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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

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

TEACHINGS OF SRI RAMAKRISHNA

By M.

Householders and non-dualism—Mâyâ and compassion—Joy and suffering are characteristic of physical life—Law of Karma—Joy of God-consciousness—Ideals of Jnâni and Bhakta—Brahman and Shakti are non-different—Master extols Narendra.

August 19, 1883. It was Sunday, the first day after the full moon. Sri Ramakrishna was resting after his noon meal. The midday offering had been made in the temples, and the temple doors were closed. Taking advantage of the holiday, M. arrived at the temple garden to pay the Master a visit and spend some time in his holy company. In the early afternoon, the Master seated himself on the small couch in his room. M. prostrated himself before him and took his seat on the floor. The Master was instructing him in the philosophy of Vedanta.

Master (to M.): ‘The knowledge of Self is discussed in the *Ashtâvakra Samhitâ*. The non-dualists say, “Soham”, that is, “I am that Supreme Self.” This is the opinion held by the

Sannyasins of the Vedantic school. But this is not the right attitude for householders, who are conscious of doing everything themselves. That being so, how can they declare, “I am that, the inactive Supreme Self”? According to the non-dualists, the Self is unattached. Good and bad, virtue and vice, and the other pairs of opposites, cannot in any way injure the Self, though they undoubtedly afflict those who have identified themselves with their bodies. Smoke soils the wall certainly, but it cannot in any way affect Âkâsha, space. Following the Vedantists of this class, Krishnakishore used to say, “I am Kha”, meaning Âkasha. Being a great devotee, he could say that with some justification;

but it is not becoming of others to do so.

‘But to feel that one is a free soul is very good. By constantly repeating, “I am free, I am free”, a man verily becomes free. On the other hand, by constantly repeating, “I am bound, I am bound”, he certainly becomes bound to worldliness. The fool who only says, “I am a sinner, I am a sinner”, verily drowns himself in worldliness. One should rather say, “I have chanted the name of God. How can I be a sinner? How can I be bound?”’

(To M.) ‘You see, I am very much depressed to-day. Hriday¹ has written me that he is very ill. Why should I feel like this? Is it because of Maya or compassion?’

M. did not find suitable words for a reply, and remained silent.

Master: ‘Do you know what Maya is? It is the attachment to one’s relatives, such as parents, brother and sister, wife and children, nephew and niece. Compassion means love for all created beings. Now, what is this, my present feeling? Is it Maya or compassion? But Hriday did so much for me! He served me whole-heartedly and nursed me when I was ill. But later on he tormented me also. The torment became so unbearable that once I was about to commit suicide by jumping into the Ganges from the high embankment. Still he did so much to serve me! Now my mind will be at rest if he gets some money; only, to whom shall I appeal for it? Who cares to speak about it to the rich people?’

At about two or three o’clock in the

¹ A nephew of the Master who had looked after the latter’s physical comforts during his years of spiritual discipline. Later on he was expelled from the temple garden on account of certain of his actions which displeas~~ed~~ the temple authorities.

afternoon Adhar Sen and Balaram, two householder devotees of the Master, arrived. After saluting him they sat on the floor and asked him if he was well. The Master said, ‘Yes, I am well physically, but a little troubled in mind.’ He did not refer to Hriday and his troubles.

The conversation drifted to the Goddess Simhavâhini.

Master: ‘Yes, once I visited the Goddess. She was worshipped by one of the branches of the Mallick family of Calcutta. This family was in straitened circumstances, and their house was in a dilapidated condition, with moss growing here and there. Some places were covered with pigeon dirt, and the cement and plaster in the walls were crumbling down; but other branches of the family were well off. This family had no signs of prosperity. (To M.) Well, what does that signify?’

M. remained silent.

Master: ‘The thing is that everyone must reap the result of his past Karma. One must admit the influence of tendencies inherited from past births and from the Prârabdha Karma². Nevertheless, in that dilapidated house I saw the face of the Goddess radiating a divine light. One must believe in the divine presence in the image.

‘Once I went to Vishnupur. The Raja of that place has several fine temples. In one of them is installed an image of the Divine Mother called Mrinmayi. There are several lakes near the temple, known as Lâlbandh, Krishnabândh, and so on. In the water of one of the lakes I could smell some of the unguents which women use to make their hair fragrant. How do you explain that? I did not know at that time that the women devotees offer

² Those actions as a result of which a man has obtained his present birth.

such unguents to the Goddess Mrinmayi while visiting Her temple. Near the lake I went into divine ecstasy, though I had not yet seen the image in the temple. In that state of Samadhi I saw the divine form from the waist up, rising from the water.'

In the meantime other devotees had arrived. Some one referred to the political revolution and civil war in Kabul. A devotee said that Yakub Khan, the Amir of Afghanistan, had been deposed. He told the Master that the Amir was a great devotee of God.

Master: 'But you must remember that joy and sorrow are the characteristics of the embodied state. In the Chandi by Kavi Kankan, it is written that Kâluvir was sent to prison and a stone was placed on his chest. Yet Kalu had had his birth as a result of a boon from the Divine Mother of the universe. Therefore joy and sorrow are inevitable when the soul accepts a body. Again, take the case of Shrimanta who was a great devotee. Though his mother Khullanâ was very devoted to the Divine Mother, there was no end to his troubles. He was almost beheaded. There is also the instance of the wood-cutter who was a great lover of the Divine Mother. She appeared before him and showed him much grace and love; but he had to continue his profession of wood-cutting and earn his livelihood by that arduous work. While Devaki, mother of Krishna, was in the prison house, she had the vision of God Himself endowed with four hands, holding mace, discus, conch-shell, and lotus. But with all that she could not get out of prison.'

M.: 'Why speak only of getting out of prison? This body is the source of all our troubles. She should have been freed from the body.'

Master: 'The truth is that one must

reap the result of the Prarabdha Karma. The body remains as long as those actions do not completely wear away. Once a blind man went to bathe in the Ganges, and as a result was freed from his sins. But his blindness remained all the same. (All laugh). It was because of the actions of his past birth that he had to undergo that suffering.'

M.: 'Yes, sir, the arrow that has already left the bow is beyond our control.'

Master: 'However much a devotee may experience physical joy and sorrow, he is always rich in knowledge and devotion, which never leave him. Take the Pândava brothers, for instance. They had to experience very persistent sufferings, but they did not lose their God-consciousness even once in the midst of all those trials and dangers. Where can you find men like them, endowed with so much wisdom and devotion?'

Just then Narendra³ and Vishwanath Upâdhyâya entered the room. Vishwanath was the Resident of the Nepal Government, in Calcutta, and a great devotee of the Master. Sri Ramakrishna used to address him as 'Captain'. Narendra was then twenty-two years old and was studying in college. They saluted the Master and sat down. The Master requested Narendra to sing. Narendra had an angelic voice and poured his entire heart and soul into music. On hearing him sing the Master would frequently go into Samadhi. The Tânpurâ, a stringed instrument, hung on the west wall of the room. The devotees fixed their eyes on Narendra as he began to tune the Tanpura and the drums.

Master (to Narendra): 'This instrument does not sound as well as before.'

³ Swami Vivekananda.

Captain : 'It is now full. Therefore it is quiet like a vessel filled with water. Or it is like a holy man who remains silent when his heart is full of God-consciousness.'

Master : 'But what about sages like Nârada and others?'

Captain : 'Sir, they talked because they were moved by the sufferings of others.'

Master : 'You are right. Narada, Shukadeva, and others, after the attainment of Samadhi, came down a few steps, as it were, to the plane of normal consciousness, and broke their silence out of compassion for the sufferings of others and to do good to them.'

Narendra began to sing :

The Lord, who is all Beauty, all
Goodness, and all Truth,
Lights the inmost shrine of the heart :
Beholding it day and night, we shall
at last sink down
Beneath that sea of Loveliness.

* * *

No sooner did the Master hear a few words of the song than he went into a state of deep Samadhi. He was seated with folded hands, facing the east. The body was erect and the mind completely bereft of worldly consciousness. The breath had almost stopped. With eyes transfixed, he sat motionless as a picture on a canvas. His mind had dived deep into the ocean of God's beauty. After a while he regained his normal consciousness. In the meantime Narendra had left the room and gone to the eastern verandah, where Hazra was seated on a blanket with a rosary in his hand. Narendra started talking with him.

By this time other devotees had arrived. Coming down from the Samadhi, the Master looked around. He could not find Narendra there. The

Tanpura was lying on the floor. He noticed that the earnest eyes of the devotees were riveted on him.

Master (referring to Narendra) : 'He has lighted the fire. Now it matters not if he stays in the room or goes out. (To Captain and the other devotees): Superimpose upon yourselves the bliss of God-consciousness, then you also will experience ineffable joy. The bliss of God-consciousness always exists. It is only hidden by the veiling and protecting power of Maya. The less your attachment to worldly objects, the more your love for God.'

Captain : 'The more you proceed towards your home in Calcutta, the further away from Benares you will be, and *vice versa*.'

Master : 'As Râdhâ advanced towards Krishna, she got more and more of the sweet fragrance of His body. The nearer you approach God, the more do you love Him and feel attracted to Him. As the river approaches the ocean, it feels increasingly the ebb-tide and flow-tide.'

'The Jnâni experiences God-consciousness within him, like the flowing of the Ganges only in one direction. To him the whole universe is unreal, like a dream. He is always established in the Reality of Self. But such is not the case with the lover of God. His feeling does not flow only in one direction. He feels both the ebb-tide and the flow-tide of divine ecstasy. He laughs, weeps, dances, and sings in the ecstasy of God. The lover of God likes to sport with Him. In that ocean of God-consciousness he sometimes swims sometimes dives, and sometimes rises to the surface like lumps of ice in the water. (Laughter).

'The Jnani seeks to realize Brahman. But the ideal of the Bhakta is the Personal God—a God endowed with all

powers and with the six treasures.⁴ Yet Brahman and Shakti are, in fact, not different. That which is the Blissful Mother, is again Existence-Knowledge-Bliss Absolute. They are like the gem and its lustre. When one speaks of the lustre of the gem, one thinks of the whole gem; and again when one speaks of the gem, one refers to its lustre. One cannot conceive of the lustre of the gem without thinking of the gem, and one cannot conceive of the gem without thinking of its lustre.

'The Absolute, Existence-Knowledge-Bliss, is one and one only. But It is associated with different limiting adjuncts on account of the difference in Its powers of manifestation. Therefore one finds various forms of God. Hence the devotee sings, "O my Divine Mother, Thou art all these." Wherever you see actions, such as creation, preservation, and dissolution, there is the manifestation of Shakti. It is the same water, whether it appears calm or raises waves and bubbles. That Absolute alone is the Primordial Energy which creates, preserves, and destroys. Thus it is the same "Captain" whether he remains inactive or performs his worship or pays a visit to the Governor General. Only we designate him by different names at different times.'

Captain : 'Yes, sir, that is so.'

Master : 'I said the same thing to Keshab Sen.'

Captain : 'Keshab is not an orthodox Hindu. He follows manners and customs according to his own whim. He is a rich aristocrat and not a holy man.'

Master (to the other devotees) : 'Captain forbids me to go to Keshab.'

Captain : 'But, sir, you act as you will. What can I do?'

⁴ Unsurpassable splendour, power, fame, beauty, knowledge, and dispassion.

Master (sharply) : 'Why should I not go to Keshab? You feel at ease in visiting the Governor General, and for money at that. Keshab thinks of God and chants His name. Aren't you the one who is always saying that God alone has become all this—the universe and its living beings? Doesn't God dwell in Keshab also?'

With these words, the Master left the room abruptly and went to the north-eastern verandah. Captain and the other devotees remained, waiting for his return. M. accompanied the Master to the verandah, where Narendra was conversing with Hazra. Sri Ramakrishna knew that Hazra loved to indulge in dry philosophical discussions. Hazra would say, 'The world is unreal, like dream. Worship, food-offerings before the Deity, and so forth, are only hallucinations of the mind. The aim of spiritual life is to meditate on one's own real Self.' Then he would repeat, 'I am He.' But with all that he had a soft corner in his heart for money, material things, and peoples' attention.

Sri Ramakrishna addressed them with a smile, 'Hello! What are you talking about?'

Narendra (smiling) : 'Oh, we are discussing a great many things. They are rather too deep for others.'

Master (with a smile) : 'But pure knowledge and pure love are one and the same thing. Both lead the aspirants to the same goal. The path of love is much easier.'

Quoting a song, Narendra said,
O Mother, make me mad with thy
love!

What need have I for knowledge or
reason?

He said to M. that he had been reading a book by Hamilton, who wrote, 'A learned ignorance is the end of philosophy and the beginning of religion.'

Master (to M.): 'What does that mean?'

Narendra explained the sentence in Bengali. The Master beamed with joy and said in English, 'Thank you, thank

you.' Everyone laughed at the charming way in which he said these words. They knew that his English vocabulary was confined to half a dozen words at most.

VEDANTA AND SELF-SURRENDER

BY SWAMI TURIYANANDA

What is the use of writing so much? To me it has been like 'squeezing the almanac', as the Master used to say; 'What does it matter if the almanac predicts a heavy rainfall? Not a drop can be squeezed out of it.' Much is written in the scriptures about the various states like liberation in life, the state of the Paramahansa, etc. If they are not experienced in life, they are no more than 'the learning contained in books and riches in other hands, which are of no avail in times of need'.

Would I be in this strait had I found the Treasure? But this much I seem to have realized to some extent that nothing is to be gained by being fidgety. And it appears to be an unalterable conviction with me that without His grace and mercy it is impossible to realize Him. I do not think anybody has anywhere said that there is any other refuge but His lotus feet in any state whatever—why the Paramahansa state alone. 'You fool, always think of Râma, what a hundred other thoughts will profit! What's the use of vain words, O Tongue, always utter the name of Rama! Hear thou the story of Rama's life, O Ear, what's there in songs and music, etc.! O Eye, see everything as pervaded by Rama, eschew everything except Rama.'

This is the real truth. If one can firmly grasp this, one will be saved.

Otherwise birth and death and suffering without intermission are inevitable. 'The uncle moon is every child's uncle.' 'Whoever takes refuge in Him, to him He belongs.' Everybody has the right to call on Him. He is no 'god-mother', but everybody's own mother. 'None has been wafted here on the waters of the flood¹.' Why should you be like 'cattle'? You are Mother's children. You are the true children. Nothing but that. Really, Mother's children have no fear. So you have no fear, nor I. We shall live as She disposes. That is all. I do not know what is good or what is bad—it is too much for this intellect. 'You are beyond good and evil and take me also beyond them;'—this is my heart's prayer. I do not know how and along what road you will take me, but I have the firm faith that you will take me. The Master said, 'None will fast—everybody will have food, only some will have in the morning, some at noon, and some in the evening.' Let Thy will be done. The knower of Brahman is a far cry—this is too much for me to understand. Have not I told you that my stay is, 'I am the Saviour out of the ocean of the mortal Samsâra.' (Gita XII. 7); '... for the goal of the unmanifested

¹ Meaning a helpless state without friends or relations.

is very hard for the embodied to reach.' (Gita XII. 5).

Deluded as I am, I cannot quite rid myself of my identification with the body; so knowledge of the imperishable and unmanifested Brahman is too difficult for me. But that does not mean that there is no go even if knowledge of Brahman is not had. I hope I have got this conviction, thanks to the grace of the Master. Let me tell you what happened one day. I had gone to Dakshineswar to see the Master. Several others were also present, one among whom was a great pundit in Vedanta. The Master asked him to tell something of Vedanta. The pundit explained Vedanta for nearly an hour with great earnestness. The Master was greatly delighted to listen to it. Everybody marvelled. However, after praising him much the Master remarked, 'But really I don't like this finesse and details. There are my Mother and I. All your profundities about knowledge, the object of knowledge, and the knower, —meditation, the object of meditation, and the meditator,—and similar other triads are all very well. But for me there is only "Mother and I" and nothing else.' He said these words in such a way that they seemed to become firmly rooted in the hearts of all, at least for the time being. All the conclusions of Vedanta appeared to be lacking in colour. The Master's words, 'Mother and I', appeared to be far more easy, straight, and appealing than those triads of Vedanta. Since then it was borne in upon me that 'Mother and I' alone should be the stay.

It is very true that contemplation, repetition of names, austerities are all activities of the mind. But realization

is no other than mental activity: But this is no mind which apprehends sense-objects. It is the activity of the pure mind alone, cleansed by these contemplations, repetition of names, and austerities. 'The meaning of contemplation, etc., is in realization' implies that the mind is to be purified and that realization is had as soon as the mind is purified. 'Realization does not mean fetching of the Real from somewhere. The object is there already; only it is covered and has to be uncovered. The covering is also of the mind. Nothing can cover the Real. The Real is self-evident—eternally existent. Therefore the illustration of the necklace. The necklace is round the neck, only it has been forgotten and so one looks for it here and there. No sooner is it known than somehow it is discovered. The Real was there even when its knowledge was absent. When knowledge dawned it was said that the Real was discovered. Otherwise it is ever-present. Only the pure mind can know it. The pure mind is referred to here: 'Excessive attachment to sense-objects is termed mental impurity. And non-attachment to these very things is called purity.' By renouncing sense-objects and by loving God this mind becomes pure.

The tame cat turns wild by living in the jungle. This imagination itself ripens into realization. The imagination of to-day is the realization of to-morrow. Only it should be firm. Realization is possible only through previous imagination. How can realization be possible without imagination? 'The Atman has first to be heard, then thought of and meditated upon,' and when It is seen it is realization. That is all.

NON-VIOLENCE AS A MORAL AND POLITICAL DOGMA

BY THE EDITOR

I string the bow of Rudra for the destruction of all who molest the Brahmins, I fight for the protection of the pure, and I pervade heaven and earth.—*Rigveda* X. 125.

I

In the heyday of the Non-co-operation Movement in India, when the preoccupation of the police with other duties encouraged the wild elements of society to ransack the countryside, a guileless people asked wonderingly whether those who undermined the sanctity of their hearth and home should be resisted and punished. Very recently a determined and violent, but small and organized, band of ruffians was able to render thousands homeless in Dacca and Ahmedabad—there was no resistance. And just now, when foreign powers are dealing hammering blows at the eastern and western gates of India, the old question is revived again. This proneness to vacillation at crucial hours is in part the result of historical factors and in part the effect of deliberate choice.

‘Resist not evil’, said Jesus Christ; and Sri Krishna in the Gita said, ‘Therefore, do thou arise and acquire fame. Conquer the enemies and enjoy an unrivalled domain.’ (XI. 33). ‘But, after all,’ writes Swami Vivekananda, ‘it turned out to be exactly the reverse of what Christ or Krishna implied. The Europeans never took the words of Jesus Christ seriously...And we are sitting in a corner, with our bag and baggage, pondering on death day and night, and singing, “Very tremulous and unsteady is the water on the lotus-leaf; so is the life of man frail and transient.”...Who are following the teachings of the Gita?—The Europeans! And who are

acting according to the will of Jesus Christ?—The descendants of Sri Krishna!’

Non-violence as an ethical code for the furtherance of a spiritual life, was well known in India from very early times. According to the Mimâmsakas, all killing other than for the purpose of a sacrifice or in contravention of the injunction of the scriptures, is a sin. The Chhândogya Upanishad (III. xvii. 4) refers to Ahimsâ or non-killing. The Gita decries it in no uncertain terms: ‘That action is declared to be Tâmasika which is undertaken through delusion, without heed to the consequence, loss (of power and wealth), injury (to others), and one’s own ability.’ (XVIII. 25). It should be noted here that in the conception of the Gita violence consists not so much in the physical act as in the mental attitude. In fact the Gita insists more on the giving up of malignance than mere physical injury. The idea becomes quite clear when we read: ‘He who is free from the notion of egoism, whose intelligence is not affected (by good or evil), though he kills these people, he kills not, nor is he bound (by the action).’ (XVIII. 15). The reason for raising this question to the subjective plane is simple enough. There are people who do not resist from inability or some ulterior motive. But the mental rancour is not eliminated thereby. The man will ever be on the look-out for an opportunity to wreak vengeance upon the enemy.

Non-violence is a help to spiritual

progress, since it purifies the mind. But it, along with non-resistance, is also recognized as a necessary concomitant of the highest life: 'He whose mind is not shaken by adversity, who does not hanker after happiness, who has become free from affection, fear, and wrath, is indeed the Muni of steady wisdom.' (Gita II. 56). The Sannyasin must necessarily be non-violent: 'Regarding all with an equal eye he must be friendly to all living beings. And being devoted, he must not injure any living creature, human or animal, either in act, word, or thought, and renounce all attachment.' (*Vishnu Purana* III. 9).

So far all Hindus are agreed. But non-violence as an indispensable moral code admits of graded application. It begins with non-injury to one's fellow-beings. Gradually it extends to certain sections of animals. Along with this the emphasis shifts from the mere physical act to the mental attitude, till the *summum bonum* is reached in the life of the monk in whom everything merges into a universal love.

II

Such a gradation is hardly in evidence in the New Testament. There it is indistinguishable from a religious tenet. It will be a mistake to think, however, that non-violence as an inelastic religious creed, as distinguished from a moral code, was the gift of Christianity. It is equally erroneous to hold that we inherited it from the Buddhists. *The Cambridge History of India* writes: 'We are told that Pârshwa enjoined on his followers four great vows, viz, not to injure life, to be truthful, not to steal, and to possess no property... Buddha always warned his disciples against hurting or causing pain to any living being; but Mahâvira fell into exaggerations even here, and he seems in reality

often to care much more for security of animals and plants than for that of human beings.' (Pp. 154-162).

The Âjivakas led by Mankhaliputta Gosala were akin to the Jainas in their general outlook. But they were not as thorough-going in all matters as the latter. Gosala divided action into acts, speech, and thought. He regarded thought as a half Karma. Mahavira laid equal stress on mental and physical acts. According to him sins may be committed unconsciously. Buddha did not agree with either of them, and held that man commits no sin if the act is unintentional. We are told that one, Senâpati Singha, a warrior, asked Buddha whether it was wrong to wage war for the protection of their homes; and Buddha replied: 'He who deserves punishment, must be punished... The Tathâgata does not teach that those who go to war in a righteous cause after having exhausted all means to preserve the peace, are blameworthy.'

This view approximates to that of the Gita, already mentioned, with this proviso, that, while the physical act is given much importance in all the foregoing views, the Gita judges every act from its spiritual reaction on the agent. In other words, while all other schools are bent on enforcing non-killing as a negative virtue, the Gita views it in the perspective of positive spiritual attainment. Outer acts are a mere framework for the inner aspiration. They need not necessarily take the same form under all circumstances. Sri Krishna, therefore, felt no compunction in urging Arjuna to a bloody battle. For a Kshatriya it was a question of honour, a matter of Svadharma, or natural duties. Arjuna shrank from his obvious natural duty and Sri Krishna reminded him that as an Aryan it ill befitted him to be so dejected: 'Yield not to unmanliness, O son of Prithâ!

Ill doth it become thee. Cast off this mean faint-heartedness and arise, O scorcher of thy enemies!' Nevertheless Arjuna waxed eloquent on the virtues of a monk. 'Thou hast been mourning', came the crushing reply, 'for them who should not be mourned for. Yet thou speakest words of wisdom! The (truly) wise grieve neither for the living nor the dead.' (Gita II. 1-11).

Non-violence is not for the householder. Jesus, a monk, preached the monastic virtue that when one smites on the right cheek the left should also be turned to him. But this can scarcely be the Dharma for a householder. 'When one has come to kill you,' says Manu, 'there is no sin in killing him, even though he is a Brahmin.' (VIII. 350).

III

We must not make a fetish of non-violence and with a proselytizing zeal enforce it on our fellow-beings. That will be the worst form of violence as it will undermine their personalities, which have to be developed through a process of education along the lines most suited for each. Taking vigorous exercise, for instance, is a very good thing. But can you make an invalid ride for miles together or box and wrestle for hours on an end? The experiment will end disastrously. In the social field too, any experiment with human souls is equally, if not more emphatically, condemnable. Any misguided leadership that does not take into consideration personal differences, both vertical and horizontal, is sure to bring social and political imbecility. The Kshatriyas of Europe were saved from such a catastrophe by virtually rejecting Christianity, though at the cost of higher spirituality.

But India fared otherwise. The

inertia that is so palpably present in India to-day, was received by her as a legacy at the hands of her own Buddhists, who undermined the hierarchic arrangement of the Hindu society and preached Moksha or salvation for all and sundry irrespective of their moral and spiritual status and preparation. 'The right and correct means', says Swami Vivekananda, 'is that of the Vedas—the Jâti Dharma, that is the Dharma enjoined according to the different castes—the Svadharma, that is, one's own Dharma, or set of duties prescribed for man according to his capacity and position—which is the very basis of Vedic religion and Vedic society. On the advent of Buddhism, Dharma was entirely neglected, and the path of Moksha alone became predominant.' History shows that the Buddhist influence ran counter to this conception of Dharma and graded arrangement of society. By putting a premium on mere dogmas and outer forms and undervaluing intellectual comprehension, it created the proper atmosphere for mass hypnotism and uncritical acceptance of ideas foreign to one's nature. Undigested lofty ideas entering undeveloped minds became soon vulgarized and through a progressive softening of the brain brought in national imbecility.

IV

But in modern times, the technique of apotheosizing an anti-Dharmic idea and making it popular has been borrowed from the West. We have shown that the Hindus were very realistic in their social outlook. Hindu society does not stand for a dead uniformity or a regimentation of its members. It is a hierarchic arrangement showing the highest solicitude and offering all possible opportunity for the development of human personality. There is no group tyranny. It was Hegel who con-

ceived of the State as a super-arching reality entitled to the ungrudging loyalty of the individuals composing it. Apart from the State, human personality has no value in such a scheme. The idea formulated by Hegel, or rather the inner spirit of Europe that found expression in Hegel's philosophy, was taken hold of by Marx, Lenin, Hitler, and Mussolini, and individuality in continental Europe has been completely sacrificed at the altar of Governmental exigency. Under modern conditions, high-sounding principles are formulated for advancing national aims and the propaganda machine is set in motion with a view to broadcasting collective suggestion and creating mass movements. The illusion which such a method leads to, and which is kept up at the point of the bayonet, cannot possibly be spontaneous.

This technique and philosophy of mass movements have been borrowed by the East from the West. There is no fault in acquiring new knowledge and new methods of work. But when by a gigantic, collective hallucination a whole section of humanity comes to take the vainest fantasies for incontestable truth, the position becomes really intolerable. Among these idols of modern worship are the two Indian terms non-resistance and non-violence. They are preached as gospel truths with all the fervour of religiosity because statecraft requires it. Individual or group capacity is seldom taken into consideration. It is Buddhist democratization of high ideals, practical patriotism of modern nationalists, and fanaticism of sectarians rolled into one with a leaven of Hindu mysticism.

Hinduism is openly against such a democratization of ideals. It cannot be supported on ethical grounds, for it involves a suppression of one's natural

tendencies. It cannot be upheld from the pedagogic standpoint, which takes the differences of the students as the *raison d'être* for its graded methodology. It cannot be winked at from the sociological point of view, because dead uniformity is anti-social and variety is the law of life. Politically and economically it will spell disaster, for life depends on a variety of co-ordinated activities, a well-defined division of labour. Rationally, it is an absurdity. The scriptures cannot support it, for in the beginning 'He considered, "Let me be many."' And 'as fire entering this world assumes various forms, so does the One become many, and still remains outside all this manifestation.' Spiritually it is intolerable, since each must have the right to establish whatever relation he wants to have with his God.

In the present case we are faced with the autocracy of non-violence, which not only monopolizes the whole social, moral, and spiritual field to itself, but is bent on eschewing even all graded application of itself. It is considered to be a powerful weapon in the hands of leaders who have to deal with huge unarmed masses. In a political fight on a big scale, individual consideration is perforce ruled out of court. It is mass psychology, mass appeal, and the reaction of the opponent that are the determining factors. But in so far as this weapon is perfected for an organized political fight it loses its appeal as a moral and spiritual factor.

V

When every claim made in its favour is conceded, non-violence appears nothing but a negative virtue, and as such it can scarcely claim an equality of status with the more positive ones. A *Vidhi* or a positive injunction has something more forceful, more energizing, more elevating than a *Nishedha* or a

prohibition. A positive dynamism, a reaching out for more and more, a balanced evolution, that is the natural concomitant of any real virtue, is sadly lacking in this negation. Through it you may be saved from an imminent danger, but you do not progress. Surely it is far better to take risks and fail than to stagnate and vegetate. Spirituality consists in positive effort for a higher ideal and not in mere withdrawal from the common walks of life. In this connection one is reminded of the famous song of Meerâbai, the mystic princess of Rajputana :

If by bathing daily can Hari be realized
 Sooner would I become an aquatic animal;
 If by eating fruits and roots can Hari be realized
 Sooner would I become bats and monkeys;
 If by giving up wives can Hari be realized
 Many would there be eunuchs;
 If by drinking milk can Hari be realized
 Many are there calves and children :
 Meera is convinced that the Child of Nanda
 Can never be realized without Love.

A real spiritual message must be 'a call of awakening to the totality of our Manhood.' Non-violence can never satisfy such a demand. The highest claim that is made for Ahimsa or non-killing in the Yoga-sutra is that 'it being established, in his presence all enmities cease (in others).' This can ill compare with the higher and more positive stages of spiritual attainment. At best it is a psychic power, and like all powers there is nothing intrinsically good about it. It is the use made of this, that really counts. One feels tempted to imitate Meerabai and say :

'If by conquering the ferocity of others can Hari be realized soon would I become a tamer of animals. Verily it is love for God that really matters.'

VI

So far we have considered non-violence as a negative act, mental or physical. Non-violence implies a suppression of an incipient violent tendency. Where there is no such tendency, non-violence is meaningless. That is how a Nishedha is explained by the Mimamsakas. If we insist on applying the term to a neutral state of mind, it may mean either a mental equipoise which accompanies God-realization or an extreme inertia of the mind which moves neither for violence nor for non-violence.

Non-violence, again, must be distinguished from non-resistance. As mental equipoise and mental inertia they coalesce as do so many other virtues in their highest and lowest manifestations. But as acts they differ substantially. Non-violence may mean non-killing, non-injury, or absence of malice, the Sanskrit word for it being Ahimsa. Non-resistance may be translated as Titikshâ, which is defined thus : 'The forbearance of all sorrow without any resistance and without any repentance or lament, is called Titiksha.' It is to be noted that like other virtues this one is also defined from the subjective point of view. The Hindus always give a secondary place to outer manifestations and are convinced that appearances are often very deceptive. Objectively considered, we can, perhaps, never go beyond violence. Says the *Mahâbhârata*, 'The wise know that both Dharma and Adharma are intermixed with injury (to others).' But weak minds recoil from such a realistic point of view and hide a malodorous corpse under a bed of roses :

'Lo! how all are scared by the Terrific,
None seek Kali whose form is Death.
The deadly frightful sword reeking with
blood,

They take from Her hand, and put
a lute instead!'

Non-resistance often takes the form of self-mortification. This is scarcely in keeping with the Hindu scriptures. It seems to be a gift from the Jainas, who carried outer observances to the extreme. 'Buddha had at first sought freedom from Karma, or the bondage of "works" and from transmigration in exaggerated self-torture. But he soon found that this was not the way to peace; and consequently he did not enforce upon his followers the practice of too hard self-penance, but advised them to follow a middle path;... Mahavira had also practised asceticism but with a different result; for he had found its severest form the road to deliverance, and did not hesitate to recommend nakedness, self-torture, and death by starvation as the surest means of reaching final annihilation; and the Jainas proud of their own austerities often stigmatize the Buddhist as given to greed and luxury.' (*Cambridge History of India*, p. 162). Mortification of flesh is a form of Tapasyâ. But real Tapasya is defined as the 'one-pointedness of the organs and the mind.' A senseless self-inflicted suffering that results in adverse physical and mental reactions, is emphatically condemned by the Hindu scriptures.

How often do catchwords make us accept as a religious duty that which can hardly be so, and how often do we neglect our manifest duty under the influence of false ideologies! It may be stated without any equivocation that 'in a perfect society where everyone is naturally unselfish and loving there would be no need for government or force, but so perfect a condition is,

perhaps, not suited to mere men. In the actual imperfect conditions the State will have to exercise force on recalcitrant individuals. The need for force is, however, a sign of imperfection... The ideal is the Brahminic one of non-resistance'. (*Eastern Religions and Western Thought*, pp. 361).

VII

We have remarked earlier that non-violence and non-resistance as political weapons have been developed as a result of contact with Western forces. The origin being so questionable, the terms have, in actual practice undergone modifications beyond recognition. Mr. K. M. Munshi does not seem to agree with the view that it is of recent growth. He points out that non-violent resistance was practised in medieval India in the form of closing of shops by Mahâjans against the unrestricted power of the king, fasting by the Brahmins of Benares against an alleged tax imposed by the East India Company, and self-immolation by the Rajput ladies for escaping the lust of foreign invaders. But these cannot reasonably be put side by side with the present-day mass practice of non-resistance which masquerades as 'non-violent resistance'. One thing is certain that while a whole pseudo-philosophical background is studiously prepared for this political action, the medieval people had no such prudery. They acted out of necessity and common sense for protecting their life, property, and honour. We are at some pain to discuss our present topic threadbare as a vigorous and intensive political propaganda in its favour has created a disequilibrium in the minds of the Hindus, which threatens to undermine all spiritual values and benumb all ethical endeavours.

Fortunately, however, things seem to be taking a turn for the better. It

is now being gradually realized that non-resistance is not a moral virtue for all, and that violence in self-protection is not after all so dreadful a sin. As a political weapon, too, its charm seems to have worn out. But that is a different matter and quite beyond the scope of this article. We should only content ourselves with a few quotations from some representative public men.

'Aggression', says Sir C. V. Raman, 'should, however, be paid back in the same coin and to defend against aggression is a virtue of mankind. Those who do not desire the liberty and freedom of their own nation and those who have ceased to be dynamic, have no right to exist in this world.' Sir P. S. Sivaswami Aiyer is equally emphatic. 'I do not think', says he, 'there are many people in India who sincerely believe that non-resistance or non-violence will help them to achieve their objects... Our philosophy is not opposed to the employment of violence for purposes of self-defence... The possibility of creating soul force for bringing some other force into existence by suffering or by non-resistance, is a thing which would hardly commend itself to any thoughtful people.' Mr. Munshi is more analytic in his thought and writes: 'Non-violent resistance to be effective must exert coercion, economic, social, emotional, or moral...The adoption of non-violent resistance to be effective must not sink into non-resistance on account of either incapacity or unwillingness. But insistence on absolute non-violence often leads to that result...In its individual form non-violent resistance may take the form of love or be inspired by it; in its corporate form it does not...In the present initial stage at which the technique of mass non-violent resistance rests, it cannot deal effectively with organized violence unless the cause is not only just but is felt to be obviously

so by those who use violence.' One may add that it is next to impossible to convince organized violence of the justice of the opponents' cause; and, as Dr. J. C. Ghosh points out, 'non-violent non-resistance' of the weak may even lead to a further moral depravity of an organized mob, which may be tempted to plunder the earthly possessions of the innocent people. The limitations of non-violence have been frankly admitted by Mr. Rajagopalachariar: 'It was recognized long ago that we cannot hope straightaway to abolish all international competition and greed and consequent international wars. It was also recognized long ago that the protection of person and property against unsocial elements would have to continue to call for the application of force. It was seen also that non-killing would in practice require the admission of numerous exceptions in the interest of sanitation and health. These and other modifications in the practice of non-violence do not mean that we simply cast the principles of non-violence to the winds. We keep our face turned steadily in the direction of Ahimsa, but only do not commit the mistake of killing the principle itself by opposing it to common sense and hard reality.' Mr. S. Satyamurthi speaks almost in the same strain: 'We are told that if India accepts non-violence even in this mad and sad world of to-day, her future is assured. I wish I had that faith. I must plead guilty to the charge that as I see the world to-day I see no chance of even a free India defending herself without adequate means of doing so...The problem before us is not the ultimate solution of humanity's progress, but the immediate solution of our problems.' We quote the last sentence for what it is worth without committing ourselves to any narrow national self-interest.

We conclude : Humanity must ever press forward to its goal of non-violence. But it is extremely hazardous to have any absolute standard for this. Men differ; and paradoxically enough, friction is often an outer manifestation of

a struggle for the realization of greater universality. We regret such an order of things; but there it is all the same, and ethics has to take cognizance of this dynamism.

SRI RAMAKRISHNA AND HIS DISCIPLES

BY SWAMI NIKHILANANDA

Saint Paul said of Jesus that 'He was all things to all men.' He had a definite relationship with his individual disciples. He never prescribed the same method of discipline for two disciples, because human minds are not the same. The teacher studies and understands the mind of the student and instructs him accordingly. Even in the teachings of Jesus Christ which have been handed down to us, we find that Christ did not say to Saint John the same things he said to Saint Peter.

A man once came to Sri Ramakrishna and said, 'Sir, can you cure me of my drinking?' Sri Ramakrishna said, 'You don't have to give up drinking. Drink will give you up some time.' Then Sri Ramakrishna said only one other thing : 'When you drink, take the name of my Divine Mother. When you drink, chant the name of the Mother.' One day while that man was drinking and chanting the name of the Divine Mother, suddenly the obstacle lifted up and he saw the truth. Sri Ramakrishna said one very significant thing, that you should never disappoint the inborn attitude of a man. The Hudson flows into the Atlantic, but you cannot take it back to its source and make it flow to the Pacific. Every man is born with certain inborn qualities, and Sri Ramakrishna was a born artist, and in the twinkling of an eye he would see these

inborn qualities of different students and give his instructions accordingly.

Before I go into the details of this relationship of Sri Ramakrishna with his disciples, I would like to explain in a few words the relationship itself. In the spiritual realm, it is a wonderful phenomenon that the consummation of our spiritual life is reached only when the student comes in contact with the teacher. This is true of Christianity, Buddhism, and Hinduism. Take the case of a candle. The candle has a wick and tallow. It has all the materials for combustion, but it cannot be lighted unless that candle is brought in contact with another lighted substance. This is a fact of spiritual life which cannot be gainsaid. A student may have all the requisites, moral and spiritual, he may have the sincerity, but still he must come in contact with someone who has realized the Truth, and he must get that spark from that man. It cannot be argued, for it is a fact of spiritual life. Therefore, you find that all great spiritual teachers of the world, even the great Incarnations like Christ, Buddha, or Sri Ramakrishna, received their illumination from teachers. Perhaps they had no necessity of accepting teachers, but still they accepted them. Christ had his initiation from John the Baptist. In the same way, Buddha had his teachers. Sri Rama-

krishna had a number of teachers. They accepted these teachers just to show to humanity that a relationship of teacher and disciple is absolutely necessary for the consummation of our spiritual life.

We read in the life of Sri Ramakrishna that when he had all the visions of God, he became eager to share that bliss, that Beatitude, with the rest of humanity. It is said that in the evening he would go to the roof of his room or stand on the bank of the Ganges and cry aloud, just like the mother crying for the child: 'Oh, my children, where are you? Come to me. I have prepared everything for you. Share with me in the joy of God-consciousness.'

He was not an ordinary teacher; he would not argue. Ordinarily when a disciple asks a teacher, 'Does God exist?' he replies, 'Yes.' When the question comes, 'What is the proof?' perhaps he will give him logical proof, but still he cannot convince him. When one goes to Jesus Christ and says, 'Master, does God exist?' he says, 'Yes.' One asks, 'Where is the proof?' He says, 'Behold.' That is enough, and one sees God. Now, when Sri Ramakrishna became eager to impart his realization to others, the disciples began to come, one by one. Before that only one disciple had come. That was his own wife, the Holy Mother.

Sri Ramakrishna at that time had been passing through a state of intense spiritual discipline. Now, people are called insane if they do not share in the insanity of their neighbours; and it was rumoured that Sri Ramakrishna had gone mad. The Holy Mother, at that time a girl of sixteen, heard that rumour. Now, this lady was very peculiar. When she was just five years old, a child, she would look at the fragrant creamy-white tuberose and pray, 'O God, make my life as white and fragrant as this flower.' She would look

at the moon and pray, 'O God, there is a stain on the moon, but make my character absolutely stainless and flawless.' That was the fibre the girl was made of. She came to Sri Ramakrishna, she a young maiden of sixteen, and knelt down before him; and he said, 'I have learned to look upon all women as the manifestation of the Divine Mother, whom I worshipped in the temple. But I am at your disposal. If you like, you can drag me down to this worldly plane of existence.' She was very pure and she had intuition. She understood the whole thing in the twinkling of an eye, and said, 'I have no desire to drag you down. All I want is to stay with you, and serve you. I want to be your disciple.' Then she asked Sri Ramakrishna how to realize God, and Sri Ramakrishna said, in a very simple way, because he was absolutely unspoiled by academic education: 'If you want to realize God, pray to Him. He is everybody's beloved, as the moon is the beloved of every child. You pray to Him with earnestness and you will get His realization.' The Holy Mother lived with him for the rest of his life. Now, Sri Ramakrishna never imposed his ideas upon anybody. Much later, many years after Sri Ramakrishna had passed away, a New England woman went to India and visited the Holy Mother; and she asked the Holy Mother, 'How do you look upon Sri Ramakrishna? What is your idea of Sri Ramakrishna?' The Holy Mother said, 'To what I have learned from him in spiritual matters I give absolute obedience, but in worldly things I use my own common sense.'

Now, after the Holy Mother came another disciple who became famous,—Swami Vivekananda. As I have already explained at the beginning, there must be a teacher, there must be a disciple and there must be a relationship. Of

course, there are teachers and teachers. When Swami Vivekananda came to Sri Ramakrishna, he was a young man, impetuous, earnest, sceptical, demanding evidence for everything, but at the same time alert to realize truth, to know truth. I think he is an example of the modern spirit of inquisitiveness, demanding evidence for everything, but eager for new discoveries. With all his mental unrest he came to Sri Ramakrishna, who was at peace with himself because he had realized the highest truth. These are the two streams of thought: Sri Ramakrishna represents the spiritual culture of India of three hundred years past, and then comes Swami Vivekananda with all the inquisitiveness, all the earnestness, scepticism, and doubt of the modern times.

The first question Swami Vivekananda asked,—perhaps, we are all familiar with it,—was this, ‘Have you seen God?’ Swami Vivekananda at that time had visited many teachers, but he was not satisfied with explanation. He was not satisfied with reasoning. He wanted to know someone who had seen God face to face. They did not satisfy his curiosity and his earnestness, so he asked Sri Ramakrishna, ‘Have you seen God?’ Sri Ramakrishna said, ‘Yes, my child, I have seen God. I have seen God as I see you, but more intensely. I have talked to God, but I have talked to God more intimately than I am talking to you.’ This was the first time Swami Vivekananda came to know that there was a man who had seen God, and that there is such a thing as God-realization which can be achieved in this life.

People say, we are passing through a significant period or psychological period of history. I believe every age has its own significance. Every age has its own change and progress. Somebody was telling me that Adam said to Eve, ‘Dear, we are passing through a

memorable period.’ You see, in every age we find people that are eager to know the Truth. They have that inner urge to realize God or realize that higher phase of life.

Swami Vivekananda came with that urge, and Sri Ramakrishna said, ‘Yes, God can be seen. People shed buckets of tears for wealth, for children, for wife; but can you point out to me one person who has looked for God, who has forgotten sleep or food for three days yearning for God, and not realized Him?’ This is a tremendous statement that God can be realized in this life. Before I read of Sri Ramakrishna, my idea of God-realization was that it was impossible in this world, that after death we must go to some other place of existence, and there we would realize Him. But Sri Ramakrishna says that there is a realization of God that can be achieved in this physical body. Here is a man in our own time who has seen God face to face. I believe this. Either you are to take a man wholly or not at all. Either Sri Ramakrishna is a great fraud and everything he said is untrue, or you have to accept him. You cannot take one half as true and the other as not.

Then came other young disciples. Sri Ramakrishna’s disciples can be divided into two groups. To him came the young men, unmarried,—not that marriage is a sin, but they were unmarried,—and they wanted to devote their lives completely, heart, soul, and mind, to the realization of truth. Sri Ramakrishna taught them spiritual discipline. He dinned into their ears the necessity for absolute renunciation, as Christ taught his disciples, of giving their lives to the realization of truth. Then came another group. They were householders. They had their wives and children, but still they wanted to illumine the drab and grayness of their

lives with some kind of realization. Must they be rejected? Was there no hope for them? God is the loving Father of all. In the kingdom of God there is no cause of despair for anybody. He taught those householders in a different way. Sri Ramakrishna taught the way of knowledge or renunciation to all those unmarried young people, who could take that life of celibacy, and he taught the path of devotion to the householders.

Sri Ramakrishna himself made a different classification. He said that three classes of people used to come to him. One group of people thought that Sri Ramakrishna was a great Yogi, from whom they could learn the secret of how to get rid of disease and how to preserve their longevity. Another group came to him thinking that he was an Incarnation of God and that through him they could get their salvation, just as people came to Christ for it. Another group that came to Sri Ramakrishna, did not bother to know whether Sri Ramakrishna was God or Incarnation or Prophet or Yogi. They felt within themselves a sort of attraction to Sri Ramakrishna though they did not tell exactly what it was, a natural attraction such as the iron filings feel towards the magnet. Their endeavour was to love Sri Ramakrishna and place their relationship with him above all earthly considerations. They did not care for salvation.

I asked my teacher, who happened to be a disciple of Sri Ramakrishna, 'Did you take Sri Ramakrishna as God while you lived with him?' He replied, 'No. Apart from him there was no

other thought at that time.' It is a very peculiar thing in the spiritual history of the world that with Christ came Peter and John. With Buddha came Ananda. With Sri Ramakrishna came Vivekananda. They are not ordinary human beings like us. It seems to me that they are part of the same truth, same Divinity, which manifests Itself as an Incarnation. In other words, Christ and Saint Peter and Saint John and Buddha and Ramakrishna are of the same truth. There is no difference. Now you take an Incarnation of God like Christ or Buddha or Ramakrishna. They are so tender, so pure! They are so full of the quality of purity that they cannot achieve anything in this rough world. Can you imagine Sri Ramakrishna coming to America preaching religion? Can you imagine Jesus Christ going around teaching religion? They cannot face the world, so the disciples are born as their helpmates, their playmates. These disciples are like calves which suck the milk out. Now, when God is born as an Incarnation, He plans the whole thing, how He is going to achieve His purpose.

I do not understand one thing in Christianity. Why do they hate Judas? Christ, before he was born, before he took this human form, had made the whole plan. He was going to play his part in the world, and he knew his full Divinity would not be brought out unless there was a Judas; so Judas is as indispensable in the life of Christ for the grand unfoldment of the mission of Christianity, as any of the Apostles. Without Judas there would not have been a Resurrection. Therefore, you see, the whole thing was planned.

EDUCATIONAL IDEAS IN KALIDASA'S INDIA

BY DR. DEBENDRA CHANDRA DASGUPTA, M.A., ED.D. (Calif.)

Kalidasa, the greatest of Indian dramatists and epic poets, has preserved for us in his masterpieces¹ like *Shakuntalâ*, *Kumârasambhavam*, *Vikramorvasi*, *Raghuvamsham*, and *Mâlâvikâgnimitram*, some educational ideas of his time, which were wonderfully well developed. The educational philosophy met with in his works, takes into account children as well as adolescents of either sex; and it has an eye to students belonging to the ordinary run of life as well as to princes. The life of an anchorite too is not beyond his purview. It is really astonishing that the educational views of this versatile genius anticipates the teachings of some of the great masters of modern times both in fundamentals and details.

Kalidasa is a firm believer in early education to be imparted under the fostering care of the nurse—an 'Upamâtâ' or demi-mother. According to him the nurse should teach the infant first the rudiments of language and then social manners and etiquette. It should learn these by imitating the nurse. Thus 'imitation' constitutes an important source of learning at the initial stage of the educational course of the infant. 'The royal infant went on adding to the pleasure of the king as he learnt to repeat half audibly the words uttered by the nurse, to walk a little under her guidance and to bow down to the king at the signal "nama".' (*Raghu*. I. 25).

It is interesting to note that the views of Kalidasa on 'infant education' under

the fostering care of the mother is practically identical with those of Comenius, Rousseau, Pestalozzi, Froebel, and other great modern educationists. According to Kalidasa infancy, adolescence, and senescence are the three distinct periods of human life, each with an appropriate duty. Thus infancy is the most suitable period for education, youth for household duties, and senescence for the anchorite life. (*Raghu*. I. 8).

The family should continue to function as an educational centre up to the completion of the fourth birthday. These four years should be spent in motor and sense activities involving games of various sorts. The education of the infants during this period should be informal as we have noticed before. Kalidasa like the modern European scholars holds the senses to be the gates of knowledge, and the children during this period should receive knowledge in the rudiments of arithmetic through the senses from their environments. He is a firm believer in auto-education. The children should learn in a 'trial and error' method through sense-perceptions. Kârtikeya, the son of Lord Shiva learns his calculation thus: 'Sometimes the son of Mahesha used to sit upon the lap of his father in a fit of childish desire to display beauty, and he would count the teeth of the serpent round his father's head—'One, nine, two, ten, five, and seven'' (*Kumâra*. XI. 45). The same view is again expressed in *Shakuntala*, where Sarvadamana, the son of Shakuntala, violently opens the mouth of a cub to

¹ The references in this article are to Pandit Rajendra Nath Vidyâbhushan's edition of Kalidasa's works.

count its teeth. (VII. 88). This view of our Indian poet bears a fundamental similarity to that of Pestalozzi, who advocated a similar method of education through concrete situations, in his famous *Leonard and Gertrude*²: 'She taught them to count the number of steps from one end of the room to the other; and two of the rows of five panes each, in one of the windows, gave her an opportunity to unfold the decimal relations of numbers. She also made them count their threads while spinning, and the number of turns on the reel when they wound the yarn into skeins. Above all, in every occupation of life she taught them an accurate and intelligent observation of common objects and forces of nature.'

The primary education of the members of the royal household or the princes begins after the fourth birthday and is superimposed upon home education. The formal education of a prince begins in a primary school under the care of the teacher and it continues up to the age of eleven from conception, when secondary and higher education begins; and we can easily infer that each grade of school is well articulated to the next higher grade of instruction. Home education is followed by primary education at school, which leads to higher education in its turn. Each grade of institution is appropriate to the psychological development of the student. We see primary education begins at the age of five from conception and secondary education at the age of eleven from conception or tenth birthday. 'Then Dilipa (a scion of the Raghu dynasty) performed the Chudâkarana ceremony of his son (Raghu) at the third year and then sent him to school at the age of five along with the children of his ministers. In course of

a few days Raghu by dint of his genius mastered the alphabet and then entered the entire ocean of learning relating to words as easily as the dolphin enters the sea.' (*Raghu*. III. 28). Writing preceded reading and general information preceded writing. The writing tablet or slate was in vogue. 'Even before he learnt to write well the letters of the alphabet on the slate he mastered the whole science of politics through instruction from the old experts on the subject.' (*Raghu*. XVIII. 46). Writing tablets were in use in the Indian primary schools during the Buddhist and the post-Buddhist periods as well, and we have reference to them in the *Lalitavis-târa*³, the *Jâtakas*⁴, and in Albiruni's *India*⁵.

Kalidasa fully realizes the necessity of adapting education to the quality and the intelligence of the student as well as the need for a graded development. His young Kshatriya scholars, after the initiation ceremony at the age of eleven from conception, proceed for secondary and higher education as a preparation for leadership in the State. Though no distinct age for the commencement of higher education is mentioned in the text, we may, on the authority of Gautama, take the eleventh year after conception or tenth birthday to be the proper time⁶. The teachers in these higher institutions of learning were all eminent scholars versed in the different branches of learning, and the Kshatriya scholars were all equally intelligent to derive benefit from such expert instruction. 'When Raghu reached his eleventh year, the great savants taught him various branches of knowledge with great care, and the versatile pupil more than

² Tr. by Evoc Channing, pp. 180-181.

³ Tr. by Rajendra Lal Mitra, p. 182.

⁴ Tr. by Chalmers, Vol. I, p. 275.

⁵ Tr. by Dr. E. C. Sachau, Vol. I, p. 182.

⁶ The Sacred Books of the Aryas, tr. by G. Bühler, Part I, p. 174.

justified their care by attaining brilliant proficiency in all these subjects.' (*Raghu*. III. 29). The liberal education of the princes of the Kshatriya caste aimed at qualifying them for the elevated positions of rulers of the State and embraced the four principal branches of learning—the science of 'Ānvikshiki' or philosophy, the science of 'Trayi' or the three Vedas, the science of 'Varta' or trade (including commerce, agriculture, and veterinary), and the science of 'Danda' or politics. (*Raghu*. III. 80). This looks like almost a Platonic scheme of combining kingship with philosophy. The same liberal curriculum is repeatedly emphasized by Kalidasa in describing the educational achievements of the succeeding rulers of the Raghu dynasty. Over and above this fourfold liberal arts the prince Raghu, putting on the holy deer skin, learnt from his father Dilipa, the unrivalled expert in archery, the science of military tactics as a preparation for his princely duties. Here we get a proof of Kalidasa's advocacy of the prince's learning military science under the direct supervision and guidance of powerful and competent military leaders of practical experience.

Though giving a completely scientific scheme of education for children, Kalidasa rightly enough believes in the doctrine of innate ideas in the matter of education. The germs of culture implanted in the human mind are developed by education. 'It seemed that the prince Sudarshana was the master of the three Vedas, Varta, and the science of politics in his previous birth, and as such he learnt these grand sciences without giving any trouble to his teachers; and in time he attracted the hearts of his subjects (by his charming personality).' (*Raghu*. XVIII.50). There is also a reference to this doctrine in *Kumarasambhavam*: 'When the versatile Pârvati arrived at

the proper age of receiving instruction, the learning acquired in the previous birth appeared in her just as the swans appear in the Ganges or the bright plants dazzling appear of themselves at night.' (I.80).

Kalidasa's princes also receive thorough training in fine arts, music, painting, and conjugal duties. Music plays an important role in the education of the early adolescent prince. Along with the art of war Valmiki teaches music to Lava and Kusha: 'As the princes grew older the sage initiated them into the mysteries of the science of archery; and when they arrived at the age of puberty, he taught them *Râmâyana* composed by himself.' (*Raghu*. XV.88). Kalidasa seems to favour music as an important subject for the princes, though some of them abuse their knowledge by turning to debauchery. Agnivarmâ, son of Sudarshana, a scion of the Raghu dynasty, for instance, abuses his knowledge of fine arts. (*Raghu*. XIX.14). Drawing also constitutes an important item of education. We have evidence of the king's efficiency in drawing pictures in *Raghuvamsham*. (XIX.19). In *Shakuntala* king Dushmanta draws the portrait of his wife: 'Sânumati: "What a wonderful picture the king of the sages has painted! My friend Shakuntala seems to be bodily standing before my eyes."' (VI.80-81).

The princes, besides receiving their education in the schools organized under the patronage of the State, sometimes in exceptional cases receive their education in the hermitages along with the hermit children. Along with archery and other subjects, manual arts, such as culling flowers, picking up fruits and sacrificial faggots, and collecting Kusha grass, form important items of education in the hermitages. (*Shaku*. V.49; V.51).

From the above it is clear that Kalidasa thoroughly realizes the importance of adjusting his system of education to the gradual growth of the human mind in all its phases. His educational scheme is meant for the ordinary citizens as well as for the future rulers of the State. It does no violence to contemporary social customs and mode of Government. His scheme helps the students in times of both peace and war. There is an excellent combination of theory with practice, knowledge with application.

Kalidasa thoroughly realizes the vital importance and necessity of female education, of which he has a sound, sane, and systematic conception. He is no visionary, and his girls too receive a training suited to their social environment. Says Kanva to Shakuntala, 'When you have gone hence to the abode of your husband you should do your best to serve reverentially your mother-in-law and other superiors and to look upon your co-wives in the light of your friends. Do not do your husband an ill turn in a fit of anger even if he slights you. Be very friendly to the servants and do not be puffed up by prosperity. Thus and thus alone do young women attain to the dignity of housewives; but those who follow the reverse path prove themselves veritable thorns in the household.' (*Shaku.* IV.117).

Besides, the wife has to play the role of a counsellor, friend, and student of fine arts to her husband. (*Raghu.* VIII. 67). Kalidasa in conformity with the current views of the Hindu society of his time, advocates the dependence of the females on their male relations—of the maids on their parents and of the married ladies on their husbands. (*Shaku.* IV. 117; *Kumara.* VI. 94).

We now turn to Kalidasa's views on the growth, physical traits, and emotions of the girls as factors in an edu-

cational scheme. Infancy and childhood are spent by the females in sense and motor activities—in playing with bamboo sticks which are of great assistance in developing their physical growth and vigour. Kalidasa, unlike Rousseau, believes in group activities in the midst of nature. Thus Parvati, the daughter of Mount Himâlaya, plays in the midst of natural environment with the playmates of her own age. Their games are not divorced from the realities of life such as making sacred altars, artificial mountains, and playing with dolls. (*Kumara.* I. 29). When the girls reach their adolescence, the next stage of the physical development, they manifest certain emotional traits, viz, love for the same sex, love for the opposite sex, love for nature, and maternal instinct. The adolescent youths—males or females—show their deep love for the members of the same sex. Kalidasa is fully conscious of this emotional trait of the adolescent and depicts it vividly in his famous *Shakuntala*, where the three friends are in deep love with each other, and Priyambadâ and Anusuyâ are chiefly instrumental in Shakuntala's successful romance with king Dushmanta. (*Shaku.* IV. 16-28).

Adolescence is a very critical period of life for both sexes. It is the period when the problem of choosing a life's companion inevitably comes in. A beautiful specimen of the statement of the problem in the present case is to be found in the soliloquy of Priyambada, the friend of Shakuntala: 'Priyambada: "Shall I get a bridegroom harmoniously associated with me like the moon-beam associated with the tree?"' (*Shaku.* I. 61).

The adolescent youths—males and females—are also fond of nature and they have sisterly and motherly affection for flora and fauna. This funda-

mental trait in human nature prompted Kalidasa to take note of gardening as a practical part of educating women. In Kalidasa's educational philosophy nowhere do we find 'gardening' prescribed for the males. The basic idea of gardening is to foster and modify the sisterly and motherly affections of the females in the early dawn of their adolescence. Gardening and playing with fauna are painted both in *Shakuntala* and *Kumarasambhavam*. 'Shakuntala: "I do not water the plants simply because of my paternal command. I do so because I look upon them as my brothers."' (Shaku. I. 47, also see IV. 89). Moreover, the maternal instinct of the adolescent girls is also satisfied by their tender attention towards the plants: 'Parvati tirelessly watered the plants with motherly affection pouring out from her earthen pot (after the fashion of a mother giving sucks to the babies); and this affection was not diminished by the birth of Kartikeya.' (Kumara. V. 14). The maternal instincts of the adolescent girls reveal themselves not only in their attitude to plants but also in their attitude to domesticated animals—a fact distinctly indicated by Shakuntala's care for the deer of her cottage. Says Kanva to Shakuntala, 'My child, the deer which you looked upon as your child, now stands across your path and would not move away.' (Shaku. IV. 104). 'These deer came to repose so much trust in her (Umâ) on account of this motherly attitude that they would not move a jot when she should measure their eyes with those of her friends.' (Kumara. V. 15).

Thus far our discussion reveals the adolescent traits—love for the same sex, love for the opposite sex, sisterly and maternal love for wild flora and fauna. These adolescent emotions according to Kalidasa are to be developed in natural

surroundings. Love for the same sex is to be utilized in developing group activities and sociability, and love for nature for the development of sisterly and maternal love. All these adolescent traits can be fully developed through gardening. In watering the plants in the garden the adolescent ladies demonstrate an intensity of love similar to the one shown by the mother or elder sister to children or infant brothers and sisters. In gardening or in any kind of group work co-operation is essential. In this way civic virtues are developed. Hence according to Kalidasa the basic idea of gardening is to develop the love for the same sex and sisterly and maternal love for flora and fauna. Nature, personified by Kalidasa, makes adequate response to Shakuntala's love for her. Love for the opposite sex, however, has no pedagogic value and is, therefore, left out of detailed consideration here.

We learn from Kalidasa's *Shakuntala* that besides gardening, the three R's along with literature should form an important item in the education of the females. That Shakuntala and her friends Priyambada and Anusuya could read can be guessed from the following: 'The two friends slowly read the name engraved on the ring presented by the king and looked into each other's face.' (Shaku. I. 121). They could not only read but could also write, as is evident from Shakuntala's writing a love-letter on a lotus leaf to king Dushmanta: 'Priyambada: "Somehow take down the words on the lotus leaf, which is as soft as the skin on the belly of a swallow."' (Shaku. III. 41). The same evidence of the females writing love-letters to their lovers is repeatedly furnished by Kalidasa in his *Kumarasambhavam* and *Vikramorvasi*, which proves that the females of India during the time of Kalidasa could read and

write. (Vide *Kumara*. I. 7, and *Vikramorvashi* II. 98).

Kalidasa's heroines learn the rudiments of arithmetic and can count. We have evidence of it in his *Shakuntala*, where king Dushmanta suggests to his wife Shakuntala to count each day an alphabet of his name engraved in the wedding ring which he presents to his newly married wife at the time of his departure. (*Shaku*. VI. 68). The formal education of the females includes history and literature as well: 'Anusuya: "Hallo Shakuntala, we do not understand a jot of love affairs. But as far as we can gather from literature and hearsay you seem to be terribly afflicted with love." ' (*Shaku*. III. 10). Finally the ideal curriculum for female education includes fine arts—drawing pictures, music, and dancing. Kalidasa advocates these courses of study for the females in his *Kumarasambhavam* and *Malavikagnimitram*. Parvati in the former epic draws the portrait of Shiva and repeatedly glances at it in secret; and Mâlavikâ, heroine of the latter drama, learns music, dramatic performance, and dancing in the house of Ganadâsa, professor of fine arts, and astonishes him by a marvellous feat of her skill. (*Kumara*. V. 58, and *Malavika*. I. 14, I. 81).

Kalidasa knows full well that effi-

ciency in fine arts cannot be gained without superior intelligence. Moreover, good physique appropriate for the stage is an essential qualification for the profession. Even fine arts must not be taught to one not qualified for the profession. In brief, instruction in literary subjects and fine arts must be adjusted to the capacities of the students, and they must be mentally and physically qualified to achieve success: 'Gana: "Madam, my fame will be spread through this girl. Verily the teaching of a teacher multiplies hundredfold when it is imparted to a proper student." ' "

Thus even with the help of the scanty material scattered in Kalidasa's literature we have clearly shown that India of those days had a sound educational philosophy which was at once practical, comprehensive and suited to the varying educational needs of both sexes. The country had the good sense to take into full account the limitations of human nature and adolescent psychology. Her educational scheme was not a beautiful fabric built in the air, an Utopia, charming and dazzling but devoid of touch with reality. It was a solid scheme based on experience and observation, anticipating the fundamentals of the educational theories of the great masters of modern times.

SWAMI SARADANANDA

BY SWAMI PAVITRANANDA

(Concluded)

VARIED ACTIVITIES

Swami Saradananda along with Swami Turiyananda started for Gujrat in February 1899, for preaching and col-

lecting funds for the Math. He started on 7 February, and visiting Cawnpore, Agra, Jeypore, Ahmedabad, Limbdi, Junagad, Bhavnagar, etc., returned to the Math in early May on receiving a

wire from Swami Vivekananda, who planned to start for the West again. In this tour the Swami had to lecture both in English and Hindi. About one of his lectures in Kathiawar, an eyewitness says: 'The Swami Saradananda's lecture on *The Essence of the Vedas* made a deep impression upon all the people of Bhavnagar, Kathiawar.... His noble figure, his majestic voice, the fire and grandeur of his eloquence, gave him a power to inculcate in the minds of his audience the Vedanta doctrine far better than any other teacher of Vedantism I have known.'

After Swami Vivekananda had sailed for the West, greater responsibility fell on the shoulder of Swami Saradananda as regards the work of the organization. He now devoted greater attention to the training of young monks and novitiates, and was particular that they got sufficient facility for study, and spiritual practices. At this time he introduced the system that there should be whole night vigil in the shrine—one or other monk being constantly there in meditation and prayer. In this matter he himself led the way. He introduced other methods also for building up the spiritual life of young aspirants. He himself at this period would occasionally make Japa from sunrise to sunset.

There was call from different directions on the time and energy of the Swami. He had to go out to lecture, to hold conversazione, to attend to correspondence, and to organize the growing activities of the Mission. But never in his whole life was he wanting when there was the call of duty. Outwardly he was calm, quiet, and very taciturn; but in him lay an unfailing dynamo of energy, as it were.

At this period Swami Saradananda felt interested in Tāntrikism. He wanted to practise the Tantrika form of

Sâdhanâ. There was a great opportunity also for that. Ishwarchandra Chakravarty, father of Sasi and uncle of Swami Saradananda, was a great Tantrika Sâdhaka with a degree of actual realization in the line. Swami Saradananda under his guidance, performed the Tantrika ceremony known as Purnâbhisheka in November 1901, and became engaged in the spiritual practices prescribed in Tantra. Born in an orthodox Brahmin family, himself an adept in ritualisms, Swami Saradananda now devoted himself heart and soul to Tantrika practices. There can be no room for any doubt that a soul like the Swami should make rapid progress in any form of Sadhana. The goal of Tantrika Sadhana is the realization of the Divine Mother in all. That he succeeded in realizing this can be guessed from what he wrote in the dedication of his beautiful Bengali book, *Bhâraté Shakti Pujâ*. (Mother Worship in India). He writes: 'The book is dedicated with great devotion to those by whose grace the author has been blessed with the realization of the special manifestation of the Divine Mother in every woman on earth.' The book is the outcome not only of his clear thinking, but also of his direct realization. That such an abstruse theme could be written in such a popular style indicates his great mastery of the subject.

Swami Vivekananda returned unexpectedly to Belur in December 1900, after his second visit to the West. He was highly pleased to see the way in which the Math and Mission were being managed, and spoke very highly of the organizing ability of Swami Saradananda.

Returning this time to India Swami Vivekananda was not keeping very well. Partly due to this, partly, perhaps, due to the fact that he wanted to see his

work progress as much as possible in his lifetime, Swami Vivekananda was very severe in his dealings now and then. During such moods even his Gurubhais, including those for whom he had the highest love and respect, would not dare approach him. But Swami Saradananda was the only exception. His deep calmness could freeze anybody's anger and his mind would remain unruffled under any situation. Seeing this trait in him, Swami Vivekananda used to say jocosely: 'Sarat's is the blood of fish; it will never warm up.' Many instances are told as regards the great self-control of Swami Saradananda. Once while the monastery was still at Alambazar, Swami Saradananda went to the shrine and found that this too sacred a place had been made dirty by the footprints of the cook. This was almost sacrilegious and beyond what even Swami Saradananda could stand. He very sharply called the cook to him. The poor man came trembling with the fear to face, as he thought, an outburst. But immediately the Swami took possession of himself and said, 'No, there is nothing, you may go.' The patience and the power of forgiveness of Swami Saradananda was limitless. There were many instances in which the Swami brought round a recalcitrant only with his love and tolerance. Around him lived persons, doing useful works, who were unmanageable anywhere else. Swami Saradananda believed in the infinite potentiality and possibility of every soul, and his belief was unshakable. That was the reason why he would remain absolutely indifferent to the apparent fault or weakness of a person.

AFTER THE PASSING AWAY OF SWAMI VIVEKANANDA

Swami Vivekananda passed away in July 1902. The passing away of the leader was a great blow to his Guru-

bhais. Ever since the Mahâsamâdhi of the Master, they have all implicitly followed the lead of beloved Naren. Now they were helpless and hopelessly bewildered. Nobody knew what would be the future of the organization he had started. But the work for which he so much laboured and died must be continued as a token of love and respect to him. Swami Brahmananda as the President and Swami Saradananda as the Secretary shouldered the increased responsibility—now that the leader was no more in physical body—with calm resignation and firm faith in the mission of the Master, and both of them continued these functions till their dying moments. Both of them nurtured the infant institution with their heart's blood, as it were, and the public see in the present Ramakrishna Math and Mission only the monumental expression of the love of these two great souls to their leader. Swami Brahmananda was so much respected by his Gurubhais, that the very idea that anybody else should become President in his lifetime would seem nothing short of sacrilege to them. And after the passing away of Swami Brahmananda when there was a proposal of making Swami Saradananda President, he rejected it on the ground that the beloved leader had made him the Secretary while he was alive and so he must continue that duty.

Having so much devotion to Swami Vivekananda and his cause, Swami Saradananda began to work, after the passing away of the leader, with greater earnestness and love. From Swami Brahmananda would come the guidance and inspiration and it was Swami Saradananda who would bear the brunt of day-to-day work. Wherever there was any difficulty, he was sure to put his shoulder to the wheel. Hard labour, the strain of meeting difficult situations, the worry of having added responsibility

—nothing could daunt this strong spirit. Yet outwardly there was not the slightest indication that he had any difficult time of it. The Himalayan calmness of his soul no storm could ruffle.

Hearing of the illness of Swami Vivekananda, Swami Turiyananda, who was working in San Francisco, started for India. So immediately after the passing away of Swami Vivekananda, Swami Trigunatita was sent to America. He was doing a great work as Editor, Manager and organizer of the *Udbodhana*, a Bengali magazine started under the inspiration of Swami Vivekananda. After the Swami had left the work, the magazine was in a critical condition—financially and otherwise. Some brought even the proposal to do away with the magazine. But Swami Saradananda came forward and personally took up the whole responsibility. He would write articles for it, try to raise subscriptions and donations for it, and supervise the whole management. Gradually the financial condition of the magazine improved, the paper increased in popularity, and some funds also accumulated as surplus.

THE HOLY MOTHER'S GATE-KEEPER

Now the Swami thought that the *Udbodhana* should have a house of its own. There was need for a house also for the Holy Mother to stay, when she came to Calcutta. So the Swami planned for building a house where downstairs there should be the *Udbodhan* office, and upstairs should be the shrine and the residence of the Holy Mother. Specially the second reason so much appealed to the Swami, that he started the work by borrowing money at his personal responsibility, in spite of hard opposition from many quarters.

This was a blessing in disguise. To repay the loan Swami Saradananda began to write *Sri Ramakrishna-lilā-prasanga*—

life of the Master—which has become a classic in Bengali literature. Through this book, the reading public get an authentic and critical biography of Sri Ramakrishna. The book is sublime in diction, highly elevating in thought, very rational in outlook, and extremely critical in arriving at facts. The book forms a class by itself and has achieved a supreme task—that of translating the superconscious into the language of the conscious. One wonders that the Bengali language had so much potentiality! The book is not only a biography, but it has been supplying spiritual sustenance to thousands of readers.

Yet, for this great achievement the Swami would not accept the least credit. He would say that the Master had made him the instrument to write this book. The book is in five parts, but still incomplete. When hard pressed to complete the book, the Swami would only say with his usual economy of words, 'If the Master wills, he will have it done.' He himself was perfectly passive in the matter.

One's admiration for the Swami increases a thousandfold, if one knows the circumstances under which such an important book was written. The house in which he lived was crowded. The Holy Mother was staying upstairs, and there was a stream of devotees, coming at all hours of the day. There was the exacting duty of the secretaryship of the Ramakrishna Mission, and for this also he had to receive people and give audience. Under such a situation the Swami would be found absorbed writing this book—giving a shape to his love and devotion to the Master and the Holy Mother in black and white—oblivious of the surroundings or any other thing in the world. And so methodical he was! Even under such distracting circumstances, he was an example of method and orderliness.

There was no rush and hurry about him. Everything must be done with proper care—and in a most perfect way. Nothing was a trifle with him. Every act was a worship. To watch him was to know how every act could be transformed into a worship—literally as it were. Not a breath he would take without knowing it was a worship to the Most High.

The 'Udbodhan Office' was removed to the new building towards the end of 1908, and the Holy Mother first came to this house on 23rd May 1909. In this house, known as 'Udbodhan House' to the general public, and the 'Abode of the Holy Mother' to the devotees, Swami Saradananda lived as the 'Mother's Gate-keeper' till his last day. And what was his joy when the Mother came and stayed at the house! Devotion of Swami Saradananda to the Holy Mother was wonderful. Her word was more than a law to him—it was the Divine Mother's command, and there was nothing which he could not do to fulfil her least wish. To him she was actually the manifestation of the Divine Mother in human form and he would make no distinction between her and the Master. He could conceive of no better worship than to serve her with whole-souled devotion. Such was his devotion to her that anyone coming from her village home received the utmost consideration from him. Even a dog of Jayrambati was a privileged being in his consideration. Sometimes people would take advantage of this attitude of the Swami, and he would have to pay very heavily for this; but he saw everything in a different light.

A DIFFICULT SITUATION

In 1909 a situation arose which showed how courageous this quiet Swami was. Two accused of the Manicktola Bomb Case—Devavrata Bose and

Sachin—came to join the Ramakrishna Order, giving up their political activities. Both of them were known as firebrand revolutionaries. To accept them was to invite the wrath of the police and the Government. But to refuse admission to a sincere spiritual aspirant, simply because of his past conduct, was a sheer act of cowardice. Swami Saradananda accepted them and some other young men—political suspects—as members of the Order, though there was a hard opposition from all sides. For this the Swami had to face considerable difficulties too. But the Swami saw the police chief and other high officials in Calcutta and stood guarantee for these young men. Devavrata afterwards worked as a successful editor of the *Udbodhana* for three years and as President of the Advaita Ashrama, Mayavati, for six years before he died in 1918. But for the bold protection given by the Swami the life of these young men would have taken a different direction.

A similar trouble for political reasons occurred some years later. In the Administration Report of the Government of Bengal there was the insinuation that the writings of Swami Vivekananda were the source of inspiration behind the revolutionary activities in Bengal. Following close upon this publication, Lord Carmichael, the then Governor of Bengal, in his Durbar speech at Dacca in 1916 made remarks with reference to the Ramakrishna Mission, whose effect was disastrous on its activities. A great panic prevailed about the future of the Mission. At this Swami Saradananda had to bear the main brunt. Though indisposed at that time, he submitted a memorial to the Government, saw the Governor and other high officials and removed all misconception from their minds about the Mission activities. As a result of this, Lord Carmichael wrote

a letter to the Swami in which among other things he said, 'I read with great interest the memorial which the Mission authorities submitted to me some time ago. I regret very much to hear that words used by me at the Durbar in December last regarding the Mission, should have led in any way to the curtailment of the good, religious, social, and educational work the Mission has done and is doing. As you, I know, realize, my object was not to condemn the Ramakrishna Mission and its members. I know the character of the Mission's work is entirely non-political, and I have heard nothing but good of its work of social service for the people.'

Henceforward the police did not give any trouble even to those political suspects who had joined the Order.

CALAMITIES AND BEREAVEMENTS

In 1913 there was a great flood in Burdwan. The Ramakrishna Mission started relief. Whenever there was flood or relief the Swami would take personal interest in the relief operation. He would make arrangement for raising funds and see that proper workers went to the field for work. For this he had to face considerable difficulties now and then, but difficulty had no terror for the Swami. This relief lasted for many months.

The next year the Swami was attacked with some kidney troubles. The pain was severe, but he bore that with wonderful fortitude. At that time the Holy Mother stayed upstairs. Lest she become worried, the Swami would hardly give out that he had been suffering from any pain. Fortunately after a few days he came round.

In 1916 the Swami went on a pilgrimage to Gaya, Benares, Vrindavan, Muttra, and Allahabad and returned to Calcutta in May after absence of two months.

In the month of February 1920, Swami Saradananda learnt that the Mother was seriously ill at Jayrambati. Immediately he made arrangements to bring her to Calcutta. For five months she was kept at the Udbodhana House and Swami Saradananda did all that was humanly possible for her recovery. The best doctors were called in, the best attendants were engaged, every medical advice was followed with scrupulous care. And day and night went the earnest prayer from his devoted heart to Heaven for her recovery. A man of supreme self-possession and self-control—one who could control his feelings to the amazement of all—Swami Saradananda now betrayed his constant anxiety like a helpless child. But nothing could avert the inevitable—the divine dispensation prevailed against human efforts. The Mother passed away from the physical arena of activities, after a protracted illness of six months.

Two years later there came the turn of another, that of Swami Brahmananda. Swami Brahmananda who was the lifelong President of the Ramakrishna Mission and held a unique position in the Order commanding not only love but unparalleled respect even from his Gurubhais, passed away on April 10 in 1922. This was a shock which unnerved Swami Saradananda completely. Swami Saradananda worked as the chief executive, but he was the moving centre of all activities in the Ramakrishna Math and Mission. So, shortly after the passing away of the Holy Mother, when Swami Brahmananda also entered into Mahasamadhi, Swami Saradananda was altogether broken in heart.

PREPARING FOR FINAL DEPARTURE

There were other deaths too. Gurubhais were passing away one by one, devotees were being called away to the

Master by turns. The Swami began to feel lonely in this world of activities. He lost all zest for works. Gradually he began to withdraw his mind from works and devote greater and greater time to meditation. Those who watched him could easily see that he was preparing for the final exit. During the last few years he would spend long hours in meditation—as regards works giving only directions.

At this time one work which received his most serious attention was the construction of a temple at Jayrambati in sacred memory of the Holy Mother. He would supply money and supervising hands for the work and keep himself acquainted with the minutest details of the construction. He would openly say that after the completion of the temple, he would retire from all works. The beautiful temple—emblem of Swami Saradananda's devotion to the Holy Mother—was dedicated on April 19, 1923. What was the joy of the Swami on that day! A very large number of monks and devotees assembled at Jayrambati and the little village was humming with a new life. There was an air of festivity all around. Swami Saradananda supervised every detail of the celebration. A large number of persons were fed every day. Worship was done with punctilious care. Everybody felt, as it were, the living presence of the Holy Mother in that round of joy and festivity.

Swami Saradananda became like a Kalpataru. He not only supplied the materials for this celebration, but also began to give spiritual initiation, after the dedication ceremony was over, to whoever came. To-day he made no distinction between the deserving and the undeserved. He was ready to give himself away fully. When somebody reasoned with him that it might be too great a strain for his health as he was

giving initiation till late hour of the day, the Swami showed the utmost displeasure. To-day he must give all he had.

Another great important work which the Swami did and which will go down to history was the holding of the Ramakrishna Mission Convention at Belur Math in 1926. It was mainly a meeting of the monks of the Ramakrishna Math and Mission Centres—about 100 in number sprinkled over the whole of India from Mayavati to Java and from Assam to Bombay, as well as outside India—in order to compare notes and devise future plan of work. Though not keeping very well, he took great interest in it and worked very hard to make it a success.

As it was physically impossible for the Swami to cope with the demands of the growing organization single-handed, at the end of the Convention he appointed a Working Committee which should deal with day-to-day works.

LAST DAYS

After the Convention the Swami virtually retired from active works, devoting more and more time to meditation. One who so long thought of the minutest details of the far-flung organization, planned for sending relief to wherever there was epidemic or flood or famine or any calamity, would now be found self-absorbed—his mind in-drawn. With his ill health finding him devoted so much to meditation and spiritual practices, the doctors got alarmed and raised objections. And after all what was any further necessity of spiritual practices for a soul like Swami Saradananda! But to all protestations the Swami would give simply a loving smile.

Swami Saradananda's health was getting worse and worse. But such was his consideration for others that he

would hardly give out all he had been suffering from. He gave strict instructions to his attendants that they should not get worried and anxious. He had been suffering from diabetes and its accompanying ailments. But nobody knew that the end was so near.

It was Saturday, August 6, 1927. Swami Saradananda as usual sat in his meditation early in the morning. Generally he would be meditating till past noon. But to-day he got up earlier and went to the shrine. He remained in the shrine for about twenty-five minutes—an unusually long period. He went inside the room and after a short period returned. These he did several times. When he finally came out a great serenity shone through his face. He followed his other routines of the day as usual. In the evening when *Ârâtrika* was going on in the shrine, he remained absorbed in thought in his own room. After the *Aratrika* was over, he raised both his hands in a bowing posture. After that an attendant came with some papers. As he stood up to put them inside a chest of drawers, he felt uneasy, his head whirled as it were. He asked the attendant to prepare some medicine and instructed him to keep the news secret lest it should create an unnecessary alarm. These were the last words he spoke, and he lay on the bed.

It was a case of apoplexy. The best doctors were called in. Different kinds of treatment were tried. But he did not regain his consciousness. *Udbodhana* House was day and night crowded with monks, devotees, and admirers—with anxious look and worried appearance. From different parts of India monks and devotees began to pour in to Calcutta and thronged at that house to have a last look of the Swami. The best medical aid and the earnest prayer of all proved of no avail. The Swami

passed away at two in the morning of August 19. A pillar of the Ramakrishna Math and Mission was gone and a great luminary, too, became invisible to mortal eyes.

HIS PERSONALITY

Swami Saradananda was the living embodiment of the ideal of the Gita in the modern age. To see him was to know how a man can be a 'Sthitaprajna'—steadfast in wisdom—as taught in the Gita. He was alike in heat and cold, praise and blame—nay, his life was tuned to such a high pitch that he was beyond the reach of such things. In him was exemplified the Gita-illustration of the ocean which remains unaffected by any amount of waters flowing into or from it. He was undisturbed by any material things. In spite of all his activities, one could tangibly see that his was the case of a Yogi 'Whose happiness is within, whose relaxation is within, and whose light is within.'

He harmonized in his life *Jnâna*, *Karma*, *Bhakti*, and *Yoga*, and it was difficult to find out which was less predominant in him. Every one of these four paths reached the highest perfection in him as it were. As a *Karmayogi* he was unparalleled. When he would go to the temple of *Vishwanatha* at Benares and with a prayerful look touch the Image, or when at Puri he would be looking at *Jagannatha* throbbing with emotion, bystanders could not turn their eyes from him and even a hard-boiled unbeliever, seeing those scenes, would catch some spirit of devotion from him. In discussing religious matters with him, one would find him so very rational in outlook, that one would feel drawn to him in spite of oneself. About the intricacies of the workings of the mind and the experiences in meditation he would talk with such a clear grasp that the questioner

would feel here was one who was talking from direct realization, and in one or two words from him all his doubts and difficulties would vanish.

But with all his spiritual attainment, the Swami was quite modern in outlook. Those who did not believe or had no interest in religion, would find joy in mixing with him as a very cultured man. He was in touch with all modern thoughts and movements. This aspect of his life drew many to him who would afterwards be gradually struck with his spiritual side.

He had the great capacity to hide any external manifestation of his spiritual powers. Many who did not bother much with spiritual problems found him living like a common human being, though they could not analyse what it was in him that drew them so irresistibly to him.

His playful conduct with children was a sight interesting to enjoy. How he could bring himself down to their level and play jokes and funs with them to their great delight was an object of wonder with many. He became just like a child in the company of the children.

His courteous behaviour became proverbial. When he was in the West, where courtesy has taken the place of religion, as it were, the Swami was highly adored for his refined manners. He lived in the West for a short period only, but afterwards whenever any Westerner came in touch with him, he

would feel greatly at home with him, and invariably be impressed with his deportment.

His love and sympathy and consideration for all have become a byword in the whole Ramakrishna Math and Mission. Instances of his kindness are cherished in memory as a sacred treasure. Himself ever ready to serve others, he would hardly like to take service from anyone. Even when disabled because of age and illness, he would take service from his attendants the least that was needed. Apart from physical service, he was so very considerate towards the feelings of others! Thoughtlessness is said to be the worst form of selfishness. Sometimes it is worse than even any physical violence. Any word had hardly escaped from his lips in his whole life which could hurt the feelings of others.

These and many other qualities would make him a power even if he had not taken orders. But in Swami Saradananda—the monk and the disciple of Sri Ramakrishna—these were only added facets in his character. He was a spiritual genius first, and any other thing next. The spiritual side of his Master and the Master's life were reflected in him. He lived, moved, and had his being in him. Swami Vivekananda once said to his Gurubhais: 'Don't preach the personality of Sri Ramakrishna, just live such a life that it will be preaching him.' Well, Swami Saradananda lived such a life.

SCIENCE AND THE COMMUNITY

By S. W. SHIVESHWARKAR, I.C.S.

Science has in modern times entered so much into the daily life of the community at large that we can no longer

afford to be blind to the fact that science is both affecting and being affected by the social and political

changes of our times. Although science was meant to be the main basis of progress we find that it is being used, on a world-wide scale for dealing out death and destruction in the present international chaos. The troubles of our times seem themselves to be the result of scientific progress. Where science was intended to heal, it is destroying. We see the latest cures for the erstwhile incurable diseases discovered side by side with the invention of the most deadly weapons of mass murder. We see the illumination systems of great cities improved on the basis of the Quantum Theory and Relativity only to find that these unfortunate cities have to observe black-outs for nights together. We find that the inter-continental cables which were laid to carry messages, do not do so when the nations are not on speaking terms. Where scientists have spent lifetimes to discover methods of killing the most deadly disease-bacteria, scientists are now busy culturing those very bacteria for use in bacteriological warfare to kill the 'enemy'. Science is, in short, suffering from the ethics of modern politics. One of the main reasons of this is that science has gone out of the hands of the community at large and conversely scientists have lost touch with the community at large and are oblivious of the essential and historic connection between scientific activities and the society to which they belong. Whilst there have been attempts by the community at large to gain democratic control in the political sphere, there has hardly been any serious attempt on their part to gain control over scientific activities. The community was content to leave matters in this sphere to the specialists and the experts, who in their turn, having forgotten their connection with the society, allowed themselves to get entangled in the whirlwind of poli-

tics and to be exploited by their employers and overlords, the politicians and the statesmen. It is, therefore, necessary that the scientist as well as the layman should examine all over again the connection between science and society. Science is no longer the occupation or hobby of the curious, absent-minded professor in his isolated laboratory. It is a major industry of society. This in itself is sufficient reason why the community at large must take a hand in the direction of scientific activities and why the layman's outlook must be more scientific than it is to-day.

Modern science has now reached such a stage that a layman can get his idea of it only from the specialist and the expert. The expert unfolds the landscape picture of modern science to the layman through books, articles in newspapers, and periodicals, lectures, cinematographic films, and other means of communication, in which he tries to replace, as far as possible, the technical and symbolical language of science by the popular language in the ordinary style of narrative with similes and illustrations. It is a fundamental purpose of science to reduce the apparently uncorrelated and confused phenomena of nature around us to reason and common sense. It is, therefore, essential that the layman who is sought to be addressed, should possess ordinary intelligence. In the last few years many books written by experts in popular language on a wide range of scientific subjects and addressed to the layman, have made their appearance. But in order to retain the attention of the reader these books were presented in a mysterious garb, and sensation was added to thrill the reader's mind. Such sensations often involved sweeping generalizations. For instance, in a popular book on Relativity one may find

such expressions as 'Einstein having disproved Newton'. If Einstein completely disproved Newton where is the need to teach Newton in schools? These books have really inverted the true purpose of writing such books. We may compare their authors to those of historical novels, who twist the facts of history or invent them to add romance and thus compromise history with fiction. Or we may compare them to the producers of cinematographic films on historical subjects, to see which would make the historical personages concerned turn in their graves. But whilst we may pardon the novelist or the film producer whose essential aim is to entertain and thrill and not to instruct the public in history, we cannot forgive the expert scientist, whose aim should not be to entertain and thrill but to make the community as a group scientific-minded. It is necessary to do so because science has entered so much into our daily life. For instance, Relativity and Quantum Theory, so abstract in themselves, are brought to practicality in their application to modern problems such as illumination of public places and domestic dwellings.

We have seen above how scientists have failed to do justice to the community. They unfortunately do not see the harm they do to themselves in the process. It is the natural right of lay members of the public to know how the scientists are treating them and how those who are in political control of the community are treating the scientists. We see in modern times that while scientists on the one hand may be successfully carrying on experiments on how to cure diseases formerly thought to be incurable, on how to prolong the average span of human life or its expectation by improving conditions of living and by research on the nutritive value of foods, they, on the other, may be busy devising

the most deadly weapons to kill human life *en masse* in the shortest time and so serve the unethical purposes of their political overlords. The confusion in world politics has reflected itself in confusion in science. Whereas the people in some places in the world have striven for a democratic control of politics nowhere has there been an attempt from the side of the public for a democratic control of science. The result is, as we see in the present world war, an immoral waste of human energy. The pessimists have even raised their voices demanding the cessation of scientific research as the only means of preserving the present civilization.

These pessimists forget that science is as old as civilization and will live as long as there exists a society. Science started since the birth of Man. Science is one aspect of Man's eternal struggle to adjust himself to the nature that surrounds him or even more appropriately to make that nature adjust itself to him. For instance, we find in anthropology that the Gaucho man of the Pampas, whenever he wanted to create fire for warmth or cooking, did not depend on the conflagrations produced by unaided nature but drilled a rod of wood in a hole in another piece of wood to produce ignition. This was the predecessor of the modern match-box or the electric fuse. The basic aim of this struggle against the environment was to achieve security and certainty in an ever-changing universe. Science is a movement that seeks to replace the prophet and the seer, to replace the tribal magic. Beginning in the early history of man as an unconscious haphazard attempt to gain control over particular phenomena, science has now developed partially into a deliberate and organized plan to attain intellectual certainty. It has become an expression of the mental and physical energy of

the community as a group. It is, therefore, vain to think that scientific activities will ever cease, let alone the question whether their cessation will be of any benefit to society. The only way out of the present impasse is, therefore, to make scientists answerable to the public for their activities.

Consider the total group-energy of the community. By society or community we do not mean just the assembly of individuals composing it. We consider them as a group. For this purpose they must be group-conscious. A battalion of an army, for example, is quite distinct from the conglomeration of individuals who compose it. It is a battalion only when the individuals are conscious of their battalion, and their minds and movements are regulated by the discipline and aims of the battalion. On the other hand, the beer-drinkers of the world do not form a community, because as a group they are not conscious of their aims or, say, the effect of their alcoholic consumption upon world-trade or upon the average health of mankind. So also the members of a bridge-club or a night-club do not form a community as defined by us. We will consider the total energy of a community which is really a society as distinguished above. The mental and physical energy of such a society finds expression in many channels, for example, art, science, literature, education, control of politics, production, industrial organization, philosophy and so on. In order that there should be no waste of energy in the activities of any society the different expressions of its social energy must be properly co-ordinated so as to produce a good equilibrium. As an example of waste arising out of disunity, consider the community of advertisers and hawkers of commodities. This community is more advanced than the group of beer-drinkers or tobacco-

smokers or bridge-players or lip-stick-users in that it tries to achieve its internal purpose by external action. This community is not organized at all. Their purpose is to persuade society to buy their commodities to the exclusion of others' without regard to the social value of such transaction but having regard to their own sale profits. The result is seen from the advertisement pages of newspapers and periodicals or posters in the streets. The man in the street is asked to eat all kinds of preserved foods, then he is told that he has all kinds of diseases and must take doses of their patent medicines and tonics; he is asked to buy costly motor cars; he is asked to get heavily insured. This is done without regard for the man's purse. The question arises whether scientists as a group are going to behave as these purveyors of commodities or as true men of science in an organized scientific manner. Will they continue to waste their energy in mutually contradictory activities? Will they not, because of their intelligence, prove themselves more ethical than the inferior groups described above whose members are unconscious of the structure of their group and who are oblivious of the harm that is being produced by their unorganized, uncoordinated, and wasteful activities?

From ancient times science has been one of the expressions in which the group energy of society has manifested itself. We might say that science is even older than art; the ancient man invented his bow and arrow before he thought of drawing. On the walls of cave-dwellings of the ancients the archaeologist discovers a crude drawing of an animal struck by an arrow. To the archaeologist the drawing only tells that those ancient men hunted animals for food and had invented the bow and arrow to do this. To the artist

the drawing might convey the probable aesthetic sense of the ancient man. But has it occurred to them that the drawing might not so much be the expression of his aesthetic sense as an introspective expression of his triumph in his achievement in science, his triumph in making nature adjust to his needs? To the ancient man the invention of the bow and arrow must have been as important as the discovery of gunpowder is to the modern man. So from ancient times to modern, science has progressed according to the needs of society from time to time. Herein lies the basic relation between science and society. It is a dynamic relation. To-day we switch on our radio calling into play millions of particles called electrons and receive hundreds of electro-magnetic waves per second and listen to music being played thousands of miles from us and think nothing of it. We are even unconscious of the processes involved when we are listening to the broadcast music. But the same would have looked nothing but a miracle even so late in modern history as the time of Newton. Where formerly only mythological beings used to fly in the air, to-day the aeroplane has become an ordinary means of sending mail. Even vision has been made to penetrate terrestrial space through television and sending photographs by wireless. The spectroscope has helped us to see through interstellar space. The history of science thus teaches us that science has been an age-old channel in which the stream of human energy has always flown and will always flow so long as man exists on this planet. Should not, therefore, the community at large shake off its indifference and direct this stream so that it should not go astray in the hands of fickle-minded men, go astray because it was used for unethical purposes, go astray because there

was not enough co-ordination between different branches of science?

These are the days of specialists. A specialist in one branch of science often knows as little about other branches as a layman; and instances are not lacking where a specialist in one branch has a feeling of contempt for the work of a specialist in another branch. Sometimes it is forgotten that the various branches are only different perspectives of the observed and deduced truth. Just as the financier and the industrialist cannot harmonize their efforts unless they work with a common aim to be decided by the authority that controls both, e.g., Governmental control, so also the different specialists cannot work fruitfully unless there is some agency reviewing and co-ordinating their work from time to time. Nature did not create watertight 'subjects' like Mathematics, Physics, Biology, and so on. Even the same subject is divided into branches and we have specialists in each such branch. We should not forget that in one and the same natural phenomenon the rules and processes of all these 'subjects' and 'branches' may find application at one and the same time. It is only the scientist who indulges in science as a pure thought who can afford to stand aloof. For instance, pure Mathematics is rather an art than a science. With the specialists working in mutual isolation scientific progress will frustrate its fundamental purpose, viz, to achieve security and certainty against all nature. Such uncoordinated specialization is a clear sign of the chaos in the community. It gives the war-mongers a chance to exploit science and scientists. By the law of the vicious circle this frustration of science also leads to further chaos in society. To-day the world is passing through a stage of transition to, we hope, a more ethical civilization although the future still

hangs in the balance. This finds a parallel in the realm of science, where traditional ideas are being rapidly swept aside. It is for the society to gain control over scientists and their activities and to save science from frustration and chaos. Scientists by themselves often show lack of consciousness of the social energy of which they themselves are a manifestation. They forget the historic relation between science and society. In the confusion they forget their true role and cannot disentangle their thoughts from the confused ideas and anti-social ethics of the politicians, who form groups called 'parties' often to exploit the social energy of other 'parties'. Thus we might find that scientists of the same branch belong to different political parties whose aims might be diametrically opposite. Under such conditions they cannot get an unbiased or even scientific view of the processes

of progress; they cannot fulfil the purpose of their own profession.

These scientists owe an explanation to the public. It would be necessary to collect and examine statistics about the way scientific activities are at present organized, about the way public money is being spent on these activities. It is not that science can be reduced to a branch of the civil service. Developments in some countries have shown that it is possible to combine freedom and efficiency in scientific organization. The present type of learned scientific bodies which deal with technical research in their own special branches will have to be replaced by associations which will be more in touch with the public, which will be more ethical than national, and which will be all the time fully conscious of the relations that should exist between science and the community.

COMMUNAL RAPPROCHEMENT IN MEDIEVAL INDIAN LITERATURE

BY DR. NANDALAL CHATTERJI, M.A., PH.D., D.LITT.

Cultural rapprochement between Hindus and Mussulmans in Medieval India reached its highest culmination in the domain of literature, and it was the flood-gates of literary effort which opened up new channels for the flow of the surging spirit of brotherhood and creative energy in all spheres of national activity. The give and take in the field of literature was intimate and mutual, and it paved a golden path through the woods of bigotry, intolerance, and communal divisions, and ultimately provided a common meeting ground for the rulers and the ruled. It is this cultural unity which saved the soul of India and prevented the per-

petuation of a wide gulf between the two principal communities.

The most agreeable feature of the literature of Medieval India is its complete lack of the spirit of communal exclusiveness and racial antagonism. We find all communities represented among the prominent poets and historians, biographers and story-writers, whose literary output revealed a fine synthesis of their respective cultures. Although the relative proportion of Mussulman writers in Indian languages and of Hindu authors in Persian or Urdu could not be equal for obvious reasons, the number of Mussulmans who wrote in Indian vernaculars or that of

Hindus who excelled in Persian or Urdu is surprisingly large, and is indicative of a complete cultural understanding between Hindus and Mussulmans. That all this was not due to mere accident will be evident from the fact that the Mussulman rulers offered their patronage to writers of all communities and made no invidious distinctions in this matter on grounds of religion or race. Even the much decried Aurangzib extended his patronage to Hindu poets like Mati Ram, Vrinda, Kali Das Trivedi, and Bhusan.

Muslim rulers vied with each other in stimulating the growth of the Indian languages, and Hindu writers found in them some of their greatest patrons. The Muslim nobility followed in the footsteps of their Emperors and patronized Hindu writers with a sincerity which would be surprising at the present day. One example may be cited here. Abdur Rahim Khan was a distinguished Mughal noble, but he is more well known to-day as a Hindi poet of the first rank!

In language, inter-borrowing of words and idioms was accelerated by the growth of an invisible national consciousness among the writers of different communities. Indian languages absorbed Persian, Arabic, and Turki words as freely as these foreign languages became to some extent Indianized under the influence of Indian thought and expression. As for Persian, a new Indo-Persian style came into existence in India, while the diction of the Indian languages was enriched by the adoption of foreign words. Even a casual survey of the principal vernacular literatures of India would show how numerous must be the foreign words which have become naturalized. As for Mussulman writers, it is indeed amazing to note how readily and with-

out prejudice they adopted Sanskrit and Vernacular words in their works.

In the matter of verse-forms and metres there was a free exchange of idea and technique. The origin and growth of rhyme in Medieval Indian poetry were in no small measure due to the influence of Arabic and Persian literatures. Indian languages also assimilated some verse-forms from Persian, while some Indian forms were similarly introduced into Persian. For example, the use of the pen-name which is a common feature of Persian poetry, became popular in Indian poetry owing to the increasing acquaintance with Persian examples. Even in the matter of the divine invocation there was a free exchange of terms and forms. A Hindu writing in Persian would commence his composition with an invocation of Allah, while a Mussulman writing in an Indian language would freely invoke Ganesha, Saraswati, or some other god or goddess. The first phenomenon is too well known to need any illustration. A few examples of the second will be interesting. Rahim begins his *Madana Shataka* with an invocation of Sri Ganesha. Ahmaddullah begins his *Nâyakbheda* with an invocation of Sri Ramji and Ganesha. Yakub, writing his *Rasabhushan*, invokes Sri Radhakrishnaji and Sri Gaurishankarji.

In their choice of subject-matter the writers betrayed no communal bias or prejudice. One comes across Hindus engaged upon purely Muslim themes, and Mussulman writers dealing with Hindu subjects. A matter of piquant interest is the fine exposition of Vaishnava love and devotion by Mussulman writers, which shows that in the world of song and poetry there was no communal or religious hatred. The number of Hindus who composed verses in Persian is fairly

large. It is true that their works were not recognized in Persia, but the fact remains that their works constitute a memorable contribution to Persian literature. Brahman, Kishenchand, Banwaridas, Jaswant Rai, Shiva Ram, and Anandghan are illustrious names in the history of Persian literature in Medieval India. Hindu authors excelled in Persian prose too. Among story-writers the names of Raj Karan, Kripa Dayal, Udit Chand, Madho Das, and Roop Narain are note-worthy. Among letter-writers there are prominent Hindu names such as Chandra Bhan, Sujan Rai, etc. Hindus wrote excellent historical works also in Persian. Mention may be made of the works of Brindaban Das, Sujan Rai, Ishar Das, Bhim Sen, Kam Raj, and Bhagwan Das.

The Mussulman writers who dealt with Hindu themes may be grouped under two classes. One consists of those whose medium of expression was Persian or Urdu, while the other comprises those who wrote in some Indian language. Many well-known names from both the groups can be cited to show that Mussulman writers recognized no barriers of religion or community in their literary activities. To the first group belonged writers like Faizi, who composed a Masnavi on the story of *Nala-Damayanti*, Abdus Shukur and Aqil Khan who translated the *Padmâvat*, Nur Muhammad and Mir Askari who versified the story of *Madhumâlâti*, Amanat who wrote on the life of Sri Krishna, Badaoni who translated *Simhâsan-battisi*, and Tajuddin who rendered the *Hitopadesha* into Persian.

Of the literary output of Mussulmans in various Indian languages the volume is as big as the quality is high. It is highly significant that most of the Mughal Emperors and many of the royal princes could write verses in Hindi.

But the most surprising thing about the work of the Mussulman poets in the Indian languages is the exhibition of a remarkable mastery over the religious and mystic trends of Hindu thought and philosophy.

Allegorical poetry is a special contribution of the Muslims to Indian literatures. To this class belong Jayasi's *Padmâvati*, Manjhan's *Madhumâlâti*, Usman's *Chitrâvâli*, and Nur Muhammad's *Indrâvâti*. In these works one can feel a pleasing synthesis of Hindu and Muslim thought. For instance, the subject-matter of Jayasi's *Padmavati* is Hindu, yet the key-note of its underlying thought is clearly Islamic. Executed in the garb of a love story, this work sums up the essence of Hindu and Muslim mysticism while relating the struggles of the human souls in the eternal quest for the divine. Indian mystic poetry was similarly enriched by eminent Mussulman poets. The name of Kabir in this respect is outstanding. His verses truly exemplify the cultural rapprochement between Hindus and Mussulmans and are still cherished by every community of India. Baba Farid, Rajjab, Yari Sahib, and Darya Sahib followed in the footsteps of Kabir and popularized the religio-mystic bent in poetical literature.

In religious poetry, too, the Mussulman poets did not lag behind their Hindu compeers. Both in the elaboration of the Bhakti thought and in the expression of spiritual or mystic sentiments Mussulman writers gave evidence of an amazing depth of devotion and emotional fervour. For example, critics of Hindi literature consider Raskhan's verses to be superior to those of even the great Surdas in chastity of expression and sincerity of spiritual appeal. In the Indian vernaculars the volume of Vaishnava lyrics composed by Mussulman poets is not inconsiderable, and it

makes refreshing reading in these days of communal antagonism that the Muslim poets of Medieval India did not consider it either sinful or irreligious to sing of Krishna and Radha's love in the fashion of orthodox Vaishnavas.

Even a brief survey of Medieval Indian literature leaves no doubt about the fact that literary men of dissimilar faiths evolved a common goal of brotherhood, and thereby laid the foundations of a national culture which would unite

Hindus and Mussulmans on the basis of an enduring cultural understanding. India's capacity to absorb the elements of foreign cultures is nowhere more evident than in Medieval India, and it is this capacity which strengthened in the past the oneness of Indian culture and will defeat in future the machinations of interested politicians who seek to destroy the common cultural bonds in pursuit of the new-fangled two-nation theory propounded by the Muslim League.

THE SENSITIVE

They call thee sensitive. They are right.
 Thy sorrows are keen. For hast not thou a heart to feel?
 Thy environments seem so hard and thou longest
 To fly to an easier and better world!
 'Thou hast given thyself away, and thou must have thy return!'—
 Thou murmurest with pain.
 But how will they give, who beg and want?
 O thou, mirage-haunted!
 Thou hast sought to drink in a desert.
 Rightly dost thou pine and suffer;
 For hast thou not forgotten to speak to him and ask from him,
 Who only gives but never asks for a return?

—S. C. SEN GUPTA, M.A.

NOTES AND COMMENTS

TO OUR READERS

The third instalment of the *Teachings of Sri Ramakrishna* reconciles Jnâna with Bhakti, and emphasizes the need of varying spiritual attitudes Swami Turiyananda, a direct disciple of Sri Ramakrishna, takes up the topic and writes that, though the paths of *Vedanta and Self-surrender* converge at the top, for most people the latter path is the better The Editor analyses

Non-violence as a Moral and Political Dogma, and after freeing it from the historical and sentimental accretions leaves the reader with his personal dignity and resourcefulness in an atmosphere of Upanishadic self-assurance and self-reliance. . . . Swami Nikhilananda of New York holds that *Sri Ramakrishna* recognized the individuality of each of *His Disciples* and led them accordingly Dr. Dasgupta discovers that the *Educational Ideas in*

Kalidasa's India were on a par with those of the modern world . . . Swami Pavitrananda concludes his charming pen picture of the life of *Swami Saradananda*. . . S. W. Shiveshwarkar is eager for a rapprochement of *Science and Community*, without which science will always end by creating veritable frankensteins . . . Evidence of *Communal Rapprochement*, present in *Medieval Indian Literature* cannot escape the eyes of a scholar like Dr. N. Chatterjee of the Lucknow University. . . . When the whole atmosphere is thus surcharged with a spirit of harmony *The Sensitive* are still dissatisfied, and S. C. Sen Gupta's poetic genius suggests that their delivery lies in surrender to God.

PHILOSOPHY AS SUCH IN INDIA

The Aryan Path of January publishes a very interesting article under the above caption from the pen of Mr. V. Subrahmanya Iyer. According to the writer, 'Philosophy is a Western word, and not the least noteworthy feature of it is that it implies variety, difference, and disagreement The more man grows in thought, the more are the differences and the breaches not only in religion but also in life in all its aspects For every man has his own view of life and of the universe. . . . It is then no wonder that every religious novelty, nay, every fresh effort of imagination, now claims to be philosophy in some sense.' But 'What India of the *past* and a few of the most eminent thinkers in the West have seen, is that Philosophy proper is concerned solely with *Truth*.' And what is truth? 'Non-difference in experience is the chief feature of truth; it leads us to the two characteristics of "Universality" and "Necessity". But this emphasizes objective reference. To take into account the truth of thoughts and feelings, . . . the Hindus add two other

features: "Non-contradictibility" and "Being beyond the possibility of doubt".' The test of truth is this: 'It leads to non-difference or non-contradiction *in thought*, and at the same time to harmony and Universal well-being *in this life*.' We speak of truths derived from faith, intuition, emotion, even intellect, or the like. These have values only as steps leading to 'the ultimate truth' or 'the truth of truths', as the Upanishads put it. To arrive at this truth we must have recourse to *Reason*. 'Truth can *never* be reached till Reason is distinguished from intellect and the rest and till the Ego is kept within its bounds first and then eliminated altogether.' Until this Ego is eliminated philosophy may lead us merely to intellectual satisfaction but not to truth.

WOMEN AS PEACE-MAKERS

Mothers are the conscience-keepers of a race, and it is they who are greatly responsible for shaping the future generations either for peace or war. When they take their natural field and resolve that motherhood shall not henceforth be identified with killing, it stands to reason that better times are ahead of us. This being the case, we read with the greatest delight the speech of Mrs. Vijayalakshmi Pandit, as President of the All-India Women's Conference at Cocanada. Said she, 'As women we have a special responsibility cast on us. We must decide whether we shall ally ourselves to the forces of life, or those of death. Are we going to join the group that by their acquiescence make wars possible? Shall we bear sons only that they may murder other women's sons and help to maintain a system which stands self-condemned? Or shall we raise our united voice in favour of a brave new world where human life and human liberty receive the respect which

is their due, where progress and security are within the grasp of each individual? The choice is before us. The future not for women only, but for humanity as well, is what the women of to-day make of it. Let us not treat this matter lightly.'

We heartily wish that these fine sentiments may be carried into practice in every home here and in the West. True peace cannot come through isolated action, though this may have great spiritual value for the individual. There must be a gigantic organized effort on a world-scale.

INDIA'S POVERTY

Addressing a meeting at the Mysore Chamber of Commerce in December last year, Sir Visveswaraya drew attention to the extreme poverty of India. The amount of capital invested in industrial establishments, a few years ago, was about 25,000 crores in the United States of America, over 7,000 crores in the United Kingdom, and only about 700 crores of rupees in India. He argued that taking the respective populations of these countries (130,45, and 390 millions) into account it would be realized how clearly the backwardness and poverty of the Indian people were due to the neglect of industries. He was definite that 'no agricultural nation has grown rich.' He advocated large-scale industries; but to remove poverty and starvation in rural districts he suggested that the establishment of small-scale or minor industries and the creation of occupation for the poor were the *sine qua non*.

WIDOW-MARRIAGE IN ANCIENT INDIA

Writing in the *Modern Review* of January, Dr. J. B. Chaudhury considers that the Rigvedic verse, X. 18. 8, refers to widow-marriage. In the *Mahabharata*, according to him, there are many in-

stances where widows are found married or widows are sought for as wives. 'Baudhâyana, Vashistha, Parâshara, Manu, etc., also recognize widow-marriage. The Buddhist literature, too, furnishes a large number of instances of widow-marriages. Even in subsequent periods many widows are found married and their issues become powerful kings too.' After examining such data the writer makes a very modest conclusion: '... widow-marriage was neither prohibited nor highly recommended in Ancient India. The ideal was, a life of celibacy after the demise of the partner in life, failing which a widow might either take recourse to Niyoga or remarriage.'

The investigation of this question from the historical and scriptural point of view is very important, as the Hindus are noted for their great respect for tradition. But such researches can throw light only on one side of the question, which is highly complicated and is to be approached from many other points of view,—social, political, economic, legal, and spiritual.

RACE PROBLEMS

Under the above heading St. Fuchs writes in *The New Review* of January: 'The mere fact that in all the thousands of years of recorded, and the tens of thousands of unrecorded history, they (i.e., peoples of certain racial types) have not risen superior to their environment, nor fought or battled their way out of it into a better one—this fact alone is proof that they are less endowed with those qualities, the possession of which enabled peoples of other types to do again and again what the weaker people have failed to do.' This sounds plausible when we look at the world as constituted at present. But what would most European countries of the thirteenth century or earlier think if any

thinker of the East formulated such a theory? And we must remember that historical evolution has not stopped with the uplift of the Europeans. Who knows what future awaits the Africans? The writer is on surer ground when he concludes: 'The convictions that all human races belong to the same family and species, "man," that no fundamental differences separate the races either physically or mentally, are now generally accepted by modern science, in spite of the excessive racism and nationalism in so many countries, based on antiquated and obsolete racial doctrines.' Science is beginning to recognize the fundamental unity, but when are politicians and Führers and Duces, who only typify in an extreme form the superiority complex of the Europeans, going to do so? The question of racial superiority has been forced on the attention of European philosophers by the writings of Rosenberg and his companion Guenther; but its implications became more poignant when Hitler proclaimed himself a prophet of this cult. It is true that 'the belief in the racial purity and uniqueness of the German' is nothing but a myth. 'According to the common opinion of modern biologists, the population of the Nordic race in Germany is about 50 p.c., the East-Baltic 8 p.c., the Ostic race 20 p.c., the Dinaric race 15 p.c. and the Mediterranean race 5 p.c.' The superiority claimed for this Nordic people can be pulled down to pieces on many cogent grounds; but with that should go down the *hauteur* of all the other races of the earth.

SCIENCE AND STANDARD OF LIVING

'An unprogressive and industrially backward India with a large reserve of human population whose labour can be exploited is in itself a menace to world peace, drawing as she does, to her the covetous eyes of the world's Hitlers and Mussolinis,' said Dr. J. C. Ghosh in a lecture on *Science and Modern Life* at the Bose Research Institute, Calcutta. 'The widest cultivation of science,' Dr. Ghosh added, 'and its intensive application to raise the standard of living in India are, therefore, the needs of the hour, and should be kept in the forefront of an enlightened State policy.'

Dr. Ghosh is a scientist of great eminence with no political bias. He is also a true lover of India. Those people who are afraid of increasing the material welfare of the Indian masses on the absurd plea that they will lose their spirituality, will do well to ponder over these remarks. India has no right to remain 'backward with a large reserve of human population' only 'to draw to her the covetous eyes of Hitlers and Mussolinis'. It is against this moral background that the question should be re-examined. It is foolish to argue that science by itself can lead a people astray. We do not indulge in such mystic platitudes. Nobody forbids the use of knives in a household on the absurd plea that some children may cut their fingers with them; on the contrary the children themselves are trained to use these properly. Science need not be tabooed, but the moral standard of the world has to be raised.

REVIEWS AND NOTICES

VILLAGES AND TOWNS AS SOCIAL PATTERNS. BY DR. BENOY KUMAR SARKAR, VIDYA-VAIBHAVA. Published by Messrs. Chuckerverthy Chatterjee & Co., Ltd., 15, College Square, Calcutta. Pp. xvi+685. Price Rs. 15.

To students of social philosophy Dr. Sarkar is well known for his bold and advanced thinking. His works display an intimate acquaintance with diverse social patterns, and his conclusions are generally based on detailed statistical studies. The present volume is on a par with his earlier works, and in many respects it has made further contribution to analytical sociology. It is a timely publication, as it brings into focus many problems of interhuman relation having special reference to the Indian milieu. There are valuable suggestions for solving many intricate political, social, and economic problems.

To appreciate the merit of this volume it is not necessary to agree with all the conclusions of its author. Its real worth lies in a challenge thrown out to sociologists to make a more analytical and scientific study of their pet theories about the *Zeitgeist*, social evolution, Hegelian dialectics, Marxism, imperialism, and the dichotomy of the East and the West. Each social phenomenon may be the product of various causes, and it is not necessary to postulate a certain social pattern for the existence of a particular economic or political phenomenon. 'It is not indispensably necessary to change the *Âchâras* (or customs) in order to be capable of acculturation to industrialization, capitalism, urbanization, democracy, socialism, or other forms of modern freedom.' In the light of such an outspoken theory one fails to understand why Dr. Sarkar should dogmatize about divorce and say, 'Here (i.e., in India) the social pattern requires quite an extensive employment of the divorce remedy for some long time.' Can there not be other better remedies? Besides, extensive divorce is not a necessary concomitant of a highly developed civilization of the Western type. Great Britain, Germany, and U. S. A. are on the same cultural level, and yet Great Britain has only 10.0 divorces for every

100,000 inhabitants, while Germany and U. S. A. have 75.2 and 128.5 respectively.

Dr. Sarkar's conception of progress as 'creative disequilibrium' is novel and seems in some respects to fall in line with the Gita ideal of doing one's duty without caring for the results. 'Progress consists in the fact that at every stage there is a deliberate and conscious conflict between what for the time being is supposed to be good and what is supposed to be bad.' There is no absolute value for good or bad, and no scope for 'improvement-dynamics'. It is, as it were, a goalless change. But while the Gita visualizes all changes against a background of spiritual advancement for the group as well as the individual, Dr. Sarkar has no such background to offer except it be a more intense nationalism. His remark that 'Krishna does not conceive the possibility of both Dharma and Adharma functioning simultaneously and on the same spot', is hardly justifiable. All that Sri Krishna's 'Yugântara theory' postulates is the predominance of the one or the other in certain periods.

Rightly enough the author has extensively drawn on Indian ideologies and shown their rightful place in any sociological study. He appreciates 'Vivekananda, the exponent of the Upanishadic ideals of moral autonomy and spiritual autarchy.' But he has no sympathy for those who cry down all movements for more social freedom.

Nothing written here should, however, detract from the real merits of the volume. The views on the population problem of India, the analysis of the problems of evil, municipalization, and disintegration of empires, and the chapters on *Rural Reconstruction as a Historic World Necessity*, *Class Distinctions in Interhuman Relations*, *the Sovietic Regime in Creative Disequilibrium*, and *World-remaking Youth* will repay a serious study.

INDIA AND THE PACIFIC WORLD. BY DR. KALIDAS NAG. Published by Messrs. Book Company, Ltd., College Square, Calcutta. Size D. C. 8vo. Pp. xiv+294. Price Rs. 10.

When the whole world is passing through an orgy of co-operative destruction and the

civilized people are vying with one another in their acts of savagery, it is refreshing to read the present volume, which indicates how humanity at bottom is one and belongs to one family. The author has got the imagination of a poet, the research spirit of a historian, and the penetrating vision of a scientist. Basing himself on the latest researches in the domain of anthropology, philology, archaeology, art, and painting as well as on his experiences of vast travel and wide study, he describes the culture and civilization of the Pacific World—of China, Japan, Java, Sumatra, Indo-China, Thailand, Indonesia, the Philippines, Australia, Newzealand, etc., and indicates how the influence of India has travelled abroad. To many of these places there was migration from India. One thing is very significant. 'What India brought as her real and abiding contributions to the nations of the Pacific were not the conquering armies or the ruling dynasties long forgotten, but a veritable fertilizing influence in the domain of the spiritual, intellectual, and artistic creation.' This can be deduced from the simple fact that the oldest loan-words in the languages of the various places were 'words for religious, moral, and intellectual ideas coming from India.' To cite only one instance: The name for God in most of the languages of the Malaya-Polynesian world was derived from the Sanskrit word *Devatâ*. In Siam, the highest god is known as *Duata*, in Borneo as *Jebata* and *Jata*, in the Philippine Islands as *Divata*, and so on.

Within the limited space of 285 pages, the author brings out before our mind's eyes the picture of the whole Pacific World, and the dry bones of history become living through his pen. Yet, every statement he makes, however astounding it may seem at first, is well documented and thoroughly authenticated. In this, he has achieved a supremely creditable task. To read this book is to get a glimpse of nearly all the important literature that has been written on the subject.

It is only lately that Indian scholars have taken to the work of historical researches into the past of India, and as a result of their efforts even in this short period the history of India well deserves to be re-written. We only wish that a larger number of scholars come into the field, so that we may know of the past history of India in greater detail. The present author

is one of the handful of scholars in our country who are interested in 'Greater India'. We feel no doubt that this his latest book will arouse interest in many to reconstruct the history of Indian influence in the Pacific civilization more elaborately.

EAST AND WEST. BY RENE GUENON. Translated by William Massey. Published by Messrs. Luzac & Co., 46, Great Russell Street, London. Calcutta Agents, Messrs. Thacker Spink & Co. Pp. 257. Price Rs. 3.

The publishers must be congratulated for bringing out this excellent book. It is a wonder that the West, in its present pre-occupation with life and death questions, can turn to the placid East for studying the fundamentals of a stable civilization for a post-war reconstruction. What strikes one in reading this book is the total absence of arrogance and patronizing sympathy that are so characteristic of orientalists. The present author is full of love and respect for the hoary civilization of the East and feels that the West can be saved only by reverting to a 'normal civilization . . . that is based on principles, in the true sense of this word, one where everything is arranged in hierarchy to conform to these principles, so that everything in it is seen as the application and extension of a doctrine whose essence is purely intellectual and metaphysical.' This he calls a 'traditional civilization'. Tradition, however, 'admits all the aspects of truth; it does not set itself against any legitimate adaptation; . . . in short, it opens up possibilities to the intelligence which, like truth itself, are unlimited.'

What goes by the name of intelligence in the West is nothing but a lower manifestation of it; it is at best ratiocination based on sense data. Rationalism, however, 'though powerless to attain to absolute truth, at least allowed relative truth to subsist; the intuitionism of to-day lowers that truth to be nothing more than a representation of sensible reality, in all its inconsistency and ceaseless change; finally, pragmatism succeeds in blotting out altogether the very notion of truth by identifying it with that of utility, which amounts to suppressing it purely and simply.' Such are the hollow ideas that are at the root of modern civilization. They are called ideas only by courtesy. When analysed they end in frothy words. It is a 'gigantic collective hallucination by which a whole section of humanity has

come to take the vainest fantasies for incontestable realities.' 'Progress' in the West is nothing but purposeless change, 'Civilization' is nothing but a particular mode of spatially and temporally limited expression of sentiments. 'Morality' is nothing but a meaningless social code. Western science means analysis and dispersion; Eastern knowledge means synthesis and concentration. The Western idea which would make synthesis a sort of result and conclusion of analysis is radically false; the truth is that a synthesis worthy of the name can never be reached by analysis, because one belongs to one order of things and the other to another.

The East must be approached in a spirit of reverence; and vain attempts, like that of Deussen to explain Shankaracharya to the Hindus through the ideas of Schopenhauer must be given up.

We wish this book every success and shall eagerly look forward for the translation of its sister volumes.

VIKRAMORVASIE OR THE HERO AND THE NYMPH, A DRAMA OF KALIDASA. TRANSLATED FROM THE SANSKRIT BY SRI AUROBINDO. Published by Sri Aurobindo Ashram. Pp. 118. Price Rs. 3.

A high-souled king is passionately in love with a celestial nymph, who reciprocates his affections. Except for the hermitages and the witty Brahmin, who lends the characteristic Indian touch, the scene of this drama could have been laid in ancient Greece, equally well as in ancient India. The heroes of Greece were not unoften the offsprings of goddesses and mortal fathers. Prince Ayus is the fruit of the union of Pururavas, the king of the lunar dynasty and of Urvasie, the immortal nymph who adorns the court of great Indra, king of the gods. Moon-lit peaks, shady groves, smiling valleys and celestial regions form the background of the picture exquisitely drawn by India's greatest Sanskrit poet. Sri Aurobindo, with his command of the English language and deep knowledge of Hellenic and Indian culture, has given an English version true to the spirit of the original and standing by itself as a work of art. The first edition of the book was published thirty years ago, and the reading public in India and abroad will certainly welcome this new edition. The price seems to be too high for the Indian reading public.

SANSKRIT-ENGLISH

SANSKRIT POETESSES, PART A. SELECT VERSES WITH A SUPPLEMENT ON PRAKRIT POETESSES. EDITED WITH CRITICAL NOTES, ETC. BY PROF. DR. JATINDRA BIMAL CHAUDHURI, PH.D. (LONDON). ENGLISH INTRODUCTION AND TRANSLATION BY PROF. DR. ROMA CHAUDHURI, M.A., D.PHIL. (OXON). FOREWORD BY DR. L. D. BARNETT, C.B., M.A., D.LITT., F.B.A. SECOND EDITION. Published by the author from 3, Federation Street, Calcutta. Price Rs. 5.

The second edition of the Sanskrit Poetesses of Dr. J. B. Chaudhuri is most welcome to all scholars, Oriental or otherwise. Dr. Chaudhuri's collection of the verses of Sanskrit poetesses from many obscure or generally inaccessible sources is a marvel in itself; such a grand collection is possible for a scholar who is a master of various Indian languages, particularly, those of South India. The work is divided into four parts: Introduction, text, translation, and appendices. The Introduction deals not only with the Sanskrit poetesses, but also with the Buddhist Theris, Vedic seers as well as Prakrit poetesses. Dr. Mrs. Chaudhuri here makes a masterly survey of the thoughts, sentiments and styles of the various groups of Indian poetesses. She satisfactorily proves here that the authenticity of the verses as noticed in their book cannot be doubted nor can there be any doubt about the solid contribution of Indian poetesses, of the Sanskrit poetesses in particular.

Dr. Chaudhuri is a renowned Sanskrit scholar and his masterly works have won the admiration of all Oriental scholars. He has opened up a new vista of Oriental research by drawing the attention of the whole world to a branch of Sanskritic learning which was hitherto absolutely unknown. His series, *Contribution of Women to Sanskrit Literature* of which seven volumes have as yet been published is the worthy successor of his monumental work, *A Catalogue of Sanskrit and Prakrit Books in the India Office Library*, published by the Secretary of State for India in 1938.

The whole work—a combined effort of two leading Sanskrit scholars united as husband and wife, both Doctors of two of the best Universities of the world, viz., London and Cambridge, is an unparalleled success from every point of view.

KOKILESWAR SASTRI, VIDYARATNA, M.A.

VAKYAVRITTI AND ATMAJNANO-PADESHAVIDHI OF SRI SHANKAR-ACHARYA. *Published by the Ramakrishna Mission Vidyapith, Deoghar. Pp. 114. Price 12 As.*

The book comprises two of the important works of Shankaracharya on Advaita Vedanta. The Vakyavritti is in the form of a dialogue between a teacher and a disciple. In explaining the Vedantic dictum, 'Thou art That', it establishes the identity of the individual self with the Universal Self, the knowledge of which, as it holds, leads to liberation.

The second book is intended to take the aspirant step by step to the realization of his true Self by negating the superimpositions of the body, the senses, the mind, the intellect, the vital force, and the ego, which, though unreal, have been attributed to it through ignorance.

The text has been given in Devanagari. A word-for-word English rendering of the verses is followed by a running translation. Illuminating footnotes have been added to places that require explanation.

BENGALI

SATI GITIKĀ. BY SURENDRA NATH CHAKRAVARTY, M.A. *Can be had from the General Printers and Publishers Ltd., 119, Dharmatola Street, Calcutta. Pp. 327. Price Rs. 2.*

The author is to be congratulated on the production of this excellent work, which has many unique features. The subject-matter of the book is based on the well-known Paurānic story of Daksha-Yajna depicted in Shrimadbhāgavata. The author has not, however, merely reproduced the story of Bhagavata in Bengali poetry, but has given it a new setting with regard to important details, and has introduced new concepts in the treatment of the subject which has the effect of placing the book in a special class of its own. A perusal of the book will afford real profit and pleasure to all lovers of poetry who appreciate and value the lofty ideals of this noble Pauranic story of the Hindus.

The book is enriched by an appreciative foreword from the pen of that well-known scholar and educationist, Pundit Ashoke Nath Shastri; and the author himself has

written an interesting and instructive introduction, which deserves special mention. To appreciate the merit of this well written survey, it is not necessary to agree with the author in all the points made by him. In it he has given a closely knitted account of how the contact of European civilization with the ancient civilization of India has profoundly affected the educated Hindus' ideas of real values in the moral, philosophical, religious, and scientific spheres of life.

The book contains many thought-provoking ideas which are by no means stereotyped. It contains beautiful poetry of real merit. The author has obviously a great liking for Pāñchāli compositions and songs. He has also displayed poetic art in other types of composition. To mention only a few, the lamentation of Shiva on Sati's death, the conversations between Chandesh and Surya, the enchanting description of Kailāsh Puri, and Daksha's prayer and song in praise of Shiva are very good specimens of sublime and inspiring poetry, for which the author deserves special praise.

H. P. BHĀUMIK

SRIMAD BHAGAVADGITA. BY SRI ANIL BARAN ROY. *Published by the Culture Publishers, 25-A, Bakul Bagan Row, Calcutta. Pp. 432+14. Price Re. 1-4.*

Of the many editions of the Gita, the one before us has a speciality, since it is based on Sri Aurobindo's philosophy. In the translation, word notes, interpretations, and explanations the author has adopted a very simple and lucid style; and throughout the book he has very faithfully followed Sri Aurobindo's thought. In the introduction the writer has nicely discussed the whole teaching of the Gita within a very short compass. While putting the gist of the Gita Mr. Roy has referred to classical interpreters like Shankara and Ramanuja and to modern thinkers like Sri Ramakrishna and Tilak; and he has endeavoured to show that the new standpoint is the best as it avoids their demerits and preserves all that is best in them. But that is what everyone following a new school of thought does. It is for the readers to judge whether the author is as faithful in the evaluation of other philosophies as he is in presenting his own.

NEWS AND REPORTS

PRIMARY SCHOOLS AND NIGHT SCHOOLS OF THE RAMAKRISHNA MATH AND MISSION

Swami Vivekananda realized that 'a nation is advanced in proportion as education and intelligence spread among the masses.' Accordingly he charged his followers to take up this task in all earnest. The Swamiji was not a revolutionary. He knew that on the moral and spiritual plane our countrymen are more civilized than the European masses. But on the social and economic plane they have to be raised *slowly* to equality with the higher castes. But even secular knowledge must be imparted through religion. Then again, we must not dictate to the masses as to the future course they should follow. We are to 'let them know what our forefathers as well as other nations have thought on the most momentous questions of life.' We should 'let them see specially what others are doing now and decide. We are to put chemicals together and the crystallization will be done by nature according to her laws.' To sum up, 'the only service to be done for our lower classes is to give them education to develop their lost individuality;' and this must be done in the most disinterested way.

Such exhortation and practical suggestion are bearing fruit to-day. His countrymen have taken up the hint. The Ramakrishna Math and Mission, too, are conducting a number of Primary Schools and Night Schools in India, Ceylon, and the Straits Settlements. The total number of boys and girls reading in these schools in India and Ceylon are 3,638 and 1,608 respectively. The figures for the Straits Settlements could not be obtained due to war conditions. A fair idea of the number and roll-strength of these schools can be had from the following tables. (The figures are for 1941).

The Ceylon schools are locally classified as (1) Senior Vernacular, (2) Junior Vernacular, and (3) Primary. For convenience they are treated together here.

Primary Schools:

Location	Number of Schools	Roll-strength	
		Boys	Girls
Madras (Town) ...	2	403	392
Ceylon ...	7	513	543
Sylhet and Karim- ganj ...	15	471	17
Jamshedpur ...	4	319	59
Taki (24-Pergs) ...	3	182	62
Khasia Hills ...	4	117	96
Chandipur (Midna- pore) ...	3	107	70
Habiganj ...	5	112	56
Contai ...	3	77	73
Dacca ...	3	20	53
Cawnpore ...	1	74	
Dinajpore ...	4	122	
Midnapore ...	2	66	16
Sargachhi (Murshi- dabad) ...	1	51	
Garbeta ...	1	34	16
Patna ...	1	103	
Kankhal ...	1	114	
Tamluk ...	1	49	31
Jayrambati (Bankura) ...	1	50	10
Karachi ...	1	36	15
Baliati (Dacca) ...	2	29	40

Night Schools:

Sylhet and Karim- ganj ...	2	52	
Jamshedpur ...	1	47	
Taki ...	1	40	
Malda ...	3	63	14
Silchar ...	3	71	32
Sargachhi ...	2	68	13
Garbeta ...	1	25	
Kankhal ...	1	81	
Lucknow ...	1	28	
Mysore ...	3	42	
Karachi ...	2	35	
Salem ...	1	37	

Many of the Primary Schools are located in rural and suburban areas, and the Night Schools are devoted exclusively to the labouring classes. Besides these, the Mission Headquarters helps a few schools with monthly grants.