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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

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

## TEACHINGS OF SRI RAMAKRISHNA

By M.

Different moods of aspirants—Seeing God everywhere—Worship of Divine Mother—Master's attitude towards women—His love for Narendra (Swami Vivekananda)—God with form and without form.

Thursday, Aug. 24, 1882. (continued)

*Master:* ‘But in order to realize God, one must assume one of these moods: Shânta, Dâsya, Sakhya, Vâtsalya, or Madhura.

‘Shanta, the serene attitude. The Rishis of olden times had this attitude towards God. They wished for no other enjoyment. It is like the single-minded devotion of a wife to her husband. She knows that her husband is the embodiment of beauty and love, a veritable Madana<sup>1</sup>.

‘Dasya, the attitude of a servant towards his master. Hanumân had this attitude towards Rama. He felt the strength of a lion when he did something for Rama. A wife feels this

mood also. She serves her husband with all her heart and soul. A mother also has a little of this attitude, as Yashodâ had towards Krishna.

‘Sakhya, the attitude of friendship. Friends say to one another, “Come here and sit near me.” Shridâma and other friends sometimes fed Krishna with fruits, part of which they had already eaten, and sometimes climbed on his shoulders.

‘Vatsalya, the attitude of a mother towards her child. This was Yashoda's attitude towards Krishna. The wife also has a little of this. She feeds her husband with her life-blood, as it were. The mother feels happy only when the child has eaten to his heart's content. Yashodha would roam about

<sup>1</sup> The god of love in Hindu mythology.

with butter in her hand, in order to feed Krishna.

'Madhura, the attitude of a sweet-heart towards her beloved. Râdhâ had this attitude towards Krishna. The wife also feels it for her husband. This attitude includes all the other four.'

*M.* : 'Does one see God with these eyes, when one sees Him?'

*Master* : 'God cannot be seen with these physical eyes. In the course of spiritual disciplines, one gets a "love body" with "love eyes", "love ears", and so on. One sees God with those eyes. One hears the voice of God with those ears.'

'But this is not possible without intense love for God. One sees nothing but God everywhere, when one loves Him with great intensity. It is like a person with jaundice, who sees everything yellow.'

'Then one feels, "I am verily He." A drunkard, deeply intoxicated, says, "Verily I am Kali." The Gopis, intoxicated with love, exclaimed, "Verily I am Krishna."'

'One who thinks of God, day and night, beholds Him everywhere. It is like a man's seeing flame on all sides after he has gazed fixedly at one flame for some time.'

'But that isn't the real flame', flashed through M's mind.

Sri Ramakrishna, who could read a man's inmost thought said, 'One does not lose consciousness by thinking of Him who is all Spirit, all Consciousness. Shivanath once remarked that too much thinking about God confounds the brain. Thereupon I said to him, "How can one become unconscious by thinking of Consciousness?"'

*M.* 'Yes, sir, I realize that. It isn't like thinking of an unreal object. How can a man lose his intelligence if he always fixes his mind on Him whose very nature is eternal Intelligence?'

*Master* (with pleasure): 'It is through God's grace that you understand this. The doubts of the mind will not disappear without His grace. Doubts do not disappear without Self-realization.'

'But one needn't fear anything if one has received the grace of God. It is rather easy for a child to stumble if he holds his father's hand; but there can be no such fear if the father holds the child's hand. A man doesn't have to suffer any more if God, in His grace, removes his doubts and reveals Himself to him. But this grace descends upon him only after he has prayed to God with intense yearning of heart and practised spiritual discipline. The mother feels compassion for the child when she sees him running breathlessly after her. The mother, who first hid herself, now appears before the child.'

'But why should God make us run about?' thought M.

Immediately Sri Ramakrishna said, 'It is His will that one should run about a little. Then it is great fun. God has created the world in play, as it were. He is called Mahâmâyâ, the Great Illusionist. Therefore one must take refuge in the Divine Mother, the Cosmic Power Itself. She has bound us with the shackles of illusions. The realization of God is possible only when these shackles are severed.'

The Master continued, 'One must propitiate the Divine Mother, the Primal Energy, in order to obtain God's grace. She is Mahamaya Herself. She deludes the world with Her illusion and conjures up the magic of creation, preservation, and destruction. She has spread this veil of ignorance before our eyes. We can go into the inner chamber when She lets us pass through the door. Living outside we see only outer objects, but not that Eternal Being, Existence-Knowledge-

Bliss Absolute. Therefore it is stated in the Purâna that deities like Brahmâ praised Mahamaya for the destruction of the demon Madhukaitava.

'Shakti alone is the substratum of the universe. That Primal Energy has a twofold aspect, Vidyâ and Avidyâ. Avidya, ignorance, deludes. Avidya conjures up "lust-and-gold", which casts the spell. Vidya, knowledge, begets devotion, kindness, wisdom, and love, which lead one to God. That Vidya must be propitiated and thus is initiated the worship of Shakti.

'The devotee assumes various attitudes towards Shakti in order to propitiate Her: the attitude of a maid-servant, a hero, or a child. The Hero's attitude is to please Her in every possible way. This worship of Shakti is extremely difficult, and is not a joke. I passed two years as the maidservant and companion of the Divine Mother. But my natural attitude has always been that of a child towards its Mother. I look upon the breasts of any woman as those of my own mother.

'Women are, all of them, the veritable images of Shakti. In the northwest of India the bride holds a knife in her hand at the time of marriage; in Bengal, a nut-cutter. The meaning is that the bridegroom, with the help of the bride, who is the embodiment of the Divine Power, will sever the bondage of illusion. This is the "heroic" attitude. I never worshipped the Divine Mother in that way. My attitude to Her is that of a child to its mother.

'The bride is the very embodiment of Shakti. Haven't you noticed at the time of marriage how the groom sits behind like an idiot? But the bride—she is so bold!

'After the attainment of God, one forgets His external splendour and the glories of His creation. One doesn't think of His glories after the vision of

God. The devotee, once immersed in God's Bliss, doesn't calculate any more about external things. When I see Narendra, I don't need to ask him, "What's your name? Where do you live?" Where is the time for such questions? Once a man asked Hanuman which day of the fortnight it was. "Brother," said Hanuman, "I don't know anything of the day of the week, or the fortnight, or the position of the stars. I think of Rama alone."'

Sunday, October 22, 1882. It was the day of Vijayâ, the last day of the celebration of the worship of Durgâ, the Divine Mother, when the clay image is immersed in water.

*Master:* 'How are you getting along with your meditation nowadays? What aspect of God appeals to your mind—with form or without form?'

*M.:* 'Sir, I can't fix my mind on God with form now. On the other hand, I can't concentrate steadily on God without form.'

*Master:* 'Now do you see that the mind cannot be fixed, all of a sudden, on the formless aspect of God? It is wise to think of God with form during the primary stages.'

*M.:* 'Do you mean to suggest that one should meditate on these clay images?'

*Master:* 'Why clay? Those images are filled with Consciousness.'

*M.:* 'Even then, one must think of hands, feet, and the other parts of the body. But again, I realize that the Mind can't be concentrated unless one meditates, in the beginning, on God with form. You have told me so. Well, God can easily assume different forms. May one meditate on the form of one's own mother?'

*Master:* 'Yes, the mother should be adored. She is indeed an embodiment of Brahman.'

M. sat in silence. After a few minutes he asked the Master, 'What does one feel while thinking of God without form? Isn't it possible to describe it?' After some reflection, the Master said, 'Do you know what it is like?' He remained silent for a moment, and then said a few words to M. about one's feelings at the time of the vision of God, with and without form.

*Master:* 'You see, one must practise spiritual disciplines to understand this correctly. If you want to see the treasure inside the room and acquire it, you must take the trouble to procure the key and unlock the door. Then alone can you take the treasure out. The room is locked; you won't achieve anything by simply standing outside and saying to yourself, "Here, I have opened the door. Now I have broken the lock of the chest. Here, I have taken out the treasure." Such thoughts are futile. One must practise spiritual discipline.

'The Jnânis think of God without form. They don't admit the Divine

Incarnation. Praising Sri Krishna, Arjuna said, "Thou art Brahman, Absolute." Sri Krishna replied, "Follow me, and you will know whether or not I am Brahman Absolute." So saying, Sri Krishna led Arjuna to a certain place and asked him what he saw there. "I see a huge tree," said Arjuna, "and on it I notice fruits hanging like clusters of blackberries." Then Krishna said to Arjuna, "Come nearer and you will find that these are not clusters of blackberries, but clusters of innumerable Krishnas like me, hanging from the tree." In other words, Divine Incarnations without number appear and disappear in the tree of the Absolute Brahman.

'Kabirdâs was strongly inclined to the formless God. At the mention of Krishna's name he would say, "Why should I worship him? The gopis would clap their hands while He performed a monkey dance." (With a smile) But I accept God with form when I am in the company of people who accept that ideal, and I also agree with those who see God devoid of form.'

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## TO SRI RAMAKRISHNA

Fill us with holiness and that great love for Life  
 That tenderly protects all life from harm  
 In men and beasts and plants,  
 Granting Thy vision of equality  
 To our eyes bedimmed by strife and hate  
 And rigid self-assertion in its endless forms;  
 Cleanse our hearts of all their wayward clinging to the lifeless dolls  
 And puppets of this ceaseless round of days and nights,  
 And make us come to touch the fringe of Life at least  
 In those we see and meet,—and not the veil that hides  
 Their truth and ours from our sight and theirs;  
 Thou who didst travel through the realms of Truth  
 In all the many-coloured shades they take  
 When rays of different saintly minds and different climes

Enfold them in their light,  
 Give us the strength and the great tenderness of Thine unfaltering love,  
 And all the clarity of Thine illumined ways,  
 So we may gather ourselves and keep ourselves together and quite whole,  
 Humble and yet unwav'ring instruments in Thy pure hands,  
 Filled by Thy Presence and Thy holy Will;  
 Let us not go astray lured by some flash of dead ambiguous light  
 And tangled up in other presences, transient and changing, carrying  
death and gloom,  
 That make but slaves of us instead of free-born souls;  
 Grant us to live in that great freedom that is God's and Thine  
 And thus fulfil our destiny as men !

—WOLFRAM H. KOCH.

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## IT NEVER RAINS BUT POURS

The parched earth longs for the rains.  
 The dying trees droop and the harvest wails.  
 Prayers rend the air and shake the heavens.  
 But the gods above seem to be hard,  
 And men below pine and thirst !  
 Lo ! the clouds gather and the winds blow.  
 Men look up and rejoice and showers follow and deluge the earth.  
 They fall and fall.  
 So are God's gifts sent down in never-ending streams,  
 And man's ingratitude is shamed into remorse !

—S. C. SEN GUPTA, M.A.

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# COMMUNAL AMITY

BY THE EDITOR

Be united, speak in unison, and let your minds apprehend alike,—even as the gods of yore accepted the oblations in a spirit of harmony. Common be your prayer, common be the end of your assembly, common be your resolution, and common be your deliberations. I too utter for you a prayer of harmony and propitiate you through a common oblation. Alike be your feelings, united be your hearts, common be your intentions, and perfect be your unity.—*Rigveda* X.191, 2-4.

## I

It is not our custom to dabble in politics. But when issues that would better remain distinct, get inextricably mixed up, and when designing people make confusion worse confounded with a view to gaining their own objective, it becomes imperative on everyone to do some hard thinking to keep his proper bearings. The communal problem has entered such a phase. And though we would feign steer clear of all political intricacies, the foaming currents and undercurrents threaten to lead astray everything that we hold sacred. If, however, for a moment we go out of our way, we shall never forget that a communalist enters the fray in order to gain his selfish end, whereas the truly religious man does so in order to save all that is treasured by humanity. We shall start with a proper analysis of the situation, because this will help us in our constructive suggestions.

A riot, which is the worst manifestation of communal tension, cannot be said to be difficult to deal with by any Government. It is a mob frenzy and as such is wholly a police job. No extraneous consideration should be allowed to befog this simple fact. It is extremely easy to bring under control or disperse an unarmed mob. If, therefore, a riot assumes uncontrollable proportion and drags on for months one may reason-

ably say that the situation has not been properly handled.

This brings us to more abiding causes of communal tension. But we shall have to deal with its outer manifestations a little more in detail before coming to the consideration of deeper problems. Let us start with the question of Pakistan, which is one of the worst symptoms of the communal cancer that is eating into the vitals of the nation. The Pakistan movement is not simply a political stunt, as some people would like to believe; for Mr. M. A. Jinnah declares, 'Pakistan is not a mere slogan or counter for bargain.' The Muslim League, if we are to believe Mr. Jinnah, is in dead earnest for the vivisection of India on communal lines. They will not, however, rest with a mere political division. For according to League politics the division is necessary for the preservation of Islamic religion and culture. But we shall be fools to think that Pakistan will stop with this preservation only. The League seems to be out for asserting its domination in all spheres of life over the portion of country that it hopes to wrest from the hands of the British politicians. 'The Pakistan movement, writes Mr. K. M. Munshi, 'is not merely political.... It has sinister cultural aspects with which we are too familiar.' Addressing a public meeting at Lahore he referred to the remark by Mr. H. Suhrawardy, Minister of Bengal, 'that the world will be

fashioned according to the tenets of Islam!' and Mr. Munshi asserted that it would certainly not be fashioned by the joint efforts of Hindus, Sikhs, and Muslims, nor would each community be permitted to fashion its own world according to the tenets of its religion. The State under the Pakistan scheme, it seems, will not have a civil Government responsible to a composite legislature consisting of all communities, but it will be a religious State pledged to rule according to the Islamic beliefs. In short Pakistan stands not only for breaking the solidarity of the Indian nation, but also for cultural domination. If most of our countrymen do not take it as a live question, it is not because they are unaware of its implications but because of a fatalism, born of long foreign domination, that has implanted in them the belief that things will somehow come out all right.

This silence, which amounts to a criminal acquiescence, has infected not only the Hindus but the Muhammadans as well. There are sporadic protests, but no systematic effort for counteracting this movement, which, to quote Sir P. S. Sivaswami Aiyer, 'is a dangerous piece of lunacy fraught with disaster to the whole country.' But lunacy or not, it is gaining ground in intensity at least, if not in volume. It has already outstepped the limits of politics and encroached on the sacred precincts of education, culture, and religion. The cry of 'Islam in danger', which is only a child of this movement, is raised in season and out of season. In Bengal particularly, this cry is not limited to the masses alone, but is issuing from the lips of those who hold responsible positions and ought, therefore, to know better. The primary schools are run on communal lines, and ordinary primary schools are giving place to Mak-tabs. Text-books are being re-written

with a view to the introduction of more Persian and Arabic words and Islamic ideas in general. 'A urinal is being constructed in a civil court compound; the Muhammadan in Bengal faces west at the time of his prayers; hence Islam is in danger, and the urinal must not be constructed facing west. A Hindu is worshipping the Goddess Kali facing north; the foot of Shiva is towards the west, which it must not do.' (*Modern Review*, November, 1941). The legislature has got a statutory Muhammadan majority, and laws are enacted even in the teeth of the greatest opposition from the Hindus. And then look at the increasing number of riots :

		Number of communal disturbances
1935	...	5
1936	...	2
1937	...	8
1938	...	24
1939	...	16
1940	...	21

If figures for other provinces are compiled, we think, there will be the same awful tale.

## II

What is the attitude of the two major communities towards this fissiparous tendency? Sir Sikandar Hyat Khan, the Chief Minister of Punjab, has dissociated himself from the Pakistan movement. But he still continues to be a stalwart of the Muslim League of which Pakistan is one of the main planks. We are not aware of any effective step he has taken for promoting communal harmony or for counteracting the evil effects of Pakistan. Commenting on Sir Sikandar's view that India's freedom would come through mutual confidence and communal harmony, Khan Bahadur Allah Bux said, 'If these

words of Sir Sikandar correctly expressed his convictions, then his duty is to bend all his energies to the establishment of mutual confidence and communal harmony, even now, without waiting for any declaration from the British Government.' The attitude of most of the Muslim leaders of Bengal and Assam who till recently governed these provinces, is not clear; but many of them are avowed advocates of the League doctrines. The Congress has not officially repudiated Pakistan, although Mahatma Gandhi has said: 'Vivisect me before vivisecting the country . . . . If the division of the country is enforced, I will resist with all the non-violent means at my disposal.' Rajendra Babu has also stated: 'India was one, is one, and will remain one.' But in all these remarks one misses an outspoken and direct condemnation of Pakistan with all that it implies. The only Congress stalwart who speaks on this topic unequivocally is Mr. Satyamurthi and the only Muslim Premier who condemns communalism outright is Khan Bahadur Allah Bux of Sind. With him is also associated his colleague Pir Illahi Baksh, who says, 'We Muslims are Indians, live as Indians and die as Indians.' How we wish that this sentiment could find expression in other quarters as well. The League is out for protecting and promoting the interests of the Muhammadan community only, and does not think in terms of India as a whole. At the end of last year, when the League Council met, big communal riots had taken place in Dacca and Ahmedabad, the sufferers being predominantly Hindus. There were other riots in progress at Bombay, Nellore, Amraoti, and Dacca. But the Muslim League 'deeply deplored the serious riots at Amraoti and Nellore', which, according to the League, 'clearly indicated that they were not merely the outcome of sudden communal outbreaks

but were the result of calculated design to undermine the morale of the Muslims in areas where they are in microscopic minority.' Puja processions were held up in Bengal in order to stop music before mosques. And yet in a riot area like Dacca, an Id procession (a most unusual thing, as pointed out by Mr. Nauser Ali) was allowed to pass with disastrous results to both communities. To counteract such one-sided judgements and actions the Hindu Mahasabha has come into existence and it is a significant phenomenon that the popularity of the Mahasabha is growing exactly in proportion to the communal bias of the League. The attitude of the British Government on this problem is far from clear, and we shall show presently that Indians are becoming suspicious about their real intention. The position is very intriguing indeed.

### III

The move for a better understanding must come from the British Government and the Muhammadans. The British Government have the power to do and undo things. The Muhammadan community happens to hold a key position in Indian politics and in many provinces has a deciding voice. Besides, it is the Muslim League that has taken a militant attitude for the vivisection of India. It is not reasonable to say that it is only a fad of the Leaguers and the Muslim community as a whole has nothing to do with it. We cannot forget that the most vocal and influential section of the Muhammadan community owe direct or indirect allegiance to the League. And though the saner and nobler souls utter their disgust at the extreme communalism that is running rampant, most people keep silent on many vital questions. Moreover, in those provinces where the Muhammadans are in majority, there seems to



be a clear bias towards the establishment of a Muslim hegemony. We shun politics; but we would repudiate any symptom of a religious imperialism that would desire to impose beliefs and practices on others in order to manage their souls in their supposed interest. If the Muhammadans disbelieve the sincerity of the Hindus and are eager for a separate existence, the Hindus also cannot be blamed if they are scared by this move and imitate other communities in all their fanaticism. In all this controversy spirituality, culture, and politics have been hopelessly mixed up and small details have been made more essential than the essentials themselves.

On the whole this movement seems to be nothing but a wanton display of militant communalism aimed at blackmailing rival communities. There is no substance behind all the claims made by the League and the charges levelled against the sister community. They say that the Hindus will encroach on the Shariat or the Muslim Personal Law. But are they themselves always loyal to it? 'Apostasy from Islam,' said Sir Dinshaw Mulla, 'of either party to a marriage operates as a complete and immediate dissolution of the marriage.' But in 1939 the Muslim leaders in the Central Assembly got it enacted that 'the renunciation of Islam by a married Muslim woman, or her conversion to a faith other than Islam, shall not by itself operate to dissolve her marriage.' We only wish that this tendency to throw overboard all orthodoxy with a view to meeting exigencies was more in evidence in the League in all practical matters.

But were the Hindus so unreliable in their dealings with sister communities before things deteriorated to such an extent? History speaks otherwise. Look at the charitable societies and philanthropic and educational institutions

built by the Hindus. Only a very small number of these cater exclusively to the Hindus, while most of them are open to all communities. Is Muslim charity equally above communal discrimination? If exasperated Hindu charity now restricts itself into communal channels, recent history alone is to blame. What have the Hindus gained by their broad-mindedness? Instances are not rare when through pressure of communalism Hindu boys have to leave an educational institution built through the munificence of Hindu zemindars. That communal misunderstanding has a comparatively recent growth and that it is in its present form a political problem will be apparent from the following sentences of Srimati Rameswari Nehru, President of the All India Women's Conference, Srinagar: 'During the last two decades the Hindus and Muslims have considerably fallen apart . . . . That spontaneous co-operation which was given by each community to the other on the occasion of festivals, the appreciation of their respective cultures, which was the natural result of familiarity with each other's religion, literature, traditions, habits, and practices, is on the wane particularly amongst the higher classes. Misunderstandings started on the political field have found their way into other fields of life and have resulted in the virtual estrangement of the two communities!'

The part played by British diplomacy in these inter-communal quarrels is not above suspicion. We shall quote from some accredited leaders noted for their loyalty to the British Government. 'I can only say,' asserts Sir P. S. Sivaswamy Aiyer, 'that the belief is widely prevalent that the Government are not interested in promoting reconciliation between the major communities for the simple reason that communal misunderstandings and quarrels ensure their posi-

tions as arbitrators. . . . In creating a system of separate electorate the Government have sown Dragon's teeth and cannot escape their share of responsibility for the tension between two major communities.' 'Is it sense,' asks Dr. M. R. Jayakar, 'to expect unanimity in a country where the seeds of disunion were planted deliberately?' And he adds, 'The seed of prolific discord and distrust was sown in 1892. Lord Morley, while yielding to Lord Minto, it should be remembered, said that it was destruction of democracy, that it would sow the seed of disunion, that they were sowing the Dragon's teeth and the harvest would be very bitter, and that England would some day have to make amends for the mischievous wrong by undoing the whole arrangement of religious minorities voting separately.' 'Any surrender (on the communal question) on the part of the Government,' says the Sind Premier, 'would confirm the charge that the British Government is interested in keeping the Indian communities divided, and that, in order to keep them divided, it must at some time or other help one section of the body-politic at the expense of all the others.'

Compare this state of affairs with what Abdul Razak, ambassador from the court of Persia, wrote about the middle of the fifteenth century: 'The people (of Calicut) are infidels; consequently I consider myself in an enemy's country, as the Muhammadans consider everyone who has not received the Qur'an. Yet I admit that I meet with perfect toleration, and even favour; we have two mosques and are allowed to pray in public.'

#### IV

Enough has been written to show that the man of religion has little to do with these phases of the communal tension.

To lay the blame on him is to avoid the clear issue of effective political and administrative control. With these remarks we shall now leave politics and deal with the cultural side of the problem.

A belief has grown in India that the Indian Muslims are more interested in foreign culture than in that of their own country. Christians in modern Europe find no difficulty in studying, appreciating, and eulogizing the ancient civilizations of Greece and Rome; and Christian historians are not ashamed of acknowledging Europe's indebtedness to Greek and Roman thought. But it is doubtful if the Indian Muslim community as a whole is equally appreciative of the value of and its indebtedness to Vedic and Pauranic civilizations of India, although Muslim scholars are not rare who are more liberal in their outlook. Says Dr. Syud Hossain: 'Ye the Mussalmans, the religion you profess has emanated from the Arabs; and the Arabs, the torch-bearers of Islam, are your spiritual ancestors. But geographically, racially, and by heritage you are Indians and the great Aryans are your real and physical ancestors. India is your common motherland. Be you Hindus or Muhammadans, please try to feel within yourselves that you are dispossessed of any separate entity.' Add to this what Sir Akbar Hydari says: 'We have received from our past such a heritage of magnificence and splendour, and you have only to look at the grandeur and refinement symbolized in the sculpture of Ellora and the frescoes of Ajanta, in the beauty and grace enshrined in the Taj Mahal, to derive lasting inspiration from the very fact of their co-existence in one and the same country.' It is doubtful if the Muslim masses will subscribe to these sentiments. In Bengal they are loth to study Hindu mythology in the schools,

though biblical texts are never objected to.

We now turn to the other side of the question. Are the Hindus appreciative of the cultural contribution of the Muhammadans? For an answer look at the vast concourse of Hindus visiting Muslim mosques, mausoleums, and the old palaces and minars of the Pathan and Moghul emperors and divines. Only a few months ago the Hindus and Muslims, and the Hindus in greater number, combined in their effort to remove the 'Black hole' memorial from the heart of Calcutta. The deed was ascribed to Sirajouddoula's administration; but the Hindus considered him their national king, and would not tolerate such a calumny. On the whole we may not be wrong in our assertion that the Hindus have been more responsive to the influence of Islamic culture than the Muhammadans have been to that of the Hindus.

## V

The fact is, India has evolved a common culture which is neither purely Hindu nor purely Muhammadan. 'This country that has given us birth,' to quote Sir Akbar Hydari again, 'has not sprung from any one race, creed, or culture, and the pages of its history are writ large with the contributions made not by any one community but by the different communities which it has nursed and who have given collectively of their best to make of it a beautiful land.' The points of contact are indeed too many to be enumerated here. Look at Hindusthani or Urdu which by its very origin symbolizes the effort of Hindus and Muslims to understand each other through a common jargon. Take also into consideration the huge number of Arabic and Persian words absorbed by the provincial dialects. Such liberal rulers as Pargal Khan and Hussain

Shah of Bengal actively encouraged Bengali. And there were thousands of Muslim potentates and literary men who enriched Hindusthani, Gujrathi, Sindhi, Marathi, and the other dialects. India's Vedic and classical literature percolated into Europe through the well-known efforts of Dara Shikoh. Indian fables migrated into the West through Persia and Arabia, and Indian Mathematics and Astronomy also chose the same route. Akbar the Great actively promoted communal harmony. It was during his reign that Indian music reached its pinnacle. Many Indian 'Râginis' still bear the Muslim impress. The 'Ghazal' and 'Thumri' are symbols of Hindu-Muslim fusion. Amir Khusroo is credited with introducing 'Khayâl' and 'Târânâ' in Indian music, and 'Khayal' was further developed by Sultan Hussain. The deep impress of Saracenic genius on the architecture of India is apparent to any one. Muslim influence has entered our kitchen as will be evidenced by our 'Polão,' 'Kâbâb', and other preparations. In manners, dress, ornaments, utensils, etc., telltale things look straight into our face at every turn. Religious thought and customs too have not totally escaped this fusion, and searching inquiry will reveal many things that will take away the breath of the orthodox people of both communities. Muslim and Hindu divines still command the love and respect of both the communities. It was not by accident that during the middle ages saints like Kabir, Dadu, Chaitanya, Nanak, Nazimuddin Aulia, Pirana Saheb, and Namdev made their appearance and gave a new tone to Indian religious culture. Hindu contribution was very great in all fields of culture and the Muslim historical monuments, for instance, could not escape Hindu architectural influence.

Tagore recognized the grand contri-

butions of the Muhammadans in very glowing words: 'The Muhammadan has come to India from outside laden with his own stores of knowledge and feeling and his wonderful religious democracy, bringing freshet after freshet to swell the current. In our music, our architecture, our picture art, our literature, the Muhammadans have made their permanent and precious contributions. Those who have studied the lives of our mediaeval saints and all the great religious movements that sprang in the time of the Muslim rule, know how deep is our debt to this foreign current that has so intimately mingled with our life.' We are told by Dr. Nandalal Chatterjee of the Lucknow University that many Mussalman poets wrote Vaishnava lyrics. 'In the *Manasa-Mangal* there is a passage which indicates that a copy of the Qur'an was placed side by side with other sacred charms in the steel-chamber constructed for the protection of the hero.' 'Satya-Pir' is verily an inter-communal god. 'Muzaffarnama relates how in the time of Nawab Alivardi certain members of the ruling family enjoyed the "Holi" festival for several days at a stretch in the famous garden of Moti Jhil . . . . Nawabs Sirajouddhola and Mirzafar also took part in such festivals.'

In the face of historical and factual evidence it is the height of folly to argue at this late hour that the present-day Indian culture is purely a Hindu concern and the Muhammadans must be saved from it. The Hindus also cannot be supported in their claim of absolute purity. But this much must be said to the credit of the latter community that there is no militant move among them for disclaiming this common heritage.

We feel, we have convinced our readers that no communal understand-

ing can be expected on the cultural plane, so long as either community tries to forge distinctions where no such thing exists or should exist. Without active co-operation, a feeling of pride in a common heritage, and a determination to overlook surface differences in a spirit of sportsmanship and *camaraderie*, all talk of communal harmony is mere moonshine.

## VI

This very want of a common platform, however, should make the true lovers of India gird up their loins all the more, and all available avenues of possible understanding should be explored for the consummation of this noble aim. We do not believe that unco-ordinated effort in any single field will be effective. It is when an atmosphere of goodwill will be created and all efforts will be co-ordinated and brought simultaneously into play, that we may expect any permanent result. Let us examine in brief the various methods advocated. Sir Sivaswami suggests the participation of either community in the festivals of the other. The present political atmosphere is far from helpful to such a move. In fact the little co-operation that we had is dwindling away. The abolition of separate electorate is a more cogent factor. But that has to be enforced by a powerful Government. Communities must be forced to live together and not encouraged or allowed to drift away from each other. That is the *sine qua non* of any future understanding. This cannot, however, have any lasting result unless there is a wider diffusion of literacy. A common script and a common language are also advocated by Sir Sivaswami. But have the English-educated Indians given up their communalism? Nay, they are often the worst offenders, as pointed out by Pir Illahi Baksh of Sind. Sir Sivaswami also sug-

gests that the communities should be encouraged to study each other's classical literature and scriptures. But all these palliatives will be useless in the absence of Governmental sanction and mutual goodwill and respect.

Khan Bahadur Sayidur Rahman, Finance Minister of Assam, said that harmony can be achieved only by mutual contact, mutual understanding, and mutual appreciation, and that these must be based on human understanding and universal brotherhood. Noble sentiments, nobly expressed! But how one wishes that politicians acted as much vigorously as they are apt to talk oratorically!

The Sind Education Minister is more practical. 'We in Sind,' said Pir Illahi Baksh, 'are carrying a crusade against communalism . . . . In our country the factors which create Hindu-Muslim trouble are the educated classes, who mislead the people, and the uncontrolled press, which creates a bad blood.' He also added that he wanted to destroy the present text-books as they preached communalism. One greatly appreciates such a firm stand. There is also no reason to doubt the sincerity of the Education Minister. But in provinces where the communal Dragon has already raised its head one naturally feels suspicious about the professions of politicians, who may use such a powerful instrument for the suppression and uprooting of all rival ideas.

All these ideas, we maintain, are inadequate when taken by themselves. But when inspired by a higher point of view they are very serviceable indeed. For the treatment of the more acute symptoms it is quite natural that the services of the police and the politician should be requisitioned. But if lasting results are to be expected these ideas should be backed up by a fresh spiri-

tual outlook. The differences are to be composed not for the sake of political statecraft; but it is 'for the sake of our humanity, for the full growth of our soul, that we must turn our mind towards the ideal of the spiritual unity of men', as Tagore puts it. This unity need not, however, be equated with dead uniformity. 'The true way to maintain harmonious unity is by according due respect to the true distinctions of the different parts. The artificial consolidation of the mangled in spirit, the crippled in life, the dependent, and the hard-pressed, can only remain a jumble of incongruous parts.' This sentiment had the sublimest expression on the spiritual plane in the words of Sri Ramakrishna: 'As many faiths, so many paths.' That is the last and the best message about spiritual harmony that the world could expect. And with these words, uttered by the sincerest and the most practical spiritual leader of the age and given shape to in various forms of indiscriminating philanthropy, the Hindu community extends its brotherly hand to all the other communities. Will it be taken up? It is on a clear answer to this that the future of India lies. On this message ultimately depends the spiritual and social salvation of India. Everything else, though absolutely necessary on its own relative plane, must be based on this. And so long as all the communities do not accept it whole-heartedly, so long will Indian solidarity remain a fiction. A unity that clearly recognizes the importance of variety and steadfast adherence to one's chosen ideal coupled with sympathy and respect for all other points of view, can alone solve our problem. Indulgence in recriminations or the proportioning of blame is not the sign of healthy growth, nor is a bid for spiritual domineering a practical proposition. We are all Indians

and will have to live and die as such willynilly. The sooner, therefore, we get rid of our ideas about the Kafirs and the Yavanas, the better for all concerned.

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## A SECTLESS SECT

CALCUTTA,

10 February, 1898.

Dear Mrs. H.,

On Tuesday we picniced as Swami's guests on a lovely bit of river bank that has been bought for him to build a monastery on. It was just like a bit of Wimbledon Common, until you looked at the plants in detail;—then you found yourself under not silver birches and nuts and oaks, but under acacias and mangoes in full blossom, with here and there a palm in front of you, and magnificent blossoming creepers and cable-like stems, instead of bracken and bluebells underneath.

To-day we have been out house-hunting, and for the first time, we have come to a clear consideration of plans and activities, outside the merely personal range. I am anxious to write to you by this mail and tell you all I know, because to you I shall be absolutely frank.

To begin with that bogey of ours, 'sectarianism'. You have always said, 'Do let us avoid making a new sect', and so I have felt. I hate being labelled or being labellable. But I have now had time to consider the case quietly and alone, and I have come to the conclusion that a sect is a group of people carefully enclosed and guarded from contact with other equal groups. It is the antagonism to others that constitutes the sect, not union. Therefore, if members of various sects, without abandoning their own existing associations, chose to form a group for the special study of a certain subject, or the special support of a given creed or movement, it is surely no more a new religious sect than the Folk-Lore Society or the Society for the protection of Hospital Patients or the N.S.P.C.C. At the same time, the clear definition of such a group enables it to conserve the co-operative powers of the members instead of dissipating it—gives them area for appeal. Don't you agree?

Now that I have got the bearings of a thing like this, the word 'sect' seems to me a mere bogey, and our terror of a new one just as great a weakness as any other fear, say of scarlet fever.

Now as to the work here. The Swami's great care now is the establishment of a monastic college for the training of young men for the work of education, not only in India but also in the West. This is the point that I think we have always missed. I am sure you agree with me as to the value of the light that Vedanta throws on all religious life; what one does not realize is that this light has been in the conscious possession of one caste here for at least three thousand years, and that, instead of giving and spreading it, they have jealously excluded not only the gentiles but even the low-castes of their own race. This is the reform the Swami is preaching, and this is why we in England must form a source of material supplies.

With the educational definition of the aim, you are sufficiently familiar. You also know, well enough, that the spread of the devotion of Sri Rama-krishna is another way of defining the object, which would better appeal to certain minds. . . .

I think, don't you, that Swami is broad enough to appeal to other sections in England outside the missionary senders, and when we begin the women side, all women leaders ought to be in sympathy. The work promises infinite joy.

Yours,

—M. (SISTER NIVEDITA.)

## THE WIDOW IN THE VEDIC RITUAL

BY PROF. DR. JATINDRA BIMAL CHAUDHURI, PH.D. (London)

As the Sahamarana rite is not at all Vedic, it cannot affect the position of the widow from the point of view of Vedic ritual. But it is of interest to note that even in later times widow-burning is sanctioned as an alternative course to be followed by those who are afraid of widowhood. Preference is always given to Brahmacharya.<sup>1</sup> Manu is absolutely silent about widow-burning and recommends Brahmacharya as the highest duty of widows.<sup>2</sup> Vishnu, mentioning the Brahmacharya before Anvârohana, shows that he prefers the former to the latter.<sup>3</sup> The *Agni-purâna* also upholds the same view.<sup>4</sup> Devâna-bhatta in the *Vyavahâra-kânda* of his *Smriti-chandrikâ* specifically points out that a life of celibacy is certainly preferable.<sup>5</sup> The religious injunction that Brahmin widows should not immolate

<sup>1</sup> Cf. the Mantras she utters: वैधव्यभय-पीडिता, etc.

<sup>2</sup> V. 157 H.

कामं तु क्षपयेद्देहं फुलमूलफलैः शुभैः ।  
न तु नामाऽपि गृहीयात् पत्यौ प्रेते परस्य तु ॥ V. 157.  
मृते भर्तरि साध्वी स्त्री ब्रह्मचर्ये व्यवस्थिता ।

स्वर्गं गच्छत्यपुत्राऽपि यथा ते ब्रह्मचारिणः ॥ V. 160.

<sup>3</sup> XXV. 14.

<sup>4</sup> 221. 28.

<sup>5</sup> तद्धर्मान्तरमपि ब्रह्मचर्यधर्माज्जबन्धं निकृष्टफलत्वात् ।

themselves shows that widow-burning is not commendable except under special circumstances.<sup>6</sup> Leading a celibate life is thus the highest Dharma for the widower as well as the widow. Just as the widow is considered Vidhavâ विधवा after her husband's death, the widower is also considered Vidhava<sup>7</sup> विधव (really, without a wife) after the death of his wife if he has no sons

<sup>6</sup> The B-recension of the Brihad-devatâ, ed. by Macdonell, VII. 15 : वर्णानामितरेषां च स्त्रीधर्मोऽयं भवेन्न वा । Padma-purâna, Srishtikhanda, XLIX. 72-78—न म्रियेत समं भर्ता ब्राह्मणी ब्रह्मशासनात् । प्रब्रज्यागतिमाप्नोति मरणादात्मघातिनी ॥ नरोत्तम उवाच—सर्वासामेव जातीनां ब्राह्मणः शस्य उच्यते । पुण्यं च द्विजमुख्येन अत्र किं वा विपर्ययः ॥ भगवानुवाच—ब्राह्मण्याः साहसं कर्म नैव कार्यं कदाचन । निःशेषेऽस्या वधं कृत्वा स नरो ब्रह्महा भवेत् ॥ Harita, Gautama, Angiras, and Vyâsa recommend Sahamarana for all widows except Brâhmanis. In much later times, however, the rule became somewhat relaxed; see Aparârka on Yâjnavalkya, 1.87; Mâdhava on Parâshara, IV. 31; etc.

<sup>7</sup> For the etymological interpretation of धव, see Yâska, III. 15—विधवनाद्वा । विधवनाद्देति चर्मशिराः । अपि वा धव इति मनुष्यनाम । तद्वियोगाद्विधवा । As धव means मनुष्य, both man and woman, the husband is विधव when he loses his wife.

of excellent behaviour, versed in the Shruti, etc.<sup>8</sup> The lot of a widower is as unfortunate as that of a widow; it is the losing of the equal half of life that renders either of them equally unfit for religious observances unless otherwise authorized. Just like a widow, a widower, too, is debarred from all religious affairs.<sup>9</sup> A widower is not entitled to be entertained in the Shrâddha ceremony, just as the widow is not entitled to cook food for ancestors during the Shraddha.<sup>10</sup>

In the Vedic ritual the rights of the widower and the widow are perfectly counterbalanced. The surviving half performs the funeral and Shraddha ceremonies for the departed half, provided the two have no children.<sup>11</sup> In case of their death without any issue, only the Ekoddishtha Shraddha is performed for

<sup>8</sup> Smritinâm Samuchchayah, Ânandâshrama Series, p. 93, verse 78, यस्य पुत्राः सदाचाराः श्रुतिज्ञा धर्मसमुखाः । पितृभक्तिरता दान्ता न वेधव्यं मृतास्त्राय ॥

<sup>9</sup> Op. cit., verse 77, अप्रजो मृतपत्नीकः सर्वकर्मसु गार्हितः । Widows are not allowed to participate in sacrificial matters, specially in wedding ceremonies (Sâṅkhâyana-grihyasutra, I. 11.5; I. 12.1. Old Brahmin women, however, have some access as they are taken into consultation (ibid I. 14.8.) in cases of doubt about rituals.

<sup>10</sup> Pâraskara-grihya-sutra, p. 437 of the Bombay edition, I. 8. 9. ; Rishyashringa and Jâbâla quoted in the Shrâddha-sutra-kandikâ, op. cit, p. 442.

<sup>11</sup> Shraddha-sutra-kandika, Pâraskara-grihya-sutra, Bombay edition, p. 462, I. 18. Smriti-chandrikâ, Shraddha-kânda, p. 9, मैवं, etc. Shraddha-mayukha, p. 20 ; also p. 24, अपुत्रा पुत्रवत्पत्नी पुत्रकायं समाचरेत्, etc.; and particularly l. 30 f. Shraddha-viveka, ऊर्ध्वास्तु, etc. Shraddha-kriyâ-kaumudi, p. 456, l. 7 f.; also p. 459, l. 18 f. भार्यापिंडं पतिः कुर्याद्भर्त्रे भार्या तथैव च, etc.; also p. 462, l. 17 and p. 464, l. 8. Shraddha-manjari, Anandashrama Sanskrit Series, Vol. LIX, Poona 1909, p. 110, पत्नीश्राद्धे तु, etc. Karma-kanda-pradipa, Bombay 1921, p. 425, सर्वबन्धुविहीनस्य, etc., etc.

either of them.<sup>12</sup> Even though they have children, either of them is to offer water-libation to the departed one.<sup>13</sup> Either survivor (he or she) performs the ancestral rites to appease the ancestors. The rights of the widow are by no means curtailed as she can offer Shradha to both sides, her husband's as well as her parents',<sup>14</sup> just as the widower does; the manes (Pitris) too, are six in number as usual in Shraddhas unless the Shraddha is an Ekoddishtha one. She also performs four Pârvana Shraddhas in the sacred places or on the Mahâlayâ, etc.; and herein, too, she worships the ancestors of both sides.<sup>15</sup> Just as in the case of the widower, all the male ancestors are worshipped along with their departed wives; if any of the ancestors has one half still surviving, she does not reckon the other half as a manes but worships the immediately preceding three as manes along with their deceased wives. The ritualistic procedure or Prayoga that she follows is exactly the same as that of the widower.<sup>16</sup> She is not debarred even from performing the Vriddhi Shraddha<sup>17</sup> which very few persons are entitled to perform. Thus while performing a Shraddha, she uses an upper garment as the third sacred thread hanging over her right shoulder, and she herself per-

<sup>12</sup> Shraddha-mayukha, collection of Hindu Law Books, Vol. XVIII, p. 25, सपिंडीकरणादूर्ध्वं etc. Shraddha-kriya-kaumudi, p. 462, इति मार्कण्डेयपुराणेऽपुत्रपुत्रवत् अपुत्रस्त्रीणां, etc.

<sup>13</sup> Shraddha-kriya-kaumudi, p. 456, l. 14. cf. Shraddha-manjari, Poona 1909, p. 117, अपुत्रस्य विधवा पत्नी, etc.

<sup>14</sup> Shraddha-manjari, p. 115, स्वभर्तृप्रभृति-त्रिभ्यः, etc.

<sup>15</sup> Op. cit., p. 115, चत्वारि पावणानि, etc.

<sup>16</sup> Cf. the 'Prayoga' as has been given in full in the Shraddha-manjari, p. 115 f.

<sup>17</sup> Shraddha-manjari, op. cit., यदि विधवा, etc. Cf. वाजपेययाज्ञपद्वृत्ति as quoted therein.



forms all the rites pertaining to the Sâmvatsarika or other Shraddhas.<sup>18</sup> In an Ekoddishtha Shraddha, she performs all the rites up to the Samkalpa and may then permit a priest to complete the rest on her behalf.<sup>19</sup> Of course, she may herself perform the whole ceremony if she likes. If she permits a Brahmin to perform it, she alternately puts on the sacred thread on her left or right shoulder just as the priest does.<sup>20</sup> In the ritual literature nowhere is there any suggestion to debar her from performing any rite that a widower may perform.

During the lifetime of the husband the wife is not required to fast nor is she entitled to observe any rite in her own exclusive right, just as the husband also cannot do so in his own. But after the death of either of them they perform several rites as mentioned above, apparently separately, but really the rites are performed for the acquirement of religious merit by them both, and neither of them is entitled in this lifetime or after the death of either to perform any rite for individual good. In her lifetime as well as after her death the wife is the only religious partner of the husband. The widower cannot disgrace his deceased wife in any way; on the other hand, her memory is to be cherished throughout the rest of his life in all religious matters.

The above principle is also upheld by the Purânas, according to which, after the death of either the husband or the wife, he or she should, apart from

<sup>18</sup> For this and the following details, see op. cit., p. 117 ;

स्वभर्तृ प्रभृतिभिः स्वपितृभ्यस्तथैव च ।

विधवा कारयेच्छ्राद्धं यथाकालमतन्द्रितः ॥

Smriti-samuchchaya ; also quoted in the Shraddha-manjari, p. 115.

<sup>19</sup> कंचिद्ब्राह्मणमृत्विक्त्वेन परिकल्प्य तं ब्रूयात्  
ममांगया त्वमिदममुकश्राद्धाख्यं कर्म कुर्विति ।

<sup>20</sup> Shraddha-manjari, p. 113.

observing the rites mentioned above, also observe the Trirâtri-vrata, the vows for gifts, sacred bath, etc., the Ekâdashi-vrata, Dvâdashi-vrata as well as the Trayodashi-vrata<sup>21</sup> for their common good.

Such stringent rules as are found in the *Shuddhi-tattva* of Raghunandana, *Yama-samhitâ* (ii. 53), etc., are only later growths not at all warranted by the Vedic custom. These rigidities were not known in the Vedic days, when women were shown every possible consideration in social as well as religious matters. Regarding tonsure, it may be noted, that it must have evolved at a very late period. The *Mahâbhârata* (XV. 27. 16), the *Brahmavaivarta-purana* (83. 101), etc., do not advise the widows to shave off their heads; in the former, widows are found arranging their hair, whereas in the latter they are simply advised not to dress it. The *Shambhu-samhitâ*, *Hayagriva-samhitâ*, and *Manu-samhitâ*<sup>22</sup> (not the *Mânava-dharma-shâstra*) are strongly opposed to the observance of this rite. Veda-vyâsa (1. 53), Madhavâchârya, Ananta-deva, etc., who support this, are all later authors whose opinions are of no force against the Vedic authority.

Thus it is shown that from the ritual point of view both the widower and the widow are, no doubt, under certain obligations, but none is more handicapped than the other from the social and religious points of view. Failing in cherishing the memory of the other half for the rest of life, either may remarry; but such marriage is of no religious importance whatsoever. The rites performed by or for them are just the same as in the Vedic ritualistic literature, there is no connivance at or partiality for either party.

<sup>21</sup> Skanda-purâna, Kâshi-khanda (Bangavâsi ed.), p. 2072 ff.

<sup>22</sup> Indian Antiquary, Vol. III, pp. 136-137.

# PEACE ON EARTH, GOODWILL TOWARDS MEN

BY SWAMI GNANESWARANANDA

May I change the biblical phrase and make it 'goodwill to all', which conforms more closely to the Hindu ideal? From time immemorial, the watchword and slogan of the Hindu view of life has always been, 'for the good of all, for the gain of all'. Consequently, the success and achievement of every activity of life is considered from the highest utilitarian standard, as to how much good it brings for all, instead of for the doer alone. The utilitarian standard of ethics which we discuss in the present age had its origin in human history in remote Hindu times. It was understood in a much broader sense including all beings within its scope and was carried to such an extreme by the early Hindus that the standard was applied even in the matter of cooking food. If the food was cooked only for an individual person or family, it was considered impure. The custom of compulsory ritual has always been to set apart a portion of the food, to be distributed to the five great worlds from whom we have been receiving so much benefit for our daily existence. These great benefactors are : (1) The world of the unseen Devas, or the gods and higher beings who are supposed to have some control over human welfare. (2) The world of the Rishis, or the seers of truth, from whom we have inherited all ancient knowledge and wisdom. (3) The world of the Pitris, or the departed forefathers whose name we bear, and whose prestige, honour, and dignity we inherit. (4) The human world. (5) The animal, vegetable, and mineral kingdom.

If you were the only human being on this earth what kind of a life could you

live under that circumstance? You could become no better than a cave-man or a savage forest dweller. So we owe a heavy debt of obligation to the world at large, and daily we should pay our homage of reverence and appreciation to all.

Therefore in doing any action, one ought to consider how much benefit it does to all. If an act of piety, religious exercise, or spiritual practice brings benefit only to the agent, it is considered selfish, and for that matter it is no longer spiritual. On the other hand, any endeavour which brings benefit to many, whatever may be the nature of the act, has always been considered spiritual. According to that standard of cosmic utility, even one's religious practice should be performed in such a form and spirit that the results can be shared by all beings. In India at the conclusion of any spiritual practice or religious ceremony a special ritual is always performed, which sends the fruits of the action to all directions in the universe, so that all creatures may derive benefit from the good act.

Even after going through all the different steps in the time-honoured procedure of one's meditation, the concluding process must be a renunciation of the fruits of the exercise. The Yogi does not want any personal benefit from the practice of his meditation. If any benefit is to be derived, let it go for the advancement, happiness, peace, and prosperity of all.

Those people who believe in a personal God or who meditate on the form of any special deity, offer the fruits of their meditation to God with the words :

'Oh, God, Thou art the Soul and the basic reality of every being that is, was, or will be. By offering the fruits of my meditation to Thee, I offer them to all. May it please Thee to grant peace, prosperity, purity, goodness, and truth to all beings in the universe.'

Those of a philosophic bent of mind, not caring about a personal ideal, and considering themselves as the fountain-head of all good thoughts, meditate on the idea that from their cosmic consciousness constant streams of good thoughts are pouring all around on the visible and the invisible universe, creating a strong vibration of truth, goodness, and beauty in the hearts of all beings. Under all circumstances we must renounce all expectation of results from our practice of meditation. If any is to come, let it be shared by all beings.

Moreover, when we act for others it always helps us to manifest our inner spiritual perfection in a more distinct and pronounced way. When we *give*, we are great spiritually; whereas, when we beg, no matter what it is, we always become small. The ocean of our spiritual perfection dwindles down into a mere drop at the very idea of begging.

Suppose, because of poverty a self-respecting person has gone down into a state of extreme hunger and suffering. I doubt if any of us could approach the door of a rich person to ask for our own food. There would always be a sense of terrible shock and hesitation for any self-respecting person even to think of begging for himself. But suppose he finds another, almost at the point of death by starvation. Under the spiritual inspiration of saving another person's life, that very same man can go to any person to beg for food, without feeling humiliated at all. On the other hand, a great spiritual strength and power will be manifested in his person-

ality with the realization that in this case he is *giving*. He could inspire or even compel some one, with the force of his sympathy and feeling, to come forward to render necessary help.

Comparing these two events, we can easily convince ourselves of the truth that whatever we do for our own benefit undermines our spiritual strength. In a very subtle way it makes us feel small and humiliated. But whatever we do for the benefit of others at once kindles the spirit of universality, goodness, and spiritual strength within us.

Therefore, if our meditation and spiritual practices are done only for our own benefit, in the last analysis we do not gain much. But if it is performed with the intention of helping or serving others, the little drop of our spirituality multiplies into an ocean.

There is a common saying that a labourer is only worthy of his hire. He cannot expect more than a few pennies for his work. A very beautiful story is told to illustrate this point. Some day-labourers were working for the king. After strenuous work, they received their hard-earned wage. At the end of the day they used to stand in line and receive their money thrown at them with spiteful negligence. In that group of workers there happened to be one who worked only to help the labourers, and to see that the work was well done. It was his pleasure to do the work. He did not work for any wage; therefore, whatever he did was done with an attitude of love to help the workers and to construct something of beauty and utility. It did not take long for the higher officials to discover that the best worker in the field was not on the pay roll and did not seem to care at all for his wages. That attracted the attention of the superintendents. Gradually it be-

came known to the king who watched him and finally discovered that he was not a day-labourer, but a lover of humanity, utility, and beauty. Loving all the workers, he was never too tired to help them; loving the king he wanted to see that the king's work was done with utmost perfection, beauty, and utility, since to create was his particular joy. That drew the attention of the king more and more until he became one of the dearest friends of the king. So much so, that the king would not do anything without his advice and guidance. In fact, he became the 'right hand' of the king.

This little story shows that if we care for our daily wages only, it will be thrown at us, hurting the dignity of the inner spiritual self. Whereas, if we can resist the temptation of receiving a daily wage, can develop a spirit of love for all, as well as a love for beauty and utility through our actions, it will draw the attention of the 'king', who is the source of all power and strength, and will eventually make us realize our unity with the fountainhead of all power and absolute perfection.

It is absolutely necessary to develop an altruistic attitude regarding our meditation. Do not look forward for any results, as to how much progress you have made in the course of the few months or years that you have been practising, what you have received, and how much more there is to come. This spirit of impatience for results has been compared to the attitude of a foolish planter who, after transplanting a small tree, would uproot it every morning to see how far the roots had spread. If we always keep a part of our mind engaged in the calculation of our gain and loss in the trade of our meditation, it can at best be a business enterprise and not a method of spiritual unfoldment. For that reason it is absolutely

necessary for a student of spirituality to forget all about results.

It has been my unshakable conviction that the greatest amount and degree of service that one can render to the universe can only be in the realm of thought. There is a common saying that 'thoughts are things'. In my estimation, thoughts are even more potent, substantial, and permanent than mere things. If you give a coin or a car to another it will be spent, lost, exhausted, or worn out before long. But if you can give your genuine good thoughts to him, beyond any doubt and contradiction, it brings more benefit than anything else. Owing to our gross and materialistic impatience, we fail to appreciate the value of thoughts. But with higher unfoldment we come to understand that we can help the world more by creating spiritual vibrations of thought, than by offering any material thing.

Very often we come in contact with people who need help. It is not possible for us, no matter how rich or affluent we may be, to supply the material want of all needy persons whom we meet. Because of this condition, a spiritual person always feels some disturbance in his mind. That disturbance hampers the progress of his spiritual unfoldment. As a remedy for the disturbances that arise out of the sufferings of others, this special exercise should be practised. Raise a very potent and powerful thought vibration during every meditation sending out a current of love, peace, and goodwill for all beings. In the first place, you will find that at least the worry which you used to feel from the sufferings of others will be gone. You yourself will enjoy a more calm and peaceful state of mind regarding the sufferings of the world. Secondly, viewing the matter from an objective

angle, it can be established that those needy persons actually get the help which you send to them in the form of your good thoughts.

Many people raise the objection that by sending out a good thought for a hungry person you might solve your own problem. You might feel calm and peaceful yourself, but does the hungry person get that piece of bread which he needs so badly? With all the emphasis at my command, I will insist that in bringing the much needed material relief as well, such thought vibrations are far more potent than a few material things. It is my strongest conviction that even a hungry man does not suffer so much from the want of a piece of bread, as he does from the lack of a spiritual state of consciousness, which if he could have, would place him above all sufferings. This consciousness he undoubtedly receives from the sincere good thoughts of a spiritual benefactor. Moreover, it has been found that the powerful good thoughts of a spiritual person are caught or contacted by others having the material resources, who feel the urge to supply the material need. The 'goodwill' of the Yogis and spiritually advanced people are contacted imperceptibly by the wealthy people of the country, inducing them to help the poor and needy.

However, the subjective benefit is to be considered the most important of all. I do not know if in the future history of the world a time will ever come

when objectively all needs, sufferings, and sorrows will be abolished. They will remain as long as creation lasts. But any person can go out of the consciousness of suffering by means of his higher spiritual understanding. The remedy always will be a subjective one. So if we can rise above the consciousness of suffering subjectively and help others to do the same, we shall be solving the deepest problem of the world.

It reminds me of a very beautiful instance recorded in the life of the great American, Lincoln. The story is told that he was one day marching at the head of an army. Looking ahead on the road he found a little insect lying on its back, trying very hard to get on its feet again. Hearing the sound of the horses' hoofs, the helpless insect became all the more excited in trying to get away from the road, and in its desperate effort, only became more exhausted and almost gave up in a terrible frenzy. Lincoln saw this and at once stopped the army, got down from his horse, took the little creature on his hand, and put it away from the road, setting it in a safe place on its feet again. He mounted his horse, feeling very happy, and was about to start, when he was asked, 'What was the meaning of doing that?' With a smile Lincoln answered, 'Now I feel very much better.'

This is the real spiritual benefit which one derives from service of any kind. *One feels much better, subjectively.*

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We Vedantists in every difficulty ought to ask the subjective question, 'Why do I see this? Why can I not conquer this with love?'

# SWAMI SARADANANDA

BY SWAMI PAVITRANANDA

*(Continued from the previous issue)*

## AN ITINERANT MONK

Soon the monks began to feel a longing for a life of complete freedom—when they could wander from one to another sacred place and practise Tapasyâ whenever the place was suitable—all alone, depending on God and God only for help, support, and protection. They wanted to test their faith in God by forsaking the shelter of even the Baranagore monastery. So Swami Saradananda went to Puri and practised Tapasya at various places for some months. After returning to Baranagore he started for pilgrimage—this time towards Northern India.

He visited Benares, Ayodhya and came to Hrishikesh via Hardwar. At Hrishikesh he passed some months in Tapasya—for his food depending on Bhikshâ. He greatly enjoyed the life at Hrishikesh—the place was so suitable for spiritual practices. In the summer of 1890 with Swami Turiyananda and another Gurubhai he started for Kedar-nath and Badrinarayan via Gangotri. This pilgrimage was full of thrilling experiences for them. Some day they had to go without food, some day without shelter. There were occasions when their very life was at risk. But Swami Saradananda was calm under all circumstances. Even in such a difficult journey he was not slow in acts of utmost sacrifice. It is said they were once climbing a very steep hill on the way. The two Gurubhais were ahead, Swami Saradananda was behind. They had each a stick in their hands with which

anyhow they could manage to keep balance. The climb was so dangerous that to lose the foothold meant a sure death. As Swami Saradananda was going up slowly, he found a party coming behind in which there was an old woman. She found it hard to climb, as she was without a stick. Swami Saradananda quietly handed over his stick to the old lady—following the historic example, ‘Thy necessity is greater than mine.’ Afterwards only by hard cross-examination could his Gurubhais elicit from Swami Saradananda what had been the case with his stick. When they heard of the incident, they were struck dumb. Such a sacrifice when the very life was in danger!

After visiting Kedarnath, Tunganath, and Badrinarayan, Swami Saradananda came to Almora in July 1890 and became the guest of Lala Badrinath Sha, a devotee whose house always remained open for the children of Sri Ramakrishna. He was fascinated by the solemn grandeur of Kedar but could not stay there more than a night because of the extreme cold. But it was a moonlit night. Swami Saradananda came out at dead of night once to see the beauty around. What he saw was beyond description. He wrote in a letter, ‘As soon as I came out, I met with a wonderful sight. The surrounding peaks seemed flooded with silver at moonlight. The snow ranges threw bright reflection of light. . . . There was dead silence all round—not a breath of sound could

be heard except the heavy rush of waters of the holy Mandakini flowing near by. I have never seen such a beautiful but terrible place.' He wanted to pass some time in Tapasya at Badrinarayan, but had to return after a stay of few days, as he was to follow the programme of the party.

Coming to Almora, Swami Saradananda wrote to Swami Vivekananda and Swami Akhandananda to meet him there. As a matter of fact he was waiting for them, for nobody knew when they would meet again as each of them was then an itinerant monk. Towards August 1890 the Swamis came to Almora, and they three together started for Garhwal. During this time Swami Vivekananda wanted that they should keep their whereabouts secret from their friends. So none was allowed to write letters. After seeing various places in the Garhwal State as they arrived at Tehri, the capital of the State, Swami Akhandananda fell ill. As there was no good doctor there, he was brought to Dehra Dun by his two Gurubhais. On the way at Rajpur near Mussurie they met Swami Turiyananda unexpectedly. Swami Turiyananda was separated from Swami Saradananda from on the way to Kedarnath and he came here for Tapasya. It was such a pleasant surprise to meet him here. When Swami Akhandananda was a bit better, he was sent to Allahabad, and Swamis Vivekananda, Turiyananda, and Saradananda went to Hrishikesh. There Swami Vivekananda left the party to wander alone. While staying at Hrishikesh Swami Saradananda heard that Swami Brahmananda was practising Tapasya at Kankhal near Hardwar. Swamis Saradananda and Turiyananda went to Kankhal to meet him there. Swami Brahmananda was the spiritual child of Sri Ramakrishna. He was

always held in high esteem and love by all the children of Sri Ramakrishna. So they were glad beyond measure to see him again. Here they learned that Swami Vivekananda was at Meerut. The party went to Meerut to have the pleasure of seeing their leader. At Meerut they all lived together for a few months, before they came to Delhi. At Delhi Swami Vivekananda left them again to wander alone. After this, for a period, Swami Vivekananda practically remained obscure from his Gurubhais, except for a chance meeting with one or two of them. It was only after six years that Swami Saradananda met him again, when Swami Vivekananda became world famous and Swami Saradananda had to go to London at his bidding as a preacher of Vedanta.

From Delhi Swami Saradananda came to Benares visiting the holy places like Muttra, Vrindavan, Allahabad, etc., on the way. At Benares Swami Saradananda stayed for some time practising intense meditation.

Here an earnest devotee in search of a Guru, met him and was so very impressed by him that he afterwards took Sannyasa from him. He then became Swami Sachchidananda and was remarkable for his steadfast devotion to Swami Saradananda. In the summer of 1891, Swami Abhedananda met Swami Saradananda at Benares, and the two Gurubhais, accompanied by the above-mentioned devotee, made a ceremonial circuit on foot, as is the practice with orthodox pilgrims, round the sacred area of the city covering about forty square miles. This caused so much hardship on them that all the three were attacked with severe fever. Some time after they had recovered from fever, Swami Saradananda got blood dysentery, which compelled him to return to the monastery at Baranagore in September 1891.

At Baranagore with better facilities for medical care, Swami Saradananda completely recovered. Then he started for Joyrambati to see the Holy Mother, who was considered by the children of Sri Ramakrishna to be the visible representation of the Master on earth. At Joyrambati Swami Saradananda had a very happy time of it—spending the days in spiritual practices and enjoying the blessed company of the Holy Mother. But he got here malaria and suffered for a long time even after returning to Baranagore.

The monastery at Baranagore was transferred to Alambazar in 1894. As Alambazar was very close to Dakshineswar, the old memories of Dakshineswar days came very strongly to Swami Saradananda, and he passed some time there practising Tapasya at the Panchavati and for his food depending on begging.

#### PREACHING VEDANTA IN THE WEST

The Brotherhood at Alambazar for a long time knew nothing about their leader Swami Vivekananda. When the news of the success of a Hindu monk reached the shores of India, the young monks thought that it must be he. For who could have so much dynamic spiritual power if not he whom the Master charged with the mission to supply food to the spiritually hungry world. Soon their surmise was confirmed to be true. Letters came from their beloved 'Naren', who had appeared before the world as Swami Vivekananda. Naren changed his name from place to place during his wandering days in India in order to hide his personality, and Swami Vivekananda was the name which he had assumed last. When his work in the West made headway, Swami Vivekananda was in need of an assistant, and the choice fell upon Swami Saradananda. When Swami Vivekananda came to

London for the second time in 1896, a pleasant surprise greeted him—for Swami Saradananda had already come there. How great was their joy to meet again after such a long time! Swami Vivekananda learnt from him the details about the monastery at Alambazar and his Gurubhais. They were glad now that the mission of the Master was on the way to fulfilment.

Swami Saradananda at first felt very nervous at the mere idea of facing an audience. But Swami Vivekananda knew that this fear was entirely baseless and paid no heed to it. Swami Saradananda had to lecture. The very first speech was, however, very much appreciated. Afterwards with great care and affection Swami Vivekananda trained his brother disciple in the art of elocution, which made him a finished lecturer.

Swami Saradananda delivered a few lectures in London, but he was soon sent to New York, where the Vedanta Society had already been established. The sweet and gentle personality of the Swami and his masterly exposition of Hinduism at once drew a large number of Americans to him. Soon after his arrival in America he was invited to be one of the teachers at the Greenacre Conference of Comparative Religions, where he began his work with a lecture on Vedanta and classes on the Yoga system. At the close of the Conference, the Swami was invited to lecture in Brooklyn, New York, and Boston. At the Brooklyn Ethical Association he lectured on the Ethical Ideals of the Hindus. Everywhere he made friends and won the love and esteem of earnest followers. Swami Vivekananda was greatly delighted to hear of the success of his Gurubhai through newspaper cuttings sent to him. His dignity of bearing, gentle courtesy, the readiness to meet questions of all kinds,



and above all, the spiritual height from which he could talk, won for him a large number of friends, admirers, and devotees. Swami Saradananda afterwards settled down in New York to carry on the Vedanta movement in a regular and organized way. There was no doubt that he was making an impression among some of the best people in New York and its environs as the reports of his work at this time testify.

After returning to India Swami Vivekananda started the Society which afterwards has become the present Ramakrishna Mission. For this as well as for organizing the monastery at Belur, the Swami wanted an able hand. Swami Saradananda was known for his calm judgement, infinite patience, and extremely loving heart—just the qualities needed for organizing a new institution. So he was called back—exactly at a time when he was at the height of usefulness.

Swami Saradananda sailed on 12 January 1898, and reached Calcutta early in February visiting London, Paris, Rome, etc., on the way. In London he met his old friends, in Paris he was impressed with the artistic aspect in French life, in Rome he saw the Vatican Library and the sculpture gallery with great interest. He also visited the famous St. Peter's Cathedral again. It is said, while he visited it the first time on his way from India to London two years back, he fell into an ecstasy and became oblivious of the surroundings. Does this experience confirm the remark of the Master that he was a companion of Jesus in the previous incarnation?

#### SECRETARY OF THE MATH AND MISSION

Since his arrival at the Math Swami Saradananda gave himself up to his duty with great devotion. His Western

experience with the Indian background of spirituality made him wonderfully fitted for the task. He was soon made the Secretary of the Ramakrishna Math and Mission, an office which he held for thirty years till his last day.

After his return from America Swami Saradananda gave a series of lectures on the *Religion of the Vedanta* in the Albert Hall, which were highly appreciated by the Calcutta public. He also subsequently gave a series of highly interesting lectures on the Vedas and the Gita, in a conversational style, which were very popular. Some of these lectures have since been published in book form and are remarkable for their lucidity of thought, penetrating vision, and spiritual drive. He spoke not so much from the intellect—though their intellectual value was superb—but from the depth of his spiritual realization; and as such, his words were highly inspiring.

The activities of the Swami were manifold, and they began to widen more in scope as time rolled on and the organization became so large that its various problems, sometimes of complex nature, were almost beyond the limit of one single hand to tackle with. Swami Saradananda stood like a rock—calm and quiet—guiding its destiny with unflinching dependence on the Master. Seeing this thing, the Holy Mother used to say: 'Sarat is holding the Sangha, just as the mythical hydra-headed Vāsuki is holding the earth on its hoods.' That this was literally true, anyone who had an intimate knowledge of the activities of the Ramakrishna Math and Mission and the heavy burden Saradananda had to bear, would not doubt. It is said that one day at Dakshineswar Sri Ramakrishna in a state of ecstasy sat on the lap of young Sarat and said afterwards, 'I was testing how much burden he could bear.' Yes, the burden Swami Saradananda

bore in his long period of secretaryship was almost superhuman.

In 1898 when plague broke out in Calcutta in an epidemic form, the monks of the Ramakrishna Order organized relief. They not only nursed the sick and the inflicted without the slightest consideration of personal safety, but also organized sanitation and did much to remove the panic. Of this work, Swami Saradananda bore a great part of the brunt.

After a few months, Swami Saradananda started for Kashmir on receipt of a wire from Swami Vivekananda who was ill. In the trip Swami Saradananda met with an accident which nearly cost his life. On the way between Rawalpindi and Srinagar the horse of the coach by which he was going suddenly took fright and ran down an abyss about four to five thousand feet deep. When the coach came down half the depth it struck against a tree, which gave an opportunity to Swami Saradananda to come out. Just at that time a boulder fell from the top and knocked the horse to death. Swami Saradananda thus escaped very miraculously. What was more wonderful was that Swami Saradananda did not lose his equanimity even at such a critical hour. When asked as to what he felt at that time, he would say that his mind was steady like the compass of a balance, and he was dispassionately watching the whole situation.

Similar calmness had been seen in him when on his voyage to London in the Mediterranean sea his ship was overtaken by a cyclone. Everybody in the

ship was restless, running up and down in despair of life. Many gave vent to their fear in cries. But Swami Saradananda was the silent spectator of the whole scene—so calm and so detached!

Once he was crossing the Ganges in a country boat on his way from Calcutta to Belur. A devotee also accompanied him. A severe gale arose and the boat was almost sinking amidst dashing waves. But Swami Saradananda was calmly smoking a *hooka*. This calmness so much exasperated the devotee that he threw the pipe into the Ganges. To this not very pardonable fury of the devotee he answered only with a kindly smile.

No wonder that with such an almost superhuman strength of mind the Swami could do the onerous duties of the Secretary of the Ramakrishna Math and Mission for long years without the thought of rest, or leave, and without the least complaint or murmur. When anybody would come to him with a problem which defied all human solution, the best he would say was, 'The Master will set everything right. Be at rest.' It was this implicit faith in the ultimate goodness of the Divine Will which was the secret of his equanimity of mind under all circumstances.

After he had met Swami Vivekananda in Srinagar, he made all arrangements for his medical care. When the Swami felt a little better, he was sent to Calcutta via Lahore, and Swami Saradananda became the guide of the Western disciples in their pilgrimage to some sacred places before he returned to the Math.

(To be concluded)

# THE LEADERSHIP OF YOUTH FROM HERDER AND BENTHAM TO LENIN AND TAGORE

BY DR. BENOY KUMAR SARKAR

(Concluded)

## LEADERSHIP BETWEEN 16 AND 30

People can easily concede that the creative career of poets, novelists, painters, and musicians commences very early, as a rule, in their teens. But it may be difficult for many to be convinced that in philosophy and the sciences, both natural and social, creativity commences likewise in youth. Generally speaking, it is the custom to associate great philosophical and scientific works with age, i.e., advanced years. The position needs elucidation.

It is, indeed, true that by the 40th, 45th, 50th, 55th, or 60th year some large-sized tomes are or can generally be produced by authors. In these works the authors can exhibit vast learning, multifarious data, and copious information derived from far and near. All these items may render the scientific or philosophical publications somewhat of the best sellers and the authors' names quite well known. On account of age and experience it may also be the fact that the volumes indicate ripeness of judgement and factual grasp of the principles or generalizations. Some of the greatest 'classics' are alleged to be the works produced at 40-50.

And yet it has need to be emphasized that in very many instances the fundamental or dominant ideas, hypotheses, ideologies, or maxims were first visualized, hinted at, suggested, or even developed in their broad features by the authors while they were rather young. May be, the very maiden

speeches, essays, brochures, pamphlets, or articles contained the most salient principles of what by the 40th-60th year took the form of five-volume tomes or encyclopaedic treatises. Creativity is not to be treated as equivalent to monumentalism in size or success in the bookmarket. It has to be seen in the flashes or sparks of insight, imagination, intuition, discovery, invention, or enlightenment such as mark the intellectual output of a laboratory worker, a clinic investigator, or a researcher in the fields, factories, farms, and communities, or settlements.

The biographical accounts of some of the leading historians, philosophers, natural scientists, engineers, technologists, economists, and other savants may furnish us with interesting data about the age at which some of the dominant theories, postulates, or doctrines were conceived and formulated. A statistical study dealing with a large number of philosophers and scientists in diverse fields is likely to indicate, as I believe, (1) that many of the epoch-making, fruitful, and influential ideas or ideals have been discovered and formulated by their authors almost in the course of their first attempts or *débuts*, at any rate, before the 30th year of life, and (2) that the subsequent works, i.e., the publications after the 30th year have been more or less but the developments and modifications or enlargements, nay, repetitions of the discoveries made in earlier years.

This, however, is not a *categorically* universal proposition. Exceptions will have to be admitted from diverse points of view and in regard to individual authors. But, altogether, the greatest object of reverence and worship to every author, discoverer, or inventor, is his own youth, the most creative and determinant period of his career.

In order to illustrate the extraordinary value of the creative visions, urges, dreams, ideals, pious wishes, or utopian schemes of youthful years we may analyse the bibliographies of a few persons prominent in social philosophy or sociology. Our chief interest for the time being is to ascertain the age of the authors at which some of their most dominant or characteristic ideologies found rough or precise expression in print. We are taking Herder, Bentham, Fichte, Malthus, List, Comte, Blanc, Marx-Engels, Spencer, Ward, Pareto, Tönnies, Loria, Durkheim, Tagore, Vivekananda, Hobhouse, Seal, and Lenin and placing them in the following table :

Authors	First Expression of Dominant Ideas	Age at which the Dominant Ideas are first expressed
1. Herder (1744-1806)	i. <i>Ueber die neuere Deutsche Literatur</i> (1767) ... ii. <i>Auch eine Philosophie der Geschichte</i> (1774) ...	23 30
<i>Principles</i>		
2. Bentham (1748-1832)	<i>of Morals and Legislation</i> (1776) ...	28
3. Fichte (1762-1814)	<i>Versuch einer Kritik aller Offenbarung</i> (1792) ...	30
4. Malthus (1766-1834)	<i>Essay on Population</i> (1798) ...	32
5. List (1789-1846)	i. <i>Der Volksfreund aus Schwaben</i> (1813) ...	24

Authors	First Expression of Dominant Ideas	Age at which the Dominant Ideas are first expressed
ii. <i>Deutscher Handels-und-Gewerbe Verein</i> (1819) ...		
6. Comte (1798-1857)	<i>Le Système de Politique Positive</i> (1822) ...	30 24
7. Blanc (1813-82)	<i>L'Organisation du Travail</i> (1839) ...	26
8. Marx (1818-83)	<i>Das Kommunistische Manifest</i> (1848) (Engels) ...	30 28
9. Engels (1820-95)		
10. Spencer (1820-1903)	<i>Social Statics</i> (1851) ...	31
11. Ward (1841-1913)	<i>Education</i> (1873)	32
12. Pareto (1848-1923)	<i>The Index Functions of Equilibrium in Social Bodies</i> (1870) ...	22
13. Tönnies (1855-1936)	<i>Gemeinschaft und Gesellschaft</i> (1887) ...	32
14. Loria (1857-1926)	<i>La Teoria Economica della Costituzione Politica</i> (1886) ...	29
15. Durkheim (1858-1917)	Review of Schaffle's <i>Bau und Leben des Sozialen Körpers</i> in the <i>Revue Philosophique</i> (1885)	27
16. Tagore (1861-1941)	<i>Hindu Ideals</i> , controversy with Bankim Chatterji in <i>Bharati</i> (1884) ...	23
17. Vivekananda (1863-1902)	Lecture at the Parliament of Religions, Chicago (1893)	30
18. Hobhouse (1864-1929)	<i>Labour Movement</i> (1893) ...	29
19. B. N. Seal (1864-1938)	<i>Neo-Romantic Movement in Literature</i> ( <i>Calcutta Review</i> , 1889) ...	25
20. Lenin (1870-1924)	<i>What are the Friends of the People?</i> (1894)	24

The *Leitmotif* of Herder's (1744-1803) world-culture movement was in evidence in the work on modern German literature published at 23 in 1767 and in that on the philosophy of history at 30 in 1774. Bentham (1748-1832) was 28 when his *Principles of Morals and Legislation* was published (1776). Fichte<sup>1</sup> (1762-1814) established his philosophy of religion at 30 with the publication of the *Essay towards a Critique of all Revelation* (1792). By this work 'he was marked out', says Adamson, 'from all the living writers on philosophy as the one who seemed able with strength and capacity to carry on the great work of Kant.' *The Essay on Population* by Malthus (1766-1834) was published in his 32nd year in 1798. The fundamental theories of 'nationalist economy' and the *Zollverein* were propagated by List (1789-1846) by the 24th year with the editing of *The Friend of the People from Swabia* in 1813 and by the 30th year with that of the Journal of the German Commerce and Industry Association in 1819.

Comte (1798-1857) laid the foundations of his ideology of three stages in an essay published in 1822 as the *System of Positive Politics*. He was then 24 years old. *The Organization of Labour* by Blanc (1813-82) came out in his 26th year in 1839. *The Communist Manifesto* was published in 1848 when Marx (1818-83) was 30 and Engels (1820-95), 28. The anarchistic utopianism of Spencer (1820-1903) was formulated in his 31st year in *Social Statics* (1851). Ward (1841-1913), the American sociologist, prescribed his educational panacea in 1873 when he

<sup>1</sup> R. Adamson: *Fichte* (London, 1881), pp. 21-35; C. E. Vaughan: *Studies in the History of Political Philosophy*, Vol. II. (London, 1925), chapter on Fichte, pp. 94-142; J. Baxa: *Einführung in die-romantische Staatswissenschaft* (Jena, 1923).

was 32. Pareto<sup>2</sup> (1848-1923), the Italian sociologist, published the mathematical ideologies for his subsequent economics and sociology in his 22nd year in 1870. Tönnies (1855-1936) was 32 when his *Community and Society* was published in 1887. In his 29th year the Italian Marxist Loria (1857-1926) published the *Economic Theory of Political Constitution* in 1886. Durkheim (1858-1927) was 27 when his review of Schäffle's *Constitution and Life of the Social Body* appeared in the *Revue Philosophique* of Paris (1885).

It was in his 23rd year that Tagore (1861-1941) offered his challenge to Bankim Chatterji in regard to Hindu ideals (1884). I am referring to Tagore, the writer of essays, and not to Tagore, the poet. Vivekananda<sup>3</sup> (1863-1902) was 30 when at the Parliament of Religion held at Chicago in 1893 he declared the message of Young India. The socialistic liberalism or neo-liberalism of Hobhouse (1864-1929) found expression in *Labour Movement* (1893) in his 29th year. The paper on *Neo-Romantic Movement in Literature* by Brajen Seal<sup>4</sup> (1864-1938), which was published in 1889 in his 25th year, is an important document about his comparative

<sup>2</sup> V. Pareto: *The Mind and Society* (Translation of *Trattato di Sociologia Generale* by A. Livingston), London, 1935, Vol. I. p. xvi, Vol. III. pp. 1412-1418.

<sup>3</sup> *The Complete Works of Vivekananda*, 7 vols. (Mayavati Memorial Edition). The Chicago lectures are to be found in Vol. I. (1931) pp. 1-22. See Vol. III. (1932), chapters entitled *My Plan of Campaign* (pp. 207-227), *The Work before Us* (pp. 269-284), *The Reply to the Address at Calcutta* (pp. 309-321).

<sup>4</sup> Author of the *Coefficients of Numbers* (1891), *The Test of Truth, Vaishnavism and Christianity*, and *Origin of Law and Hindus as Founders of Social Service* for the International Congress of Orientalists (Rome, 1899), *New Essays in Criticism* (1903), Prefaces to P. C. Ray's *History of the Hindu Chemistry*, Vol. II. (1906), *Meaning of Race, Tribe, Nation* (Universal Races Congress, London, 1911).

methodology in science, philosophy, and culture. Most of Seal's writings were available as manuscript by 1899, i.e., about his 35th year. In his twenty-fourth year Lenin<sup>5</sup> published his *What are the Friends of the People?* (1894).

The twenty-one publications mentioned in the above schedule are not to be taken as necessarily the most important or the best known of the works by the authors enumerated. Hardly known are Fichte's essay of 1792, the journals of List published in 1813 and 1819, Pareto's thesis of 1870, Tagore's challenge of 1884, Durkheim's review of 1885, and Lenin's brochure of 1894.

Ward's work of 1873 perhaps does not at present have an independent existence outside his two-volume *Dynamic Sociology* (1883). And very few people remember a work on labour from the pen of Hobhouse, although everybody is well acquainted with his 'solidaristic' liberalism not only in politics but in general philosophy and sociology as well.

My contention is that these twenty-one publications, large, medium, or small, relatively famous, or relatively unknown, were substantially important in the authors' lives as representing some of the directions along which their dominant ideologies moved in subsequent years. Nine of the twenty-two dates indicate that the authors were between 30 and 32, thirteen under 30. One should go into the psychology of authorship more intensively and one may be convinced that in, perhaps, every instance the ideologies have to be traced back to much younger years. In the first place, the ideological origin of a book is, as a rule, five years older than

the date of publication. Secondly, the small essays, articles, pamphlets, review of books or journals, notes or other writings,—published or unpublished,—all ought to be taken into consideration. It is perhaps during the college days that the ideologies were passing through the brains of the young intellectuals. There is, therefore, nothing surprising or extraordinary that the foundations of what is known as Comtism were established by the 24th year of the author, and of Paretianism by the 22nd.

This may be said about almost every intellectual, author, inventor, or discoverer. Exceptions may not be rare. But generally speaking, it may be asserted that in almost every field it is the inspiration and intuition of creative youth, the activities of the period 16-30, that are the most profoundly original and distinctive factors in personality. Besides, these are the elements and forces responsible for the 'achievement' which by the 40th, 50th or 60th year or even later renders a person a national figure or an international 'capacity' in philosophy and science, industry and technology.

The real, effective, spiritual leaders of the world, i.e., the remakers of mankind are, in my evaluation, the young men and women between the ages 16 and 30. It is just a convention of mankind,—but a mere convention all the same,—that the formal, official, material, or social leadership of no philosopher or scientist, inventor or technical expert is recognized in the world of arts and letters, sciences and industries, until the fellow is aged and looks somewhat wise, i.e., has put in a decade or two of earthly flesh after the genuinely creative activities. But the conventional is not always the acceptable.

As for the upper terminus of youth, I leave the question open as to whether it should be placed at 30 or 35. Per-

<sup>5</sup> Author of *Materialism and Empirio-Criticism* (1908), *Imperialism* (1916) and *The State and Revolution* (1917). See N. Bukharin: *Historical Materialism a System of Sociology* (New York, 1925).

haps it is hardly ever as high as 40. The entire subject is important enough for specialized psycho-physiological researches from the standpoint of creativity.

It is, then, to creative youth, to youth the world-remaker, that I render my

homage not only for the past and the present of social transformations but also for the adventures, challenges, revolts, insecurities, and uncertainties of to-morrow and the evolutive disharmonies, conflicts, and disequilibria of day after to-morrow.

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## THE EMPIRICAL BASIS OF RELIGION

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

Those who contemplate the events of the contemporary world with a sense of present awe and future concern are convinced that all the ills of civilization are due to a forced development of man's intellect, and a retardation of his moral nature. Even the scientists, the more thoughtful ones among them at least, are convinced that man's morals have not kept pace with his intelligence. The emotions have been neglected. The brain has been over-developed at the expense of the heart, which is becoming weaker and weaker as the days pass on. Physical and biological sciences have been intensively cultivated, while psychology, sociology, and ethics have been neglected. What, then, is the remedy? Many are of opinion that a new orientation should be given to the education of our youth. Education is the panacea for all ills. 'Educate the youth in the proper way and you will achieve the desired result. Look at Germany and Italy!' say they. But, the critic observes quite legitimately, 'Morality cannot be taught. By precept alone you can never build up character. You can teach physics and chemistry, but you cannot teach good behaviour through lectures, and certainly you cannot teach character.'

Those who have turned these problems over in their minds, and have spent

a great deal of thought over them, have come to the conclusion that *irreligion* is the root of all troubles at the present day. In the early days of scientific progress the faith in God was not undermined. One could be, like Newton, a leader of scientific thought and also a pious Christian. Whatever tendency the materialism of science had to undermine man's moral nature, was offset by the natural piety of the men and women of those days. Came gradually the spread of science and the increase of man's power over nature and the consequent belief that man lived only to eat and drink and enjoy. The conflict between science and religion resulted in a victory for science. The dominant temper of science was grossly anti-religious. 'The soul may be there or it may not be there. Why worry about it? Get along with the affairs of this world of sense, and that will satisfy you.' That was the implacable attitude of science. Contemporary events in Europe have revealed the folly of such an attitude. The pursuit of science has engendered in the minds of men a spirit of passionate attachment to things of this world. A false sense of values has been created by the so-called civilized amenities of life provided by science. The passions are fiercely stimulated and the satisfaction of these

burning desires is the be-all and end-all of science; and the whole game is carried on under the aegis of a civilization which is supposed to be raising the standards of our life!

What is the solution to the harassing problem before us? How are we to restore the balance between the progress of science and the progress of morals? Are we to go back to the old unquestioning faith in the realities of religion? That may not be possible in the present temper of the world. It is just at this point that the new empirical attitude comes to our aid, and suggests a suitable solution to the difficult problem which is facing us.

To go back to the old attitude of unquestioning belief is impossible even in the field of religion. Man's mind having tasted the strange new pleasures and the intoxicating new powers of the empirical inductive approach to nature, will refuse to accept dogmatic assertions based solely on authority and capable only of deductive proof. Religion, therefore, must become empirical if it is to survive. Those of us who are anxious for the future of religion are told that we must seek out a new empirical basis for religious experiences and religious doctrines.

This challenge has been taken up by Professor Macmurray and answered in his brilliant book, *The Structure of Religious Experience*. The Professor has a brilliant analytic mind. His publications cover a wide range of subjects. His books on political philosophy reveal a remarkable power of analysis, and a grip over contemporary political theory and practice. What he has to say about the new orientation to be given to religion and religious experience is worth listening to.

Professor Macmurray is of the opinion that 'the only temper compatible with religious maturity is an empirical one.'

Any other temper is a mark of immaturity and primitiveness. What, then, is this empiricism?

In answering this question a distinction is drawn between the factual aspect of experience and its value aspect. This distinction is familiar to students of philosophy at the present day, though it must be admitted that axiology as a branch of metaphysics is of very recent origin. The factual aspect of experience is the subject-matter of scientific study. Science is not concerned with values. The philosopher has to deal with them. It is in the value aspect of experience that religion should be grounded. An analysis of values should, therefore, be undertaken by us in order to discover the exact point at which religion enters into our experience and vivifies life.

Values may be broadly classified into logical, aesthetic, and ethical. Man's nature may be analysed into its cognitive, affective, and active elements. And corresponding to each one of these we have a value. We have a truth value grounded in cognition, a beauty value grounded in feeling, and a goodness value grounded in behaviour or conduct. These are what we have already designated as logical, aesthetic, and ethical values. Where does religious value come in? If modern psychology is right, then, religious values appear to have no place in this scheme.

Professor Macmurray starts from a different position and comes to the same conclusion. Values are either extrinsic or intrinsic; they are either utilitarian or self-sufficient. The former are dealt with by science and the latter by aesthetics. Once again religion seems to have no place in the general scheme of things. We have run into a *cul-de-sac* so far as religion is concerned.

A way out of this blind alley has been pointed out by Professor Macmurray. If utilitarian and intrinsic values exhaust



the whole field between them, then, is not that the very reason for seeking a new attitude of synthesis? The religious attitude is just this synthetic attitude. And in this attitude the personality of the being who takes up the new attitude is of the greatest importance. All valuation is in the last resort dependent on a valuer, and in the peculiar synthetic valuation that we are contemplating, human personality is of central significance and importance.

Religious valuation starts with the recognition of the central fact of personality. In this type of valuation we find a phenomenon absent from other types of valuation. Not only is the valuer valuing objects and persons in the environment, but he is also valued by other persons. He is the valuer and valued at once. Moreover he values himself. And to the extent he is the subject and object of his own valuation does the whole fabric of valuation shift and change round the different centres of value.

A critical consideration of all these aspects of religious valuation pushes to the forefront a fact of supreme significance. It is that the relation which one member bears to others in a community is the foundation for the religious valuation of the individuals in that community. 'The task of religion,' says Professor Macmurray, 'is the realization of fellowship.' '...the task of religion is the maintenance and extension of human community.' Human fellowship together with all that it implies is the basis for religion.

Human fellowship is the expression of the experience of mutual relationship. It is this relationship, this experience of a common life, that is at the root of religious reflection. When this common life is threatened with dissolution then religious reflection becomes intense. As human fellowship is an empirical fact,

it is believed that in it we have the empirical basis for religion and religious experience.

This essay of Professor Macmurray, admirable as it is, yet suffers from a defect which is inherent in all Western thought based on Western science, the defect, namely, that sense experience is to be looked upon as the only kind of experience that is real and trustworthy. Supra-sensuous experience is completely neglected. Until the West is able to shake itself free of this blind faith in sense experience it will continue to go along its present road of war and destruction, greed and hatred. The end of it all is seen in a significant sentence in the concluding paragraph of Professor Joad's *Philosophy for Our Times*: '...the religion of Christianity as taught by the organized churches seems to me unlikely to satisfy the need which has grown so urgent that men are driven to make an idol of the State, and to accord to men the reverence due to God in the vain hope of satisfying it.' Organized Christianity has failed because it harbours within its bosom earthly values and sense experience. It is wedded to the spirit of Western science.

Human fellowship, communion, community, relationship—these are the foundation for Prof. Macmurray's conception of religious empiricism, and these words remind us very powerfully of the 'Herd' instinct and the 'gregariousness' of Western psychology. The works of Trotter and Tansley come uppermost to our mind as we read through the Professor's arguments in support of empiricism in religion. McDougall has analysed these 'Herd' instincts and has shown clearly that the urge here is solely for securing the near presence of other members of the species. In other words, it is bodily contiguity in space that is

the natural goal of this instinct. So, the core of this instinct is of the flesh, fleshy. To seek for the empirical basis of religion in sentiments which are ultimately reducible to bodily sensations may be *scientifically* praiseworthy, but it is most blameworthy from the religious point of view, because the very heart of religion is supra-sensuous in essence.

Insistence on empiricism is perfectly legitimate and desirable. But it should be clearly understood that empiricism in the field of religion is entirely different from scientific empiricism. We may agree whole-heartedly with the view that religion to be real must have its roots deep and firm in living dynamic religious experience. But we disagree completely from the view which insists on holding that religious experience should be real in the sense in which scientific experience is real. Scientific reality is of a lower order and of limited validity, always subject to doubt and revision. 'Show me God, and I shall believe!' says our friend the agnostic, and thinks himself very clever. I can easily turn round and ask, 'Where is your electron. It is an illusion. I refuse to believe it exists. Show me the electron!' And he cannot show it for the simple reason that it is by its very nature invisible. Before I can see the electron I have to undergo a very severe discipline in scientific investigation, learn the difficult and abstruse methods of observation, calculation, and inference. In other words very special training is necessary before one can see the electron. You cannot take the man in the street and show him the electron just as you can show him a horse or a palm tree. In exactly the same way the sages of all ages and climes have invited us to go through the difficult training and then enjoy the beatific vision of God. You can see God just as you can see the electron or the gene,

only you must first go through the necessary training.

It is to be regretted that faith in God and religion has been reduced to mere intellectual assent to the creeds and dogmas. A profound knowledge of the scriptures may coexist with utter disbelief in religious values. Sri Ramakrishna has pointed out that a learned pundit need not necessarily be beloved of God. It is this unfortunate confusion of ideas that has led to all kinds of errors in regard to the nature of religious experience.

The correct position in regard to religious empiricism is stated most emphatically by William James in the opening sentence of the second chapter of his great work, *The Varieties of Religious Experience*: 'Were one asked to characterize the life of religion in the broadest and most general terms possible, one might say that it consists of the belief that there is an unseen order, and that our supreme good lies in harmoniously adjusting ourselves thereto.' It is James again who spoke of the *Divine More*. Expounding this aspect of the pragmatic metaphysics of James, Professor Patrick says (in his *Introduction to Philosophy*), '...James shows us by the pragmatic method that God is what we live by. In many of our experiences we seem to touch another dimension of existence than the sensible and merely "understandable" world,... we feel a real connection with it, we get real power from it, and in it we find the source of ideal impulses. This strong feeling or even conviction that so many of us have, that *this natural world, this world of wind and water, is not the whole of reality, but that it is, so to speak, soaking in or is bathed in another order, in another kind of reality to which we may give the name spiritual or ideal*, seems, so James

thinks, to be pragmatically verified by its results.'

'In our experiences we distinguish a lower and higher part of ourselves and we feel that this higher part is in some way continuous with More of the same quality. This Divine More is exterior to us, and yet we are in some kind of harmony with it, and upon this harmony our peace and security rest.' This harmony has been destroyed and disharmony has been ushered in by Western science. So, the world is now at war. Peace and security have been destroyed, and the blame for this sorry state of affairs must be laid solely at the doors of Western science.

The most striking point in the contention of James is this—the Divine More can be pragmatically verified ; it can be experienced by us ; we can see it just as we can see the objects of sense, only we have to develop the atrophied faculty with which to see. This revelation is not in the least surprising to us of this land, for our mystics and sages have borne unmistakable testimony to the fact of experiencibility of God. Their experience is as real, as vivid, and as compelling as the experience of any scientific research worker in the laboratory. When the scientist tells us that he has *seen* the electron, we believe at once without hesitation though neither he nor we can ever see the electron. And to-morrow the scientist may deny as vehemently what he affirms to-day with great show of conviction. The so-called road of scientific progress is littered with discarded theories and hypotheses each one of which was, in its own day, an 'ultimate truth'. Yet we trust science ! The ever changing scientific law, the veritable 'old man of the sea', is our ideal of truth !

The less said about the infallibility of scientific truth the better it is for science herself, for science is only relative and can never reach ultimate truth. The sooner we give up faith in the ability of science to solve the riddles of this universe the better it will be for all of us, for science is a blind guide in the realms of higher values.

It is to the great seers and Sannyasins of our land that we must look for guidance in the matter of religion and religious experience. They have told us in unmistakable language that the senses must be transcended if we are to see God. He who would move and live and have his being in the pure realm of God must first cultivate the intuitive faculty which is man's most precious gift from Him. These sages extend a very cordial invitation to us 'to taste God and see his good'. They have tasted and been enthralled by the beauty of the experience. They tell us that we too can share the ineffable bliss of divine Anandam. What motive have they to mislead us ? None at all. These pure souls, these Nitya-siddhas and Jivan-muktas walk the earth solely out of pity for our miserable condition. Let us put ourselves in their charge and enter the land where religious experience is real and immediate.

We conclude then that religious experience is real, and is within the reach of all of us. That experience is not to be had through the senses or through any earthly reality based on the senses. It is to be had through mystic intuition and Yogic discipline. Hinduism throws open the door through which the intuitive empirical experience of God may be easily had by those who care to enter.

# TOWARDS A BETTER MOTHERHOOD<sup>1</sup>

By S. C. Roy, M.A. (London), I.E.S.

Women are the mothers, creators, protectors, and saviours of nations, all in one. All great men owe their greatness to their mothers. Ideal Indian women in the past, viz, Maitreyee, Gârgi, Sitâ, Sâvitri, were all cultured and well educated. Our scriptures as well as works on sociology lay stress on the importance of women's education and the high status of women in society. We have passages like the following in the old Indian treatises: यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवता the gods delight to dwell in places where women are respected; कन्याप्येवं पालनीया शिक्षणीयाऽतियत्नतः daughters are also to be reared up and educated with great care in the same way (like the sons).

Besides, the social philosophers have always recognized that the place held by women in a particular society is a sure index of the culture and civilization of the people of that society. No nation ever progressed that did not educate and elevate its womanhood. No regeneration in our national life is possible without raising the cultural status of our womanhood. Educate a mother, and the whole family, nay, the whole nation will be elevated.

The need for all-round advancement in Indian education is a national necessity. But that advancement cannot be achieved without proper education of our motherhood. If we look into the past history of any nation in the world, we shall find that the progress in its culture and civilization was due largely to the extent and quality of education among its women. It is, therefore, needless to say that the status and position

enjoyed by the women are the index of civilization in a nation. The Hindus believe in the divinity of motherhood as a corollary to their conception of Godhead as the Supreme Mother. In Islam also a very high social status is given to women, so much so that they are allowed under law to inherit the property of their parents in the same way as their brothers do (unlike under the Code of Inheritance among the Hindus). The Christian Bible as well as the Old Testament of the Jews also upholds the dignity of womanhood and the respect for the gentler sex. The Buddhists and Jainas too enjoin the greatest courtesy, kindness, and consideration to women.

I welcome the League of Women's Education, as I believe it has immense possibilities for the future of women's education in India. We need the co-operation of our educated ladies in furthering the cause of education and would value their considered opinions and suggestions in all matters connected with the promotion of women's education. We in Assam have launched a vigorous campaign for the removal of the darkness of ignorance and illiteracy in the villages; and educated women of India are expected to come forward with their helpful advice and valuable suggestions to ensure that their sisters may not be deprived of their due share of facilities in this educational advancement and that they may take their legitimate place of honour in guiding the destiny of the nation by promoting university education and mass literacy campaign.

<sup>1</sup> An address delivered at the Women's Education League Conference at Shillong.

We need lady doctors and nurses for treating and nursing the sick and suffering among the women folk of the Province. We need female teachers for our schools and lady professors for our colleges. Education—higher education of the collegiate and university standard—must be claimed for our sisters for the purpose of recruiting workers for these professions; but it is not for employment or occupation or earning of livelihood alone that we need education. Promotion of culture is and should be its primary aim.

Now, what is culture? To quote from a book of Jewish thoughts, 'Not what a man has—knowledge, skill, or goods of life—that determines his culture, but what a man is. Culture is not so much mastery of things as mastery of self. And only that nation can be called cultured which adds to or at least broadens and deepens the spiritual assets of mankind, which introduces some distinctive note into the soul life of the world, which teaches humanity a new angle of vision towards the Infinite, and which by its living, and if need be, by its dying, vindicates the eternal values of life—conscience, honour, liberty.

'Judged by this test, some of the littlest of peoples,—of Judea, Greece, Elizabethan England,—stood foremost among cultured nations as champions of the sacred heritage of man. Judged by this test, many a poor Jew—though he be devoid of the graces, amenities, and comforts of life, is yet possessed of culture. An ancient language, a classical language, a holy language is as familiar to him as his mother language. Saturated is he with the sublimest of literatures, which hallows his life and endows him with high faith and invincible courage.

'Sympathetic appreciation of this indomitable type, of this harmonious,

albeit rugged personality, might well be taken as a touchstone of a man's mentality, culture, and humanity.'

It is not 'advancement of learning', but 'promotion of culture' in this wider sense that I should place as the motto for our educational institutions.

The unity of the Indian nation can come only through his motto being observed and followed by our teachers and students. The mother is the unifying factor in a happy family. The English family has elicited the admiration of all visitors to England by the hearth or fireside as the symbol of domestic happiness, because it is near the fireside that all members of the family and children gather around the mother and enjoy the peace and serenity of domestic life.

The Jewish mother kindles the Sabbath lamp on Friday evening after completing the preparations of the Sabbath. 'This is symbolic of the Jewish women's influence on her own home, and through it upon larger circles. She is the inspirer of a pure, chaste, family life whose hallowing influences are incalculable. She is the centre of all spiritual endeavours, confidante, and fosterer of every undertaking.' 'Be careful not to cause women to weep, for God counts her tears.' It is women alone through whom God's blessings are vouchsafed to a house.

Indian civilization also lays stress on Shânti (peace) and Vishwa-maitri (universal love); and the spirit of Islam is the spirit of submission to the will of God and of resignation in utter dependence on the Almighty Lord, which cannot but provide humility in every man and equality and fraternity among the nations. Christianity inculcates the virtue of love of God and service of men, of peace and goodwill

on earth, as the very picture of the Kingdom of Heaven.

On the piety and devotion of our women depends the stability and order as well as progress and improvement of our society and family life. It is our women who have kept the religions alive and the fire of morality and purity burning in our society through all the centuries and generations of atheism, agnosticism, scepticism, and other evils of 'isms'. As Mr. Lazaras has said, 'In the days of the horror of later Roman Empire throughout the time of the migration of nations, it was not war alone that destroyed and annihilated all those people, of which, despite their former world-dominating greatness, nothing remains but their names; it was rather the ensuing demoralization of home life. . . . Among the nations (e.g., Jews) that suffered most severely and more cruelly by wars than any other nation, the inmost living germ of morality—strict discipline and family devotion—was at all times preserved. This wonderful and mysterious preservation of the Jewish people is due to the Jewish women. This is her glory, not alone in the history of her own people but in the history of the world.' And this applies to the womanhood of all other nations as well.

It may be interesting to know how the education of girls was opposed by the orthodox society when it was first introduced in modern India after the advent of the British settlers. I glean the following from an account given by Pandit Sibanath Sastri in his illuminating work *Ramtaran Lahiri and the Contemporary Society of Bengal*.

Drinkwater Bethune or Beaton, President of the Education Council and member of the Governor General's Council, was very devoted to his mother and his regard for women generated in him a keen desire to serve the Indian

women. In co-operation with Iswar Chandra Vidyasagar and Madan Mohan Tarkalankar, Beaton started the Bethune School on 7th May 1849. He used to give presents to girls and take them to his house. He played with them and sometimes became a horse and allowed the girls of his school to ride on his back. But this was preceded by earlier endeavours. In 1817 a School Society was founded. In those days differences of opinion arose as to whether girls should be taught. Babu Radhakanta Deb, a landholder and one of the Secretaries of the School Society, expressed his opinion in favour of the girls' education. One of the Pâthashâlâs for boys under the School Society began to admit girls. The prize-giving function of the school used to be attended by girls. But controversies were still centring round the question whether girls should be taught with boys. In 1819, a member of the Baptist Mission Society, issued an appeal on the necessity of educating Indian women, whose condition was miserable. This led to the establishment of the Lauson and Pearce's Seminary.

Women of this school started a Female Juvenile Society for the purpose of spreading female education. The lady members of the Society began to start girls' schools in different parts of the town; Radhakanta Deb was a great patron of theirs and presented to them a pamphlet written by himself entitled *स्त्रीशिक्षाविषयक*.

In 1821 the British and Foreign Society deputed Miss Cooke for promotion of girls' education, raising funds themselves for meeting her expenses; but there were differences of opinion among the members of the Society immediately on her arrival. At this juncture, the Church Missionary Society came forward to help her. She was

learning Bengali and had to visit Bengali homes for the purpose. One day she found a girl crying at the door of a boys' school, because the teacher refused to admit her while her brother was reading there. Miss Cooke met this girl's mother and other ladies of the neighbourhood and with their consent and co-operation it was decided to start a girls' school. Within a short time as many as ten girls' schools were started in different quarters and 277 girls were reading in these schools. Miss Cooke worked for two years and then married and became Mrs. Wilson. As she could not devote much time, some English ladies approached Lady Amherst and started under her patronage the Bengal Ladies' Society. They started many schools for girls and raised funds for a big school building. Raja Vaidyanath donated Rs. 20,000/- for this.

The Adams Report on Bengal Education, published in 1834, mentions nineteen girls' schools with 450 girls in many places outside Calcutta (e.g., Serampore, Burdwan, Kalna, Katwa, Krishnanagar, Dacca, Bakharganj, Chittagong, Murshidabad, Birbhum, etc.) were started. Many of these were under the auspices of the Bengal Ladies' Society, but most of them were under the Christian Missions as part of their propaganda.

The first non-denominational school was started by Beaton in 1849, as stated above. There were in those days great agitation against girls' edu-

cation. Madan Mohan Tarkalankar wrote in support of this and sent his own girl to school. Debendranath Thakur, Ram Gopal Ghosh, Ramtaran Lahiri, and other Brahma leaders also helped. A quotation from *Mahânirvânâ Tantra* कन्याप्वेवं पालनीया शिक्षणीयाऽतियत्तः formed the motto of this movement, and this was inscribed on the carriage for the girls' school. When the conveyance for girls' school passed along the street, people began to talk scandals shouting, 'The age of Kali has come, girls are beginning to read books, the whole society would be undermined,' 'When these young girls are defying public opinion and taking to books, you may rest assured they will learn A, B, C, D and talk like Ma'am Sahibs,' 'Wait for a few days and you will see them driving landows to the Maidan themselves to enjoy fresh air in the open.'

This is how girls' education was viewed with misapprehension at the start. To-day we have not only hundreds of girls reading in schools, but dozens of them are reading in the colleges with their brothers. We have as many as four colleges for women in Assam alone, besides co-education in most of the men-students' colleges. We know how our women are coming to their own and falsifying the worst fears of the scoffers of the last century. May the Women's Education League help in this forward march while retaining the best of oriental culture and combining it with the best in the sciences and civilizations of the West.

# CHRISTIANS IN THE INDIAN ENVIRONMENT

BY A HINDU

Under the above heading Mr. John Barnabas of Lucknow wrote two very interesting articles in the *Indian Social Reformer* in October last year. The articles are noted for their close analysis and bold conclusions. The problem before Mr. Barnabas was to find out the causes that had checked the rate of increase of the Christian population in India. And in this the Hindus are, perhaps, more interested than the Christians themselves since any material increase in the Christian population must necessarily be at the cost of the Hindus. It is a well-known fact that there are very few converts from the Muhammadan or Sikh communities. Factors, therefore, that help the rate of conversion, may in general be taken as antagonistic to the Hindu cause. It is interesting also to study the position of the Muhammadan community *vis-a-vis* the Christian; for it clearly shows how a community can save itself from foreign missionary inroads.

It should not be understood that in this article I want to pit the Hindus against the Christians, but I am only eager to put our own house in order, so that the whole nation may have a harmonious development. It is our settled conviction that India cannot progress through communal bickerings and it is against India's genius to cry down any religion or calumniate any community. Freedom of spiritual thought and action is what distinguishes India from all other nations. It sounds jarring to our ears, therefore, when Mr. Barnabas says, 'When high caste Hindus became converts to Christianity, they lost their economic stability owing to

the *ill-conceived intolerance of the Hindus.*' I may put it the other way and say that the Hindus had to take shelter under social ostracism when the intolerance of the Christian missionaries threatened their very existence. But let Mr. Barnabas himself refute his own theory: 'The attitude of the missionary, and consequently that of the Indian Christian, to other faiths has been one of competition and not that of co-operation. In a study of comparative religion the theological schools in India compare the best in Christianity with the worst in Hinduism and Islam. Hinduism is depicted as the born enemy of the good Christian and, therefore, the more you fight the Satanic religion the better Christian you are.' Mr. Barnabas speaks euphemistically about the 'other faiths' and 'Hinduism and Islam'; but from practical experience we know that outside the theological schools, at least, the missionary tirades are directed against the Hindus alone. The *padre* dares not attack other faiths in the public. The fact is that the mild Hindus are courteous to a fault towards other communities. Instances are quite frequent when a Brahmin, who avoids the touch of a pariah, gladly shakes hands with him when the latter changes his faith. And in general it may be asserted, though it may sound paradoxical, that conversion raises the status of the convert in the estimation of the Hindu public. Is this intolerance? The Hindus may refuse to inter-marry or inter-dine; but that is a feature prevalent even in the domestic affairs of the Hindu community.



The other cogent reason for the slowing down of Christian expansion is political. Writes Mr. Barnabas: 'We started identifying ourselves more and more with our rulers....And our logic was that, if Christianity is worthy of embrace, Western civilization must be worthy of emulation.' This is the crux of the problem. The Hindus can tolerate any religion, but they cannot submit easily to cultural conversion or conquest. It may be news to many Christians that the Saviour is worshipped in the Indian way in many Hindu homes and monasteries. Why should we accept the foreign customs when we can become good Christians by remaining socially what we are? Time has come when the inner core of religion must be separated from the chaff. The Hindus can and do admire Christianity, but they cannot accept Chur-chianity. The Sikhs and the Jains maintain their cultural integrity and are, therefore, loved and accepted as their own by the Hindus. Let all Indians be true to their national culture and com-

munal harmony will be automatically established. The Hindus detest conversion instinctively, because, as pointed out by Sir S. Radhakrishnan, 'Even as human personality depends on the persistence of memory, social life depends on the persistence of tradition.'

Mr. Barnabas shows that there were three distinct historical stages in the conversions to Christianity: At first they got their recruits from the intellectuals, the 'caste-Christians'. Then came the turn of the poor 'famine-and-flood Christians.' Lastly there was 'the mass-movement of rice-Christian' drawn chiefly from the so-called depressed classes of the Hindu community. It is among the last and the hill-tribes that the Christian missionary is still successful, and it is here that the Hindus have most miserably failed in their social duty. In this connection we shall do well to remember that it is a higher degree of social equality and sympathy, more than anything else, that protects Islam so effectively from other aggressive faiths.

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## NOTES AND COMMENTS

### TO OUR READERS

In January the *Teachings of Sri Ramakrishna* consummated for us a horizontal synthesis among different communities and a vertical synthesis among diverse sects within the same community. This month they lead us further to a reconciliation of varying standpoints of philosophy and practice. . . . Sri Ramakrishna's birth-day will be celebrated on 17 February. Let us join Mr. W. H. Koch in his fervent prayer *To Sri Ramakrishna*. . . . S. C. Sen Gupta holds that *It never rains but pours*. The world is athirst for it. . . .

To the Hindus spiritual synthesis is already a living reality. But are the other communities equally eager for a *Communal Amity* on the basis of mutual toleration, appreciation, respect, and helpfulness? . . . It will be a mistake to think that the Ramakrishna movement is welding another sect. Sister Nivedita in her *A Sectless Sect* gives the lie to such a false notion. . . . Dr. Chaudhury is noted for his extensive researches on the position of women in ancient India; and when he asserts that the *Widows in Vedic Rituals* were the coequals of their husbands, we have to accept his thesis

without any demur. . . . Swami Gnaneshwarananda, founder of the Ramakrishna Mission Ashrama of Patna and the Vedanta Centre of Chicago (U. S. A.), lived and died, preaching *Peace on Earth and Goodwill to All*; and in the present article can be had a glimpse of the divine light that guided him. . . . We meet with *Swami Saradananda* again, this time not in his teens, but at the helm of the Ramakrishna Math and Mission. . . . Dr. Sarkar furnishes further proof about the *Leadership of Youth* between the ages of sixteen and thirty years. . . . Prof. Naidu proves that there is an *Empirical Basis of Religion*. But this empiricism is substantially different from scientific empiricism. 'The life of religion', as James puts it, 'consists of the belief that there is an unseen order, and that our supreme good lies in harmoniously adjusting ourselves thereto.' . . . The Director of Public Instruction, Assam, is convinced that it is only through the whole-hearted effort of our enlightened women that *A Better Motherhood* can be ensured and India can make real progress. . . . A Hindu argues that the *Christians in the Indian Environment* are quite safe so long as they are true to India.

#### SCIENCE IN MODERN LIFE

Writing in *The Scholar* of December, 1941, under the above caption, Dr. J. C. Ghosh, D.Sc., F.N.I., remarks: 'Science is something more than the discovery of facts and of principles correlating them. It is a method, a confidence, a faith. It is a method of controlled observations and experiments recorded with absolute honesty. It is a confidence that truth can be discovered. It is a faith that truth is worth discovering. . . . Its method teaches patience; it stands for detachment and suspension of judgement; it emphasizes the value of both imagination and

doubt.' In international relations science has succeeded in eliminating to some extent all limitations of boundaries. 'The creative spirit of man cannot be localized or nationalized.' It has also abolished human slavery,—'a machine can easily take the place of the slave, and human muscles need no longer bear the drudgery that machines can bear.' It has also raised the standard of life and improved means of sustenance, so that there need be no tribal war for capturing 'the fisheries and the fields of maize and corn', as the Red Indians did.

But politicians often misuse science. Scientists are conscripted for devising more potent means of destruction, and are even themselves used as cannon fodder. A scientist, and in fact everyone, has to admit, however, that 'it is not enough to provide mankind with tools of progress. It is a much higher task to teach them how to use these tools.' Schemes of post-war reconstruction 'will fail to achieve much if the underlying principles are national self-interest and aggrandizement as against welfare of humanity.'

#### INTER-COMMUNAL RESPECT

Writing in *The Social Welfare* of 27 November 1941, Mr. K. M. Munshi reports that Mufti Moulvi Mahommed Naeem, a learned Muslim divine, a member of the Working Committee of the Jamait Ul-Ulema-in-Hind, spoke in part at Bhaini Saheb as follows: 'I am a devout Muslim myself. I respect a devout Hindu. We can then both understand each other and be friends. I was in jail with X, a devout Hindu. If X got up earlier than I did, he would spread my mat for my prayers and his mat for his Sandhyâ. If I got up earlier I would do likewise. This is what I want.' Mr. Munshi then adds, 'Mufti Saheb was right. Half the

trouble in India arises from the fact that the Hindu nationalist is too facile to be respected by his devout Muslim friend. I remember my days in Yerravada Jail, when my friend Mr. Nurie studied his Koran and I my Gita, and both of us respected each other.' We agree with Mr. Munshi that the Hindus cannot command respect from others unless they sincerely follow their own religion. We also agree with him that there are some devout Hindus and Muslims who can easily live on terms of mutual love and respect. But how few are they, and how rapidly has the situation deteriorated!

Mr. Munshi, however, is no visionary. He knows how rare are souls like Hakim Ajmal Khan, Dr. Ansari, Maulana Abul Kalam Azad, Khan Abdul Gaffar Khan, Dr. Khan Saheb, and Mufti Saheb, and how small is their influence on the Muslim masses: 'And if this race of men could re-acquire their hold over the Muslim masses in India what wonders India would not perform!'

In inter-communal relations, of course, we cannot dictate to other communities as to what they should do or should not. But are we quite sure that our intra-communal courtesy and chivalry are what they should be? Who cares to bring a real and lasting unity, as distinguished from political fraternization, among the diverse elements in our own community by treating all of them with proper respect? Do the vegetarians stop from sneering at the non-vegetarian communities? Do the Brahmins show any human consideration in their dealings with the pariahs? And do we really place our religion at the forefront of all our activities, individual or collective? One cannot command respect from others unless one shows it in a greater degree towards one's own kith and kin, and unless one has a genuine

love for one's own faith. We do not want to exaggerate the existing differences or the spiritual bankruptcy of many of our co-religionists. But why should they not be more realistic in their outlook?

#### NATURAL INSTINCT AND HISTORICAL FORCES

In his convocation address at the Dacca University Sir Sarvapalli Radhakrishnan said, 'As a rule they (i.e., the Hindus and Muhammadans) have respected each other's forms of worship and worked together to achieve a culture which is neither Hindu nor Muslim, but Indian. In art and architecture, in music and painting, and even in religion, interaction of the two faiths is quite manifest. Teachings of Kabir and Nanak, Dadu, Chaitanya, and Tukaram, and the development of Sufi mysticism indicate a spirit of harmony in which leaders of religion worked.' All this is very true. But we must remember that behind this fusion was the active guidance of some true lovers of India and her ideals. Left to natural instincts and the play of historical forces, it is extremely doubtful if this common civilization could have been evolved. There is no such thing as historical necessity; or even if it does exist, it is only the result of deliberate action. Instances are not rare when, under the guidance of energetic leaders, nations made their own history or changed its course substantially. There are also other instances when nations sank deeper and deeper by trying to rest on their laurels and neglecting to take proper note of contemporary events. We cannot, therefore, agree with Sir Sarvapalli in his optimism when he says, 'I take it (i.e., communal misunderstanding) as a passing phase, for it is against natural instincts and historical forces.' 'Historical forces' are blind

and natural instincts are too selfish and disruptive. They cannot be relied on for a higher order of things. Man's better self must assert itself and a deliberate choice must be made before real communal unity can come.

#### THE 1941 CENSUS

The all-India population, discovered at the recent census, was 388·8 millions as against 338·1 millions in 1931. This represents an increase of 15 per cent. The increase by itself is not very great. The Eur-American and Japanese races have shown greater, and at times phenomenal, rates of increase. The question that should be investigated is whether production has kept pace with or rather outstripped this rate of demographic expansion. We would not feel happy unless the standard of living has gone higher. The Indian masses are proverbially poor and a parallel growth

of population and national wealth is only a symptom of a chronic disease.

The accuracy and rationality of the census figures have been challenged by the Assam and Bengal branches of the Hindu Mahasabha. At its last Burdwan session (Nov. 1941), the Bengal branch 'demanded a fresh census in the province under the exclusive control of the central Government, free from all interference from the Provincial Government, as also a test census at an early date, and called upon the Government not to reconstitute any local self-governing bodies on the basis of the recent census operations.' (*Hindusthan Standard*, 2 December 1941). The implications of the resolution are obvious. In Assam too the Sabha has emphatically protested against the arbitrary and irrational division of the Hindu community into Hindus and tribal population.

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## REVIEWS AND NOTICES

**HISTORICAL AND ECONOMIC STUDIES.** Edited and published by Prof. D. G. Karve, Fergusson College, Poona 4. Pp. xiv+238+vi. Price Rs. 3.

This volume presents a rich collection of historical, political, and economic essays written by eminent scholars on the occasion of the Silver Jubilee of the Historical and Economic Association of the Fergusson College, Poona. The editor rightly remarks: 'Much original research, more independent thinking, and even more of synthetical presentation are common characteristics of most of the studies presented herein.' The conclusions in the various contributions are based on reliable facts and figures.

The historical part consists of six contributions. Prof. D. V. Potdar's scholarly account of *Bajirao I in the Land of the Brave Bundelas* has evidently improved much of the Maratha history, and it will be a great help to the later historians. There are three articles of general interest—*Some Aspects of Social Life Under the*

*Maratha Rule* by Prof. Oturkar; *Valabhi, the Ancient Buddhist University* of Mr. Dikshit; and *Where stands Clio?* by Prof. Sharma. Mr. Sharma laments the want of a proper national Indian history and organized research works. 'A great country, surely, must have a great number of great historians'—says the essayist and he concludes: 'Are there not any among our budding scholars who will at least think it worth while to nurse such an ambition?'

Three articles have been devoted to political science. Prof. S. V. Kogekar's *Foundations of Political Science* is a very valuable and brilliant contribution. Prof. Palande and Kelkar in their articles, *The State and the Individual*, and *What Shall We Do With Our Indian States?* give very thoughtful discourses on the subjects.

The biggest portion of the book deals with problems of economics and consists of thirteen informative essays pregnant with thoughts and suggestions of great import to India in her present struggle. *Popula-*

*tion and Progress* by the editor himself is worthy of his scholarship.

In short, the whole space is beautifully spotted with precious pearls and selected gems, which are artistically arranged. All interested in India's cultural and social problems will miss much if this volume is neglected.

#### NIMBARKA SCHOOL OF VEDANTA.

BY UMESH MISHRA, M.A., D.LITT., KAVYA-TIRTHA. *Published by the Allahabad University. Pp. 105.*

The philosophy of Nimbarka stands midway between the absolute monism of Shankara and the qualified monism of Ramanuja. The short treatise under review deals in a clear and systematic way with all the salient features of this philosophy. In justifying the growth of different systems of philosophy the author says: 'There being people of divergent taste, it is but natural that we should have various schools of thought in accordance with their different needs. . . . Proceeding on the assumption that everybody is not qualified for every kind of teaching and that the various schools of thought are only to represent the different stages in the growth of the intellectual and spiritual life of such people, it requires no apology to evolve any consistent school of thought to satisfy the longing of a particular group of people.'

The philosophy of Bhedâbheda or Dvaitâdvaita propounded by Nimbarka did not originate with him. He was preceded by Âshmarathya and Audolomni of the Brahma-sutra and by Bhâskara and Yâdavaprakasha of later centuries. And he was succeeded by many able scholars.

The author takes one after another all the various problems of philosophy and presents in a faithful and lucid manner their solutions arrived at by the Bhedabheda doctrine. We recommend the book wholeheartedly to our readers.

EUROPE ASKS: WHO IS SRI KRISHNA. BY BIPIN CHANDRA PAL. *Published by The New India Printing and Publishing Co., Ltd., Calcutta. Pp. 176. Price Rs. 2.*

The book under review is a collection of fourteen letters written by Mr. B. C. Pal to a Christian friend who is evidently a non-Indian. The Hindu doctrine of Avatâra has been much misunderstood by foreigners, as also by a section of our own people.

The book will prove of interest to all those who love India and are desirous of an acquaintance with Indian religious thought. It will help the Westerner to have a sympathetic and tolerant attitude towards the East. In its third revised edition the printing and get-up of the book have been greatly improved.

#### SANSKRIT-ENGLISH

##### VAN-MANDANA-GUNA-DUTA-KAVYA.

BY VIRESVARA. EDITED FOR THE FIRST TIME WITH AN INTRODUCTION IN ENGLISH AND APPENDICES BY PROF. JATINDRA BIMAL CHAUDHURY, PH.D. (LONDON), OF THE UNIVERSITY OF CALCUTTA. SANSKRITA-DUTA-KAVYA-SAMGRAHA, WORK NO. 2. *Published by the author from 3, Federation Street, Calcutta. Price Re. 1.*

Dr. Chaudhuri's publications are always quality-works and the present work too bears clear stamps of his thoroughness and sound scholarship. An accurate and unique knowledge of the facts and figures about oriental works renders Dr. Chaudhuri's choice about new publications epoch-making. The present work is very important from the point of view of the history of Duta-kavyas as Dr. Chaudhuri points out in his learned Preface. The detailed contents like a mirror bear a true picture of the whole work and the Introduction collects various informations about the poet and his family and lends a true insight into the merit of the work. No pains have been spared for making the work most acceptable and enjoyable to the scholarly world which is laid under a deep debt to Dr. Chaudhuri for this masterly production.

Dr. Chaudhuri's work is a beauty, a joy for ever. Excellent paper, print and get-up; masterly execution; variations in types for various purposes; useful appendices and indices; and above all, most reasonable and impartial views. Dr. Chaudhuri's Van-mandana-guna-duta is a model work.

KOKILESWAR SASTRI, VIDYARATNA, M.A.

#### BENGALI

KSHAYISHNU HINDU. BY PRAFULLA KUMAR SARKAR. *Published by Messrs. Gurusdas Chatterjee and Sons, 203/1/1, Cornwallis Street, Calcutta. Pp. 210. Price Re. 1-8.*

It was recognized long ago in India that the truths enunciated by the Vedas are

eternal whereas the laws and customs laid down by the Smritis change from time to time. The long history of the Hindu race abounds with instances when old customs and manners yielded place to new ones under the exigencies of altered circumstances of life. Conditions have changed again and our social customs require a new adjustment, on the speedy and successful execution of which will depend the future of the race.

The book under review is a timely publication. By a critical analysis it lays bare the evil effects of many of our social laws and traditions which have either outlived their utility or are sheer malgrowths on the diseased social body. The caste system has divided the nation into infinitely minute sub-divisions, about 3,000 in number, that threaten the solidarity of our national life. The economic and political effects of such divisions are not less disastrous. The marriage system within limited circles has a degenerating effect on the vitality of the race. The neglect of the masses and women, untouchability, forced widowhood, ostracism, and many a similar baneful practice have been shown responsible for the decadence of the Hindu race. The author draws our pointed attention to the relative decline in the growth of the Hindu population of Bengal in comparison with the Muslims. In a country with a democratic form of government constituted on communal basis no

community can look with complacency on such a phenomenon. With a rare wealth of facts and figures the author traces in a sound and scientific manner the various causes of this decline and offers very valuable and constructive suggestions for their eradication.

A perfect civilization, the author holds, must represent a harmonious blending both of the milder and sterner qualities of man. The development of one at the exclusion of the other deprives mankind of a fuller expression of the infinite possibilities of life. The ideals of Ahimsâ, love, and fraternity are only one-sided. The exclusive cultivation of these qualities can neither lead a society to perfection, nor ensure its safety for long. There must be the manly virtues of courage, fortitude, and self-defence too. Opinions may differ, but it cannot be gainsaid that the lofty virtues of Ahimsa and the rest cannot be inculcated to be practised on a nation-wide scale.

The views expressed by the author on the doctrines of Mayâvâda, Naishkarmavâda, and Sannyasa suffer from a lack of understanding of their true import. The most glorious periods of Indian history are those in which religion thrived, and religion is ever associated with and subsists on those doctrines in some form or other.

We recommend the book to every well-wisher of the Hindu society and also to its every member.

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## NEWS AND REPORTS

### SWAMI MADHAVANANDAJI'S TOUR

Srimat Swami Madhavanandaji, Secretary, Ramakrishna Math and Mission, visited Bankura on the 20th December, 1941. The next morning he performed the opening ceremony of the new Dispensary building of the Mission Sevashrama, and at a public meeting held there on this occasion, presided over by Mr. A. K. Ghosh, District Magistrate, Bankura, and attended by the *elite* of the town, he spoke on the ideal of Service. The same afternoon he addressed a ladies' meeting at the town hall, after which he was presented a civic address at the Municipal Office. The next morning he visited on invitation the Medical School Hospital and spoke to the students. In the

afternoon he delivered a lecture at the town hall to the local students, and in the evening he addressed a public meeting in the same place, the subject being: 'What Swami Vivekananda has done for India.' It was presided over by Rai Bahadur S. K. Sahana.

On the 23rd the Swami paid a flying visit to Jayrambati, and on the next day he left for Garbeta, in the Midnapore District, where in the afternoon he addressed a public meeting in the local High School. The next morning he left for Midnapore, where in the afternoon he spoke on 'Religion' at the Mission Sevashrama before a distinguished gathering. On the 26th December he held a *conversazione* for the ladies who came to meet him, and returned to Belur the same evening.

## THE SECONDARY SCHOOLS OF THE RAMAKRISHNA MATH AND MISSION

Swami Vivekananda said, 'Our boys receive a very negative kind of education. It has some good points; but it has a tremendous disadvantage, which is so great that the good things are all weighed down. In the first place, it is not man-making education. It is merely and entirely a negative education. A negative education or any training that is based on negation is worse than death.' What the Swamiji speaks about the boys' education is equally true about that of the girls. In either case no account seems to have been taken of the *milieu* in which they move and have their being. Education in our country is not 'child-centred'. Besides, it has scant regard for the religious and moral development of the students. In the name of religious neutrality the students are left to the mercy of fanatics outside the schools. Their undeveloped morality easily succumbs to the influence of baneful films and literature, and their untrained political and social enthusiasm runs riot at the slightest suggestion. Students learn from their history that their forefathers were fools, from their science that they are still in a lower scale of evolution, from their literature that the softer emotions are the best in life, and from their geography that they belong to a sub-continent of many nations resigned to fatalism through the influence of a tropical and enervating climate. On the top of all this, the education imparted is highly theoretical, having no relation with concrete situations in life. The result is growing unemployment in the economic field and increasing chaos in social life. The old ideas of Shradhdhâ and discipline are conspicuous by their absence.

The Secondary Schools of the Ramakrishna Math and Mission, spread all over India, Ceylon, and the Straits Settlements, actively encourage religion and morality, and instil into their *alumni* a love and regard for national ideas and ideals. They steer clear of politics, social prejudices, and communal wrangles, and yet find scope enough for building up a common nationality. Discipline is the *sine qua non* of this education. The schools take due cognition of local circumstances and adjust their curricula accordingly. Dignity of labour is inculcated through various kinds of manual work, which we shall have occasion to deal with in a subsequent issue. Laws of health and

hygiene are enforced through practical means, and physical fitness is ensured through games and exercise. The boys are familiarized with advanced foreign ideas without doing any violence to the noble national sentiments they possess. In the education of the girls particular care is taken for preserving the fine national traits of character as illustrated in the lives of our social and spiritual heroines. Out of these schools our students come out with a new inspiration for service, social betterment, and spiritual uplift; and yet they are wonderfully fitted into contemporary social patterns.

These schools may be divided under the following heads: (1) Higher Secondary Schools teaching up to the Matriculation Standard—(a) Residential and (b) Ordinary; (2) Lower Secondary Schools or Middle English Schools.

In the following account the boys and girls are treated together. We shall first write about the schools in India, those in Ceylon being taken up at the end. The figures are all for 1941.

*Higher Secondary Schools of the residential type*: These are three in number (1) The Residential School run by the R. K. M. Students' Home, Madras; (2) The R. K. M. Vidyapith, Deoghar (Behar); and (3) The R. K. M. Vidyalaya, Perianaickenpalayam, Coimbatore.

The number of students in these institutions in 1941 were:

R. K. M. Students' Home (Residential School Section)	...	121
R. K. M. Vidyapith	...	147
R. K. M. Vidyalaya	...	100

These schools are guided by the spirit of the ancient Gurukulas; but their curricula are very comprehensive and combine many good features of the Public Schools.

The *Ordinary Higher Secondary Schools* were 8 in number.

Names of Schools	Number of students
R. K. M. High School, Madras	2,365
R. K. M. High School, Chingleput	113
R. K. M. Sister Nivedita Girls' School, Calcutta	670
R. K. M. Sarada Mandir, Sarisha	140
Ramakrishna Gurukula, Trichur	496
R. K. M. Sarada Vidyalaya, Madras	799
Ramakrishna Gurukula, Rajkot	60
R. K. M. High School, Cherrapunji	104

The Sarada Vidyalaya of Madras is a girls' school managed entirely by ladies. It has a section for training lady teachers for elementary schools, and to this section is attached an elementary school for girls. The R. K. M. High School of Madras is by far the biggest of the schools. It has a girls' section too, education being imparted separately. The Sister Nivedita Girls' School gives free education. In the other schools also a large number of students enjoy free studentship. The Gurukula of Trichur, located in a village, is devoted to the education of Harijan boys and girls; and the High School of Cherrapunji (a small township in the Khasia Hills) to that of the hill-tribe boys and girls of Assam. The Sarada Mandir (girls' school), Sarisha, is located in a rural area in the 24-Perganas. The total number of boys in all these Higher Schools is 3,330, and that of girls is 1,785.

There were 8 *Lower Secondary Schools* in India, the roll-strength being 1,114 boys and 193 girls.

R. K. M. Shiksha Mandir (Extended M. E. School), Sarisha	...	...	372
R. K. M. School, Dacca	...	...	254
R. K. M. (Extended) M. E. School, Mansadwip	...	...	214
R. K. M. School, Shella, Khasia Hills	...	...	56
R. K. M. School, Agna, Sylhet	...	...	69
Saradeswari Girls' School, Dinaj- pur	...	...	81
R. K. M. Girls' School, Faridpur	...	...	92
R. K. M. School, Asansol	...	...	169

The two Extended Middle English Schools at Sarisha and Mansadwip have two classes of the High School standard attached to them for imparting agricultural education.

As the system of *Secondary Education in Ceylon* differs from that of India, the schools there may be grouped thus: (a) Senior English Schools, (b) Junior English Schools,

(c) Senior Anglo-vernacular Schools, and  
(d) Junior Anglo-vernacular Schools.

Location of Schools	Number of		
	Boys	Girls	
<i>Group (a)</i>			
Trincomalie	...	231	
Batticaloa	...	145	
<i>Group (b)</i>			
Jaffna (mixed)	...	117	30
<i>Group (c)</i>			
Trincomalie (boys)	...	202	
Karativu (boys)	...	329	
Mandur (mixed)	...	203	153
Arappattai (mixed)	...	191	87
Kalladi (mixed)	...	139	68
Anaipanthi (mixed)	...	50	140
<i>Group (d)</i>			
Kokuvil (mixed)	...	65	78

The R. K. M. Shivananda Vidyalaya of Batticaloa, mentioned under *group (a)*, is a residential High Secondary School for boys, run on the same line as those of the same class in India.

#### REPORTS PUBLISHED

The following branches of the Ramakrishna Math and Mission have published their reports of work during the year or years noted against each.

R. K. M. Seva-samiti, Sylhet	...	1939, 1940	
R. K. M. Sevashrama, Lucknow	...	1939, 1940	
R. K. M. Students' Home, Madras	...	...	1941
Sri Ramakrishna Ashrama, Ootacamund	...	...	1941

#### OBITUARY

We record with the deepest sorrow the passing away of Swami Sahajananda (lovingly called Nagenda by the members of the Ramakrishna Math and Mission) on the 16 December, 1941, at the age of fifty-six years. The Swami hailed from Dacca and joined the Sevashrama at Kankhal in 1912. Thus he served the Mission for about thirty years and for the last ten years he was head of the Sevashrama at Vrindavan.

#### BIRTHDAY OF SRI RAMAKRISHNA

The Birthday Anniversary of Sri Ramakrishna falls on the 17th February, 1942.