while, the ideological empires have been established or influenced or promoted by military-political empires. But, as a rule, the two imperialisms have gone on independently of each other.

Let us take Islam or Christianity, which is older than Islam. As a system of ideas and ideals Christianity has conquered and dominated the world—by influencing, modifying, moderating and subjugating the local rites, ceremonies, institutions, moral ideas, and gods and goddesses. Christianity as a system of conversions is one of the greatest ideological imperialisms the world has known. In social science it is the custom to use the term acculturation for this conversion. When one country or people is adopting the religion, customs, and manners of another, the first is being acculturated to the second. Christianization is an instance of world-domination by an adopted religion. It is imperialism on the ideological plane. The Christian empire is not confined to any particular continent. It has succeeded in encompassing the entire world with more or less doses of success. The Islamization of mankind has been relatively less extensive.

I shall now mention another ideological imperialism. In the nineteenth and twentieth centuries, it is possible to say, democracy has established an empire among all mankind. The French Revolution, the ideas of 1789, started the world on this path. To-day there is hardly anybody anywhere on earth that is not subject to the

ideals of democracy, whatever that may mean. The undeniable fact is that democratic ideology is one of the most inspiring forces and vital urges among all races. The domination of the human spirit by democratic idealism is a remarkable imperialism of modern times.

Similarly one of the greatest world-empires is being enjoyed by science. Is there any human being to-day in East or West anywhere in the world, who is not subject to the rule of science, to the sovereignty or empire of science?

A fourth ideological empire is that of technocracy and industrialism and, along with them, capitalism. Since the beginning of the nineteenth century capitalism has been enjoying an empire among all peoples: This is an impersonal empire like Christianity or Islam, democracy and science.

Exactly antithetic to capitalism is Marxism, the doctrine of Marx. Marxism or socialism in the nineteenth and twentieth centuries has been enjoying a world-empire. Its domination has reached even Asia including India. It is impossible for anybody to deny that socialism is directly or indirectly influencing the thoughts and activities of individuals here and there and everywhere. Socialism therefore is as great an ideological imperialism as Christianity or Islam, democracy, science, and capitalism.

So far I have mentioned the ideological imperialisms which are mainly non-Indian in origin. Does India afford illustrations of this second kind of imperialism? She does. India has given rise to ideas, ideals, Vidyas and Kalas, arts and sciences, manners and customs, philosophies, politics, moralities, religions, gods and goddesses, and sacred texts such as have conquered the world. Ideological imperialism is one of the greatest contributions of India to world-

culture. India as a maker of chapters in world-history is thus to be placed in two different fields, first, as a contributor to militaristic-political domination, and secondly, as a contributor to ideological imperialism. Empire-building of two different kinds is to be credited to the culture or creativity of the Indian people.

Let us try to understand our Hinduism. In the first place, Hinduism is a cult or a religion. It has its gods and goddesses, rituals and ceremonies. In the second place, Hinduism is a system of culture, institutions, social philosophies. It is a system of arts and sciences, manners, beliefs, and customs. Now, who established Hinduism? It was established by a small number of people, perhaps somewhere in the Punjab, or on the banks of the Indus, the Kabul, the Ravi, or the Bias. The creative persons were perhaps a little colony of half a dozen or several dozen people. We call them Rishis. What they called themselves we do not know. But they were creators, epoch-makers. These Rishis established what later became Hinduism. In the beginning their creation or culture was nothing more than the burning of wood. It was fire applied to a few pieces of wood in which ghee was to be burnt. Considered objectively, Yajna, Homa or sacrifice is the pragmatic form of Hinduism as a religion.

The Rishis who invented it were strong men, sturdy gymnasts, intellectual gymnasts and moral gymnasts who along with the fire propagated a powerful cult of *Pancha Mahayajna* (five great sacrifices or social duties). It was not some meaningless hocus-pocus that they started. They started a tremendous social dynamics embracing the multifarious interests of life in its entirety. And their motto was Charaivēti, march on, march on,

march on. That aggressiveness, that desire to proselytize, to influence, to convert, to go on conquering and to conquer is the kern of Hinduism as a religion. 'We have lit this little fire,' they said, 'but it is not to remain confined to this little colony, to this our village. It has to be spread farther and farther. We are not to stay at home. There is that river, the cult has to spread to it, that river over there has to be crossed. And from village to village, from forest to forest, and from river to river, and on and on, it has to march, conquer, missionize until the whole world comes under its domination.'

The Rishis taught Young India to say, 'Ahamasmi sahamana, etc.' 'Mighty am I, superior by name upon the earth, conquering am I, all-conquering, completely conquering every region.' This is the inspiration of Hinduism, the cult of Charaiveti (march on), the culture of Digvijaya (world-conquest), the philosophy of world-conversion.

This is not the mere enthusiasm of half a dozen nervous, rickety, malaria-stricken people, but the declaration of faith of those who actually marched on from one river to another and crossed one hill-top after another. The whole of India has come under their domination. Finally, an ideological empire has been established by what, in our ignorance or absence of a better term, we describe as Hinduism. Hinduism is a world-conquering cult and culture, determined to organize missions in order to civilize or dominate the world. Hinduization is acculturation of diverse races, peoples and regions to Hindu norms and *mores*. I said that Christianity (or Islam), democracy, science, capitalism and socialism are ideological imperialisms or impersonal dominations and that these five isms or systems

enjoy a world-position. Now as students, as mere intellectuals, you and I cannot but objectively recognize Hinduism, understood whether as a system of cult or of culture, as another specimen of ideological world-imperialism of raceless, cosmopolitan and impersonal character.

I am using the term 'world-empire' in connection with Hinduism as a religion and as a culture. This is not a hyperbole. In the first place, my conception of the world is to be recalled as consisting in the very neighbourhood of the creative individual. Thus considered, the smallest territorial area conceivable can be aptly described as the conqueror's world. In the second place, India is a huge sub-continent, a world by itself. And last but not least, I ask the question: Is Hinduism confined to India? No.

The spirit of India has not rested content within the boundaries of the Indian sub-continent. Afghanistan and Central Asia were conquered by our Hindu religion and Hindu culture. Likewise was China conquered and it is in that conquest that we have to see the deeper significance of the Chinese Goodwill Mission of to-day. Burma and Siam were also similarly Hinduized. Go to Siam and you will find that the names of rulers over there are derived from Rama, Vikrama, Varman, Jaya, Indra, Ananda, etc. Go to Indo-China, there also you will encounter Hindu culture in daily life. In Sumatra, Java and the other Insulindian islands as well as in far-off Japan Hinduization is likewise manifest in temples, gods and goddesses, rituals and ceremonies. Korea, Manchuria, Mongolia, Siberia, Turkestan,—all these regions of Asia are to be recognized to a certain extent as the colonies of Hindu cult and Hindu culture. In one word, the whole of northern, southern and eastern Asia

bears traces of Hindu ideological imperialism. This represents the domination of Hindu ideology over others, their acculturation to Hindu ideas and ideals.

Is Western Asia to be treated as outside the sphere of influence of Hindu imperialism? No. Hindu arts and sciences, algebra, arithmetic, *Ayurveda*, therapeutics, metallurgy, fables, stories, philosophies, crossed the Himalaya mountains and the Khyber Pass. Hindu ideas were assimilated by the Iranian, Hellenic, Hellenistic and Romanized peoples. They were, later, accepted as the arts and sciences of the Muslims, the Saracens of Baghdad. From the latter they passed on to the Europeans who accepted them as some of the foundations of their mathematics, chemistry, medicine, etc. Thus our Hindu ideals, manners and sentiments which began at Mohenjodaro in Sindh and in the Punjab have spread everywhere in Asia and to a certain extent in Europe. Hinduism is then by all means a world-imperialism.

These Hindu spheres of influence were so many 'Greater Indias' in Asia. The expansion of India consisted in the establishment of the ideological imperialism of Hindu cult and culture throughout the length and breadth of the Asian continent. These colonizing, missionizing or proselytizing enterprises of the Indians outside the Indian frontiers may be said to have commenced in the third century B. C. The active period of the *Digvijaya* (world-conquest) or *Charaiveti* (march on) of Hindu religion, arts and sciences continued until the thirteenth or fourteenth century. During these sixteen or seventeen hundred years India witnessed military-political vicissitudes of all sorts almost identical with those in contemporary Europe. The ideological dominations of the Hindus as established in the

different regions of Asia were not necessarily the functions of their military and political activities at home or abroad. This is an important item in connection with the ideological imperialism of the Hindus in ancient and medieval times which must never be lost sight of.

I have said before that the ideological empires of the world, viz., Christianity, socialism, etc. have no necessary connection with military-political imperialism. The two imperialisms are mainly independent of each other. If there is any contact between the two, that contact is often an accident. But scientifically speaking, it is impossible to demonstrate that political imperialism has been the cause and the only cause of ideological imperialism. The same is to be observed about Hindu ideological imperialism *vis-à-vis* Hindu political activities. The Hindu conquests in Asia from one end to the other were in the main non-political, non-military. Our ancient Indian culture went to Japan and was accepted by Japan but the Japanese knew hardly anything of Indian political and military achievements. If you take the case of Sumatra, Java, Bali, Borneo and other islands where Hindu culture still persists, you will find that they were not, if at all, under the political domination of the South Indian Cholas for any long period. Political imperialism was hardly ever the basis of the ideological imperialism established by the Hindus. Indeed, militaristic-political domination may be removed almost entirely from the picture. No matter how many large, medium or small states were being established on Indian soil during this millennium and a half, no matter how many times we were fighting among ourselves, the conquests made by Hinduism as a religion and as a culture were going on from one country

to another. The authors of the Mahabharata and the Ramayana, Manu, Buddha, Panini, Charaka, Patanjali, Nagarjuna, and Kalidasa were all the time conquering the world, very often supremely indifferent to the militaristic-political fortunes of their compatriots.

The story of all these ideological imperialisms or dominations, Indian as well as non-Indian, proves beyond question that almost invariably their pro-

gress is independent of political imperialisms or dominations. In order to be established as a dominant world-force an ideology does not have always to be backed up by a powerful political people or party. Indeed, the opposite picture is prominent on several occasions when 'captive Greece captured Rome.' Even a political slave can ideologically conquer the master.

(To be continued)

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## THE GREAT MARCH

BY SWAMI NIRVEDANANDA

A creature on earth is ushered into existence, apparently, to eat, grow, and reproduce its kind. Obviously, it eats to grow and grows to replenish the earth. After that, its life's part seems to be played out, and it has to wait only to be swept off the stage by death.

Nature, whoever or whatever she may be, appears to be determined to carry on her business of creation. This is her imperious demand. Her innate urge for creation releases a mysterious and inexhaustible force that brings into being, nurtures, utilizes as a helpless agent of creation and then throws away the thing we call a creature. It appears to be no more than a mere link in an infinite chain of creation, a mere instrument brought in and played upon by this inscrutable force for fulfilling the imperious demand of Nature. This force is persistently at work to see to the continuity of creation through the multiplication of individuals. This is the 'Life Force,' the 'universal creative energy' that has been introduced so eloquently by George Bernard Shaw in his *Man and Superman*.

Man being just a species of the biological world has to feel his helplessness

under the terrible grip of this mysterious Life Force. Looked at from this angle, he is, like any other creature, nothing more than a mere tool worked by the universal creative energy. His ego may magnify what he calls his personality, in his delirious self-complacence he may dream of living in Utopias of freedom, but so far as his existence on the biological plane is concerned, he is a bond-slave of Nature, a mere device for ensuring the continuity of his species.

This is why sex plays such an important part in human life. The almost irresistible sex appeals are meant to entrap the parties so that Nature may use them up for her purpose. Sex urge is nothing but Nature's urge for creation appearing through the individual. Individuals do not matter except almost as puppets in Nature's game. Personal relations through love, thrill, and all that have little meaning except as hypnotic spells for luring the parties to execute Nature's behest. This appears to be the brutal fact concealed so skillfully beneath the fascinating trappings of poetry and romance. Indeed, so far as the life phenomena are concerned, man is almost on the same level with all

other animals. There is hardly any material difference. No wonder, therefore, that the Freudians have come to look upon sex urge, lying deep beneath the conscious mind, as the prime-mover of the human machine.

But life alone does not explain the human complex. In the lower strata of the biological world one may trace the existence of a rudimentary mind, which at that stage of evolution is no more than a mere handmaid of the great Life Force; but, in man, mind certainly is no less prominent a factor than life. It is this developed mind that alone has created the gulf between man and the rest of the animals and established his suzerainty over them all.

Food and progeny are no longer his only concerns. He has innate and insatiable cravings for Truth (Satyam), Good (Shivam), and Beauty (Sundaram). This persistent mental urge has led man to create a world of his own, namely, the world of culture. His search for Truth has given birth to religion, philosophy, science, history etc.; his quest for Good has brought in medicine, surgery, hygiene, sanitation, education, politics, economics, agriculture, industries etc., and filled the world with social service institutions of various kinds and dimensions; and his longing for Beauty has furnished the earth with literature, music, painting, sculpture, architecture etc. All these constitute the world of culture created by the human mind. And it is ever expanding.

It is this creative urge of the human mind that gives a meaning and value to the existence of life. The amoeba struggles blindly to evolve into a man, and man struggles to attain his innate ideal of Truth, Good, and Beauty.

Moreover, human mind has an immortal craze for freedom. It instinctively abhors vassalage of any sort. It refuses to be swayed helplessly by

any one, even by nature, external or internal. It wants to understand, grasp, control, and direct the forces so that man may rise triumphantly above Nature. His rebel mind is out for conquering Nature. Nothing less can satisfy him.

But the creative urge of Mind and that of Life are at cross-roads. One has to operate at the expense of the other. This is why a man cannot afford to be as sensual as a beast. Still less can he, if he happen to be an ardent votary of science, art or philosophy. And it is only when Mind throws off completely the yoke of Life that it realizes its ideal of Truth, Good, Beauty, and Freedom as no other than Divinity within and about him.

It is then and then only that man reaches the state of a Buddha or Christ, the embodiment of perfection towards which the entire world of life is ceaselessly struggling to move. It is then that he realizes that the ideals he had been pursuing all along are nothing but so many facets of his own Divine Self. The Divinity was there even in the amoeba under a thick incrustation of Nature, as it were, and its entire journey through myriad strata of biological existence right up to Buddhahood is nothing but a progressive clearance of the surrounding crust. God puts on a veil, as it were, to appear as a tiny cell, and then goes through a process of gradually tearing off the veil till He does that completely and appears as Buddha, the enlightened one. This is His play of hide and seek. This is why all through the progressive march of the amoeba towards Buddhahood the motive force appears to be an 'incessant aspiration to higher organization, wider, deeper, intenser self-consciousness, and clearer self-understanding.'

When man once understands this and has a clear grasp of the goal of all his struggles, he tries consciously to quicken



his march. He develops his will which has infinite potentiality, puts a brake on all the impulses that stand in his way and concentrates all his energy, vital as well as mental, for manifesting the Divinity within him. Thus begins his spiritual journey towards a complete self-consciousness, a thorough understanding of himself and the universe about him and a fulfilment of all his noble aspirations for achieving Truth, Good, Beauty, and Freedom, in a word, for attaining Perfection, which has ever been the unswerving aim of all his endeavours throughout his life's career.

Of course, it is up to man to surrender himself absolutely to the Life-force and behave like a brute. But this he can do only for a time, and even then he is not happy. His mental urge for other and higher things gives him no rest, no contentment till the Divinity within him manifests Itself completely. He has to be born again and again and go through repeated shocks of disillusionment till he is able to grasp the real import of all his struggles, the destination of his life's journey. Till this consciousness dawns

on him, he has perforce to drift, swayed mainly by the Life-Force and buffeted by a discontented mind. This is why the bulk of humanity, in spite of its vaunted culture, appears to have scarcely stepped above the plane of brutes. The plane of Divinity is a far cry. Yet this plane is its destined goal and to rise up to this plane is the conscious or unconscious aim of all its efforts.

Indeed, civilization has to be measured by the steps humanity takes towards this goal. The more will men be made conscious of this fact, the speedier will be the advance of true civilization. Buddha and Christ, Shankara and Chaitanya, in fact, all prophets, all seers, and all saints of different ages and different climes strove to stir up this consciousness by the inspiring examples of their hallowed lives. The confusion at the present moment, however, regarding the goal of human life and civilization is more intense than that in any other epoch in the history of mankind. It is significant, therefore, that the blessed goal of the great march has been illumined over again in our days by Ramakrishna and Vivekananda.

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If we have known the Atman as It is, if we have known that there is nothing else but this Atman, that everything else is but a dream, with no existence in reality, then this world with its poverties, its miseries, its wickedness and its goodness will cease to disturb us.

—SWAMI VIVEKANANDA.

# THE PROBLEM OF 'BECOMING'—A VEDANTIC VIEW

BY BRAHMACHARI BHAKTICHAITANYA

Very early in the history of philosophy thinkers began to inquire about the nature of the cosmic process and the stuff the universe is made of. Can everything in the universe be resolved into some elementary 'stuff,' such, for instance, as matter or spirit? Is there only one ultimate reality at the basis of the changing phenomena of nature? Or, is it possible that the elementary 'substance' cannot be reduced to one ultimate form, but in the last analysis they are two ultimate forms of being, such as matter and spirit? Many philosophers of all times have tried to get a systematic theory of the origination of the universe, its relation with the uncaused First Cause, its purpose and its relation to man and his destiny. Attempts have been made to explain this mystery of the universe-process either by a theory of materialistic monism or by a spiritualistic monism or by a mere pluralism. The Indian thinkers have answered this question from various standpoints which are as reasonable as they are appealing. The Vedantic non-dualism of the *qualified type* which gives a composite view of the universe is distinguished by the following characteristics :—

- I. The objective realities which we experience through our sense-organs are not dismissed as erroneous appearances but are accepted as facts.
- II. The origination of the universe is a beginningless process in which the principle of causality is not to be understood in the ordinary sense, that is, an agent producing a particular

effect. The one ultimate reality (Brahman) in its state of non-manifestation is the cause and in its state of manifestation is the effect. Cause and effect are same at the bottom; for the cause is nothing but an effect before a tangible change (Parinâma) as a mere antecedent in time.

- III. The world of matter and sentient beings is like an organism and constitutes the body of Brahman as it were. Matter and souls are parts of one unitary being which pervades and interpenetrates everything.
- IV. In spite of the distinction between matter and spirit, Brahman unites everything in itself by its dynamic power. This highest reality is neither an absolute homogeneous being nor a weak unitary being undergoing an essential change.
- VI. The universe does not owe its existence to anything independent from Brahman, the first principle. It springs by a process of real evolution which suggests the motive for the emanation.

## BRAHMAN DOES NOT CHANGE

Let us take for instance a gold ring. A nugget of gold as the general cause of the gold ring, has undergone a real change and participates in all the imperfections of the thing fashioned out of it. Similarly does not the theory of Brahman also undergoing a modification

introduce imperfections into the highest Brahman? This illustrative instance proves only that the whole universe has Brahman for its causal substance just as gold is the causal matter of every golden ornament, and not that Brahman becomes imperfect and limited by the modification.

Brahman, free from all imperfections and limitations, has for its body the entire universe, with all its sentient and non-sentient beings. At the end of an aeon when this world has been gradually reabsorbed in Brahman, there remains in the last analysis only the elementary matter,<sup>1</sup> which is so extremely subtle that it seems to have become one with Brahman; then Brahman, endowed with the power of realizing all its purposes, resolves<sup>2</sup> again to manifest a universe-body, constituted by matter and mind (sentient beings) and distinguished by names and forms as in the previous aeon. Then it modifies itself (Parinâmayati) by gradually evolving the universe-body in the inverse order in which the reabsorption had taken place. Here 'modification' (Parinâma) means, that the highest Brahman, which had been the universal Self in its causal state, abides, in its effected state also as the universal Self of different, chang-

ing phenomena. Thus Brahman alone is the material as well as the operative cause of the universe.

Though the untrained mind looks upon causality as sequence in time, the Vedanta inculcates the non-difference of cause and effect. When a jar is made from a lump of clay, it receives a new name and a shape as distinguished from its causal state. When the jar is destroyed, it loses its former configuration while yet the clay persists. One and the same substance receives different names and forms according to its various states. Origination and destruction are modifications of one and the same substance. In this way Vedanta establishes the non-difference of the cause from the effect. But Brahman never undergoes an essential change. If it essentially transforms itself into enjoying souls and objects of enjoyment, it will not only destroy its real nature, but also it ceases to be the Supreme Lord of projection and reabsorption. Then, if Brahman does not undergo an absolute change, what substance in it modifies itself into the universe?

#### THE BODY OF BRAHMAN ALONE CHANGES

Brahman has sentient (souls) and non-sentient (matter) beings for its body, and constitutes the inner and universal Self of that body. The expansion (Vikâsha) and contraction (Sankocha) in its effected and causal states do not belong to Brahman *itself*, but to the sentient and the non-sentient beings. Thus all the imperfections of the body do not affect Brahman at all, and similarly the essential attributes of Brahman do not extend to its body, as in the same manner the inner self of an individual is not at all affected by birth, childhood, youth, old age, and death, which are the attributes of the body.

<sup>1</sup> The successive absorption of everything forming Brahman's body is as follows:—'The earth is merged in water, water in fire, fire in air, air in the ether, the ether in the sense-organs, the sense-organs in the Tanmâtras, the Tanmâtras in the gross elements, the gross elements in the great principle, the great principle in the Un-evolved, the Un-evolved in the Imperishable, the Imperishable is merged in Darkness; Darkness becomes one with the highest Divinity' Subala Upanishad.

<sup>2</sup> 'He desired, may I be many, may I grow forth. He brooded over himself, and having thus brooded he sent forth all whatever there is. Having sent forth he entered it. Having entered it he became Sat and Tyat, defined and undefined, supported and non-supported, knowledge and non-knowledge, real and unreal' Taittiriya Upanishad II. 6.

All kinds of modifications are confined to matter and all imperfections (according to their Karma) are limited to the souls. Brahman is *effected* in that sense only that it is still the unchanging Self of sentient and non-sentient beings even when they are evolving into names and forms. Whether matter and souls are in a state of evolution or involution, Brahman always abides as the unborn and the immutable Real, having knowledge and bliss for its attributes. Thus the so-called 'Becoming' of Brahman in no way exhausts its own real nature.

#### THE PURPOSE OF PROJECTION AND ABSORPTION

If Brahman, the highest and the only Reality, had projected this world of manifold souls and matter, it would be accused of partiality in so far as Brahman would be instrumental in making its beings experience all kinds of suffering,—physical, mental, and spiritual. How to account for the inequalities of life in health, wealth, and environment? Again how are we to reconcile the existence of evil with belief in the highest Reality, which is conceived as God of love? How is it that the unborn<sup>3</sup> and free souls who participate in all the perfections of Brahman are born again and again? The individual selves along with matter form an eternal stream. The individual souls are the masters of their own destiny, being endowed with Free Will. By the performance of good deeds they can evolve higher and higher by manifesting the Divine power, and finally attain the highest state in

Brahman, or by the performance of evil deeds<sup>4</sup> they can sink into the lower forms of existence, connecting themselves with the material bodies.

When Brahman contracts its modes (matter and souls), the individual selves with their Karma abide in an extremely subtle state without the differentiation of any name and form. The same thing holds good with regard to matter also. If the selves would not contract with the effect of their deeds, there would result in the next manifestation all sorts of confusion, in which, probably, good souls would be sharing the bitter fruits of life, and the impure souls the good fruits. The potentiality of Karma causes the difference in nature and status of the embodied beings in their subsequent births. Thus the individual souls who already possess their own Karma require only an operative cause for their embodiment. Brahman, which is different from everything else, projects the universe in order to give expression for the souls in accordance with their Karma. The Ultimate Reality, as the Creator and God of love is always ready to help those who want to help themselves in reaching the highest goal of life. Though Brahman is beyond good and evil, the embodied beings have to realize the ideals of moral life, as the absolute is the source of all spiritual values and the goal of all moral endeavour.

It was already pointed out in the previous paragraphs that we cannot ascribe to Brahman actual causality with regard to the universe-process, though the evolution seems to suggest some kind of purpose. How can the Absolute which has no desire to ful-

<sup>3</sup> 'The intelligent one is not born and dies not' Katha Upanishad I. ii. 18.

'Dost thou know both Prakriti and the soul to be without beginning' Bhagavad-Gita XIII. 19.

<sup>4</sup> 'He who performs good works becomes good, he who performs bad works becomes bad. He becomes pure by pure deeds, bad by bad deeds' Brihadaranyaka Upanishad IV. iv. 5.

fill, project the world comprising souls endowed with free will and matter for the enjoyment or suffering of the individuals? There cannot be any 'why' for this problem. Brahman who is beyond any vestige of desire has nothing to gain by projections and re-absorptions. The only motive seems to be that of play or sport. Thus the projection, sustenance, and reabsorption of the universe depend on the creative will of Brahman for mere sport.

#### THE UNBORN SOUL

Now we have to discuss the problem whether the manifold forms of existence, which constitute Brahman's body in their totality, are co-eternal with Brahman, or originate from it and are reabsorbed into it at particular intervals. The entire matter comprising the five elementary substances originates from Brahman. The order is as follows:—The ether springs from Brahman as its first effect; air springs from ether; fire springs from air; water springs from fire, and earth from water.<sup>5</sup> The origination of one element from the other is not from the immediately preceding cause, but directly from Brahman who constitutes the self of the immediately preceding substance. At the end of an aeon

<sup>5</sup> This process seems to have some similarity with the pre-sophistic philosophy. Thales believed that everything springs out of water and refunded to water. Anaximander (611-545 B.C.) wanted to explain the water itself. He believed in an eternal substance out of which everything springs. According to Anaximenes (588-524 B.C.) the original stuff is air or vapour which is one and infinite. From air all things originate by refraction and condensation. By the process of refraction air becomes fire, fire the wind, wind becomes cloud, water, earth, and stone respectively. The eternal motion is the operative cause for all changes. None the less the origination and evolution of cosmos as propounded by the Indian thinkers seem to be more systematic.

the reabsorption of the elements takes place in the inverse order of their projection. This is as far as the elements are concerned. Now it becomes a matter of utmost importance to discuss whether the individual soul also originates from Brahman in the same way as that of matter. The individual soul is eternal, unborn,<sup>6</sup> and therefore unlike the elements, not produced from Brahman at the time of emission. We have to note an important difference between the elements and the souls. When Brahman is in the so-called causal state, the elements abide in such a very subtle condition that they possess none of the attributes which later on render them as objects of experience for the sentient beings; hence when they are changing into the gross state, they are said to *originate*; on the other hand, the change that the souls undergo at the time of emission is only a certain expansion (*Vikâsha*) of intelligence, in contrast with its contracted (*Sankocha*) state during the preceding involution, capacitating them to experience the various bodies of matter according to the effect of their Karma. The soul is always a cognizing agent in all states and abides in Brahman as its part (*Amsha*). This change of the soul is not at all an *essential* change, and hence we have to characterize it as eternal and unborn in contrast with the material elements which at the time of emission undergo an essential change.

#### RELATION OF SOULS AND MATTER TO BRAHMAN

The next question we have to discuss is the nature of the relation in which

<sup>6</sup> 'There are two unborn ones, one intelligent and strong, the other non-intelligent and weak' *Shvetashvatara Upanishad* I. 9.

'Unborn, eternal, everlasting is that ancient one; he is not killed though the body is killed' *Katha Upanishad* I. xii. 18.

the sentient and the non-sentient beings constitute the outward form of Brahman. The individual souls are many<sup>7</sup> and are parts (Amsha) of Brahman, having intelligence for their essential nature.<sup>8</sup> Brahman and the individual souls stand to each other in the relation of a whole and a part, the former being like a luminous body and the latter like light. By part we have to understand that which forms a particular place of a thing; a part is a qualifying (Visheshana) attribute of a thing, qualified by that attribute. Light is an attribute not to be realized apart from the luminous body, and therefore forms a part of that luminous substance. Hence a part of a thing is the *essential* part of the whole. At the same time the light is of a nature different from the luminous body, as the distinguishing attribute, namely, the light cannot be identified with the thing distinguished, the luminous body. Analogously the individual soul and the highest Self stand to each other in the relation of a part and the whole, the former being essentially different from the latter as a distinguishing attribute and non-different from it as a part is one

<sup>7</sup> 'He who, eternal and intelligent, fulfills the desires of many, who likewise are eternal and intelligent' Chhandogya Upanishad II. v. 13.

<sup>8</sup> 'One part (quarter) of it are all beings, three feet (quarters) of it are the Immortal heaven' Chhandogya Upanishad III. xii. 6.

'An eternal part of Myself becomes the individual soul (Jiva) in the world of life' Bhagavad-Gita XV. 7.

*Writer's note*:—All the texts quoted in connection with this article have been taken from George Thibaut's translations.

with the whole. Like a lighthouse, though situated in one place, spreads its powerful beams all around for miles and miles, Brahman also projects its rays of souls by its power (Shakti).

In what relation does the non-sentient matter stand to Brahman? Matter also stands to Brahman in the same relation as that of the sentient beings. Though matter is different from Brahman, yet it forms a part, being one of the distinguishing attributes. Brahman, distinguished by sentient beings and non-sentient beings in their subtle condition is the cause; distinguished by the same beings in their gross condition is the effect. Thus the effect is identical with the cause, and by the knowledge of the cause the effect is known.

The process of the evolution of material universe has to be conceived as a real manifestation of Brahman's wonderful power. Ultimately the material world may be viewed as 'unreal' if we take the term 'real' in its absolute sense. In a gold ring originating from a nugget of gold, we perceive the property of the causal substance, the gold. But the ring has no independent existence apart from its cause. As an effect viewed apart from its causal substance is unreal, we can say that the entire universe, viewed apart from Brahman, is not very substantial. What is material is unsubstantial in a way, when compared with the highest spiritual Absolute from which the material universe has emanated. But this relative unreality cannot constitute the absolute unreality of the material stuff.

# CULTURE AND WAR

BY A. VENKAPPA SASTRI, M.A.

The subject is not 'War and Culture' but 'Culture and War.' So stated it makes a difference. To put it in the first way is to make of culture a thing apart, academic, unrelated to war, standing absolved from all duties and obligations in time of war, and then to consider the reactions of war upon culture as upon other normal occupations. Culture in this order would seem to be relegated to a passive, subordinate position. On the other hand to transpose the words so as to read 'Culture and War' is to conceive culture dynamically in relation to war, to credit it with initiative in the face of a crisis, in brief, to regard it as an adequate equipment of personality capable of response to any set of circumstances.

## WHAT IS CULTURE?

There is a notion hard to die that culture is a Cyrenaic rule of life, that it inclines to repose and quietude, that it is a decorative asset during peace times making social intercourse seemly, stylish, and delightfully sophisticated, but that it shrinks from war, and that at the first signal of war seeks a shy retreat and not unlikely finds its grave, or, at any rate, keeps in abeyance or a state of suspended animation during the period of war. In opposition to this view it is argued in the following article that *culture is neither a pacifist nor a militant conception essentially but an attitude to LIFE which comprehends situations of war and peace both.* Culture is a philosophic (in the liberal sense) temper or disposition of mind adjusting itself to the ever varying

circumstances, not by any prudential or tactical considerations but by a 'high seriousness that comes from absolute sincerity,' preferring the right to the convenient and guided by the voice of reason and reflection, and not slogans. As popularly understood, culture stands for a certain polish of speech, grace of manner, elegance of costume, a general air of geniality, and all that is indicated by the term 'good form.' It bespeaks a mind at peace with itself, happy in the possession of material comfort and security, avoiding excesses of any kind and feeling its very principle of life threatened when keyed up to high pressure. It hates all ebullience and little understands the high stakes for which keen, eager souls fling away comfort and court suffering and tribulation.

There are those who inscribe peace on their banners and march through life with a steady pulse and an unhurried step whatever upheavals and cataclysms might be blowing about their ears. They cling to peace at all cost. They cannot survive the wreckage of peace. All compromise is admissible in the interests of so-called peace to these folk. War, in their eyes, is all blood and shambles; it can have no justifying motive, no mind, no conscience behind it. So they keep neutral and nonchalant when the red fury catches and desolation and havoc stalk the land. Their attitude is craven at bottom, and socially disastrous.

Others shape their life to a battle-cry. Peace is what they cannot endure; it engages but half their energies. Their blood dances to a war-rhythm. They need no provocation but find contention

in every cause. Various might be the inspiration of a bellicose mentality. It is no part of the aim of this article to analyse the causes of war,—economic, commercial, political and religious. If some are impelled by acquisitive greed, the more romantic may be stirred to action by the adventure and glamour of war.

The neighing steed and the shrill  
trump,  
The spirit-stirring drum, the  
ear-piercing fife,  
The royal banner, and all quality,  
'Pride, pomp, and circumstance of  
glorious war,'

constitute a pageantry which their imagination cannot resist. Life to them is a soldierly business, an unceasing campaign. The furnace must be roaring all the time.

But culture in the exalted and inherent sense of it is nothing rigid and stereotyped, neither committed to war nor peace. A fluid supple adaptation is the hall-mark of culture distinguished from ignoble opportunism by the presence of a whole mass of convictions or organized beliefs predetermining the broad line of conduct. Etymologically, culture—from Latin '*colere*' meaning *to till* and *to worship*—presupposes a capacity for work and meditation. Noble vision, unerring perceptions reflected in daily conduct, intelligent and spontaneous response to the shifting play of circumstance in life, happily tuning itself to peace if that be honourable, girding up for brave adventure, resistance of oppression and tyranny if the moment requires it,—that is true culture. It results from a happy harmony of the practical and the contemplative which are generally considered to go ill together. To make culture merely contemplative is to mutilate it, to make it a hot-house product, a

remote abstraction with no earthly roots. On the other hand, to reduce it to a practical ethic, a mere instrument of doing, to be recognized only in deeds and demonstrations, is to degrade it and impoverish it of its richer content of mind and soul. Culture is a synthetic way of life, a crystallized wisdom, not bound to any hard and fast rule, but electrically reacting to the constant flux and reflux of life.

Culture meant to Arnold 'Sweetness and Light.' He laid just emphasis on the intellectual and speculative elements of culture as a corrective to what he called 'the predominance of Hebraism'—the preoccupation with doing, conduct, and obedience. He was perhaps reacting also against the Teutonic theory of force or strength vehemently preached by Carlyle to men of his generation and which dangerously sounded like a defence of 'might is right.' Sir S. Radhakrishnan in his lectures on 'Freedom and Culture' adds a third term 'Strength' making the concept virile. But culture itself essentially is larger than any particular virtue. It is a psychological outlook, a content of personality central and deeper than any single manifestation of behaviour, and indeed commensurate with the whole wide sphere of life with its complexities, contradictions, and anomalies. So interpreted, culture becomes finely adequate to the rough and revolutionary temper of war no less than to the halcyon spaces, the lucid intervals of calm for which, of course, it has a preconceived harmony, an inner law of attraction and adjustment.

*A culture that cowers and crouches for a retreat at the first indications of war, a culture that hides weakness, sloth, and sophistication under the mask of pacifism is a false, maimed, and decadent culture as much as the variety that deliberately and fanatically seeks*



*war and upholds it, interpreting life itself in terms of a battle, a sanguinary strife, not figuratively but as a fact.*

#### CULTURE AND WAR (*in general*)

Having established that culture is no hide-bound addiction to war or peace but a supple and sensitive reaction to changing environment controlled by high principle, let us next inquire how the man of culture actually envisages a situation of war. Though his master-bias like that of Wordsworth's *Happy Warrior* leans to peace, 'to home-felt pleasure and gentle scenes,' yet like him

If he be called upon to face  
Some awful moment to which  
Heaven has joined  
Great issues good or bad for human  
kind  
Is happy as a lover; and attired  
With sudden brightness, like a man  
inspired;  
And through the heat of conflict,  
keeps the law  
In calmness made, and sees what he  
foresaw.

In other words there are certain circumstances which compel him to accept the gage of battle. Now what are those circumstances? When does he cross the Rubicon? In the first place, with him wars of aggression are out of the question. Not for him war for its 'homicidal glory'—the blood-lust of the conquerors of the world. He resorts to war when every alternative has failed. He is sure of the grounds and objects of his course of action, the immediate and ultimate issues. Not every soldier knows why he engages in war. The rank and file may be left out of consideration, but even generals and heads of administration who direct the programme and strategy of the war hardly show any lively perception of

the *câsus belli*. They ruthlessly prosecute the war, having in view but one goal—victory, such a dubious gain in modern contests. In the absence of culture war is the first and handiest instrument of policy. A cultured individual weighs and ponders the situation, explores every possible means of settlement, and then only sounds the call to war. When honour is in question, when life and property are threatened, when freedom is attacked, in fact, when life becomes a frustration and loses all meaning, the worthiest ideals and ambitions being balked, when arbitration and negotiation do not avail, the man of culture has recourse to arms not without regret. He is now resolute in the conviction that the man who remains unaffected and quiescent when honour, decency, and safety make war imperative, cannot achieve his human destiny. Episodic and incidental as fight should be, it is an inevitable step in evolution when 'peace with honour' is not assured. To use Tagore's expressive phrase, one must never 'bow the knee before insolent might' (C. F. Andrews).

This is as different from the Nazi or Fascist conception of war as can be. The Nazi and the Fascist make a cult of war, peace being but a barren interval, a season of preparation for war. Look, for instance, at the ideology of Hitlerism. It is no meteoric phenomenon, but the culmination of a process that began with Fichte (himself inspired by Schiller) who idealized the German people and imbued them with a notion of arrogant racial superiority. Then came Hegel with his apotheosis of the State: 'He affirmed that beyond the State there is no higher human association and that States have no duties to one another or to humanity' (*Our War Aims* by Wickham Steed, P. 174). Nietzsche with his will to

power led the way to militarism. 'The blood and iron' of Bismarck is but a translation into political idiom and actual policy of Nietzsche's power philosophy. Treitsche and General Von Bernhardi glorified war as the one means of national regeneration. And now comes Hitler kindling the flames of war ostensibly to right the wrongs of the Treaty of Versailles but really venting against the democracies a rank accumulation of repressed revenge and hate. All this surely makes war of a different complexion from that reluctantly, though not less manfully, waged by the man of culture.

The man of culture will be fair to his opponent, mind the cause more than the personalities in the conflict, and scrupulously observe the rules of the game. Mention of personalities brings to mind the modern methods of propaganda during war time, of camouflaging the motives, vilifying the foe, suppressing truth and suggesting falsehood. The late Mr. C. F. Andrews exposes the 'Falsehood in War' in an article of that caption contributed to the *Indian Review*, March 1929.

Culture in the prosecution of a war manifests itself as high chivalry. It should be possible to trace the culture of a people by their conduct of war. The code of honour of the age of the Ramayana and the Mahabharata, the conversion to pacifism of Ashoka, the noble warfare of the Rajputs, the magnanimity of Akbar to his foes, the acknowledged courtesy of Shivaji to women and prisoners of war, the later military tradition of the Sikhs constitute so many landmarks in the annals of Indian chivalry. Numerous instances might be given from each one of the above to illustrate ideal conduct on the battle ground.

Engaged in war, right in the midst of the broil, the man of culture wist-

fully longs for the prospect of peace beyond. He is eager for the termination of hostilities. And when victory arrives, he does not exploit the position of the fallen and the low but deals justly by them sowing the seeds of reconciliation and future co-operation for common ends. Here we cannot forget how, tactless treaties and iniquitous impositions generate the poison of revenge and drive hostilities but deeper underground to explode with added violence at the psychological moment. There are those who lay the blame of the present catastrophe on Germany being made to eat humble pie at the Treaty of Versailles. Charity is conspicuous by its lack in the settlement of terms at the end of a war.

*To sum up, a manly bearing in the face of aggression, reluctance to be drawn into the vortex of conflict but not out of cowardice, a high chivalry in the actual prosecution of the war, unalloyed joy at the peace that follows war, and a rare sense of justice and fair play in settling the issues untainted by malice and hate—these reveal the man of culture.*

#### CULTURE AND THE TECHNIQUE OF WAR

From the standpoint of culture the mode of fighting is more than a matter of technique. Ethical values enter the consideration. In the face of aggression there are two possible modes of resistance,—meeting violence with violence which is the way of the world, or opposing to it pity, love, and suffering which is the way of Socrates, Christ, Tolstoy, and Gandhi. The latter is none the less fighting because you choose to suffer and 'resist not evil.' 'Passive resistance is a misnomer.' It is about the most resolute opposition, not with weapons of violence, but a trained will and a chastened soul that can be con-

ceived, an emanation of the spirit, a release of the energies of the whole man. The world to-day being organized in terms of violence it may appear necessary to retaliate in terms of violence. But violence has always existed. And it is rather our deficiency and lack of adequate spiritual training than any external barriers that hinder our advance. The method of Christ and Gandhi has no demonstrative or spectacular value comparable with the pyrotechnics of modern warfare. It is a process of permeation, of the slow radiation of an aura and an atmosphere, of a silent spiritual transformation. The fight need not be any the less tough because of the choice of this method; nor can the name of warrior be denied

to the valiant non-resister. Only the traditional standards do not apply.

The choice of the technique reflects the culture of the man. Culture at its highest adjures the weapons of violence altogether. The discipline of personality, the balancing and purifying of emotions, the discrimination of values which culture achieves will rule out violence as crude and unsatisfactory in the end. But whichever of the two ways the man chooses, the way of violence or the way of non-violence, his culture leavens his policy. Culture purges war of its crudities, and imparts to it a touch of grace and high consecration. The humanization of violence is the function of culture when, for any reason, it has not transcended it.

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## RELIGION AND MEN'S NEED OF IT

BY P. NAGARAJA RAO, M.A.

The contemporary mood of the Modern is to hate religion as such, and attribute all the ills of the world as having their origin in religion. Marx has accused all the philosophers of the world as having *interpreted* Reality and *not changed* it. He has equated religion with the opium of the mind. A reflective inquiry of the contemporary challenge to religion lays bare the fact that religion and its workings have not been construed in a proper manner. Religion has not been vanquished by all the modern creeds, be it socialism or psycho-analysis. Man's essential need to believe can never be eradicated. The need to believe or the 'will to believe' as James puts it is instinct with man. The Fascist leader and the communist autocrat have taken the place of the gods of religion. The regimented

political parties are the modern substitutes of religious institutions. Ceremonies and rituals are not wanting in modern creeds.

The enemies of religion are legion.<sup>1</sup> Totalitarianism of the left and the right varieties, Nationalism,<sup>2</sup> which leads to Imperialism, Secularism, Humanism, and Dogmatism etc. These are the false religions of our age. Each one of them expects man to surrender his all to the creed, and effect a complete self-effacement.

But more than all these things what is it that makes man to believe in a God and a religion? What are the

<sup>1</sup> Author's article—'Religion, True and False' *Madras University Journal* Jan. 1941.

<sup>2</sup> Indian nationalism is unique, it is an urge to freedom from alien domination. In this respect it differs from other nationalisms.

postulates of religion? How can we realize them? The Rationalists of the West from the time of Socrates and Plato have insisted upon knowledge as the sole and true guide of man. If a man is rational, there is nothing, they said, that is to be desired of him. Knowledge and Reason makes man perfect. Hence they believed in omnipotent Reason as the perceptor of man. Virtue they said is knowledge. Evil is error and all the sins of mankind are said to be due to weakness in the brain than wickedness at heart. But human life and experience point out that knowledge as understood by the Greek humanists and modern scientists has not the capacity to make us virtuous. We know more about the ways of the world than our grandfathers. It is not in knowledge or insight that we are wanting. To know the good and to pursue the evil has been the all too common characteristic of mankind. What we need is not insight, but a will to give effect to our knowledge. This is the problem of temptation. St. Paul puts it thus: 'The good that I would, I do not; but the evil which I would not, that I do.' The ancient Sanskrit poet has echoed the same sentiment: 'I know the Dharma, but somehow I am not able to tread its path, I know what is not Dharma, but I am not able to desist from it.'<sup>3</sup> It is at this juncture that we need a God to strengthen our will and enable us to give effect to our knowledge.

Such a need can only be satisfied by a religion based on faith. Men are driven mad to-day to make an idol of the State and to accord to the State the reverence due to God in the vain hope of satisfying it. The very spiritual vagrancy of our times is a sure sign

of the fact that we cannot desperately endeavour to fill the spiritual vacuum, by running after all manner of strange gods and sacrificing our selves at every conceivable savage altar. What we need is faith. The postulate of religion is that we must have faith in a spiritual principle as governing the universe. Faith is not a substitute nor a consolation for ignorance. It is a way of knowing other than the way of the intellect. It is a necessary fulfilment and completion of the imperfect apprehension. It is this faith that is at the heart of religion. It is a means both of overcoming temporary failure and obviating the final defeat. We are saved in the last analysis by faith and hope.

Genuine religion is based on experience. It is autonomous and is not derivative. This is plain to us from a study of corporate and collective religious experiences of the various mystics. The spirit in man has to be evoked. It is the correlate of the 'central peace subsisting at the heart of endless agitation.' Religious experience is different from imagination in that it has a *bona fide* Reality as its object. Religious experience is a primary, unique, and self-contained experience. It is an experience *sui generis*.

It is again an error to conceive that the man of religious experience is not cast for an active role in life. No true religion asks us to acquiesce mildly in the existing state of things; it is a challenge to reconstruct society on the basis of love and sympathy. Religion exhorts us not to become mental voluptuaries at the mercy of chance, desires, and undisciplined impulses. The Kingdom of Heaven conceived by the genuine religionist is not a mystical realm entirely unconnected with human relationship. It is a call

<sup>3</sup> Jânâmi dharmam, na ca sampravrittih  
Jânâmyadharmam na ca me nivrittih

to establish a just and a happy social order. From this it is evident that religion is not a convenient shirking of social responsibilities. Hence, the present chaos is not due to religion but

want of a proper religion. The great contribution of religion is its defence of individuality as a spiritual entity. It is essentially democratic and never on the side of reaction.

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## SWAMI NIRANJANANANDA

BY SWAMI PAVITRANANDA

Swami Niranjanananda was one of those few disciples whom Sri Ramakrishna termed as Nitya Siddhas or Ishwarkotis—that is, souls who are perfect from their very birth and are not caught by Maya at any time. With particular reference to Niranjanananda the Master once said that he was born with the characteristics of Rama inherent in him.

The early name of Swami Niranjanananda was Nityanirajan Sen and was usually called by the shortened form of Nirajan. He came from a village in Twenty-four Parganas, but lived in Calcutta with his maternal uncle Kalikrishna Mitra. In his boyhood he became associated with a group of spiritualists in Calcutta. He was very often selected as a medium, and a very successful medium he always proved himself to be. At this time he developed some psychic powers—e.g. powers of curing people in a miraculous way and so on. It is said that a very rich man was suffering from insomnia for long eighteen years and sought the help of Nirajan for recovery. Nirajan said afterwards: 'I do not know whether that man got any real help from me. But finding the man suffering so much in life in spite of all his riches and wealth, I was seized with a feeling of the emptiness of all worldly things.'

Hearing about the great spiritual

power of Sri Ramakrishna, Nirajan one afternoon came to Dakshineswar to see him. Some say that Nirajan came to Sri Ramakrishna first with his spiritualist friends. It is said that they tried to make Sri Ramakrishna a medium. At first Sri Ramakrishna agreed and sat like an innocent child to be a medium. But soon he disliked the idea and left the seat.

Nirajan was about eighteen years old when he met Sri Ramakrishna for the first time. He had a very majestic appearance—being a tall figure with broad shoulders and a strong physique. Though a boy, fearlessness beamed through his eyes.

Sri Ramakrishna was surrounded by a circle of devotees when Nirajan came to him. In the evening when all the devotees dispersed, Sri Ramakrishna turned to Nirajan and inquired all about him. Coming to know about his interest in spiritualism, Sri Ramakrishna told young Nirajan: 'My boy, if you think of ghosts and spooks, ghosts and spooks you will become. And if you think of God, divine will be your life. Which do you prefer?' 'Of course the latter,' replied Nirajan. Thereupon Sri Ramakrishna advised Nirajan to sever all connections with the spiritualists, to which Nirajan agreed.

At the very first meeting Sri Ramakrishna talked with Nirajan in a way

as if he knew him for a long time. Seeing it was getting dark he pressed Niranjan to pass the night at Dakshineswar. But Niranjan could not do that lest his uncle should be anxious for him. He however promised to come again.

This meeting, though short, so much impressed Niranjan that the whole time on the way back to home he was thinking about Sri Ramakrishna. At home also Sri Ramakrishna occupied all his thoughts. So within two or three days he again came to Sri Ramakrishna. As soon as Sri Ramakrishna saw the boy near the door, he just ran to him and warmly embraced him. Then with deep feelings he began to say: 'My boy, days are passing, when will you realize God? And if you do not realize God, the whole life will be meaningless. I am greatly anxious as to when you will wholeheartedly devote yourself to God.' The boy Niranjan was mute with wonder and thought: 'Strange indeed. How could he be so anxious because I have not realized God! Who could this man be?' Anyway these words, uttered with deep feelings, greatly touched the heart of the boy. He spent the night at Dakshineswar. The next day and the day following that also were spent with Sri Ramakrishna in ecstatic joy. It was on the fourth day that he returned to Calcutta. His uncle was in great anxiety for him. When Niranjan returned home, he was scolded for his absence and put under surveillance so that he might not go anywhere. Afterwards, however, Niranjan was permitted to go to Dakshineswar whenever he liked.

Niranjan was very frank, and open-minded. The Master liked this trait in him because frankness and openmindedness, in his opinion, were rare virtues—the effect of much Tapasya in one's

previous life and they indicated one's possibility to realize God. Niranjan had great abhorrence for married life. When his relatives pressed him for marriage, he was alarmed at the very idea. He thought he was being dragged towards his ruin. He was an extremely pure soul. The Master used to say that Niranjan was without any 'Anjan'—i.e. without any blemish in his character.

Niranjan was of violent temper, though he had a very tender heart. When provoked, he would lose all sense of proportion. One day he was going to Dakshineswar in a country-boat. Some fellow passengers began to speak ill of Sri Ramakrishna in the hearing of Niranjan. Niranjan at first protested. But finding that it was of no avail, he began to rock the boat, threatening to drown the passengers for their misconduct. The robust appearance and the furious mood of Niranjan struck terror into the heart of the calumniators, who immediately apologized for their improper behaviour. When Sri Ramakrishna heard of this incident, he severely took Niranjan to task for his violent temper. 'Anger is a deadly sin, why should you be subject to it? Foolish people in their pitiable ignorance say many things. One should completely ignore them as beneath notice,' said Sri Ramakrishna.

At one time Niranjan was compelled to accept a situation in an office. When the news reached Sri Ramakrishna, he was greatly aggrieved and remarked, 'I would not have been more pained had I heard of his death.' Afterwards when he learned that Niranjan had accepted the situation to maintain his aged mother, Sri Ramakrishna breathed a sigh of relief and said: 'Ah, then it is all right. It will not contaminate your mind. But if you had done so for your own sake,

I could not have touched you. Really it was unthinkable that you could stoop to such humiliation.' Hearing these words, when one from the audience asked Sri Ramakrishna if he was decrying service and if so, how could one maintain oneself and one's family, Sri Ramakrishna remarked, 'Let others do whatever they like. I say these with reference to those young aspirants who form a class by themselves.'

Niranjan could not be long in the service. When Sri Ramakrishna was ill at Cossipore, Niranjan was one of those young disciples who stayed with him and day and night attended to the needs of the Master, with the hope they would be able to cure him with their devoted service.

After the passing of Sri Ramakrishna, Niranjan joined the monastery at Baranagore and put himself heart and soul to the realization of Truth. Now and then spurred by the spirit of freedom which does not allow a monk to confine himself to one place, Niranjan also would go hither and thither, but the monastery at Baranagore and afterwards at Alambazar, when it was removed there, was, as it were, the headquarters for him as well as for all his Gurubhais.

He was the peer of Shashi (Swami Ramakrishnananda) in extraordinary steadfastness to the worship of the relic of the Master enshrined in the monastery. His faith in Sri Ramakrishna was so very living that it made him strong enough not to care a fig for the praise or blame of the whole world.

After his triumphant success in the West when Swami Vivekananda was returning to India, Swami Niranjanananda hastened to Colombo to receive him there.

Afterwards Niranjanananda accompanied Swami Vivekananda to some places in his tour through Northern

India. For some time he stayed in Benares performing Tapasya and living on Madhukari Bhiksha.

During the last few years of his life he suffered greatly from dysentery, and passed away in May, 1904, from an attack of cholera at Hardwar where he had gone for a change of climate.

Swami Niranjanananda had a very loving heart, though his appearance would inspire awe. His last meeting with the Holy Mother was very touching. 'It disclosed his loving, impulsive nature. He made no mention of the approaching end, but was like a tearful child clinging to its mother. He insisted that the Holy Mother do everything for him, even feed him, and he wanted only what she had made ready for his meal. When the time came for him to leave her, reluctantly he threw himself at her feet, weeping tears of tender sadness; then silently he went away, knowing that he would never see her again.'

Indeed his devotion to the Holy Mother was unsurpassable. Swami Vivekananda used to say, 'Niranjan has got so much devotion to the Holy Mother that I can forgive his thousand and one faults only because of that.'

There was a strange mixture of tenderness and sternness in him. His love for truth was uncompromising and counted no cost. Once a gentleman of Calcutta built a Shiva temple in the city of Benares. When Swami Vivekananda heard of this he remarked, 'If he does something for relieving the sufferings of the poor, he will acquire the merit of building a thousand such temples.' When this remark of the great Swami reached the ears of the gentleman he came forward with a big offer of pecuniary help to the Ramakrishna Mission Home of Service at Benares—then in a nucleus state. But afterwards as the first impulse of enthusiasm cooled down, he wanted to curtail the sum which he

originally offered. This breach of promise so much offended Swami Niranjanananda's sense of regard for truth that he rejected the offer altogether though that meant a great difficulty to the institution.

It is very difficult to estimate a spiritual personality by external events. The height of spiritual eminence of a person can be perceived, and that also only to some extent, by the inspiration

he radiates. Swami Niranjanananda left the stamp of his life on many persons. Some even renounced everything for the sake of God and joined the Rama-krishna Order because of his influence. He left one Sannyasin disciple. Above all to know Swami Niranjanananda, we must turn to what the Master said about him. Swami Niranjanananda was one of his 'Antarangas,' i.e. belonged to the inner circle of devotees.

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It is in love that religion exists and not in ceremony; in the pure and sincere love in the heart. Unless a man is pure in body and mind, his coming into a temple and worshipping Shiva is useless. The prayers of those that are pure in mind and body will be answered by Shiva, and those that are impure, and yet try to teach religion to others, will fail in the end. External worship is only a symbol of internal worship; but internal worship and purity are the real things. Without them, external worship would be of no avail. . . . This is the gist of all worship—to be pure and to do good to others. He who sees Shiva in the poor, in the weak, and in the diseased, really worships Shiva; and if he sees Shiva only in the image, his worship is but preliminary. He who has served and helped one poor man seeing Shiva in him, without thinking of his caste, or creed, or race, or anything, with him Shiva is more pleased than with the man who sees Him only in temples.

—SWAMI VIVEKANANDA.



## THE RECLUSE

Lonely I dwell and serene in caves of mountains Himalayan  
Where majestic and stern, bold high-tow'ring peaks touch the sky;  
Mystic and deep is the voice and vibrant with immortal accents  
That speaks its sermon in stone, when lo the Worldheart reveals  
To me, as in silence I gaze, Its mighty fountains of grandeur  
Sounding Its echo afar, over the lifewave of space.  
Solemn and mystic they stand, those columns, defying the ages,  
Grandeur incarnate. Hark! hear ye the voice of the Rock,  
When its mighty heart beats, while earth heaves with trembling vibrations,  
Pulse that throbs back—through earth's veins—rhythm of planets in space,  
Solemn and mute I converse with winds come from regions of Venus,  
Whisp'ring their tale as they go onto the regions of Mars,  
With clouds that were born where the sea sighs o'r islands of coral,  
Where the bright jellyfish play dreamy in hot summereves,  
Here do all forces unite like fathomless Ocean around me,  
'Neath which the junglebeast lies, tamed and subdued like a child,  
In still midnightly hours, lone on this high dome of Creation,  
See I the Godhead unveiled and with the Spirit commune,  
Flick'ring beneath me I see the quick-tossing ship of existence  
Thrown like a wreck on those shores, sandbanks that make time and space  
Suns, planets and moons I see rise in Cycle's smooth running courses  
In Samsara's round wheel, the limited circle of thought,  
Though endless may seem its expanse to minds of thought-ridden Vision  
Who find their boundary line within their own narrow spheres,  
Where life-force still slowly evolves, passing through stone, plant and creature  
Struggling and striving for light, without yet knowing its goal,  
Then o'r vast space I send forth in pity my force to all beings  
That by a ray from my heart, light fall to them in their gloom,  
'Stop, feeble seekers, be still; you're chased by the ghosts of illusion,  
Ghosts that have sprung from your mind. *Think you are free and you are.*  
Know that there is but one Life, one limitless Essence eternal,  
Unto this Silence return, the infinite, glorious *One.*'  
Ah for that state of the heart, beyond all desire, mind-created,  
Oh, for that limitless Sea, where Truth and Unity dwell!  
Thought shackles stripped, at my feet the chains of illusion lie broken,  
Free thus at last is my soul, free from the chains of desire,  
One with the planets and suns, one too with the eternal Silence,  
Thus does my being expand past all the regions of space.

—CHRISTINA ALBERS

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## NOTES AND COMMENTS

### 'WHO IS SHIVA?'

The Ven. Pandit W. Sorata Thera is the Vice-Principal of the Vidyodaya Privena, Colombo. He raises the above question in the April Number of the *Mahabodhi* Journal of Calcutta and proceeds to answer it. We are pained to note that his whole thesis is vitiated by a certain amount of unwarrantable colour-prejudice.

The writer speaks of his 'white' Aryan forefathers and says that they, the conquerors of India, 'being in the minority, took every possible means of pleasing the conquered so that they might maintain their power over the aborigines of the land.' He enlightens us further, when he says, 'Still these people (the aborigines) were so strong and powerful that the Aryans were forced to adopt some of their primitive gods and habits. But though they accepted the gods of the aborigines as Vedic gods, they respected them less.'

We must say that it ill becomes 'a descendant of the Aryans' to blacken their character by ascribing to them duplicity in statecraft such as is practised by a modern Machiavelli.

In the latter portions of his thesis the Ven. Pandit says that Shiva, the god 'of the primitive black people of India' and 'of the South Indian Dravidians' and of the 'black people' known as 'Yakshas and Rakshasas,' does in his learned opinion stand in the same rank as 'the primitive gods of Australia.'

Here, the Ven. Pandit is evidently labouring under several misconceptions. The primitive people of Australia were distant cousins of the Vaddahs who can claim relationship by affinity with the

aristocracy of Ceylon. As for the Rakshasas, Mr. Munidasa Kumaranatunga who has done some research into this matter holds (Vide the *Ceylon Observer* April 17, 1941) that the nation to which he belongs has descended from the Rakshasas. According to the Ramayana, Ravana, the king of the Rakshasas lived in a resplendent city and was well-versed in the four Vedas. He was a devotee of Shiva. Kubera, the king of the Yakshas, the multi-millionaire of ancient legends, was a friend of the great God. The capital of the Yaksha king lay to the north of Mount Kailas, the earthly abode of Shiva. The Yakshas were in all probability the progenitors of the Mongolian race. The pigment of the skin of well-born Yakshas must have been golden yellow and not black. There is evidence of Mongolian penetration into Nepal, Bengal, and Burma and far south into Malaya, Sumatra, and possibly Ceylon. Kuveni, the Yaksha princess, the charmer of Vijaya, might have had the good looks of a modern Balinese maiden of high caste. The ancient Yakkhas (Yakshas) who held the island at the time of the coming of Vijaya could not have been exterminated. It is safer to assume that they got absorbed into and became one with the new arrivals. Vijaya was also a worshipper of Shiva. 'The primitive black people of India' i.e. the Kolarians were not identical with the Dravidians. For the present, setting the Kolarians and the Dravidians aside, we ask the Ven. Pandit, are not the other races mentioned by him well-connected and, consequently, is not the Deity worshipped by them worthy of consideration?

The excavations at Mohen-jo-Daro and Harappa have revealed the fact that the people who lived in these ancient cities, five to seven thousand years ago, were highly civilized and were worshippers of Shiva. These people have been identified with the Dravidians. Scholars hold that ancient Egyptians, Chaldeans, and Sumerians belonged to the Dravidian race ethnically. Philologists say that the Brahuīs, the Basques, the Magyars, and certain other Mediterranean races speak languages connected with Dravidian speech. None would deny the high state of civilization attained by ancient Egyptians. They worshipped Shiva and Uma under the names of Osiris and Isis. This point as well as information regarding the sacred bull, the symbolism of the leopard skin garment etc. are to be found in the elaborate researches of Dr. Abinas Chandra Das (of the Calcutta University), embodied in his two books: *Rig-Vedic India* and *Rig-Vedic Culture*.

As for the Aryan colonization of South India and Ceylon, we might do well to sift the available traditional evidence before accepting any portion of it as final. Dr. D. R. Bhandarkar in his *Asoka* has clearly shown the unreliability of the ancient chronicles of Ceylon as sources of history. Dr. G. C. Mendis in his *Early History of Ceylon* says: 'In recent times there has been a tendency on the part of some to reject most of the events related about Vijaya and Pandukabhaya as mythical, and accept as correct the *Mahavansa* story in the main from the time of Devanampiya Tissa.' He himself does it. The tradition relating to Vijaya says that the exiled prince and his 699 companions sailing from Bengal or Western India, (scholars are not decided on the point) reached Ceylon and took possession of the island with the help of

Kuveni, the Yakkha princess whom Vijaya married and later divorced. Vijaya then sought for and obtained the hand of a Tamil princess and his companions also married Tamil maidens.

Dr. Mendis in his book afore-mentioned says: 'It is difficult to gauge the extent of Tamil blood among the Sinhalese, but there is no doubt that it is considerable. Otherwise it is difficult to explain why the Sinhalese language, not only in its vocabulary but also in its structure, shows the influence of Tamil so strongly, and why the Sinhalese caste-system is so similar to the caste-system of South India.'

We have said enough to show that the Tamil Hindus and Sinhalese Buddhists of Ceylon sink or swim together. The sylvan shrine of Kartikeya in the south of Ceylon has been for centuries past the common meeting ground of the two great communities. All right-thinking persons would hold that it should continue to be so and thereby strengthen the fraternal ties that already exist. What is the good of attempting to sow discord by making endeavours to prove that Kartikeya's father belongs to the non-Aryan clan and is not worth much consideration. The Aryans have accepted Shiva as Maha-Deva, the great God; they certainly had good reason to do so. That ought to put an end to the whole controversy. As a student of Sanskrit, the Ven. Pandit would do well to peruse the Mahabharata and see what place it assigns to Shiva. The great epic standing between the Vedic and Pauranic ages is the best authority for those who want to know that Rudra-Shiva of the Vedas and Upanishads is Shiva Mahadeva of later Hinduism.

Ever since European scholars began studying Sanskrit and making investigations into the science of language a good deal of sense and nonsense has

been written about Aryans and Dravidians and Aryan gods and Dravidian gods. We have no quarrel with the philologists but when their conclusions are misapplied to discover ethnological differences where none exist and to sow discord where harmony reigns, we feel it our duty to cry 'halt.' Neither the Anglo-Saxons nor the Teutons have shown any anxiety to embrace the 'Aryans' of India and Ceylon as their brothers. We are all 'untouchables' in Canada, Australia and South Africa.

Ourselves as well as the Ven. Pandit will be refused the citizenship of the United States of America on the ground of being non-Aryans. The German Fuhrer is not going to admit us into the confraternity either.

To put it frankly, we are all niggers. The Concise Oxford Dictionary defines the word as 'member of any dark-skinned race, e.g. East-Indian, native Australian.' Brown slaves undoubtedly make themselves ridiculous by endeavouring to claim kinship with their white masters at the expense of their own black brothers.

In another sense we are all Aryans. Buddhism inherits the same culture as Hinduism; both are Aryan paths—the word 'Aryan' being used in its etymological sense meaning 'noble.' The Aryanization of South India and Ceylon began at the time of Emperor Ashoka (273-232 B.C.), was carried on vigorously under the Imperial Guptas (A.D. 300-500) and later on under the

Pallavas—the whole period covering about a thousand years. When the ancient Chola and Pandya dynasties were resuscitated in the seventh century A.D. the kings bore Aryan names and even the names of places were changed. Again under the Chola Empire of which Ceylon was a province for some time, the process was continued and renaissance Hinduism and Buddhism lived side by side not only in South India and Ceylon but beyond the seas in Malaya, Sumatra, Indo-China, and other places. Wherever the Cholas held suzerainty they built temples to Shiva and Buddha and made grants to both. The process of Aryanization was so complete that Dravidian languages lost their individuality and for all practical purposes were Sanskritic. During the last fifty years the discovery and publication of a large body of ancient Tamil literature has made the Tamils realize that in the pre-Christian ages there was a distinct Dravidian culture in their country. Politicians made capital use of this fact and attempted to dispossess the Tamil Brahmins of their true inheritance by calling them Aryans and retaining the name Dravidians for themselves. *Mutatis mutandis* something similar appears to be working in Ceylon also. As monks, is it not our duty to put an end to these religious controversies, be true to the precepts of our great teachers, and endeavour to recognize the harmony that exists between Buddhism and Hinduism?

## REVIEWS AND NOTICES

THE COLLECTED POEMS OF JAMES H. COUSINS. *Published by the Kalâkshetra, Adyar, Madras, India. Pp. xviii+472. Price Rs. 3-8 As. plus 8 As. postage. Edition de Luxe Rs. 10 plus postage.*

In the latter part of the nineteenth century a ferment arose in the West when the Swan of the East thought it fit gently to stir her waters. Men and women of intellect and imagination, weary of the post-Darwinian mundanities of that time, sought refuge in a variety of pursuits, spiritual and pseudo-spiritual: rosicrucianism, hypnotism, spiritualism, Christian Science, Egyptian Exploration—they all found their votaries. Then the Swan shed a feather of her own right wing. Vivekananda went out to the West, and before him, as forerunner, Ram Mohan Roy.

The West was stirred; but more especially Ireland, kindred with India in several ways. The Celtic mind, with its proneness to the white rose of the occult, and the Indian intellect, aye-ready-dry for spiritual kindling, are near-akin. And so it is small wonder that the Ireland of those days brought forth three souls pre-eminent in the field of thought and imagination: the first, W. B. Yeats, lover of the lightning flash, who, throughout a career of prolonged devotion to the Muse, never failed to keep an eye aloft for lightning flashes from Indian skies; the next, the philosopher-poet Æ, serene and persistent student of Shankara and Patanjali; and the third, more fervid than the others, who, not content with the vision from afar, (*vox: visio*), came hither in person so that with his own eyes he may see and with his own hands caress, James Cousins.

Dr. Cousins' contact with Mother India goes back to 42 years. During these years he has roamed her highways and her broadways: his eyes have ranged from Kalimpong to Colombo. Wherever he has gone, the Muses' lyre has lain tucked away in his rucksack; and the result—this 500-pages volume of poems: 'the expression of forty years of poetical aspiration.' Indeed, India may now claim him for her own, and when he sings to Eire—

For, though thy sorrows may not cease,  
Though, blessing thou art still unblest,

Thou hast for men a gift of peace  
O daughter of divine unrest!  
his words have a relevance nearer home.

This then, we hold, is Dr. Cousins' special significance and the justification for yet another volume of verse in this war-drenched generation of ours. Here is proof that in the twin chambers of the same man's heart East and West may dwell in unity.

The reader will not find in these writings that quality of red-hot eagerness which is the very core and essence of poetry—'the whole man, blood, intellect and imagination running together'—such as Yeats, among the moderns, longed for and reached:

Myself I must remake  
Till I am Timon and Lear  
Or that William Blake  
Who beat upon the wall  
Till truth obeyed his call;

and Thomas Hardy, cross-examiner of the President of the Immortals, who brooded with a smouldering passion over the mysteries of existence:

If, when hearing that I have been stilled  
at last, they stand at the door,  
Watching the full-starred heavens that  
winter sees,  
Will this thought rise on those who will meet  
my face no more,  
'He was one who had an eye for such  
mysteries?'

No, verse of this calibre is not to be found in these pages. Here, instead, are the cogitations of a gentle sage with a benign face who has moved up and down the length and breadth of our land (with occasional excursions to Japan and to America) always taking that portable Muses' lyre with him. Gladiolus in an oriental garden; sunrise on Kinchinjunga; spring in Kashmir; and again gladiolus in an occidental garden—on these, among others, his fancy has roamed; not, however, without a constant homesickness for that beloved land of lure, his own. Being an Irishman and a poet how else could it have been? The fruits are here but the root was there. He sings—  
God willed of old to lift thine ancient Name,  
That thou, through suffering made most wise,  
most pure,

Shouldst bear before all men the Soul's  
white lure,  
And lead them through the purifying flame.  
Mother of mighty dreams! let joy be thine:  
Thou still hast beauty for the beautiful,  
And proud, glad lovers for thy loveliness.  
How true of India too!

East and West—West and East—juxta-  
poised and juxtaposed—he manly scion of  
the Father—she maidenly beloved of the  
Mother—he advances with ships and guns—  
she is unmoved—he stands taut and haughty  
—she advances, the Swan in hand—and so,  
to and fro, back and forth, until in Destiny's  
good time *irae* shall yield place to *nuptiae*.  
Let Dr. Cousins himself foretell that glad  
time—

Come from behind those eyes that I may see  
Thyself, beloved! not lip or hand or brain.  
These are not thou! These are the servile  
train

That crowd me from thine inmost mystery.  
Show me thy naked soul!—or it may be  
That, lacking this, I shall, in love's mad  
strain,  
Shatter the form, and sift it grain by grain  
To find thine utter self, thee, very thee!

### BENGALI

VEDANTA SOPAN O ADVAITAVAD.  
BY NYAYAVAGISH P. C. SINHA RAY. *Pub-  
lished by the author from P. 205, Lansdown  
Road Extension, Calcutta. Pp. 74. Price  
8 As.*

The book is a comparative study of the  
various schools of Vedanta along with the  
dualistic and non-dualistic views of Western  
philosophy. In this short treatise the  
author has shown a very clear and com-  
prehensive grasp of the different systems of  
thought, Eastern and Western, and expressed  
them in a manner and style so lucid and  
simple that it acquaints the reader with  
the vast storehouse of Indian Philosophy  
and the systematic way of reaching some  
of the startling conclusions. His method  
is thought provoking. If Vedanta is the  
grandest attempt at synthesizing the differ-  
ent aspects of truth found in ancient India,  
the author has shown his catholicity by

dealing with every system with perfect  
sympathy and appreciation. He believes  
that all possible relations in which the  
individual soul stands to God are true,  
that the spiritual units beyond time and  
space, are strangely related to one another,  
that they are one and at the same time  
not one, that one unit may be united with  
the other without losing its individuality.  
So the personal view of the author is  
inclined towards Dvaitadvaita (dualistic  
monism) which he considers to be the key-  
point of Vedanta. The exclusive claim of  
any one system to truth is misleading.  
Truth can be attained, not by intellect  
alone, but by a full life, free and unbiased.  
We recommend the book to the public.

DARSHAN SOPAN. BY NYAYAVAGISH  
P. C. SINHA RAY. *Published by Dharmab-  
rata Sinha Ray. Pp. 211. Price paper-  
bound Re. 1-4 As., cloth-bound Re. 1-8 As.*

This book is an introduction to the study  
of general philosophy and meets the require-  
ments of the syllabus for the B.A. degree.  
In Bengali it is the first of its kind just  
like the author's Tarka Vijnan, a treatise on  
Intermediate Logic. Both these books are  
pioneer works in Bengali language for which  
Mr. Sinha Ray deserves congratulations.  
Darshan Sopan has been written in a  
simple and lucid style. Being a logician  
the author has put his ideas in clear-cut  
concepts and consistent trains of reasoning;  
so the work has been free from the mist  
that generally surrounds an abstract and  
abstruse subject. It is a credit that he  
could refer to so many topics making a  
comparative study, whenever necessary, of  
the Eastern and Western philosophers in  
such a brief space. The future authors on  
this line may use with advantage most of  
the terminologies coined by the author.

This book will be quite useful to the  
students of philosophy and the general  
public.

What we feel is that the standpoint of  
Indian Philosophy is quite different from  
that of Western Philosophy. This spirit  
should be maintained in making compara-  
tive studies.

## NEWS AND REPORTS

### *THE RAMAKRISHNA MISSION VIDYAPITH, DEOGHAR (S. P.), BEHAR*

The Vidyapith is a residential High School conducted on a combined basis of the old Gurukula system and the modern methods of education. A short summary of its report for the year 1940 is given below.

The enrolment stood at 148 at the end of the year. There were 18 teachers on the staff, 12 of whom were graduates. Of the 11 boys sent up for the Matriculation Examination, 9 came out successful.

A special feature of the Vidyapith is its high standard of physical instruction. Various kinds of games, drills, and free-hand exercises are encouraged. Boys were taken on several excursions during the year. These were so organized as to combine pleasure with education. The observance of various religious festivals and daily prayer, both in the morning and evening, provides the students with facilities for moral and religious training. The boys have two organizations called 'Courts' through which they control all their activities outside school

hours. A Literary Society and two Manuscript Magazines are conducted by the boys.

The Library and the Reading Room of the Vidyapith contained at the end of the year 3,900 books and 24 periodicals respectively. The Medical Department, meant mainly for the resident students, treated 1,797 general and 108 surgical cases from outside. The Dairy and the Kitchen Garden supplied the inmates with fresh milk and vegetables. Students were offered opportunities of taking part in the work of the Flower Garden. The Vidyapith has a Publication Department which has brought out two books. A plot of land measuring about seven acres was acquired during the year. This will be utilized for Handicraft Sections of the Vidyapith.

*Present Needs* : (1) Rs. 25,000/- for a Prayer Hall. (2) Rs. 5,000/- for Water Supply. (3) Rs. 3,000/- for a Cow-shed. (4) Funds for the Vocational Section. (5) Rs. 1,000/- for roofing the Gymnasium.

### *THE RAMAKRISHNA MISSION, SINGAPORE*

The activities of the Ramakrishna Mission, Singapore, for the year 1940, may be brought under the following heads:

*Religious* : Regular religious classes and lectures in English and Tamil were conducted on every Sunday and Friday respectively. The monastic members of the Centre went out on lecturing tours to many places during the year. The birthdays of the great Saviours of the world were observed with due solemnity.

*Educational* : The Mission conducts two Tamil Schools separately for boys and girls. The enrolment in each School was 132 during the year. Tamil is taught up to the seventh standard. Of the 5 students sent up from the Boys' School for the All-Malayan Government Examination, 4 passed securing the first, second, eleventh and fourteenth places. In both the Schools poor students were given free tuition and supplied with books and other requisites. Basket-weaving, fret-work, spinning, and carpentry were taught to the boys, while sewing and cooking formed

parts of the curriculum for the Girls' School. A religious class for the boys was conducted on every Saturday. Facilities for games and physical exercise were provided to pupils of both the Schools. In each School an afternoon session was held for students who attended English Schools elsewhere.

There are two other English Schools separately for boys and girls, where classes were held in the afternoon. They had 98 and 96 students respectively on their rolls. A School for adults, in which two Tamil and two English classes were held, was conducted at night. As a nucleus of a Students' Home 5 poor students were accommodated in the Mission premises and supplied with all their requirements. The Mission maintains a Library and a Reading Room which are open to the public. The Young Men's Cultural Union, started with the object of promoting cultural understanding amongst all youths irrespective of nationality, did good work during the year.

A Branch Centre was opened at Penang in April, 1940. Since then it has been running a Gujrathi School for boys and girls. It also maintains a Library and a Reading

Room for the public and holds religious classes and prayer meetings periodically.

The Mission appeals for funds for the upkeep and further expansion of its benevolent activities.

## RAMAKRISHNA MISSION TUBERCULOSIS CLINIC, DELHI

### *An Appeal*

The public are aware that for the last eight years the Ramakrishna Mission has been conducting a Tuberculosis Clinic and Dispensary for the poor with the help of charitably disposed persons and grants-in-aid from the two Municipalities of Delhi and New Delhi. The attendance of patients has been increasing all this time, the total exceeding 17,000 last year. Her Excellency the Marchioness of Linlithgow who visited the Clinic in 1937 was much impressed with its work and expressed her earnest wish that money would be forthcoming for the expansion of the institution. Distinguished persons like the Honourable Sir Maurice Gwyer, Chief Justice of the Federal Court ; Sir N. N. Sircar ; the present Chief Commissioner of Delhi and his predecessor ; Major General E. W. C. Bradfield, lately Director-General of Indian Medical Service ; the Chief Medical Officers and Chief Health Officers of this Province, and others have also visited the Clinic from time to time and spoken highly of the service rendered by it to the needy public.

It is well known how tuberculosis is producing havoc in this country, especially among the poorer classes. In the West, excellent arrangements exist for the prevention and treatment of tubercular diseases which it is difficult for a country like India even to imagine. A Clinic is, therefore, practically the chief weapon left to this country to fight this terrible scourge.

The administration of the Ramakrishna Mission T. B. Clinic is supervised by an efficient Working Committee composed of the Chief Medical Officer, Delhi Province, the Chief Health Officer, Delhi Province, the Medical Officer of Health, and two representatives of the Delhi Municipality, besides five nominees of the Local Committee of the

Mission. It is run in co-ordination with the two Clinics of Delhi, viz. the New Delhi T. B. Clinic, and the Delhi Municipal T. B. Clinic, and is closely associated with the Delhi Provincial Tuberculosis Association.

The Clinic is at present located in a rented house at Daryaganj which, however, is not quite suited to its growing needs, and, moreover, the rent is very exorbitant. It has, therefore, been decided to shift the Clinic to a house of its own in the Western Extension Area where the Government have lately allotted two separate plots of land for building the Clinic and its staff quarters. The cost of the proposed buildings is estimated, at the prevailing market conditions, at Rs. 25,000/- and Rs. 5,000/- respectively.

Faced with the difficulty of finding funds for constructing the buildings, the Management appeals with all the emphasis at its command to one and all who feel for the poor and suffering humanity to come forward with liberal contributions and assist the institution in the badly needed and humanitarian work which it is doing for the victims of tuberculosis. Those desirous of perpetuating the memory of their beloved ones will find in this noble work a suitable medium for such commemoration by means of handsome donations made in the names of their dear departed which the Management will arrange to have inscribed in marble tablets.

Contributions, however small, will be thankfully acknowledged by the undersigned.

SWAMI KAILASHANANDA,  
*Secretary.*

Ramakrishna Mission,  
New Delhi,  
The 26th May, 1941.