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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

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

TEACHINGS OF SRI RAMAKRISHNA

By M.

Personal reminiscences—His God-intoxication—Theory and experience—His outspokenness—His disgust for worldly things—His love for Narendra—His universal prayer.

October 16, 1882. It was Monday, a few days before the Durgâ Pujâ, the festival of the Divine Mother. Sri Ramakrishna was in a very happy state of mind, for Narendra, his beloved disciple, was with him. Narendra had brought two or three young members of the Brahmo Samaj to the temple garden. Besides these, Rakhal, Ramlal, Hazra, and M. were with the Master.

Narendra had his midday meal with Sri Ramakrishna. Afterwards a temporary bed was made on the floor of the Master's room so that the disciples might rest for a while. A mat was spread, on top of which a quilt was placed and covered with a white sheet. A few cushions and pillows completed the simple bed. Like a child, the Master sat near Narendranath on the bed. He talked with the devotees in great delight. With a radiant smile lighting

up his face, and his eyes fixed on Narendra, he was giving them various spiritual teachings interspersing these with incidents from his own life.

Master : ‘After I had experienced Samâdhi, my mind craved intensely to hear only about God. I would always search for places where they were reciting or explaining the sacred books, such as the *Bhâgavatam*, the *Mahâbhârata*, and the *Adhyâtma Râmâyana*. I used to go to Krishnakishore to hear him read the *Adhyatma Ramayana*.

‘What a tremendous faith Krishnakishore had ! Once, while at Vrindavan, he felt thirsty and went to a well. Near it he saw a man standing. On being asked to draw a little water for him, the man said, “I belong to a low caste, sir. You are a Brahmin. How can I draw water from the well for you?” Krishnakishore said, “Take the

name of Shiva. By repeating His holy name you will make yourself pure." The low-caste man did as he was told, and Krishnakishore, orthodox Brahmin that he was, drank that water. What a tremendous faith!

'Once a holy man came to the bank of the Ganges and lived near the bathing ghat of Ariadaha, not far from Dakshineswar. We thought of paying him a visit. I said to Haladhari¹, "Krishnakishore and I are going to see a holy man. Will you come with us?" Haladhari replied, "What is the use of seeing a mere human body, which is no better than a cage of clay?" Haladhari was a student of the Gita and Vedanta philosophy, and, therefore, referred to the person of the holy man as a mere "cage of clay". I reported this to Krishnakishore. With great anger he said, "How impudent of Haladhari to make such a remark! How can he ridicule as a 'cage of clay' the body of a man who constantly thinks of God, who meditates on Râma, and has renounced all for the sake of the Lord! Doesn't he know that such a man is the embodiment of the Spirit?" He was so upset by Haladhari's remarks that he turned his face away from him whenever he met him in the temple garden, and stopped speaking with him.

'Once Krishnakishore asked me, "Why have you cast off the sacred thread?" In those days of God-vision I felt as if I were passing through the great storm of Ashwin², which blew everything away from me. No trace of my old self was left. I lost all consciousness of the world. I could hardly keep my cloth on my body, not to speak of the sacred thread! I said to Krishnakishore, "Ah, you will understand if

you happen to be as intoxicated with God as I was."

'And it actually came to pass. He also passed through a state of God-intoxication, when he would repeat only the word "Om" and shut himself up alone in his room. His relatives thought he was actually mad, and called in a physician. Ram Kaviraj of Natagore came to see him. Krishnakishore said to the physician, "Cure me, sir, of my malady, if you please, but not of my Om." (All laugh).

'One day I went to see him and found him in a pensive mood. On being asked about it, he said, "The tax-collector was here. He threatened to dispose of my brass pots, my cups, and my few utensils, if I wouldn't pay the tax; so I am worried." I said, "But why should you worry about it? Let him take away your pots and pans. Let him arrest your body even. How will that affect you? For your nature is that of Kha, the sky!" (Narendra and others laugh). He used to say to me that he was the Spirit, all-pervading like the sky. He had got the idea from the *Adhyatma Ramayana*. I used to tease him now and then, addressing him as "Kha". Therefore I said to him that day, with a smile, "You are Kha. Taxes cannot move you!"

'In that state of God-intoxication I used to speak out my mind to all. I was no respecter of persons. Even to men of position I was not afraid to speak the truth.

'One day Jatindra³ came to the adjoining garden of Jadu Mallick. I was there too. I asked him, "What is the duty of man? Isn't it our duty to think of God?" Jatindra replied, "We are worldly people. How is it possible for us to achieve liberation? Even

¹ A cousin of Sri Ramakrishna.

² The Master referred to the great autumnal cyclone of 1864.

³ An aristocrat of Calcutta, brother of Sourindra Tagore.

King Yudhishtira had to have a vision of hell." This made me very angry. I said to him, "What a queer sort of man you must be! Of all the incidents of Yudhishtira's life, you cherish in your mind only his seeing the hell. You don't remember his truthfulness, his forbearance, his patience, his discrimination, his dispassion, and his devotion to God." I was about to say many more things when Hriday stopped my mouth. After a little while Jatindra left the place, saying he had some other business to attend to.

'Many days later I went with Captain⁴ to see Raja⁵ Sourindra Tagore. As soon as I met him, I said, "I can't address you as "Raja", or by any such title, for it would be telling a lie." He talked to me for a few minutes, but even so our conversation was interrupted by the frequent visits of Europeans and others. A man of Râjasic temperament, Sourindra was naturally busy with many things. Jatindra, his eldest brother, had been told of my coming, but he sent word that he had a pain in his throat and couldn't go out.

'One day, in that state of divine intoxication, I went to the bathing ghat on the Ganges at Baranagore. There I saw Jaya Mukherji repeating the name of God; but his mind was on something else. I went up and slapped him twice on the cheeks.

'At one time Rani Rasmani was staying in the temple garden. She came to the shrine of the Divine Mother, as she frequently did when I worshipped Kâli, and asked me to sing a song or two. On this occasion, while I was

⁴ Captain Vishwanath of Nepal.

⁵ A title conferred on Sourindra by the Government of India. According to Indian tradition 'Raja' means the ruler of a kingdom.

singing, I noticed she was sorting the flowers for worship absent-mindedly. At once I slapped her on the cheeks. She became embarrassed and sat there with folded hands.

'Alarmed at this state of mind myself, I said to my cousin Haladhari, "Just see my nature! How can I get rid of it?" After praying to the Divine Mother for some time with great yearning, I was able to shake off this habit.

'When one gets into such a state of mind, one doesn't enjoy any conversation but that about God. I used to weep when I heard people talk about worldly matters. When I accompanied Mathur Babu on a pilgrimage, we spent a few days in Benares at the house of Raja Babu. One day I was seated in the drawing-room with Mathur Babu, Raja Babu, and his people. Hearing them talk about various worldly things, such as business losses and so forth, I wept bitterly and said to the Divine Mother, "Mother, where have you brought me? I was much better off in the temple garden at Dakshineswar. Here I am in a place where I must hear about lust and greed. But at Dakshineswar I could avoid it."'

The Master asked the devotees, especially Narendra, to rest a while, and he himself lay down on the smaller cot.

Late in the afternoon Narendra sang. Rakhal, Latu, M., Hazra, Priya, and Narendra's Brahma friend were present. He sang accompanied by the drum:

Meditate, O my mind, on the Lord
Hari,
The Stainless One, Pure Spirit through
and through.

* * *

After this song Narendra sang:

Oh, when will dawn for me that day
of blessedness
When He who is all Good, all Beauty,
and all Truth,

Will light the inmost shrine of my
heart?

* * *

Now Narendra and the devotees began to sing Kirtan, accompanied by the drum and cymbals. They moved round and round the Master as they sang:

Immerse yourself for evermore, O
mind,
In Him who is Pure Knowledge and
Pure Bliss.

* * *

Next they sang:

Oh, when will dawn for me that day
of blessedness
When He who is all Good, all Beauty,
and all Truth,
Will light the inmost shrine of my
heart?

At last Narendra himself was playing on the drum, and he sang with the Master, full of joy:

With beaming face chant the sweet
name of God.

* * *

When the music was over, Sri Ramakrishna held Narendra in his arms for a long time, and said, 'You have made us so happy to-day!' The flood-gate of the Master's heart was open so wide that night that he could hardly contain himself for joy. It was eight o'clock in the evening. Intoxicated with divine love, he paced the long verandah to the north of his room. Now and then he could be heard whispering to the Divine Mother. Suddenly he said in an excited voice, 'What can you do to me?' Was the Master hinting that Mâyâ was helpless before him, since he had the Divine Mother for his support?

Narendra, M., and Priya were going to spend the night at the temple garden. This pleased the Master highly, especially since Narendra would be with him.

The Holy Mother, who lived in the Nahavat, had prepared the supper. It was Surendra who bore the greater part of the Master's expenses. The meal was ready, and the plates were arranged on the south-east verandah of the Master's room.

Near the east door of his room, Narendra and the other devotees were gossiping.

Narendra : 'How do you find the young men nowadays?'

M. : 'They are not bad; but they don't get any religious instruction.'

Narendra : 'But from my experience, I feel they are going to the dogs. They smoke cigarettes, indulge in frivolous talk, enjoy foppishness, play truant, and do things of that sort. I have even seen them frequenting questionable places.'

M. : 'I didn't notice such things during our student days.'

Narendra : 'Perhaps you did not mix with the students intimately. I have even seen them talking with people of questionable character. Perhaps they are on terms of intimacy with them.'

M. : 'It is strange indeed.'

Narendra : 'I know that many of them form bad habits. It would be proper if the guardians of the boys, and the authorities, kept their eyes on these matters.'

They were talking thus when Sri Ramakrishna came to them and asked with a smile, 'Well, what are you talking about?'

Narendra : 'I have been asking M. about the boys in the schools. The conduct of students nowadays is not at all what it should be.'

The Master became grave and said to M. rather seriously, 'This kind of conversation is not good. It is not desirable to indulge in any talk other than on God. You are their senior, and you are intelligent. You shouldn't

have encouraged them to talk about such matters.'

Narendra was then about nineteen years old, and M. about twenty-seven. Thus admonished, M. felt embarrassed, and the others also fell silent.

While the devotees were enjoying their meal, Sri Ramakrishna stood by and watched them with great delight. That night the joy of the Master knew no bounds.

After supper the devotees rested on the mat spread on the floor of the Master's room. They began to talk with him. It was indeed a mart of happiness. He asked Narendra to sing the song beginning with the lines:

The moon of Love is rising full
 In Wisdom's firmament.
 Narendra sang, and the other devotees played the drums and cymbals:
 The moon of Love is rising full
 In Wisdom's firmament,
 And Love's flood-tide in surging waves
 Is flowing everywhere.

* * *

Sri Ramakrishna sang and danced, and the devotees danced around him.

When the song was over, the Master walked up and down the north-east verandah, where Hazra was seated with M. Then the Master sat there too. He asked a devotee, 'Do you ever have any dreams?'

Devotee: 'Yes, sir. The other day I dreamt a strange dream. I saw the whole world immersed in water. There was water on all sides. A few boats were visible, but suddenly huge waves appeared and sank them. I was about to board a ship with a few others, when we saw a Brahmin walking over that expanse of water. I asked him, "How can you walk over the deep?" The Brahmin said with a smile, "Oh,

there is no difficulty about that. There is a bridge under the water." I said to him, "Where are you going?" "To Bhavanipur, the city of the Divine Mother", he replied. "Wait a little," I cried, "I shall accompany you."'

Master: 'Oh, I am thrilled to hear the story!'

Devotee: 'The Brahmin said, "I am in a hurry. It will take you some time to get down from the boat. Good-bye. Remember this path and come after me."'

Master: 'Oh, my hair is standing on end! Please take your initiation as soon as possible.'

Shortly before midnight, Narendra and the other devotees lay down on a bed made on the floor of the Master's room.

At dawn, some of the devotees were up. They saw the Master naked as a child, pacing up and down the room and repeating the names of the various gods and goddesses. His voice was sweet as nectar. Now he would look at the Ganges, and now stop in front of the pictures hanging on the wall and bow down before them, all the while chanting the holy names in his sweet voice. He chanted: 'Veda, Purâna, Tantra, Gita, Gâyatri, Bhâgavata, Bhakta, Bhagavân.' Referring to the Gita, he repeated many times, 'Tâgi, Tagi, Tagi⁶.' Now and then he would say, 'O Mother, Thou art verily Brahman, and Thou art verily Shakti. Thou art Purusha and Thou art Prakriti. Thou art Virât. Thou art the Absolute, and Thou dost manifest Thyself as the Relative. Thou art verily the twenty-four cosmic principles.'

⁶ This word is formed by reversing the syllables of Gita. Tagi means 'one who has renounced'. Renunciation is the import of that sacred book.

THE EMPHASIS SHIFTS

BY THE EDITOR

When the heart is freed from all the desires dwelling in it, the mortal become immortal and fully enjoy Brahman, yea, even in this life.—*Kathopanishad* II. iii. 14.

I

Sri Ramachandra was on the point of renouncing the world, when Vasishtha's persuasion made him forgo his personal predilections. Buddha, after his enlightenment under the Bodhi tree, was not sure that the world needed his ministration, but Brahmâ's entreaties swept away all hesitation. Shankara undertook his huge task at the behest of Mahâdeva. Ramanuja applied himself to his life's work when mystic signs in the lifeless body of Yamunacharya indicated that he was marked out for a divine mission. Chaitanya, impelled by an intense love for Sri Krishna, was feeling his way to Vrindavana from the din and bustle of this life, when Nityananda managed to take him back to Advaita's house, and thus established his connection with things of this world. Ramakrishna, merged in Samâdhi, never thought of returning from it; but a Higher Power ordained that he should live at the threshold of the Absolute. History thus repeats itself in the lives of all the great saints: there is an inner urge for things transcendent, and still something links up their lives with things phenomenal. May be, we miss the *raison d'être* of this mysterious transfer of emphasis in many cases as no detailed record is preserved. The questions are, however, forced upon us, Why is this conflict between the mundane and the supermundane and how is it overcome?

For our present purpose, we shall turn to Swami Vivekananda for the

simple reason that his speeches and writings together with a full record of his life reveal to us the inner man, as it were, in all his struggles and achievements. Swami Vivekananda goes to his Guru and speaks out the simple desire which is common to all spiritual aspirants: 'I want to get merged in an everlasting Beatitude.' Far from granting this request Sri Ramakrishna expresses his strong disapproval by saying, 'I thought you were of a higher order; you too are so selfish! Nay, I cannot grant this; for through you the Mother will have Her mission accomplished.' Later on the Swamiji had his heart's desire fulfilled; but then, too, Sri Ramakrishna was not overgenerous. After the first vision of the Ultimate, he shut the door of Samadhi on him with the remark that it would be kept closed so long as the Mother's mission remained incomplete. The contrast between the longing for individual emancipation and the demands of universal service are set forth here in the boldest relief. But the conversion of Swami Vivekananda was a complete one, and when in later life Swami Turiyananda inquired about the Swamiji's spiritual progress the latter made the enigmatic remark, 'I do not know what spiritual progress is, but I feel that my heart has expanded immensely.' Thence forward, in speech and action, he manifested an intense feeling for the poor and the downtrodden. In him the hankering for personal freedom had been replaced by, or shall we

say, had evolved into, a varied and unceasing endeavour for the emancipation of humanity as a whole. The individual in him had found its complement in the universal; the truth in the macrocosm and the truth in the microcosm had revealed their identity. In later life he declared in no uncertain terms that he was ready to be born again and again even as the lowliest creature if thereby the world could derive the least benefit.

All this reads like a charming romance. But how could a Sannyasin, who is, as some people would have us believe, a hater of the world and shuns life, come to love both and still be a Sannyasin? Look at Buddha, Christ, Shankara, Ramanuja, and the riddle becomes more insoluble,—all these ‘misanthropes’ capturing the attention of historians as powerful benefactors of the societies they renounced! Let us again turn to Vivekananda for an answer. In the midst of an arduous life we find his heart craving for Himalayan solitude. The least inducement for self-aggrandizement and the slightest lure of name and fame make him ill at ease, and his heart pants for the bliss of the Absolute. The luxury of an American home turns his thoughts to the poor labourers of India. He cannot brook any separation from the Virât, the Cosmic Soul. Personal triumph counts for nought. Even his brother disciples and his beloved Belur Math are secondary considerations. He leaves the world, not because he hates it, but because he is naturally drawn towards a greater consummation. He serves the world not because the world demands it, but because the spontaneous outpourings of his heart find there a befitting object. He is both a Sannyasin and a servant of humanity; and this is not because his intellect is forced

to a helpless compromise, but because in his higher vision the contrast between the world and God has faded away.

Let us again take a character of a different type, that of Janaka, for instance. With all the sincerity of his heart and the warmth of feeling he declares, ‘Mithila (my capital) may burn away, but it matters nought to me; for though my possessions extend far and wide, nothing belongs to me!’ The feelings of a monk within an imperial frame and an imperial heart within a monk’s body—that is the wonderful harmony of a perfect Indian life! The fact is that we do not advance towards God to become smaller than we are, but a selfless reaching out for more and more reveals the Universal Spirit involved in each and every heart.

But the rationalist will vigorously refute this and say that although these pictures may satisfy our aesthetic and ethical sense, reason is in a fix. How can a monist, a believer in the non-existence of plurality, a man ever eager to lose himself in Sachchidânanda—Existence-Knowledge-Bliss—still be a most powerful actor on the stage of this chimerical world and have the most affectionate relationship with all these kaleidoscopic changes? How can the world-negation of an ascetic be wedded to a universal acceptance? Surely, some higher metaphysics than a mere denial of the existence of duality, is required to effect this strange synthesis. Mâyâ cannot surely form the basis of a vigorous national life.

II

What is the verdict of history on this new-fangled theory? We meet with the word Maya and its various shades of meaning in earlier Vedic literature as well as in later philoso-

phies based on the Vedas. On the top of all those modified denials of the world, a Hinayânic nihilism was loudly preached with all vehemence about two thousand years ago. Still India did not cease to flourish during all these long centuries. These world-negations or 'ascetic refusal' did not congeal the spontaneous creative outflow of Indian genius. Even in the period intervening between the advent of Shankara and the rise of the Muhammadan power 'Royal Courts of no small magnificence,' as Vincent Smith points out, 'were maintained, and the arts of peace were cultivated with success. Stately works of architecture enriched lavishly with sculptures often of high merit, were erected in almost every kingdom.' During the same period the provincial dialects came into great prominence. Besides, during this time the Hindus had enough vitality to assimilate the Rajputs and the Ahoms who poured into India from the west and the east.

It will not do to argue that India had this creativity in spite of her 'world-negating' recluses; for history teaches that the ascetics and their 'ascetic philosophy' were always associated as an energizing force with India's positive endeavours. Indus valley unbosoms a Yogi seated in meditation, and a representation of Pashupati, with whom is associated other-worldliness, surrounded by prayerful beings. Vedic literature harps on the creative value of Tapasyâ and renunciation. The Paurânic hermitages reveal myriads of busy boys preparing themselves for a more arduous life. The Vajjian confederacy resorts to Buddha on critical occasions for advice and guidance. The exponent of the theory of Maya was but a single luminary in this great galaxy of selfless saints, who made their marks in history

by their positive and inspiring leadership.

Shankara it was who conceived of the integral unity of India, as was evidenced by his establishing four Maths at the four corners of the country for the continuance of Vedic culture. He it was who brought system and unification in Hinduism by arranging the various beliefs in a graded scale and by introducing the worship of the Panchadevatâs or the five deities. He it was who turned people's thoughts from meaningless and cumbrous ceremonies to devotion, philosophic thought, and Yogic practice. He it was who in the midst of a life of strenuous metaphysical discussion found leisure enough for writing some of the most beautiful poems dedicated to different gods and goddesses and some authoritative books on Tantra and other subjects for the guidance and edification of the laity. A mere perusal of his commentaries will convince the reader that he never stood for converting any one to asceticism irrespective of one's merits. He has been sadly misunderstood. To quote Swami Turiyananda, 'Fools are not wanting who without understanding a bit of Shankara dare to criticize him. . . . Nowhere has Shankara said that we must all fly to the woods; and where can we go leaving the world aside! Shankara preached against selfishness, an inordinate desire for name and fame, and an unthinking acceptance of the world as it appears to us, because he was convinced that unselfishness, detachment, and a faith in permanent values are the source of all good actions. It is the selfless man that has his vision clear and can decide on the best possible course of action. It is a divine dissatisfaction with things ephemeral that underlies all higher achievements. Truth and its realization are not for

those whose ego is not freed from all its trappings, try howsoever they may to grasp it with their intellect, their will, or their feelings.

According to the non-dualists five categories present themselves constantly to our consciousness. Things exist, they give rise to knowledge, and knowledge has bliss as its counterpart. With these are associated name and form. Existence, Knowledge, and Bliss are of Brahman, while name and form are of the world. It is name and form that pluralize the one Absolute. When a Vedantin denies anything, he denies only name and form and not Existence-Knowledge-Bliss, on which the eternal play of name and form goes on. It is wrong to think that names and images can be conceived of apart from Brahman. Brahman is the efficient as well as the material cause of this world. There cannot be two existences—Nature and God. Consistency of thought and demands of logic cannot brook such a dichotomy of Existence. The world, then, is true when it is conceived of as Existence, Knowledge, and Bliss. It is also true in another and a lower sense, viz, when name and form are intermixed with them. But it is false when it is conceived of in terms of name and form only. The sole duty of a spiritual aspirant is to divert his attention from Maya to Brahman, which is beautifully expressed in the words of the *Ishopanishad*: 'This world has to be covered with the Lord.'

III

The ascetic does not invite any one, irrespective of one's mental preparation, to renounce life, although he rightly emphasizes the principle of gradual withdrawal from sense-enjoyment, which underlies all spiritual

endeavour. But this withdrawal must have some positive goal in view. The theory of Maya is not the outcome of a disgust for life, though that disgust may be the result of insight into the real nature of things. There is disgust because there is Maya, and not Maya because there is disgust. A man who realizes the true nature of the world may be led to renounce it. But Maya simply as a theory has no necessary connection with asceticism. To formulate a contrary view is to attach too much importance to a mere theory. The physicists have proved that the world is nothing but so much electric energy. But they go about their daily duties all the same. Nor has it changed our attitude to life in any the slightest degree. If, then, a scientific world-negation is compatible with a material civilization, why should not a philosophical negation be so? In a normal man it is experience and not mere theories that changes life. We renounce because there is a real disgust with lower achievements and because we want to get something higher. The higher ideal beckons us to rise up from the lower.

The non-dualists naturally give a lower value to the passing phantoms of this world and draw our attention constantly to the divine background. It is a psychological fact that we cannot get a higher vision so long as we remain fully satisfied with our present possessions. No one can advance spiritually by giving equal values to things material and things divine. Philosophically it may be true that a thief is a potential saint. But psychologically he is none but a thief so long as he does not transform and transcend his mental make-up. As Tulasidas says: 'Where the Lord is, there is no desire; and where there is desire,

there the Lord is not. Both can never co-exist, like the sun and darkness.' There must be a struggle, a divine dissatisfaction with this limited lower existence; for 'expansion is life and contraction is death.' It is a hankering for the more, the higher, and the better that gives real meaning to life. Art and music attain their sublimity not by presenting the real, but by shadowing forth the ideal; not by presenting Sachchidananda in Its disconnected static poses, but by pointing to Its limitless expanse. It is the Absolute and Inexpressible that matters and not the ephemeral and the commonplace. It is this reaching out for the higher that constitutes the essence of Sannyasa and not an unthinking abandonment of all that one has. Sannyasa is not a mere negation. It is, to borrow a figure from the Gita, like abandoning the small wells and ponds as useless when the whole landscape is overflowed. The smaller light is naturally dimmed by the brilliance of the bigger one.

Our real national disease is not our 'ascetic philosophy', but a long period of political slavery which has bred in our minds a certain indolence and a spirit of fatalism and thus led to the disintegration of many high ideals. Buddhist Noble Paths, Jaina Ahimsâ, Vedantic Maya, and Vaishnavic Love and Humility have all been degraded in turn. In their changed new garbs they have become the philosophical support for national inactivity. In an enslaved society ideals degenerate, and degenerate ideals lead to further degradation. The remedy lies not in pulling down the ideals themselves but in setting them in their true perspective and energizing the national life by all possible means. A disclaimer of the ideal will not by itself remove the

evil, and philosophical reforms will not solve the problems of politics, sociology, or economics. Each must be grappled with in its own way, though the co-operation and guidance of religion must be ensured for achieving lasting results. We in India are eager to see to it that life is never divorced from religion, and rightly so. But it is one thing to say that religion must exert its influence in every field of life and quite a different thing to assert that social and political degeneration in every case can be traced to defects in religious beliefs. Spirituality divorced from practice can never sustain national life. Religious beliefs must have a graded manifestation in a variegated national endeavour. India recognizes that men differ in their aspirations and spiritual acumens. And this truth, based on observed human difference, must be translated into action by giving each individual an opportunity for developing himself according to his own capacity. Theories cannot give us life. As Sri Ramakrishna put it: 'An astrological almanac that foretells so many inches of rain, will not give you a single drop, squeeze it howsoever you may.' To think that India's regeneration depends on the proper formulation of a new theory is another Maya indeed!

IV

Maya, then, must be studied afresh and saved from all wrong interpretations,—not because it has degraded society, but because our earnestness for a national revival demands that the minds of the common people should be re-educated about its true significance. The nation has to advance along the path chosen hundreds of years ago. To effect this we have to show that an unqualified negation of the phenom-

al world is not for the uninitiated, the highest vision of truth is not for those who have not undergone the proper discipline. It is only after going through the four kinds of spiritual practice enunciated in Vedanta, that one is entitled to inquire about Brahman. For the generality of men the emphasis has to shift from a denial of appearances to an affirmation of the underlying truth. We have to point our finger more to the positive than to the negative. People have to be told that this lower vision is not utterly false, because man proceeds from truth to truth and not from falsehood to truth. Our error is only a limited formulation of the truth that is to follow. A lower truth develops into a higher one,—the lower one does not vanish into nothing to yield place to the new.

Ancient India knew that the truth that a saint can visualize is not for the market place. Yet the scriptures had the greatest sympathy for all those who had fallen back in the spiritual path; they presented to each a phase of the truth most suited to him and chalked out a path that would ultimately lead him to the same goal. Unselfishness we have got to cultivate; but this must strictly be according to a certain gradation adapted to the capacity of the aspirant. It is to be regretted that through our indolence we have equated Advaita with inactivity and Maya with illusion. All that we have to do now is to emphasize the divinity of everything so that nothing may be neglected and every thing may have its due share of attention. It is by such a shifting of emphasis that a big piece of work is done. The leaders have their vision clear and the goal is truly marked out. The commonalty are directed according to a well-defined and co-ordinated scheme of execution. That is how a victory is achieved. The soldiers have

to carry out each piece of duty with the greatest enthusiasm they can command. That finished, the emphasis shifts to another field.

In the past, the philosophy of the Upanishads and the Vedic outlook on life were always there; still changed circumstances demanded a shifting of emphasis. The same God incarnated differently to meet the exigencies of different ages. Sri Ramachandra stood for the spiritualization of the State, the society, and the family; Sri Krishna for a better integration of life, individual and collective; Buddha for a more rational and ethical attitude; Shankara for greater solicitude for fundamental unity; and Ramanuja, Madhva, and Sri Chaitanya for life-transforming mystic experiences; and yet through all these divergent views ran the basic idea of Indian life—'The few that attained immortality did so not through work, nor procreation, nor possession, but through renunciation.' (*Kaivalya Upanishad* I. 2).

V

We recognize that environments have now changed, and national life demands more energetic action. We need not now give undue importance to the fact that all is name and form, nor need we accept the world unquestioningly, as some would have us do. We must not shut the door of higher realizations by a crass acceptance of the world as such, and yet we must not be too eager for a denial. With the realization of the Ultimate Truth the world will automatically reveal its own worthlessness. Till then it is self-deception to say, for instance, that a thorn does not give pain, when all the while it is making one's life miserable. We must be more realistic and take things as they are. If there is a thorn, it must be plucked out;

and 'if there is a brute it must be faced.' There is no use flying from life, for life will shadow you like a ghost all the while. It is not by denying the lower rung that we ascend the higher. To begin with, we must fully assess our strength and weakness and not delude ourselves with wishful thinking, only to come to grief like Alnascar by his day-dreaming. We should not lose sight of the ideal; but then we should pay as much attention to the means as to the end. When a child is frightened by a stump of wood appearing like a ghost no amount of reasoning will remove its fear. For the time being we have to take the ghost for granted, keep the child away from it, and by practical means demonstrate to its satisfaction that it is after all a stump and not a ghost. This realistic behaviour is fully in evidence in the life of a Jivanmukta who has reached the goal while in this body. True, the Shâstras declare that the knowers of Brahman become Brahman, and their experience, if experience it must be called, is altogether subjective. None the less, their outward activities are all in conformity with the best codes of human conduct and are prompted by an eagerness to do good to others. Their actions objectively studied, never seem to deny the world, but are in fact based on a newer vision of its real nature. They seem to have established a new relation with phenomena. That is why they can regard even a poisonous snake as a 'messenger from the Beloved'. Then the thorns do not prick, not because they cease to exist but because they mirror forth the Beloved. In such lives the difference between the divine and the not-divine ceases, and life becomes a unified whole.

India does not preach enjoyment for the simple reason that it requires no preaching. It is not by enjoying the

world but by limiting our egotism in order to make life comfortable for others, that we can advance spiritually. It is not by asserting our rights but by making greater sacrifices for the advance of society as a whole, that we can hope to progress individually as well as collectively. These ideals of renunciation and service have to be strengthened and not wantonly criticized.

What is wanted, is not the discovery of any new theory but a determination to put into action those that we already possess. Ideas we have enough and to spare. But where are the hearts that feel and the hands that act? In the absence of these we may formulate a new philosophy that will only be a new subterfuge for slothfulness. We may decry asceticism only to fall victims to a worse form of mystic selfishness that not only denies life as it is usually understood but builds around it a Chinese Wall of inscrutable occultism. The problem before us of the present generation is to bring a new dynamism into all the fields of useful activity. The energies released through a proper husbanding of national resources must not be wasted in unnecessary talks and discussions. What is lacking is not a new religious theory but a band of determined souls with knowledge of the past and a penetrating vision for the future coupled with a capacity for executing their plans.

Fortunately for us, our problem has been solved by the advent of Sri Ramakrishna. Though constantly merged in Samadhi, he could arrange the minutest detail of his life better than the most methodical man; though living on the charity of the rich, he could order them about in the service of the poor; though sympathizing most intensely with human frailties and frivolities, he could set them thinking about things eternal;

though blessed by the highest transcendental vision, he could live the life of an ordinary mortal in the suburbs of a busy city like Calcutta; and though a Hindu living in a temple, he could fully identify himself with the followers of other faiths. He was a Yogi, a Jnâni, and a devotee of the old type, and yet he was a great dynamo of action, serving the world up to the last breath. In him all contradictions met and all philosophies and all shades of belief found their fullest significance.

A robust positivism pervades the teachings of Sri Ramakrishna. He notes that the cow with a fastidious taste gives little milk, while the one that is less discriminating about food gives abundantly. To him many ascetics of old appear to have an unnecessary 'fear complex'. 'A heavy log may somehow keep itself afloat, while light wood, or for the matter of that a steam-boat, can carry heavy loads.' And after all, we have got to be reconciled to our burdens, since the ego and the world are co-existent. Moreover, one finds after reaching the terrace that the whole structure, including the steps left behind, is built of the same mortar and bricks. One may

leave the hard crust and the seeds to get the pulp of a Bael fruit, but if one is to know its full weight one has to take the whole thing. The Jnâni discriminates, but the Vijnâni enjoys a comprehensive reality. 'The fellow who always thinks of sin becomes a sinner.' How severely Sri Ramakrishna castigates Jatindra Tagore for remembering one single slip of Yudhishthira rather than his innumerable virtues, and how he rebukes Narendra and M. for indulging in a criticism of social vices. (Read *The Teachings of Sri Ramakrishna* in this issue). If coming events do really cast their shadows before and if the positive efforts of saints be not their private affairs alone but have a meaning for humanity as a whole, then Sri Ramakrishna does embody the hope of the world's future.

Here was one to whom nothing was insignificant and no life absolutely lost. With his life, then, the emphasis has shifted from negation to affirmation, from theory to practice, and this, because the brain of India is quite sound. Let her children now get over all hesitation and direct their steps in keeping with the dictates of her national genius.

VIVEKANANDA

Vivekananda! What a heritage!
 Fulfilment of India's age after age
 Of Knowledge, Love, and Work;
 —Divine, dynamic spark
 Burning aloft like some meteor ablaze!

Spirit of India's liberation high,
 Vast as the ocean, boundless as the sky,
 Symbol of youth new-born,
 Young as is spring's new morn,
 Eternally young, while ages roll by!

Uniter of the souls of East and West,
 In whom the twain at last found peace and rest,
 And will ever so find,—
 Largeness of heart and mind,
 Width of vision, charity sublimest.

Aptly in thee did the New and the Old
 Meet in unison and synthesis bold,
 And India's ancient lore
 Flung wide its magic door
 To the newer breezes of Time unrolled.

Messenger proud of India's high Gospel,
 Bearer of India's cosmic, mystic spell
 Of Immortality
 And calm finality,
 That drown all doubts, all delusions dispel.

High Priest of man, saviour of the masses,
 Breaker of bonds, killer of creeds and classes;
 Champion of the whole host
 Of the lowliest and lost;
 Whose love, prince or pariah, 'like compasses.

What a Vision did thy Master grant thee,
 Enabling, ennobling thy eye to see
 One God in everything,
 In stock, stone, or being,
 God in the poor, the naked, the hungry.

And the Gospel of service rang out clear,
 Service of God through all His creatures dear,
 Service or Love thrice blest,
 Service that's prayer best,
 Creating Paradise out of a tear.

Hail, Redeemer benign! Behold our plight,
 Our sad, sorrowing day, our doomed night.
 In mercy condescend
 Thy mantle of Pow'r to lend
 And thy fearlessness that ever smiles bright.

While death and destruction strike at our door,
 And millions fall 'midst cry and shriek and roar,
 Come Saviour, Helper, Friend,
 Rend this gloom-veil, and send
 Thy immortal touch,—and woes be no more!

THE PLACE OF SCIENTIFIC AND TECHNICAL EDUCATION IN THE NATIONAL REGENERATION

BY DR. N. R. DHAR, D.Sc., F.I.C., I.E.S.

With the attack of Hitler on Russia, perhaps, a new chapter of the human history has started. Very few people expected that Russia will be able to hold on against this formidable attack. The whole world is full of admiration for the Russian people in this titanic conflict and the fervent hope of mankind is that this nation will come out glorious in its victory in the greatest battle of human history. This will lead to an improvement in the standard of living of poorer nations and to equality of man.

Now, what is at the back of progress of these two nations? It is certainly due to the very important place which these two nations gave to science and engineering in their national development. There is no doubt that the Germans were the leaders in applying science and engineering to national development. The thoughtful Germans realized about a century ago that the prosperity of a nation can be greatly increased by applying scientific methods and discoveries to industrial pursuits. After the defeat of the Germans at the battles of Jena and Austerlitz at the hands of the great military genius Napoleon, the Germans realized that their defeat was, perhaps, due to the defects in their system of national education. This was consequently reorganized and strengthened immediately, and great national seats of learning (universities) were started at Jena and also at other places.

It is interesting to note that in Germany there has always been an inti-

mate relationship and co-operation between the universities and industries. One half of the expenses of the University of Jena is met by the famous optical instrument and glass manufacturers, Messrs. Carl Zeiss & Co. In the German Universities the teacher and the taught toiled and created new knowledge and made great discoveries in all spheres of human activity and thought, and made Germany strong, morally, materially, and martially by hard incessant work with a will to win. The English writer Thomas Carlyle was full of praise and admiration for the good qualities of the German nation. Our Bhagavat Gita, Upanishads, and the Sanskrit literature of Kalidasa, Bhavabhuti, etc., were translated into German from original Sanskrit texts and were widely read and appreciated by the German people. Perhaps India was most respected for its high thinking and noble and glorious past in Germany before the advent of Hitler than in any other country of Europe. Things have radically and fundamentally deteriorated under the Nazi rule, which is not only a plague for humanity but also for Germany itself which is being ruined by the Nazis. In the Universities of Jena, Berlin, Kiel, Göttingen, and other places, Indian philosophy and culture, and Sanskrit were extensively studied and appreciated; but the main strength of the German nation was their firm belief in the utility of applied science in the defence and development of the country. Through systematic and

organized attempts at national regeneration the Germans in the seventies of the last century became highly powerful, and under the leadership of the great statesmen Bismarck and General Moltke and others, defeated the French people ignominiously and dictated a treaty on the French people by which the latter had to pay a large indemnity to the Germans.

The indemnity receipts were wholly utilized by the Germans in building palaces of learning throughout the whole country and these, in course of time, exerted as great an influence as the older German Universities by concentrating on applied science and engineering. These institutions known as 'Technische Hochschule', which enjoy a full-fledged university status, are seats of learning and research in applied science, commerce, and engineering,—things which lead to the development and prosperity of a nation—and their degree is known as Dr. Ing. (Doctor Engineer) and valued more in industrial circles than the D. Phil. degree obtained from the older German Universities. The foundations of trade and industry of Germany were laid in these new universities, which exist in almost all important German towns. In Germany degrees like B.A., B.Sc., M.A., M.Sc., are not awarded. Everyone after finishing his education at the university and taking the doctorate degree, devotes himself to such professions as law, medicine, teaching, commerce, engineering, etc. Those who obtain their doctor's degree from the technical universities, attach themselves to some industry, business, or commerce.

The German industrialists realized very early that in the development of commerce and industry the brains of the nation, that is, the doctors trained at the universities and technical institutes, should largely be employed in

industrial concerns. Numerous fully qualified chemists, physicists, and engineers are employed in large numbers by all manufacturing concerns. In 1926 when I was in Germany, I was invited by the Kahlbaum Company to visit their factories and laboratories, and I was very pleasantly surprised to find that the director of research appointed by this Company, which manufactures very large quantities of purest chemicals and drugs, had under him several qualified chemists who were quite conversant with the researches carried out by us at Allahabad and showed me our original papers published in Germany. This happy combination of science and industry has made Germany powerful and prosperous.

In most of the universities on the continent the students before finishing their educational career at the university, are required to carry on original research for at least one year. The doctorate is awarded on publishing the result of research in a book form. This rule of the continental and American Universities is highly salutary. Original research develops one's judgement, self-reliance, personality, and independent thinking; and this is bound to help in the national progress. Those who are engaged in teaching and research in agriculture, take the doctorate degree of the technical universities.

These technical and agricultural universities abound not only in Germany, but also in Sweden, Russia, Hungary, Holland, and America. In recent years a number of good agricultural universities has been founded in the United States of America; and the Americans are contributing millions of dollars for the upkeep of these universities, laboratories, and experimental stations.

Germany was not satisfied by establishing these two types of universities only. Master minds like Emil Fischer,

Nernst, Ostwald, Harnack, Haber, Planck felt that most of the time of the professors at these universities is spent in teaching and guiding the students; they have little time left to pursue their own research. So they collected money from the industrialists and with the help of the ex-Kaiser Wilhelm received support from the Government and founded many Kaiser Wilhelm Institutes for research. In these research institutes the professors and the students are engaged in the advancement of knowledge and making discoveries which help the development of pure and applied sciences. As in the case of pure so in the case of applied science there are different Kaiser Wilhelm Institutes for research in its different branches, e.g., coal research, leather research, glass research, steel research, etc. It was in these research institutes that first petrol was obtained artificially from coal and artificial rubber was synthesized.

Before the last Great War there was no great advance in pure and applied sciences in U.S.A. Americans also realized that for the development of their industry and commerce it was necessary to improve pure and applied sciences. With this end in view Americans established many universities and technological institutes and many 'National fellowships' were instituted. These 'National fellows' are paid a monthly salary of Rs. 400/500 to Rs. 1200 and their duty is to pursue original research. With the help of these national fellows, America has taken rapid strides during the last twenty-five years in the development of their industries and commerce. Within the last fifteen years America, like Germany, has established many technological institutes, e.g., Massachusetts Institute of Technology, California Institute of Technology. These

institutes are the centres for research in pure and applied sciences and are the best equipped scientific institutions of the world.

Most of the American professors, fifty years ago, were educated for their Ph.D. degree in Germany and they were inspired by the same ideas and idealisms of the hard-working, straightforward, and highly efficient German professors. The American professors in their turn worked hard for the development of science and industry in America and created new knowledge with the help of their pupils and made America prosperous and great.

Even as late as the last Great War the publications from the American Universities were not of a very high standard. I remember very well what Professor Grignard, the Nobel Laureate in chemistry in 1913, after visiting U.S.A., told me in Paris in 1918: he said that science was even then superficial and had not taken deep root there. But things have changed beyond all proportions during the last twenty-five years through systematic development of the resources of America by the universities and technical institutes. Now first-rate work and publications are being turned out from American Universities and technological institutes and several American professors have been rewarded with Nobel Prizes in science. In engineering and applied sciences they are, perhaps, the best and, therefore, they are so strong materially and, perhaps, morally also. They are a tremendously powerful nation.

Before the advent of Soviet Union there is no doubt that there were important universities and research institutions in Russia, but the Soviet Union with its almost fanatic belief that Russia can only improve, and the standard of living in the country can increase, by

applied science, have extended very largely the facilities for education, learning, and scientific work, both applied and pure. They have created a network of scientific and engineering institutions of the first-rate importance with the most up-to-date equipments. The man and woman power of the U.S.S.R. has been completely mobilized for the development of the country and increasing its prosperity and building on a sound basis the defence problems and creating great national industries by the proper utilization of the raw materials available in the country, worked by Russian men and women with Russian capital. The result has been almost miraculous; and tremendous progress of the nation in making it a mighty, progressive, supremely strong, and self-reliant and actively patriotic men and women, as we see it to-day, has been achieved. These people are defending their mother country nobly, successfully, and with dignity to the last drop of their blood. This is a unique situation by which India can largely profit.

The plea for a less bookish and more practical kind of instruction, led by H. Spencer and Huxley at an earlier date, found more and more advocates. Huxley had severely criticized an exclusively bookish education for the reason that the popular idea that brain work was superior to manual work was a 'deadly mischief'. He had advocated science and drawing because he regarded them as essential to an all-round training. The German F. W. Froebel, the creator of the kindergarten, originated the philosophy which is incorporated in manual training; and it was he who first advocated its application to the upper years of schooling. But it was in Finland, not in Germany, that the suggestion first took concrete shape in the school programme. In

1866 Finland required by law that there should be some form of manual work for all boys in the primary schools of the country districts, and it was also put into the curriculum of the training colleges for male teachers. Finland is rich in forests, and hence woodwork from the first was an important form of this hand-training. In the adoption of this same kind of training Sweden early took an active and very influential part. In 1872, to regain for society cultural and industrial values that were seen to be slipping away as city life more and more supplemented rural living, the Government established a school for teaching boys and young men carpentry, wood-turning, wood-carving, brush-making, bookbinding, the occupation of wheel-wrights, and also work in copper and iron. Three years later the Swedish Government began a school for the training of teachers in these arts, and some of those who later taught in the U.S.A. were students there. At first, in work, the industrial purpose controlled, but before long it was the educational aspect that dominated and there developed a well-organized programme of tool work for boys between twelve and fifteen years of age. To this involving both wood and metal, the Swedish gave the name 'sloyd'.

In the United States of America manual training was coming in vogue from 1876; and in 1918 the St. Louis Manual Training High School was started in connection with the Washington University.

The same view-point was developed with great force by Sir John Lubbock and Sir Philip Magnus in England. Lubbock looked back with pleasure to former days, when Dawes at King's sombroue and Inspector Moseley, had shown a better way for elementary education and had demonstrated the truth that instruction in reading was helped by

the instruction in practical subjects in the curriculum. He pointed out that the Science Commission in the seventies had recommended that elementary instruction 'in the phenomenon of nature' should be given in all elementary schools.

Sir Philip Magnus pleaded for technical and practical instruction. As the Director and Secretary of the City and Guilds Institute, London, from 1880 onwards, he was very familiar with the imperfections of the elementary schools chiefly by their products. Influenced by this view, the Royal Commission on Technical Education (which reported in 1884) recommended that grants should be paid for 'proficiency in the use of tools for working in wood and iron'. Magnus fought steadily to introduce this step and in 1887, induced the London School Board to appoint two organizers, one a qualified teacher and the other an artisan, to supervise the teaching of manual work in six London Board schools. The experiment 'succeeded beyond the expectations of the most sanguine. It was shown that the instruction stimulated the intelligence, and improved the physique of the children.'

Children must be helped to feel that when attending schools they are handling matters which seem to them interesting and important outside school. There was in all this a fervent belief in the educational and moral values of handwork. There was also a fear that foreign nations, specially Germany and France, were improving their system of elementary technical instruction in such a way as would endanger the position of manufacturers and business men of England.

'In France, Germany, and Switzerland technical schools are out of all comparison more numerous than they are in England and are more organi-

cally connected with the educational system of those countries. Moreover, they are so graded that pupils can pass from the elementary to the highest technical schools, without any break in the continuity of their studies and they are so diverse in character as to be adapted to the requirements of nearly every different industry or occupation.'

The science course makes frequent contacts with other subjects of study. Explanation of scientific truths enables children to understand the fundamental processes in gardening, hygiene, physical geography, and different crafts. The interest in science and its application is greatly stimulated when the children learn the life and work of the great pioneers, like Pasteur, Lister, Faraday, Darwin, Newton, J. C. Bose, Sir P. C. Ray, and others, whose discoveries have helped suffering humanity immensely and have led to the comforts of modern times.

Ruskin's quest for a nation of 'noble and happy beings' led him to expound a system of national education which included the provision of State schools, accessible to every child, where, 'with other minor pieces of knowledge', he should be taught three things :

(a) The laws of health, and exercises enjoined by them.

(b) Habits of gentleness and justice.

(c) The calling by which he is to live.

Ruskin's insistence on physical well-being and laws of health has led to the introduction of the teaching of hygiene in schools. Hygiene is the science of living. Health and a good constitution are better than all gold, and a strong body, than wealth without measure. The essential aim of health education is to help a boy or girl to live a healthy life. Such education should be regarded as a means not only of encouraging the maintenance of a suitable standard of physical health, but of endeavouring to

make the child self-respecting, happy, and efficient. This aspect of the study of hygiene should be encouraged and insisted upon in our schools.

The programme of physical well-being, moral character, and vocational efficiency, combined with Spencer's doctrine of method, offered to English education an ideal which has transformed it.

It is clear, therefore, that the general trend of new education, all over the world, is to emphasize the importance of handwork and science even in elementary education. This principle has also been adopted in the Basic System.

The true functions of a university have not yet been realized in this country as yet. In England, the university serves a double purpose—one, the creation of good citizens and the other, the creation of knowledge. The social life, physical activities, in most of the English Universities, specially the older ones, are congenial to develop the powers of the pupils towards their making useful citizens. In this process they pick up new ideas and knowledge which may or may not be useful to their later lives. These men and women go out into the world for commerce, business, and making empires. On the other hand, another group of pupils much less in number than the other section, try to create new knowledge and carry on research work. These are true specialists who go in either for advanced teaching or industrial development. In the Continent, however, the main function of the university is to produce specialists and research workers or learned men and women. In our country, however, things have got highly mixed up.

Following the model of Cambridge and Oxford, Indian universities have attempted to create useful citizens—ladies and gentlemen—and also to

create a few specialists. But unfortunately the system has failed completely and an overwhelming majority of the Indian students going to the universities, are extremely poor and ill-equipped and want degrees only to improve their worldly prospects. There is hardly any thirst for knowledge, but there is great demand for degrees. Hence the teaching and instruction are of inferior type and cannot be of first-rate importance.

With the rise of industrialization, specialists and research men and women would be needed and at the present moment most of our Indian universities are not well equipped for such purpose nor is there any congenial atmosphere for the creation of new knowledge and making discoveries, because the majority of the pupils and the teachers is not keen on learning. The pupils want degrees and the teachers, safe and soft jobs for themselves, and want to get on by joining parties. Hence the serious type of students get mixed up with the ordinary ones who are in much larger numbers. During the last twenty years numerous teaching and residential universities have been created in this country, but unfortunately as they are flooded by pupils who want degrees and not learning the result has been most unsatisfactory. What is definitely wanted is that the college system teaching up to the degree standard, should continue and those who want degrees, may go to the college and study for a while, play games, and attend social activities. The truly serious type of pupils wanting research and learning, may go to the universities where only post-graduate work should be concentrated. The degree work should be taken away from most of these universities and be given to the colleges where there is more of *esprit de*

corps and compactness necessary for discipline and development of personality. The continental idea of university which is a conglomeration of really learned men as teachers, and seekers of knowledge and truth as pupils, must be encouraged in this country for our national development and industrial progress. For the average pupil the college is good enough for his education and it should end with the degree college.

It has been emphasized by some people that the college and university education should be restricted to very few pupils with the right intellectual and moral capacity, but the present trend of thoughts and ideas of education do not support this view. In Norway, Switzerland, and even in France and Germany, university education has been brought to the doors of everybody who want to join the university. This is the correct thing to do. The higher form of education should be available to all the citizens of the country. But in India due to our poverty the fulfilment of this doctrine will take a long time, as creation of wealth and industrialization will be needed before the highest form of education is really democratized.

India is primarily an agricultural country, but unfortunately there is no agricultural university for the development of agriculture in India. There are only a few agricultural schools in the country, but up till now there was no good agricultural college. Recently some agricultural problems are being tackled at the Universities of Calcutta and Dacca. Some researches on agriculture are being carried out at Naini, Allahabad, Cawnpore, Lyallpur, Delhi, Poona, and Coimbatore. Even in two small towns like Wageningen and Delft, in a small country like Holland, there are large agricultural and technical universities where first-rate research work

is being carried on by many learned men and women. There are agricultural universities in Sweden near Upsalla and in Switzerland near Zurich. In America and Germany also large agricultural universities have been established. I think it is very urgent to establish an agricultural university in Bengal with the Bose Institute as its nucleus.

During our lifetime we have seen the magnificent progress which America and Russia have made in the realm of industry and commerce through the help of applied and pure science and engineering. In India also after establishing technical universities and instituting research scholarships or national fellowships for research, if we devote ourselves whole-heartedly to the pursuit of applied science, then within a period of twenty to twenty-five years, India may perhaps attain the same standard of industrial prosperity as America or Russia.

The rich people of our country up till now have been founding Dharmashâlâs and temples, but only a few, like Jamshedji Tata, Sir Rashbehari Ghosh, Sir Tarak Nath Palit, have made princely donations for scientific research. It is very necessary for other well-to-do Indians to follow the example of these 'princes', otherwise India cannot progress industrially. The immortal Pasteur, the pride of France and the world and the greatest benefactor of humanity, appealed to mankind by declaring that scientific and technical laboratories and research institutes are the temples of the future where mankind will be elevated and strengthened and asking well-to-do persons to endow such temples and create ample resources for such institutions. The French people and other nations responded generously to the appeal of Pasteur

and established in Paris a palace for research named after him, where important researches leading to the alleviation of human suffering, have been carried on and are in progress now.

India requires thousands of such re-

search institutes and technical and agricultural universities for its regeneration and material prosperity, and the money spent on them will be more than repaid by the results achieved in such institutions.

SWAMI SHIVANANDA

BY BRAHMACHARI SHIVACHAITANYA

(Concluded)

SILENT PREPARATION

With the return of Swami Vivekananda from the West in 1897, Swami Shivananda's days of itineracy came to an end. He went to Madras to receive the Swami and returned with him to Calcutta. In the same year at the request of Swami Vivekananda he went to Ceylon and preached Vedanta for about a year. Here he used to hold classes on the Gita, and the *Râja Yoga*, which became popular with the local educated community including a number of Europeans. One of his students, Mrs. Picket, to whom he gave the name of Haripriyâ, was specially trained by him so as to qualify her to teach Vedanta to the Europeans. Latterly she went to Australia and New Zealand at the direction of the Swami and succeeded in attracting interested students in both the countries. The Swami returned to the Math in 1898, which was then housed at Nilambar Babu's garden.

In 1899 plague broke out in an epidemic form in Calcutta. Swami Vivekananda who was at Darjeeling at the time hastened down to the plains as soon as the news reached him and asked Swami Shivananda and Sister Nivedita to organize relief work for the sick. The Swami put forth his best efforts without the least thought for

personal safety. About this time a landslip did considerable damage to property at Darjeeling. He collected some money for helping those who were affected by it.

The natural drive of his mind was, however, for a life of contemplation, and shortly after he went again to the Himalayas to taste once more the delight and peace of meditation. Here he spent some years, although he would occasionally come down to the Math for a visit. About this time Swami Vivekananda asked him to found a monastery in the Himalayas, though the desire of the Swami could not be realized at the time. But Swami Shivananda remembered his wish and years afterwards in 1915 he laid the beginnings of a monastery at Almora, which was completed by Swami Turiyananda.

In 1900 he accompanied Swami Vivekananda in the latter's visit to Mayavati. While returning to the plains, Swami Vivekananda left him at Pilibhit with a request to collect funds for the maintenance and improvement of the Belur Math. The Swami stayed back and raised some money.

Shortly before Swami Vivekananda passed away the Raja of Bhingâ gave him Rs. 500 for preaching Vedanta. Swamiji handed over the money to

Swami Shivananda asking him to start an Ashrama with it at Benares, which he did in 1902.

The seven long years which he spent at the Ashrama formed a memorable chapter of his life. Outwardly, of course, there was no spectacular achievement. The Ashrama grew up not so much as a centre of great social activity, but as a school of hard discipline and rigorous Tapasyâ for the development of individual characters as in the hermitages of old. Here we are confronted with an almost insurmountable obstacle in the way of presenting the life-story of spiritual geniuses. The most active period of their lives is devoid of events in popular estimation. It is hidden away from the public eye and spent in producing those invisible and intangible commodities whose value cannot be measured in terms of material goods. When they appear again they are centres of great and silent forces which often leave their imprint on centuries. Realization of God is not an event in the sense in which the discovery of a star or an element is an event, which resounds through all the continents. But one who has solved the riddle of life is a far greater benefactor of humanity than, say, the discoverer of 606.

Anxious times were ahead of Swami Shivananda; the funds were soon depleted. At times nobody knew wherefrom the expenses of the day would come. The Swami, however, carried on unruffled and the clouds lifted after a time. Most of his time was spent in intense spiritual practices. He would scarcely stir out of the Ashrama, and day and night he would be in high spiritual mood. The life in the Ashrama was one of severe discipline and hardship. The inmates hardly enjoyed full meals for months, and there was not much clothing to

lessen the harshness of the winter. He used to pass most of the nights on a small bench. In the winter months he would usually get up at about 3 a.m. in the morning and light a Dhuni fire in one of the rooms, before which they would sit for meditation, which often continued far into the morning. During these times Swami Saradananda, the then Secretary of the Mission, would press him hard to try to collect funds for the local Home of Service and say jocosely, 'Will mere meditation bring money?' But the Swami could not be moved from the tenor of his life.

For some time he opened a school at the Ashrama, where he himself taught a group of local boys English. About this time he translated Swami Vivekananda's Chicago lectures into Hindusthani so that Swamiji's ideas might spread among the people. He continued to look after the affairs of the Ashrama till 1909, when he returned to Belur and lived there for some time. In 1912 he went on a pilgrimage to Amarnath in company with Swami Turiyananda and Swami Premananda. On his return he fell seriously ill with dysentery, which proved very obstinate. He became specially careful as regards food after this and began to observe a strict regimen, which continued till the end and to which his long life was in no small measure due.

PRESIDENT OF THE MATH AND MISSION

In 1917 Swami Premananda who used to manage the affairs of the Math at Belur fell seriously ill, and his duties came to rest on the shoulders of Swami Shivananda, who was one of the original trustees of the Belur Math. And in 1922 after the passing away of Swami Brahmananda he was made the President of the Ramakrishna Math and Mission, in which post he continued till the end of his life. Shortly before

this he had been to Dacca and Mymensingh in response to an invitation. This tour started a new phase in his long career which has left a very profound impression upon all who came into contact with him during this period. Large crowds flocked to him at places in Dacca and Mymensingh to hear him talk on spiritual matters, and for the first time he began to initiate persons into spiritual life at the earnest appeal of several devotees, though at first he was much against it.

In 1924 and 1927 he went on two long tours to the South, during which he formally opened the centres at Bombay, Nagpur, and Ootacamund and initiated a large number of persons into religious life. The hill station of Ootacamund appealed to him greatly and here he spent some time in high spiritual mood. In 1925 he went to Deoghar during the Saraswati Pujâ time to open a new building accompanied by a large number of monks from the Belur Math. He stayed there for a little over three weeks which was a period of great joy and pure merriment for all who happened to be there.

In 1926 the first convention of the Ramakrishna Math and Mission was held at Belur, which helped to organize the activities of the Mission on a more efficient basis. In 1927 Swami Saradananda, the first Secretary of the Mission, passed away, which came as a severe shock to him. His health was already declining and some time after he went to Madhupur where, thanks to the change, he felt somewhat better. From Madhupur he went to Benares for the last time and stayed there for nearly a couple of months. Wherever he went he carried an atmosphere of delight around him. Monks and devotees thronged round him morning and evening and for hours the conversation went on. The same year he

returned to the Belur Math which he never left again.

After 1930 his health broke down greatly, though he could still take short walks. What a cataract of disasters had come upon him since 1927—loss of the comrades of old days one after another, trouble and defections, illness and physical disabilities! But nothing could for a moment dim the brightness of the burning flame of faith. They only brought into high relief the greatness of his spiritual qualities. At night after meals he would usually pass an hour or so all alone, except for the presence of an attendant or two who used to be near. And whenever he was alone he seemed to be immersed in a profound spiritual mood. He would occasionally break the silence by gently uttering the Master's name. The mood would recur whenever in the midst of almost uninterrupted flow of visitors and devotees he found a little time all to himself. In the midst of terrible physical suffering he would radiate joy and peace all around. Not once did anyone see him utter a syllable of complaint against the torments which assailed the flesh. To all inquiries about his health his favourite reply was, 'Jânaki is all right so long she is able to take the name of Râma.' Physicians who came to treat him were amazed at his buoyant spirits which nothing could depress. Sometimes he would point to his pet dog and say, 'That fellow's master is here (pointing to himself),' and then pointing one finger to himself and another to the Master's shrine he would add, 'and this fellow is His dog.'

Age, which diminishes our physical and mental vigour, serves only to heighten the force and charm of a spiritual personality. The last years of Swami Shivananda's life were days of real majesty of a spiritual sovereign.

The assumption of the vast spiritual responsibilities of the great office tore off the austere mask of reserve and rugged taciturnity which so long hid his tender heart and broad sympathy. All these years thousands upon thousands came to him, men and women, young and old, rich and poor, high and low, the homeless and the outcast, men battered by fate and reeling under thousand and one miseries to which man is prey, and went away lifted up in spirits. A kind look, a cheering word, and an impalpable something which was nevertheless most real, put new hope and energy into persons whose lives had almost been blasted away by frustrations and despair. He cheerfully bore all discomfort and hardship in the service of the helpless and the needy. Even during the last illness which deprived him of the use of speech and half of his limbs, the same anxiety to be of help to all was plain, and his kindly look and the gentle movement of his left hand in blessing, above all, his holy presence did more to brace up their drooping spirits than countless words contained in books could ever do.

Common man is driven along like animals by blind impulse. The essence of non-attachment lies in rising above the habitual reactions of life in its relation with the world. As a youth is not attracted by the fancies of a child and as an old man whose passions have cooled is no longer stirred by the romantic imaginations prompted by adolescent longings, so men who have attained to self-mastery rate the smiles and tears of the world at their true worth. This is the rationale behind the attitude of indifference held up as an ideal by the scriptures. It is a measure of our inner achievement. This was specially marked in Swami Shivananda. He was as much affected by honour as by dishonour. His dis-

ciples numbered thousands, rich and poor, Rajas and pariahs, but no consideration of a worldly nature ever influenced him in his relations with them. Rather he was more solicitous for the welfare of the underdog whose needs were greater. Praise or blame did not touch him in the least. Terrific storms swept over his head during his term of office; but the great rock of faith stood four-square to all the gales that blew. While indignities and defiance were being hurled at him Swami Shivananda like the blue-throated Shiva of the legend calmly swallowed the poisonous gurgitations of the envenomed hearts. And as sense dawned on them and some of them became apologetic, it was the old man who had to comfort their seared conscience. It was in this troublous chapter in his life that the myth of Shiva sprang into real existence.

During his term of office the work of the Mission steadily expanded. The ideas of the Master spread to new lands, and centres were opened not only in different parts of India but also in various foreign countries. He was, however, no sectarian with limited sympathy. All kinds of work, social, national, or religious, received his blessings. Labourers in different fields came to him and went away heartened by words of cheer and sympathy. His love was too broad to be limited by sectional interests; it extended to every place and to every movement where good was being done. Are not all who toil for freedom and justice, for moral and religious values, for the removal of human want and suffering, for raising the material and cultural level of the masses, doing the Master's work? He was no mere recluse living away from human interests and aspiration, away from the currents of everyday life. His was an essentially modern mind

keenly aware of the suffering of the poor and the downtrodden. His clear reason unobscured by sectional interests could grasp the truth behind all movements for making the lot of the common man happy and cheerful. When the Madras Council was considering the Religious Endowment Bill which aimed at a better management of the finances of the religious Maths, a Mohunt of a Math in Madras approached him seeking his help for fighting the measure as it touched the vested interests. But he told him point-blank that a monastery should not simply hoard money, but see that it came to the use of society. When news of flood and famine reached him he became anxious for the helpless victims and would not rest till relief had been organized.

PERSONAL TRAITS

Though all kinds of good work found him sympathetic, he never failed to stress the spirit which should be at the back of all activities. One who witnesses the drama of life from the summit of realization views its acts in a light denied to the common understanding. Our toils and strivings, our joys and delights, our woes and tears are seen in their true proportions in the vast perspective of the Eternal. Work yoked to true understanding is a means for the unfoldment of the divine within man. So his advice always was: Behind work there should be meditation; without meditation work cannot be performed in a way which conduces to spiritual growth. Nor is work nicely performed without having a spiritual background. He would say, 'Fill your mind in the morning so much with the thoughts of God that one point of the compass of your mind will always be towards God, though you are engaged in various distracting activities.'

His own life was a commentary on what he preached. Though he soared

on the heights of spiritual wisdom he was to the last rigid in attending to the customary devotions for which he had scarcely any need for himself. Until the time he was too weak to go out of his room, every dawn found him in the shrine room meditating at a fixed hour. In the evening, perhaps, he would be talking to a group of people when the bell for evening service rang. He would at once become silent and lost in deep contemplation, while those who sat round him found their minds stilled and enjoyed a state of tranquillity which comes only from deep meditation.

Jnâna and Bhakti, Yoga and Karma blended harmoniously in his rich personality. His expansive spirit not only dwelt on the heights of Brahman, but ranged over the vast stretches of the beauties of the Divine in play as well. Above all, however, his deep devotion to Sri Ramakrishna stood out in bold relief, which would come out now and then in his conversation. To him Sri Ramakrishna was the consummation of all religions and Sâdhanâ. A mind could doubt and disagree but when confronted with his firm conviction and telling words, it could not for the moment at least shake off the force of his utterance and felt inclined to agree. But he was free from the slightest trace of dogmatism or sectarianism. He worshipped and venerated all saints and prophets, all deities and religions, and all progressive forces and movements.

He had a profound sense of the value of personality. He was right through his career a man of resolute will, independent in thought and bold in action. Never in his long life did he submit himself to be drilled into a dull uniform automaton of set forms of thought and fixed rules of conduct, which are the hall-marks of the genteel, the good, and the loyal in the common eye. As he

valued freedom in his own life, so he always appreciated bold and straight conduct. He intensely hated all sham, fawning and mealy-mouthed gentility.

Freedom clashes with organization, but his sense of the importance of the individual enabled him to strike a balance between the forces of conflict which set the individual against the community. He never regarded the community as an abstract idol to which the interests of the individual have to be sacrificed. His actions did not always go unchallenged, but he could never be stampeded into a false step by the bugbears of the common man, whose chief mentor is fear born of ignorance. Among some of the priceless utterances of his are the following few words spoken in his last years: 'Hope and fear will ever alternate in life's struggle. A monotonous life is no life at all. If there be no conflict in the life of man, if it is carried along on an unbroken current of sensual pleasures, men will never in that case turn to high thoughts about God and soul, etc. What in that case marks it off from an animal life? But fear and pain alone hold down man, they diminish his stature. So I say, there are no greater sinners than those who want to trample down man.' These words have contemporary significance viewed against the background of the events of to-day, mighty and small, that confront nations, peoples, communities, and classes everywhere. Progress in the deepest sense of the word is a growing recognition of the value of personality.

Not only did his life stand out as the fulfilment of the ideal aspirations of the devotee, as an ever-present source of spiritual inspiration, but his kindness and pity issued in a thousand channels to the afflicted and the destitute. Not all who came to him were in urgent need of spiritual comfort. Empty

stomachs and naked bodies made them far more conscious of their physical wants than the higher needs of the soul. His charities flowed in a steady stream to scores of persons groaning under poverty. Perhaps there came to him one whose daughter had fallen seriously ill, but who did not know how to provide the expenses of her treatment. There was another who had lost his job and stared helplessly at the future. Such petitions and their fulfilment were an almost regular occurrence during his last years, apart from his constant gifts of cloth and blankets, etc., to hundreds of men.

In the days of his physical decline the grand old man, whom illness had confined to bed, was like a great patriarch, the paterfamilias, affectionately watching over the welfare of his vast brood. His love showed itself in a hundred of ways. If anyone of his numerous devotees or members of the monastery fell sick he never failed to make anxious inquiries about him. If any of the devotees did not turn up on the usual day at the Math, it never failed to attract his notice. And when the devotees came to the Math, even their petty needs and comforts engaged his attention. But very few of them came to know about it at all.

His numerous children who felt secure in his affectionate care went about their duties full of the delight of living. One night after the meals some of the members of the monastery at Belur were making fun and laughing loudly in the inner verandah of the ground floor of the main Math building. The noise of laughter went up and could be heard from Swami Shivananda's room. He smiled a little at this and said softly, 'The boys are laughing much and seem to be happy. They have left their hearth and home in search of bliss. Master! make them

blissful.' What an amount of feeling lay behind these few tender words of prayer!

He had a rare sense of humour, and his witty words would often make those present burst into side-splitting laughter. He could laugh without hurting other's feelings, 'He suffered fools with a sense of humour. And what fools most of us can be he alone knew. But he never let on, lest it hurt grievously. Here was room for compassion. His laughter was seasoned with compassion.'

'Though he could see our inmost nature yet the teacher never laughed at the disciple's weaknesses. He knew us better than we did; yet he treated us better than we deserved.'

'Yet the slightest false step he would correct. Even from grave errors he rescued us without humiliating us. He always treated us as if we were

worthy of the greatest appreciation and respect.'

His health which was already shattered broke down still more and beyond recovery in May 1933, when he had an attack of apoplexy which deprived him of the use of half of his body including speech. It continued for months till he fell a victim to pneumonia, which proved fatal. He passed away on 20 February 1934, leaving a memory which is like a golden dream flung suddenly from one knows not where into this harsh world of reality.

The real is that which is an object of experience. To Swami Shivananda God and religion were not vague words or distant ideals, but living realities. Lives like his light up the dark process of history and point to the divine goal towards which humanity will be travelling with growing knowledge in future.

SEEK AND YE SHALL FIND

BY SWAMI TURIYANANDA

I am greatly delighted at your yearning. The Master used to say that the more this yearning will grow the more will His grace descend. Everything is gained if love and devotion to Him develop. The devotee seeks no more. He, no doubt, craves for His vision, but he depends on His will alone. Arjuna said: 'O best among men, I want to see Your lordly form.' But no sooner did he say this than he seemed to be discomfited and went on to add: 'If Thou thinkest that I am fit to see that form, O master and best among Yogis, then show me Thy (imperishable) eternal Self.' This is the thing. He shows Himself only if He wills; if not, there is trouble. For there is no rest even after seeing. He

had to say greatly perturbed that he did not want to see it any more and pray again plaintively: 'O Lord, show Thy normal form.' And he regained his composure only by seeing it: 'Having seen this Thy gentle human form, O Janârdana, my thoughts are now composed and I am restored to my nature.'

So the devotee with craving for vision, etc., prays for love and devotion to Him alone; nothing more is wanted if there be love, devotion, and attachment.

To work for His pleasure, to know Him to be the only dear one, to love Him, to give up all other attachments, and not to bear ill will against anybody—this is the special means of realizing Him,—love and love alone! If one can

only love, one gains everything. Not that we do not know how to love. We are accustomed to love our wife, son, friend, relations, wealth, and men, etc. This love has to be directed to Him, for all but He are only transient; they are present now and are non-existent the next moment. There is no other object of supreme love. Everything ages, becomes insipid, and does not remain the same. Only love for Him increases every moment and is infinite. 'That alone is pleasant, agreeable, and ever new.' There is ennui and aversion after all other enjoyments. So the devotee says: 'May the passionate love of men without discrimination for the sense-objects never forsake my heart while I contemplate You.' (*Vishnu Purâna* I. x. 20).

When this love for Him develops there is not any more awaiting for His vision. And if necessary the Lord even emerges from a pillar and shows Himself to him. The vision 'of the Most Excellent' which breaks the knot of the heart does not relate to the physical eye. 'He who knows It through the heart, through meditation, to be established in the heart, breaks the knot of ignorance even here, O Thou of pleasant appearance.'

But it is not that He is not seen if prayer is offered to Him. Of course the Upanishad says: 'His form is not open to sight; none ever sees Him with the eye. Those who know Him through the heart and meditation to be established in the heart, become immortal.' It is all a thing of the heart. He will be in the heart as much as the heart will be in Him. He is 'the friend of the true heart'. He is always present in the heart. We do not care to see,—do we? Our vision is fixed on all

other objects. Is there any other reason for the delay in finding Him? Truly has the devotee said, 'Where dost thou seek for Me? I dwell near thee. If you seek for Me you will find Me in a trice. I am not in temples, nor in mosques; I am not in Benares, nor at Kailas; neither am I in Oudh or in Dwarka; I am seen through faith.'

He is living close to us; He is not to be sought anywhere else. 'Vain is my search; He belongs to him who can find Him.' He will present Himself if He is sought for a moment. But, who seeks Him? Ours is only hollow talk. We shall find Him if it is sincere. He is the inner ruler. 'I am centred in the hearts of all.' (*Gita* XV. 15). We read Shastras but where is that faith?

'An eternal portion of Myself having become a living soul in the world of life.' (*Gita* XV. 7)—This is no false statement; but to us it has remained, as it were, false. What is the reason? We only read it, we have no faith in it, nor do we seek it; therefore our plight is such. The Master used to say this often: 'The Guru, Krishna, and the Vaishnavas (meaning the devotees) were merciful but without the mercy of one the individual went to pieces.' That is to say, one has to be merciful to oneself even if one gets the mercy of all. 'This Self is the friend of oneself, and this Self is the enemy of oneself.' (*Gita* VI. 5). 'But to the unconquered self, the Self is inimical, (and behaves) like (an external) foe.' (*Gita* VI. 6). For this reason if one is not compassionate towards one's own self others' compassion is not of much help. You have turned your gaze to yourself—the Lord is sure to be graceful to you. Have great yearning. May the Lord grant your desire—this is our prayer to Him.

PILGRIMAGE TO KAILASH

BY SWAMI APURVANANDA

ON WAY TO SHIANGCHUNG

Before leaving Garbyang, the last Indian village on the Indian border on the route to Tibet, a complete and detailed plan for our Tibetan tour had been made in consultation with our guide Kisch Khampa, who was a Tibetan by birth but domiciled in Garbyang. Our whole route was divided into twenty-two stages, each stage to be covered in one day. Generally stages are made in consideration of the distance, facility for a suitable camping place, convenience of water and grass for the animals. Our first stage from Garbyang was Kalapam, a distance of eleven miles. The next stage was at Shiangchung, ten miles from Kalapam, and the third stage was at Taklakot, covering a distance of twelve miles from Shiangchung.

The distance of 176 miles from Tanakpur, the last railway station at the foot of the Himalayas, to Garbyang *via* Pithauragarh and Askot was covered in thirteen days. Our party first halted at Shyamlatal, a place in the interior of the Himalayas, eleven miles from Tanakpur, where the Ramakrishna Math has built up an Ashrama and a charitable dispensary and hospital. At Mayavati also, a place some thirty miles from Shyamlatal, the monks of the Ramakrishna Order have built the Advaita Ashrama and are doing the same kind of philanthropic activities, serving the suffering poor on a bigger scale. On this route from Tanakpur to Garbyang resting places such as dâk bungalows,

Dharmashâlâs, and shops are available; but in Tibet proper such a shelter is out of the question. So a deliberate halt of full four days was made at Garbyang to make a complete arrangement for food, shelter, conveyance, and other necessities for the whole route. The whole stock of raw food-stuff for one month's use as well as kerosene oil sufficient for cooking and other purposes in our onward journey, tents, Thulmâs (thick blankets) for matting and other necessities, were provided for at Garbyang. After weighing our whole luggage it was found that thirteen pack-ponies and mules would be required to carry our belongings, each animal carrying sixty seers. We also engaged five riding ponies, four for four members of our party and one for the two attendants. As for myself, I decided on going on foot all the way from the very start, whatever might be the consequence.

SHIANGCHUNG AS A BASE CAMP

It was a beautiful afternoon when we reached Shiangchung on the 28th of June. The sky was clear. Golden rays of the reclining sun illuminated the snow-clad peaks of the neighbouring mountains. The spacious gorge where we pitched our tents, had heaven-kissing mountains on either side. A lovely stream was flowing by and the whole place was green with newly-grown grass.

Lipu being only four miles from Shiangchung (15,000 ft. above the sea-level), that place was chosen as our base camp for an assault on that dangerous pass. Our guide Kisch Khampa

showed us the top of the Lipu Lekh Pass—which seemed so near and easily accessible! The whole of the afternoon was passed happily. We merrily visited some of the camps of the Tibetans and Bhutias who were resting there with hundreds of their Bher-bakris (sheep and goats), pack-ponies and mules. It was very interesting to watch the simple mode of living of the Tibetans. Wherever they go they carry with them all their belongings which are very few in number. A little quantity of barley flour, dried meat, tea, and salt are all they need for their daily fare. The Tibetans generally live on barley powder made into a thick paste with water, roasted or raw meat, and a large quantity of salted tea. It is a luxury with them if they can afford to flavour their tea with a little butter or ghee. They take plenty of tea, sometimes from forty to fifty cups in their small wooden bowls.

With the approach of night we all retired to our respective camps for rest. The whole mountainous region seemed to be absorbed in deep meditation. But as the night advanced the severity of cold and the violence of the wind increased. The situation was greatly disconcerting. We all became nervous. To add to our trouble, three of our party began to suffer from the effects of high altitude. Dr. Dey of our party did his best to counteract their suffocation, but when all remedies failed, he had to administer sleeping doses.

ASSAULT ON LIPU

It was still dark when we received marching order from our guide. The whole atmosphere was very dull and chilly. Masses of thick clouds were hovering overhead covering the whole place. With a cheerless heart we trudged on slowly. Our pack-ponies were leading ahead. I was the only

one in our party of seven to go on foot. Other parties also followed us. The whole gorge began to resound with the sweet sound of hundreds of bells tied round the necks of the animals. It created a real music, bells of different sizes ringing rhythmically!

Though the distance from Shiangchung to Lipu was only four miles, the whole track was so thickly covered with boulders of different sizes that even the Bhutia horses could proceed with great difficulty. Besides, the whole region was buried under heavy snow, and only a fortnight back the path was opened to traffic. To add to our difficulty, in some places the ascent was too steep even for the animals. Ponies, before they could proceed fifteen or twenty yards, had to stop awhile for taking breath. The most disheartening factor was the threatening condition of the sky. It seemed it would begin snowing any moment. There are moments when the mind is in high tension even without much physical strain; but when mental worries are combined with physical exertions, the effect is unbearable, and the only recourse left is to depend on a Higher Power for deliverance and be in peace for the time being.

A THRILLING EXPERIENCE

Our guide was all the time in a good mood. He was cheering up everyone and in right earnest was leading the animals. It was nearly eight o'clock; we had moved up for nearly two hours and a half and covered a distance of only three miles, when it began to snow. At this sudden setting in of a snow-fall we were all taken aback as none of us had any previous experience. The quietness of the atmosphere was so dreadful that it seemed as if the whole nature had stopped breathing. Not a sound, no wind, no movement of any

kind! It is really a delightful experience to witness such a snow-fall in some hill-station like Darjeeling, Simla, Almora, or Mussoorie, but it is not so at the Lipu Lekh Pass at an altitude of 17,980 feet, where it is really a question of life and death. The very strong-nerved only can stand such a test. Not only were we, the pilgrims from the plains, fidgety but even the Tibetans became so unnerved that they began to pray aloud to their deities, 'Sho Sho Lurkâlo', which means, 'Save us, O gods!' Signs of nervousness and mental strain were seen in every face. Luckily for us it did not snow for long. Before it had snowed for ten minutes, to our great relief there came a gust of strong wind from below and blew away everything. Soon the whole atmosphere was cleared as if by the mystic touch of a Divine Magician. Our joy knew no bounds. We began to force ahead in hot haste. The top appeared nearer to us at every step. The distance was not more than one mile. We were then passing over thick masses of snow. The ascent was not very steep. The whole place being covered with heavy snow the unevenness of the track was smoothed down to a great extent. The progress was rather slow, specially for the riders. The horses with their riders were sinking knee-deep in snow. Slowly the darkness began to be dispelled and to our great relief like a ray of hope the first flush of the morning sun began to penetrate from behind a high snow-covered peak. All were cheered up at the sight of the sun rays, which gradually began to spread over the mountain tops. Away on all sides—as far as the vision could reach—the whole mountainous region began, as it were, to smile from the first touch of the golden light of the morning sun.

It was quarter to nine when we were at the top of Lipu Lekh. The Pass,

which was barely more than forty feet wide, was of signal importance to travellers to Tibet. Unless and until one could safely cross this pass, going to Tibet and visiting all the places of interest would remain a thing of imagination.

SETTING OUR FEET ON TIBET

We were standing on the boundary line of India and Tibet. As we looked at the Tibet side the feeling of depression soon disappeared from our minds. Dr. Dey jokingly said, as we were slowly descending down the snow, 'Oh! Such beauty we never had in India!' The descent from Lipu towards the Tibet side was very abrupt. Going on horseback was out of the question. So we all started on foot, our guide leading the way. The Tibetans, in order to lead their beasts of burden safely down, brought spades with them. Now they began to make steps on ice for a safe landing both for men and animals. The descent was a risky one, especially for the animals. So each pony or mule had to be pulled from behind by two men till the animal could slowly pass the most difficult part of the path, which was not more than two hundred feet. Without waiting long to see the process of bringing down the animals we began to slide down in great speed. We all had snow shoes on; so there was not much difficulty in skipping. It was rather a pleasant experience for us. In ten minutes, we covered a distance of some six furlongs. Now gradually we began to come in contact with stones, the snow in some places having partially melted away. Here we slowed our speed and began to walk down. After proceeding a mile, we halted for some time on a lovely rocky place and waited for the arrival of our animals and porters. A stream was flowing by with a murmuring sound. We 'managed to have a

wash in that icy water and refresh ourselves. Then we were passing through a gorge with high barren mountains on both sides. A tributary of the Karnali was flowing by.

The road was almost a deserted one. We met very few people excepting one or two Tibetan Khampas (traders) leading their small asses loaded with commodities. After covering some four miles, when we wheeled to the left, the road gradually led us to a lovely tableland—green with harvest—with low-roofed houses scattered here and there. At a distance Taklakot could be seen with the grand Simling Gumphâ by its side at the top of a neighbouring hill. The beautiful Gurla range could be seen more and more vividly. The whole tableland looked picturesque with the Gurla range as its background. That was the harvest time in Tibet. Barley, pea, and mustard could be seen adorning the fields. In some places Tibetan women in their strange costumes were seen at work, watering the fields. They had their own simple irrigation system of bringing water through narrow canals from some nearby stream or brooklet.

We were much at ease when we reached the village Magrum on the bank of the Tisum river. One is reminded of the plains at the sight of this small Tibetan village of muddy stone huts with vast green fields and canals, the curious looking simple folks busy at their small handlooms producing woollen cloth. Everything looked charming excepting the weather-beaten black burnt faces of the Tibetans. Leaving the village at our back we proceeded a little along the river-bed and crossing it by a wooden bridge reached Taklakot Mandi (mart).

AT TAKLAKOT

It was one o'clock in the afternoon. From hunger and fatigue we felt the necessity of a shelter very much; but in the rocky soil of Taklakot fixing up of tents was really a trouble. Nails could not be driven underground. With great difficulty our good guide somehow fixed a tent with the help of boulders etc. But soon it was discovered that the inside of the tent was not fit for habitation. The gust of strong wind was so threatening and the heat so terrible that we had to come out of the tent. It was beyond our imagination that the sun could be so hot at an altitude of 13,100 ft. At last after a long search we found a small place—with walls of mud and small boulders but no roofing—as our shelter. Through the courtesy of a Garbyang merchant we improvised a roof over the walls with a thick woollen tarpaulin.

According to our original plan, the following morning we were to visit Khocharnath, a place some twelve miles from Taklakot and come back the same evening. That meant twenty-four miles in one day in Tibetan plateau! So finishing an early dinner we all retired. The night was chilly and there was such a contrast with the noon temperature!

TOWARDS KHOCHARNATH GUMPHA

In the early morning of the 30th of June we all got up refreshed. The morning was very pleasant. We had not gone far when we had to cross a big stream coming, perhaps, from the Gurla range, the blue transparent water of which was a sight to see. Myself and the guide crossed the stream over the small wooden bridge, and the riders waded the stream on their animals. As we progressed, the valley became wider and we had a grand view of the dis-

tant peaks now flushed with the rays of the morning sun. In some places there were rows of low flat-roofed houses of clay and stone painted in white and reddish colour, each house having a number of small flags on the roof. By the road-side, near each village, there were heaps of stones of different sizes with inscriptions in Tibetan language carved on them. We could read only that portion of the inscription where 'Om mani padme hoom she' was written. Our guide did not know how to read and write Tibetan. So those inscriptions could not be deciphered. At first I took that place with its heaps of stones in long rows for a graveyard, but the guide told me that it was not actually a graveyard but that those carved stones were placed there by the villagers in memory and for the salvation of the souls of their departed relatives. The Lâmas carve those inscriptions—of course they are paid for that; and according to the means of the relatives, for each departed soul sometimes more than thousand such carved stones would be heaped up. There are tombs of different sizes in the shape of temples also here and there by the road-side.

So far we had followed a route which was more or less level but gradually we began to draw towards a plateau with ups and downs and our path became stonier. And as the day advanced the wind began to blow hard from the opposite direction. We had to cross one or two more streams also. It was past eleven o'clock. We had been moving without a stop for more than four hours and gradually the wind became so strong that though we were well covered and had sun-glasses on, still the wind seemed to pierce through the little opening on the face. It was really a very hard task to proceed against such a strong dusty gale. At every step we had to exert ourselves to the utmost.

AT THE MONASTERY

At twelve o'clock the guide showed us the Khocharnath Gumpa, which looked rather exciting from a distance of one mile. The Gumpa (monastery) was located at a very beautiful place with a mountain as its background, and in front the Karnali, divided into several streams, was flowing with a whimpering sound. Here the bed of the Karnali was very broad but shallow. In a few minutes we were at the main entrance of the monastery. A number of monks was watching our approach for a long time. Our guide exchanged a few words with the monks and began to lead us ahead through a narrow path with houses on both sides. We were taught to say, 'Joo Lah', which means, 'Salutations to the divine beings', to any monk we happened to meet. They seemed to receive our salutations in right spirit with smiling countenance. We gradually moved up to the outer courtyard.

A number of children and monks began to follow up as we entered the inner courtyard and stood in front of the main temple which was locked from outside. Our guide was familiar with many of the monks as he had come there a dozen times before with parties of pilgrims and tourists. We had not to wait long when the door of the temple was opened to us and we were escorted by the head priest of the chapel.

The inside was quite dark. A big butter lamp was burning near the altar, and through the skylight in the middle of the roof some light was streaming in. The priest lighted another lamp and led us near the altar where on a high pedestal three beautiful images were installed. We were simply struck by the charming beauty of those images. The metal pedestal was very tastefully designed and the images of metal, which

were of pure Buddhistic architecture, were so well furnished that they looked lively even after so many centuries. Each image measured not less than seven to eight feet in height. On inquiry the priest explained to us that those were images of Râma, Lakshmana, and Sitâ, but I was wondering how could the Indian gods have found their place in a Tibetan monastery. Moreover, the middle image had four arms, two of which were golden and two silvery. In India Rama is nowhere found or described as with four arms. The image on the right had a yellow complexion, and the left one which was as tall as the first image was of blue colour. Later we came to know that the middle image was known as Jâmbyâng, the right-side idol Chaurâj, and the left-hand image Chhandooji. It occurred to my mind that the priests in order to attract a greater number of pilgrims from India invented those names and to the Indian visitors explained them as such. On the whole the images were very beautiful and attractive. Amongst other small images kept on the altar the metal image of Târâ deserves special mention. We inquired of the head priest how long that temple had been in existence and how long those images had been worshipped there. With all seriousness the priest in subdued tone said, 'Oh! Nobody knows how long! Along with the creation of the world the Creator made these images and built up this temple.' There was nothing to argue over such an answer! Offerings and worships in the temple are very simple—not many paraphernalia to be gone through. The priests come and chant in a grave tone, wave lights, scatter some grains and finish the worship by chanting all the time. The solitude and the spiritual vibration were so predominant that one could not but feel them as soon as one

entered the inner sanctuary of the temple. A divine peace was reigning there.

Next we were brought to the Assembly prayer hall where morning and evening all the members of the monastery assemble together and join in prayer. The Guru Lama conducts the service.

After our visit to the main temple we were led to another spacious building of the monastery where chanting and prayers were going on, several Lamas taking part in it. We were much impressed when we were conducted before the two images known as Mahâkâla and Mahâkâli. The images of course do not resemble the Indian images of Mahakala and Mahakali; but they are being worshipped as such in Khocharnath Gumphâ. The inner part of the temple where the monks assemble seemed too dark for us. It was said that prayer and chanting continue there uninterrupted throughout the day and night. The monks join the function in turns.

As we desired to see the Tulku Lama or the head of the monastery we were taken into a still darker corner of the temple and presented before a boy Lama of some fourteen or fifteen years of age. His eyes were burning in the darkness. There was a singularity in his countenance, which was more evident from the simplicity of the expression of his face. As it was too dark we saw and talked with that boy head Lama with the help of our torch-light. The interview was brief but it left a deep impression on my mind. The boy Lama, who does not speak any other language excepting Tibetan, is considered to be the incarnation of the late head Lama of the monastery and is highly revered by many people. He had not yet been installed.

The return journey was not very

eventful. The wind was blowing with the same velocity but it was helping us in our return march by pushing us from the back. When we were within a mile of Taklakot the sun had gone far below the horizon. The last golden rays

of the setting sun were penetrating through a piece of cloud. The whole scene looked enchanting; when we marched into our camps it was almost dark and only one or two stars were glittering in the blue sky.

(To be continued)

WHAT MYSORE HAS DONE INDIA CAN DO

BY K. S. SRIKANTAN, M.A.

The place of cottage industries in the economic reconstruction of India and more particularly in post-war economic planning cannot easily be exaggerated. In fact a time there was, and that not long back, when the very fame of India in the outside world depended upon her indigenous industries. More than one writer of eminence has pointed out how Europe was attracted towards India on account of her artisans. Pliny lamented the vast shipment of gold and silver sent from Europe to pay for the products of Asia and said, 'In no year does India drain our Empire of less than 55 millions of Sesterces (438,000 lbs) giving back her own wares in exchange, which sell at 100 times the prime cost.' When Clive entered Murshidabad he wrote of it thus: 'This City is as extensive, populous, and rich as the City of London, with this difference, that there are individuals in the first possessing infinitely greater property than in the last City.' This enormous wealth was again due to the several cottage industries in the State. Thus it is clear that the cottage industries were once the warp and woof of India's economic and social fabric.

That the industries to-day are not what they were 100 years back, is admitted on all hands. The artisans have

been reduced to unspeakable poverty; their skill is fast disappearing, their fingers are not half so dexterous, and their products do not have a ready market. Yet what strikes the observer most is their survival in spite of numerous economic earthquakes and commercial cataclysms. Even to-day we can see many of these artisans working quietly and earning their bread. Not far from Bombay is a village about which Sir George Birdwood says, 'Outside the entrance, on an exposed piece of ground, the hereditary potter sits by his wheel, moulding the swift revolving clay by the natural curves of his hand. At the back of the houses . . . there are two or three looms at work in blue, scarlet, and gold, the frames hanging between the acacia trees, the yellow flowers of which drop fast on the webs as they are being woven. In the street the brass and copper smiths are hammering away at their pots and pans; and further down in the verandah of the rich man's house is the jeweller working rupees and gold mohurs into fairy jewellery, gold and silver ear-rings, and round tires like the moon, bracelets and tablets and nose-rings and tinkling ornaments for the feet, taking his designs from the fruits and flowers around him, or from the traditional

forms represented in the paintings and carvings of the great temples which rise over the grove of the mangoes and palms at the end of the street above the lotus-covered village tank.'

They, like Tennyson's sleeping Beauty, are now in a perfect form in a perfect sleep, awaiting the touch of the fairy prince. If the glory of Indian civilization is its persistence through the ages, the secret of its persistence is the cottage industries, which even at this distance of time remind us of the splendour that was once India's.

The case for cottage industries however need not be based upon any sentimental grounds. They have to be restored, improved, and developed if India is to progress on right lines. They are inevitable economic adjuncts of a true democracy. It has been repeated *ad nauseam* that India is essentially an agricultural country and more than 75 per cent of her population live in villages. Agriculture has ceased to be a remunerative occupation to most of them on account of the extreme subdivision and fragmentation of holdings. While the agriculturist's income has fallen down, the price of commodities and the standard of life have gone high—thus reducing the ryot to a desperate position.

Some time back Dr. Harold Mann made a careful study of the situation and arrived at the conclusion that between the pre-war period and now there had been rises in the cost of living as indicated below :

- (i) 150 per cent in the case of labourers,
- (ii) 103 per cent in the case of artisans, and
- (iii) 85 per cent in the case of clerks.

'The rise affects', he remarked, 'the labouring classes more than any other.' If the price of necessaries of life has

gone down because of the depression, the wage level has gone down also, and the labourers are workless. The price of agricultural produce has become unremunerative.

The subsistence wage must be carefully distinguished from the living wage, and the former should be at least Rs. 33 per mensem for an average family of five. The total necessary monthly expenditure, *exclusive of any allowance for lighting, medicines, education, etc.*, must be estimated at present as follows :

Food	...	Rs. 25	7	3
Clothing	...	Rs. 5	2	2
House rent or repair		Rs. 2	0	0

Now, this does not take into account the inevitable expenditure that has to be incurred for sickness and social obligations, which are unavoidable if one has to be a member of society.

The whole thing thus boils down to this, that unless and until the monthly income of the agriculturist, who forms 70 per cent of our population, exceeds Rs. 35 to Rs. 40 a month *he cannot but be hunger-stricken and starving and eventually insolvent.*

To these we have to add the extreme insecurity of agricultural production. Nature in India is infinitely capricious. The monsoon may fail, or what is more likely may break near the hills, flooding the whole country, or the rain may come at the wrong time. It has, therefore, become imperative that side by side with agriculture, industries must be developed and there must be a dynamic equilibrium between agriculture and industry in this country. 'The greatest material boon which can be conferred on India' would be the restoration of her industries. The greatest material calamity which can befall India is that which has been going on for so many years before our eyes—the continual contraction of our manufacturers.

'India', says one writer, 'is intended both by nature and by the genius of her inhabitants to be a hand-workers' paradise.' In any scheme of economic planning the cottage industries are bound to play a very important part. The Great War demonstrated to a doubting world the futility of economic liberalism, and the present war is still further strengthening the case for self-sufficiency. To a country like India a policy of economic self-sufficiency is entirely bound up with a plan for improving, reviving, and revitalizing the cottage industries. The war has deprived India of many foreign commodities and advantage can well be taken to manufacture as many of them as possible on a cottage industry basis. The success of India's efforts in this direction depends upon a careful planning—a scheme that would take into consideration the post-war repercussions.

The Government of Mysore is doing its very best to develop the cottage industries. In the matter of developing cottage industries, the Department of Industries is pursuing a definite plan since 1939. The aim so far has been to revive industries which are extinct, to revitalize those which are languishing for want of aid, and to introduce those which have a good scope for expansion. Industries like tannery (at Doddasiddavanahalli and Hulikunte), leather-stitching (at Doddasiddavanahalli), pottery, mat-weaving (at Closepet, Dodbhallapur, Channapatna), smithy (at Closepet), brass-work (at Nagamangala), and coir-manufacture (at Adivala) have been selected, to start with, for concentrated attention. Experts have been appointed for pottery, tannery, coir-work, etc., to put the villagers in touch with the latest designs and supervise their work. Several centres for the improvement of these industries have been started and the

artisans living near the centres have taken advantage of the instructions provided in them by the experts. In every centre as many industries as possible are started and this grouping has been of great advantage to the villagers for they get the opportunity of seeing for themselves the working of a number of such industries, and it is also easy for supervision. To attract the villagers to undergo training, wages and scholarships are given according to circumstances. In these centres, raw materials are supplied by the Mysore Government Department, the work is supervised by the experts and finished products are marketed in the local areas of Departmental Shows and Sales Rooms. Several Adi-karnatakas, (depressed class people) in Doddasiddavanahalli have been trained in the latest mode of tanning, while several potters living near Closepet have learnt the art of making articles suited to the market. In Nagamangala, a sum of nearly Rs. 1,500 has been spent so far and the return equals the amount spent. It is now six months since the work was started and already the brass-workers have begun to realize the advantage of adjusting their production to market conditions. Samples and the necessary raw materials to produce them are given to the workmen and they are instructed by the Departmental men in the manufacture of newly designed articles. The idea is to start an industry on a small scale, to begin with, as an experiment, and if the Department finds it thriving, the centres for the industry are multiplied. If the villagers are impressed with the working and want to take the centre under their control and management, the Department would only be too willing to do so. In fact, one or two such industries have already been taken by private individuals.

As the cottage industries are numerous and the problems connected with their development are complicated, an Advisory Committee has been created to help the Director of Industries and Commerce in the promotion of these industries. The Committee has given valuable suggestions regarding the introduction of new industries, the development of existing ones, and the selection of new centres.

The Department is taking considerable interest in the marketing of cottage industry products; for unless there is a market, there is no use of adding to production. Already a Show and Sales Room, meant exclusively for cottage industry products, has been opened in the Commercial Street, Cantonment, and proposals are before the State Government for sanction to open similar Sales Rooms in Bangalore and Mysore Cities. A Sales Officer for cottage industries products has also been appointed.

What the artisan requires are 'Ideas' and with a view to giving him new ideas, a Cottage Industries Museum has been opened in the Exhibition Buildings, Mysore. The Museum displays cottage industry products from all parts of India and it is hoped it will prove to be of great educative value to the villagers.

The Government has also sanctioned a scheme of loans on easy terms for the benefit of the artisans. Loans to the extent of Rs. 250 are given by the Department of Industries and Commerce on the advice of the local officers.

The Department has also taken up the question of starting cultural and commercial museums in district headquarters, and, to start with, the Department has decided to have such museums in three district headquarters, viz Kolar, Hassan, and Chitaldrug.

As Mysore has several large industrial concerns, attempts are being made to start such cottage industries near them which would thrive on the materials provided by the larger concerns,—materials which would otherwise go to waste—for example hand-made paper near Bhadravathi, bangle-making near the Mysore Glass and Enamel Works, and so on.

Mention may here be made of the fact that in the development of cottage industries in Mysore, investigations are being made to find out how far power can be made use of in improving the production of the village artisans. In fact, in the case of certain cottage industries like button-making and weaving, the artisans have already begun to realize the advantage of using power in increasing production. The Department of Industries is doing its best to educate the artisans in the use of power whenever it is found to be within its means.

A brief account of the schemes sanctioned by the Government and the work done or proposed to be done by the Department for the development of the more important cottage industries of Mysore, viz handloom-weaving and sericulture is given below.

Handloom-weaving is the most important cottage industry affording occupation and livelihood to about 35,000 weavers and their families in the State. This industry which was once in a flourishing condition is hit hard on account of competition from Mills and power looms working both in and outside the State. The Department has been, however, making every effort for the amelioration of the conditions of the weavers. Peripatetic demonstration parties have been maintained in each district in the State for training the weavers in improved and labour-saving methods of weaving and for supplying

them new designs. Loans are also granted to weavers in deserving cases for the purchase of improved weaving appliances or for working capital.

Among the more important of the other ameliorative measures undertaken by the Department may be mentioned (1) exemption from payment of octroi of all local handloom goods when they are imported into any municipal area within the State, and (2) the opening of yarn depots for the supply of yarn to weavers at favourable rates. The Department has, at present, opened thirty yarn depots in the principal handloom centres in the State. As these depots are found to be popular but too inadequate to meet the needs of the weavers, it is proposed to further increase the number. It is also proposed to make bulk purchases of yarn and start a dyehouse in Bangalore so as to be able to supply dyed yarn to weavers at wholesale rates.

A committee consisting of both official and non-official members was constituted by the Government during the year 1940-41 to go into the question of organizing, developing, improving, and marketing the handloom products of the State in the light of the existing conditions. The committee has finished its work and a comprehensive report is under preparation for the development of the handloom industry.

There was a noticeable improvement in the demand for local Charka-reeled silk during the year, and prices were also on an upward trend consequent on the fall in the imports of Chinese and Japanese raw silk, deflation of the Chinese currency, and the international political situation. Again improvements were effected in the Charka silk and increased facilities were also provided for reeling silk by private and Government agencies.

There were ten Government and forty aided 'grainages' during the year, as against nine Government and thirty aided 'grainages' in 1939-40. One Government 'grainage' was started during the year and the construction of the building required for this 'grainage' was in progress. Sanction was also obtained during the year for starting one more Government 'grainage'. Ten aided 'grainages' were newly started during the year. All these 'grainages' prepared and supplied during the year nearly 124 lakhs of disease-free layings, of which about 105 lakhs were cross-breeds. With a view to improving the rearing and supply of foreign races of silk-worms used for production of cross-breed layings, the Government sanctioned the starting of a hill-rearing station on the Biligirangan Hills as an experimental measure and other sites are under contemplation.

The Government appointed a sub-committee of the Board of Sericulture during the year to study ways and means to be adopted for increasing the production of examined layings after inquiries in important localities. The recommendations of the committee in regard to the measures to be adopted are awaited.

The Industrial Schools which are located in almost all important centres of Mysore, are also doing their best for the advancement of cottage industries. In fact, it is the aim of the Department to convert the Industrial Schools into institutes of cottage industries where training can be given in all important industries for the villagers. The village artisans are allowed to undergo training in these Industrial Schools. They are given scholarships in the beginning and after three or four years of training they are employed in the School itself, if they are so willing, and wages are given. Thus we can say that even

the Industrial Schools are serving as centres for the development of cottage industries. The Channapatna Industrial School is concentrating on the production of toys; and already it has been responsible for giving many new designs to the artisans in and around the place. The Industrial Schools act as centres for receiving orders and distributing them among the artisans—only work requiring superior intelligence and skill being undertaken by the Schools themselves.

The Government has not neglected the development of home industries, which play as vital a part in the economic uplift of women as cottage industries do in that of men. There are proposals before the Government for appointing a committee to chalk out new lines of development. At present, the Government has several Home Industries Institutions, and they are aiding other such institutions managed by

private bodies. Raw materials and finished products of these institutions are received and sold in the Government Show and Sales Rooms. The Government proposes to start many more institutions with a view to helping the poor and the needy among women. In the Home Industries Institutions, as in the Industrial Schools, scholarships are given during training, and wages when they are able to produce something valuable.

As development of cottage and home industries depend largely on a thorough knowledge of the existing industries, proposals are before Government for appointing regional committees for conducting a survey of cottage and home industries in their respective jurisdictions, and the Government hopes to lay down a definite plan for the improvement of these industries after receiving the regional reports.

NOTES AND COMMENTS

TO OUR READERS

The recounting of personal experiences by one who has reached his life's goal, is so charming and ennobling. *The Teachings of Sri Ramakrishna* present some such reminiscences this month. . . . The Editorial, *The Emphasis Shifts*, should be read in the light of these *Teachings* as well as those of last month. . . . Mr. Phanindra M. Mitra's appeal to *Swami Vivekananda* to resolve all the present-day conflicts is none too late. . . . The Deputy Director of Public Instruction, U.P., who is also an eminent scientist, points out the high *Place of Scientific and Technical Education in the National Regeneration*. . . . Lives like that of *Swami Shivananda* light up the dark process of

history. The pity is that *Brahmachari Shivachaitanya* gives us but a passing, though very brilliant, glimpse of it. . . . *Swami Turiyanandaji's* inspiring advice this month is, *Seek and Ye Shall Find*. . . . The time for *Pilgrimage to Kailas* is drawing nigh, and though many may never enjoy it in their lives, and many others may find it difficult to do so this year due to war conditions, the pages of the *Prabuddha Bharata* will carry to them for some months an inspiring account of the sublime *Himalayas*, that may soothe their ruffled minds. . . . *Mysore* has made rapid progress in organizing her cottage industries, and the Assistant Director of the State Department argues quite reasonably that *What Mysore has done, India can do*.

COMMUNISM, NATIONALISM, AND GOD

Addressing a meeting of the Congress workers of Calcutta during his visit to the city in February, Pandit Jawaharlal Nehru said that 'so far as the question of adoption of the Russian policy was concerned, he could say that not only was this policy wrong, but even approach to it was wrong. If he had learned anything from Communism it was that its principles and methods could not be applied to any place in utter disregard of the conditions obtaining there. It would be dangerous to tag all national politics to that conception. In this connection he could say, even to-day Stalin's politics was far more nationalist and far less communist. That was because they thought that they must be saved. During this time, it was known to them, at least to those who heard broadcasts, how the Russian leaders were appealing to the nationalist sentiments of their people with a view to enthusing young men and women. Russian mothers, who were allowed to broadcast to their sons on the front, even invoked the blessings of God for the safety of their dear ones. All these were because the Russians felt that a transcendental feature was necessary in their activities if they were to be saved. But here in India they had got to change the current of their national life in a proper national way. Ultimately, however, they had to consider this question in a wider international context.' (*Forward*, 28 February 1942).

We make a present of the above quotation to our budding Communists all over the country, coming as it does from a popular nationalist leader well known for his socialistic sympathies. One feels like pitying those Bolsheviks who would not in their saner moments bow down to a Transcendental Presence,

but now accept it as a matter of policy, perhaps, only to throw it overboard once they are out of the present conflict. Panditji has done a valuable service to India by pointing to her distinctive national life. We wish he had elaborated the point more fully.

IDEALISM IN A COMMERCIAL AGE

Professor P. A. Wadia laments in *The Social Welfare* of 26 February 1942 that it is vain to expect the proper atmosphere for the growth of idealism in the youth of our country in the present age, when commercialism lords it over all other considerations. 'In a commercialized age you cannot expect the teacher to have either the heart or the stimulus to foster the ideals of the younger generation. . . . The economic organization requires that our educational institutions should produce students who are *efficient*. . . . But we mean by *efficiency* adaptability to our economic order so that we may be good slaves or good employers. . . . Religious teaching is totally absent—not the teaching of catechism or of dogmas of religions, but the religion which is associated with life, which is essentially personal, and which can grow only through the daily contact of the taught with the teacher who has a sense of the religious in him.' The analysis is true to facts and the situation is very depressing indeed. He, however, hopes to 'be able to produce a crop of enthusiasts intoxicated with high ideals, who may endeavour to leaven the whole, infect with those ideals the generation in which they live.' But how can this be if we are really 'moving in a vicious circle' as the professor holds? 'Society has no chance of improving unless the younger generation which alone has the necessary vision and ideals endeavours to improve the

society. The younger generation has no ideals fostered in them because the society does not expect or encourage its teachers to foster such ideals.'

Nothing but such a note of despair can be expected from a pedagogic theory that betrays at every turn a solicitousness for watering down the real responsibility of the teachers, and shifting it to an abstract thing like society. Society is nothing if not composed of its teachers, students, and their guardians. And when society is at fault it follows *pari passu* that its teachers are not quite up to the mark. There is a pathetic tendency in India which attempts to rise above our present conditions only through the exertion of and by training the rising generation, the older people assuming all the while that they have no active part to play except offering advice gratis. It is our settled conviction that such partial remedies are worse than our present disease. Surely the older people have a lot more to do than simply to whine and complain about the degeneration of the world as the old women in the tale of Perseus did. There can be no idealism in the youth unless the teachers of the nation are inspired by it. It is substantially true that it is a lack of godliness in the teachers that infects the students and degenerates society and not *vice versa*.

THE UNCHANGING EAST

Writing in *Great Britain and the East*, Sir Alfred Watson very rightly asserts: 'Never was there a phrase more absurd than that which speaks of "the unchanging East."' Change after change has swept over the life of India, alien race after alien race has ruled there and been absorbed into the national life, great religions have had their birth there, and others have been imported, arts and sciences were cultivated within

its borders when they were practically unknown outside the Eastern peoples.'

We are thankful to Sir Alfred for his sympathetic study of the Indian history and for discovering a dynamic life throbbing under the apparent stillness of the surface. But it would be highly wrong to study this history only in terms of economic, political, sociological, or cultural changes. One must go deeper to find the thread of unity that runs through all these transformations. We resent the calumny that the East is unchanging, and yet in a more real sense, the universal and the stable alone matters with us. India has an individuality of her own that has withstood all surface upheavals, and it is from that point of view that Indian history has to be understood. As yet we have no proper presentation of the Indian point of view in our histories. It is European ideas that give the cue to our historians. India has scant regard for the civilization as the West understands it, but it has a 'traditional civilization', as Rene Guenon puts it, 'that is based on principles' and yet 'admits of all the aspects of truth.'

WHAT WE NEED

In the *Mâghotsava* number of *The Indian Messenger* Dr. S. K. Das, M.A., P.R.S., Ph.D., writes: 'What we vitally need at this critical hour is a thorough overhauling of our outlook on life. Pacts and patchworks in the shape of disarmaments and rearmaments, material or moral, have done their bit and must be given the go-by. We should, as our last resource, invoke "the expulsive power of a higher affection"'. We speak so often about our modern civilization; but seldom do we pause to consider what it is, or where it lies. Suffice it to note that we are intellectually modern but emotional-

ly medieval, if not archaic.' The real need of the hour, therefore, is a 'Moral Re-armament' movement that will think of man not as a social, civic, or political unit, but as a moral individual, as 'man in the integrity of his being'. 'Will the warring nations of the world pay heed to such fundamental things or pin their faith on multiplication of armaments and framing of ideologies which take half-truths for truths?'

We join Dr. Das in putting that question to the leading belligerent nations of the world, for it is primarily the first-rate Powers and not the Dominions and Colonies and second-rate and third-rate Powers that can stem the tide of this mass lunacy and slaughter. The weaker people may keep the lamp of idealism burning, but they cannot certainly decide the issue, at least for the time being. All the same, truth was ever established through the martyrdom of the physically weak, and may be it is going to be done so over again through the concerted action of the few who really feel for suffering humanity, however feebly their voices may speak.

RAMAKRISHNA AND ACTIVE MYSTICISM

The Calcutta Review of January publishes an article by Dr. N. K. Brahma, Ph.D. on *Vedantic Transcendence*, which was originally delivered as the Presidential address at the Indian Philosophical Congress, 1941. Dr. Brahma writes in part: 'The world is neither annulled nor affirmed in Brahman, because while the world finds all its reality, its ground, and substratum in Brahman, the duality that is inherent in it is not found in Brahman at all. It is a peculiar relation that can be described only by the word "transcendence". It is because of this failure to appreciate this transcendence that Indian mysticism has

been misunderstood and regrettably misinterpreted even by such a great mind as that of Henri Bergson. The "burning active mysticism" which he misses in Hinduism is not really absent there. . . . The active mysticism which Bergson notices in Ramakrishna and Vivekananda and thinks narrowly-mindedly to be the result of contact with the Western civilization is an indispensable element in Vedantic mysticism and is as old as the Vedanta itself. The so-called active mysticism is only a stage in the Vedanta. The Vedanta knows and speaks of a higher stage where the opposition of action and inaction seems to be meaningless and absurd and resolves itself into a higher unity.'

He, however, omits to tell us here whether Sri Ramakrishna and Swami Vivekananda reached that higher stage, or whether the stage which appears to Bergson as active mysticism, was really the highest state of equipoise or 'Super Silence', which in the language of Dr. Brahma, is the '*prius* of the opposition of silence and change'. Perhaps the omission is due to a greater attention to the main topic of the article. But the last sentence of the above quotation leaves us in little doubt about his real intention. It is not either action or inaction that characterizes the Absolute, and it will be the greatest mistake to evaluate the spiritual attainments of a mystic from mere outer signs. The knower of Brahman becomes identified with the Absolute, which 'seems to be ever moving while in eternal rest, and is the permanent silence underlying all change, or rather the opposition of silence and dynamics does not apply to the Absolute at all.' Readers who have gone through the lives and teachings of Sri Ramakrishna and Vivekananda, know fully well as to where their hearts

lay,—in 'silence', or 'dynamics', or in the 'Supreme Silence'.

The fact is that 'noumenal freedom is quite consistent with phenomenal mechanism, that the Pâramârthika Sat Brahman, instead of being opposed to Ajnâna (nescience) and its products, is really its support and substratum (Âshraya), that the Absolute or Brahman cannot have any opposition (Virodha) with anything.' For the perfected souls, it is possible to have simultaneous working in all the levels of consciousness, as pointed out by Sureshwaracharya. In the experience of a Jivanmukta 'the finite is not annulled, destroyed, negated, or rejected in any physical sense of the terms'. In this

connection the following words of Sri Ramakrishna naturally come to our minds: 'But there is a stage after such Brahmajnâna. After Jnâna comes Vijnâna. He who is aware of knowledge is also aware of ignorance. The sage Vasishtha was stricken with grief at the death of his sons. Asked by Lakshmana about its cause, Rama said, "Brother, go beyond both knowledge and ignorance."... He who is aware of happiness is also aware of suffering. He who is aware of virtue is also aware of vice.' For a fuller knowledge of Sri Ramakrishna's views, the readers are referred to the *Teachings of Sri Ramakrishna* in the April issue of this magazine.

REVIEWS AND NOTICES

FAITH FOR TO-DAY. *Published by Town Hall Press and Doubleday, Doran and Company, Inc., Garden City, New York. Pp. 266. Price \$2.00.*

To seekers after truth who do not owe allegiance to any specific congregation but keep a free withal open mind, the differing creeds and dogmas presented by different religions appear extremely bewildering. The mutually varying ways and means laid down by different doctrines as essential for salvation, tend to cut at the very root of their faith in the truth of any religion whatsoever. The discovery of the common denominators that underlie these apparent contradictions, may rehabilitate their faith and save their souls from the painful torment of doubts and despair. With this idea in view a series of five lectures by two Protestants, a Jew, a Catholic, and a Hindu,—representative men of great piety and culture—was arranged in the Town Hall, New York, on the general topic—*The Faith for To-day*. The exponent of the Hindu view was Swami Nikhilananda, Leader, the Ramakrishna Vivekananda Centre, New York. The statements embodied in the present volume are enlarged and amplified versions of those Town Hall lectures.

One of the most significant facts that

characterize these lectures is the vindication of the supra-rational character of the ultimate reality and the 'limitations of the finite mind in relation to phenomena beyond the control of scientific procedure.' Human reason has validity in the world of finite things and will create confusion if its scope is extended beyond that limit. Religion deals with a reality that is infinite in nature and is revealed only to a higher sense of awareness developed through spiritual discipline. This higher consciousness, of course, is not against reason but a true and natural fulfilment of it.

All the speakers are unanimous in laying stress on the basic principles of their respective creeds that reveal the essential unity of all religions and expose the superficial character of the differences that divide them from one another. By reading these highly interesting lectures an intelligent reader cannot fail to discover the common principles that bind all religions together and supply the basis for a faith for to-day.

Religion alone can save humanity from the dire crisis it is passing through. We are glad to notice that men of religion belonging to all denominations, are quite alive to the situation and are putting their heads together to avert the calamity.

AN OUTLINE OF WHITEHEAD'S PHILOSOPHY. BY ANIL KUMAR SARKAR, M.A. *Published by Arthur H. Stockwell, Limited, 29 Ludgate Hill E.C. 4, London. Pp. 48. Price 1/6d.*

Whitehead is considered as one of the foremost philosophers of the present century. But the subtlety and depth of his thoughts and the obscurity of his expressions have rendered his philosophy difficult to grasp. The fundamental principles of his philosophy are derived from a criticism of the methods and conclusions of science which abstracts from nature only those aspects that are amenable to interpretation in terms of energy, electricity, and force. These unwarranted abstractions, Whitehead holds, prevents science from forming a correct notion of the 'actual realities' of the world of nature. The process of selection and bifurcation that science follows, cannot but belie the integral character of nature as it is. Whitehead further holds that nature 'is not a realm of mechanism, not a realm of dead atoms. It is a realm of feeling, a realm of values. . . .' A total change of our outlook on nature is an absolute necessity for the understanding and appreciation of Whitehead's philosophy. No other philosopher of the present age has

shown with such scientific acumen the supreme importance of art and religion in human life.

The writer of the present booklet gives under separate headings a brief but critical exposition of the main principles of Whitehead's philosophy. He has creditably compressed a vast and intricate subject within a small compass, but has not been able commensurately to make it easier for understanding. The book will be of use to advanced students of Whitehead.

SIKH CEREMONIES. BY SIRDAR SIR JOGENDRA SINGH, KT. *Published by the International Book House, Bombay. Pp. 96. Price Rs. 2-8.*

The book describes in lucid terms the Sikh ceremonies such as the Installation of Guru Granth Sahib, Child Naming and Initiating Ceremony, Amrit Ceremony of the Sikhs, and Anand Marriage. Translation in easy English verse of some of the teachings and prayers enshrined in the Guru Granth Sahib, are also given. The introduction from the learned pen of Raja Sir Daljeet Singh, K.B.E., C.S.I., deals, in a short but comprehensive way, with the various aspects of Sikhism, both theoretical and practical. The print and get-up leave nothing to be desired.

NEWS AND REPORTS

TWO NEW VEDANTA CENTRES IN AMERICA

Information has reached us that Swami Akhilananda, head of the Vedanta Centre in Providence, who was also doing preaching work at Boston for some time past, has received the gift of a big house at Boston, which will now become the permanent home of the Centre. Dedication ceremony of the new house was done on March 25 and the public opening ceremony was performed on April 1.

Swami Vividishananda, who for a period was the Editor of the *Prabuddha Bharata*, went to preach Vedanta in America in 1929. He worked at various places, but recently settled himself at Seattle. A cable has come that the Vedanta Centre at Seattle has now got a house of its own. The dedication ceremony was performed last month.

ADVANCEMENT OF SANSKRIT UNDER THE R. K. MATH AND MISSION

When Swami Vivekananda preached the doctrine of universal brotherhood, nay, of unity of souls, the glorious part India was to play in disseminating her culture was revealed to him in all its brilliance. And he set himself to this self-imposed task of preparing India by bringing into existence a new type of educational institutions—a type that would have its roots in the orthodox system but would include the best of the modern ones. The phrase 'orthodox system' meant for him not only 'living with the Guru' or in modern terminology the 'residential system', but also and more properly, 'basing the entire educational structure on the Indian culture, the fountain-head of this knowledge of the unity of souls'.

And how to found it on this peculiar culture? It is by bringing people into direct contact with the Sanskrit scriptures. That it is no narrow bigotry that prompted him to think so, will be amply clarified by marking the effects of Sanskrit on the Sanskrit scholars of the West, whose admiration for India and the Indian culture is unique, and by contrasting them with those on their brethren innocent of Sanskrit, who find very little in India that is worth mentioning. What is more important and most deplorable is that those Indians who are ignorant of Sanskrit have fallen an easy and willing prey to the baneful influence of the Western culture and cannot see anything great in their own. Some of the very best of the first-rank political leaders of India are unfortunately in this group. Hence Swami Vivekananda was of opinion that if India was to live as a country contributing her worthy quota to world culture, she must learn Sanskrit and thus come to the very root of her own wonderful culture.

The Sanskrit language is so perfect, its philological attainments so wide and accurate, its moral and spiritual tones so deep and sustained, that, given proper teachers, this learning, rich in practicalism as well as idealism, cannot but produce a virile nation fit to carry the standard of peace and goodwill to all corners of the globe.

India's subjection, political and all, began the day, the Swami deplored, when this wonderful learning clothed in this sublime language fell in the hands of a class of degraded self-seekers, who jealously guarded the treasures for themselves and would not allow the nation a passport to it. The rot began with the excluded, which infected the excluders, and for about 2000 years it has been going on. The Swami's solution was to hand it over again to the Tyâgins, the selfless ones, who would not again make the mistake of confining it in caves and woods but would broadcast it to all without any distinction whatsoever.

But this is not all. Some other things are necessary. These teachers must have knowledge of the English language (that treasures the finest thoughts of the West) and of the positive sciences, must master and add to their own the Western method of imparting knowledge, and must develop the historic sense and the modern spirit of research. Equipped with these they will prove an invaluable asset to the world.

When they run educational institutions, learning cannot but be what it ought to be, i.e., it would bring abiding peace and prosperity, by moulding life and character and giving a new shape to education and its method.

Raja Ram Mohan Roy threw his knowledge, influence, and all, on the side of the Occidentalists in that memorable controversy regarding the future shape of education in India and decided in favour of the English language and the Western sciences, which having been denuded of their utility by Lord Macaulay's diplomacy produced clerks and talkers by thousands, with a sprinkling of scholars in some fields of learning having no bearing on life. Swami Vivekananda saw through this and studied the great upheavals in ancient India and their rapid subsidence in course of a few centuries; and he came to the conclusion of broad-basing Indian education on Indian culture received through Sanskrit but not excluding the good things of the West.

In giving a practical shape to this, difficulties were experienced not in getting people incorporate things of the West, which was in full swing through the existing schools and colleges, but in making them learn and understand India's own culture and its glorious possibility, so completely had they been cut off from their moorings within hardly a century and a quarter. Their aversion was so great that nothing big could be achieved in these directions. It is still so great that the best children of a family would all go to English schools and the English-educated people could hardly be persuaded to take to learning Sanskrit. Notwithstanding all these, he struggled on, with the enthusiasm and energy that was his: and in fact his last service to this country was his ardent exhortation to a band of faithful disciples to take up this work and carry it on and teaching them Pânini's Sanskrit Grammar.

These disciples, the monks of the Ramakrishna Math and Mission, did not forget the last words of their Master. In the absence of the right type of teachers those of the old school had to be engaged, for the key was in their hands. Students, not to talk of the proper kind, would not be available. And while money poured in for other kinds of educational activity, for learning Sanskrit and thereby understanding the nation's own culture and its glorious future, a petty sum of Rs. 25 or

Rs. 30 could hardly be procured to engage a pandit. These were, and though a little improved, still are the conditions under which one of the most important items of the work of the Ramakrishna Math and Mission was started and is being carried on.

For advancing the ancient culture of India, the Math and Mission have adopted three lines of action: (1) Organizing schools, (2) holding classes on Sanskrit texts for the general public, (3) publishing Sanskrit texts with translation in English and provincial dialects.

(1) The Sanskrit classes in the Belur Math started by the great Swamiji himself, have developed into a Tol under an erudite pandit. Here the monks study various schools of Indian philosophy and are thus fitted for ministering to the needs of the public at large.

The Ramakrishna Math at Bhuvanewar has got a similar institution for the benefit of the monks.

The Study Circle of Mysore, meant primarily for the monks, combines the study of Western philosophy and sciences with that of Sanskrit.

The Gadadhar Vedanta Vidyalaya admits students from outside and gives them a thorough training in different branches of Sanskrit learning. The Vidyalaya is noted for its high degree of efficiency and has secured Government recognition. It is one of the best of its kind in Bengal.

The newly started Vedanta College of Bangalore is making rapid strides. The institution is open to the public. In addition to Sanskrit it makes the boys familiar with modern thoughts.

The R. K. M. Ashrama at Baranagore (24-Pergs.) has attached to it a Tol open to the public.

The Advaita Ashrama at Kaladi (Travancore), the birth-place of Shankara, is a big institution run on lines similar to that of the Bangalore College and is doing yeoman's work in that land of blind dogmatism which helplessly looks on at the

lower classes drifting on to Christianity rather than imparting the ancient culture to them.

The following table will show the number of students and the subjects taught in the above institutions. (The figures are all approximate):

Institutions	Subjects	Roll-strength
Tol, Belur—Vedanta, Nyâya, Mimâmsâ, Sânkhya	10
Tol, Bhuvanewar—Vedanta, Nyaya, Mimamsa, Sankhya	4
Study Circle at Mysore—Comparative Study of Vedanta	4
Gadadhar Veda Vidyalaya—Vyâkara- rana, Nyaya, Vedanta, Mimamsa	63
Vedanta College, Bangalore— Vedanta, Sankhya, etc.	51
Advaita Ashrama, Kaladi—Vedanta, Sankhya, etc.	194
Tol, Baranagore—Vyakarana, Kâvya, Smriti	35

(2) Almost all the Math and Mission centres organize classes on scriptural subjects, which are generally fairly attended by the public, specially the English-educated people who are gradually coming to appreciate the value of these teachings. The books taken up in these classes are generally the Gita, the *Srimad Bhâgavata*, the Upanishads, the *Yoga-sutras*, the *Sankhya-sutras*, the *Vedanta-sutras*, etc.

(3) The Math and Mission have up till now published more than 40 Sanskrit books either in original or translation. Besides, the Gita and many of the Upanishads, some works of Shankaracharya and Vidya-ranya, Sanskrit hymns, the *Chandi*, many minor Vedanta and Nyaya treatises, etc., have been translated into English, Bengali, Canarese, and other tongues. The lead here, as elsewhere, was given by Swami Vivekananda with his translation of the *Yoga-sutras* with comments in English. The most noteworthy book published hitherto is an excellent translation into English of the well-known commentary of Shankara on the *Brihadâranyaka Upanishad*.