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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

CONVERSATIONS WITH SWAMI SHIVANANDA

Mahapurushji's reminiscences of the olden days—Swamiji's appearance at the Parliament of Religions in Chicago and his unique success—The Master worked through him.

(Place : Belur Monastery. Time : Wednesday, 6 August 1930)

In the morning the Sadhus of the monastery gradually gathered in Mahapurushji's room to pay their respects to him. When Swami Vijayananda stood up after saluting him, Mahapurushji inquired, 'Well, what have you been studying these days?'

Swami Vijayananda : 'The *Srimad Bhagavata*¹ is being studied.'

Mahapurushji : 'What particular section of the *Bhagavata* ?'

Vijayananda : 'The section dealing with the twenty-four Gurus of Avadhuta (an illumined sage) is being read. Omkarananda reads : I listen. Sometimes he studies the lesson beforehand and narrates it in story form. It is because of his enthusiasm that I have been reading the *Bhagavata*. He insists on my studying the Vaishnava philosophy. That is why I am doing it.'

¹ One of the eighteen Puranas, and an authoritative book on Hindu philosophy and religion.

Mahapurushji : 'We too had similar studies and discussions with Swamiji.² At different times he would be in different moods and would inspire us accordingly. Sometimes we would discuss the path of knowledge, at other times the path of devotion, and so on. There were times when we would remain absorbed with one idea for a month at a stretch. We would be engrossed in the same mood day and night without interruption. While eating, lying down, or sitting around—at all times we would have the same discussions and arguments, and we would also perform spiritual disciplines appropriate to those moods.

'Swamiji was very fond of the ideas of Lord Buddha and he was well read in Buddhist philosophy. He was not one-sided in any way. From those days on, Swamiji had ideas, language, and reasoning of a unique

² Swami Vivekananda.

kind. Even his ordinary conversations would be full of lofty ideas expressed in scholarly language. He liked the style of Milton, and he would carry on his discussions and arguments in that style. Before going to America Swamiji wandered as an itinerant monk from one corner of India to another and during those wanderings he met the Dewan of Junagad. By talking with Swamiji the Dewan was so impressed that he said to him, "Swamiji, you have a very bright future before you." His prediction came true. While in America Swamiji became a little nervous at the Parliament of Religions in Chicago. It was but natural. It was such a huge gathering: thousands of people—the very best, the cream of society. Swamiji didn't know what he would say, because he hadn't gone there with a prepared lecture. Dr. Barrows called upon him to speak but he kept putting him off. Suddenly he was reminded of a certain verse: "I salute the all-merciful Krishna, whose compassion makes the mute eloquent and the cripple scale mountains." The moment this verse came to his mind all nervousness left him. Saluting the Master mentally he stood up; and what followed you must have read. The world heard a new message from his lips. His

lecture was the very best. My child, it was all the play of the power of God! Swamiji was a direct instrument of the Master. All the scholarly speakers who came prepared to establish the greatness of their denominations paled into insignificance before Swamiji.

'Noticing his success, the people of America collected large funds and sent Dr. Barrows to India and such other countries to preach Christianity. Dr. Barrows visited different places in India and gave lectures with very little result. Swamiji started preaching the message of Vedanta in the West and we received reports of his lectures here. At first we could hardly believe that these were lectures by Swamiji when we read them. He didn't use the language nor the ideas we were familiar with. Everything became changed. He had a new message and a new language. Before going to America, in his conversation here he had a leaning towards the path of knowledge and his language was quite philosophical and scholarly. But in the lectures which he gave in the West his language was simple and direct and his ideas were full of life and love. Returning to India he remarked: "Do you think I gave those lectures? It was the Master who spoke through me." In reality it was so.'

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Greatness of the Holy Mother—God is specially gracious to householders—Mantra.

(Place: Belur Monastery. Time: Monday, 11 August 1930)

It was afternoon. The sky was overcast with clouds. Mahapurushji was seated in his room on an easy chair, reading attentively an article on Swamiji written by Romain Rolland in *Asia*. An attendant introduced a devotee saying, 'He has been blessed by the Holy Mother and is here to pay his respects to you.' The devotee saluted the Swami with great devotion and as he stood up with moist eyes and folded hands, Mahapurushji affectionately inquired, 'Well, my child, did you have the grace of the Mother?'

Devotee: 'Yes, I did.'

Mahapurushji: 'You are very fortunate that you had the Mother's grace. You should

not worry any more. Is our Mother an ordinary mother? For the good of the world the Mother of the Universe embodied Herself to give liberation to souls.'

Devotee: 'Please bless me so that my faith and devotion at the lotus feet of the Mother may become firm.'

Mahapurushji: 'May it be so, my child! May it be so! Do you practise Japa? Be sure to do your Japa, prayer, and similar devotions regularly every day.'

Devotee: 'We have become engrossed in the world. Our time is spent in thoughts about money and similar things. We hardly take the name of the Lord. Please bless us

so that we can overcome these handicaps.'

Mahapurushji: 'My child, will you spend the whole twenty-four hours of the day doing worldly things? Will you think about money day and night? Won't you repeat the name of the Lord a little? Do a little spiritual practice regularly every day, for ten minutes, five minutes, or even only for three minutes. Practice must be regular and systematic; but whatever you do, do it with sincerity, from the heart. That will do you good. Tulsidas said, "An hour, half an hour, even half of that." What is necessary, my child, is earnestness. The Mother dwells in every heart and She does not take into consideration how much time you put into your practice, but only how sincerely you do it. She only takes into account how much love and devotion you have for Her. In whatever condition you find yourself, pray very sincerely: "Mother, be gracious unto me. Have mercy on me. Give me devotion and faith at Thy lotus feet." The Master used to say that the Lord responds quickly to the prayers of householders. If they call upon Him, He blesses them because He is the indwelling Spirit. He knows very well what a heavy load has been placed on their shoulders and He is quick to feel compassion for those who are in the world. "Ah! A load weighing several thousand pounds, as it were, has been placed on their shoulders, and yet they want to see me." That is why God is very easily pleased with householders.

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Janmashtami day—The Master's spiritual ecstasies.

(Place: Belur Monastery. Time: Sunday, 17 August 1930)

It was Janmashtami day (the birthday of Sri Krishna). Since dawn Mahapurushji had been reciting at short intervals the many names of Sri Krishna. Often he repeated in a sweet voice, 'Govinda! Govinda!' He would also chant hymns to Sri Krishna and sometimes he would sing his many names. Gradually the Sadhus and Brahmacharis of the Math came to see and salute the Swami. Some of them remained standing in the room after saluting him. The conversation turned

Therefore I say, my child, call upon the Lord every day regularly, no matter for how short a time.'

Devotee: 'Yes, I do practise a little every day—a little Japa, meditation, and prayer; but that cannot satisfy me. I wish I could do more, but I cannot make time.'

Mahapurushji: 'Continue what you have been doing, but do it with sincerity. That will help you.'

Devotee: 'I have one more question to ask, but your body is not well and so I am hesitant to state it.'

Mahapurushji: 'Well, why not state your question?'

Devotee: 'The Mother gave me the Mantra. I repeat it, but I do not know its meaning, nor did She tell me the meaning.'

Mahapurushji: 'You repeat the Mantra, don't you? That is what is important. What meaning would the Mantra have? It is the name of the Lord and the little mystic syllable attached to it is expressive of the particular aspect of the deity. The name together with the mystic syllable comprises the Mantra. The Mantra primarily refers to God. What would you gain by knowing more of the meaning? Repeat the great Mantra with simple faith. That will be conducive to your spiritual welfare.'

Devotee: 'Please bless me so that I may be free from the bondage of this world.'

Mahapurushji: 'I bless you heartily, my child. May it be so.'

upon various topics. Later addressing Omkarananda, Mahapurushji said: 'Today is a great day! Thousands of years ago, on this day the Lord God came down to this earth as Sri Krishna for the good of the world. Even today millions of men and women draw inspiration and peace from his name. Devotees of the Lord are filled with spiritual fervour and joy on such a special day.'

'We have seen how the Master would

have an excess of Samadhi on a day like this. In spite of his efforts, he would not be able to control his spiritual fervour. The natural trend of his mind was high. By sheer force he would bring his mind down to this earthly plane. For the good of the world the Mother would keep his mind on a lower level. Ah, what a sight it was! He would be so beside himself with spiritual emotion that he could hardly speak. How great was his love for God! Tears would roll down his cheeks in streams. We never saw any one

shedding such tears of love and devotion. In the *Gospel of Sri Ramakrishna*, here and there, we find brief descriptions of that love. Can it be described in any way? Only he who has seen it understands it. Spiritual emotion, Samadhi, and experiences of that kind were daily events with him. Master Mahashaya³ could not be present every day. He would visit the Master at Dakshineswar or elsewhere on Saturdays, Sundays or some such holidays and he tried to keep a record of whatever happened in his presence.'

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Swami Brahmanandaji's birthday—Mahapurushji's reminiscences of him.

(Place: Belur Monastery. Time: Monday, 8 February 1932)

It was the birthday of Maharaj (Swami Brahmanand). As he woke up at dawn, Mahapurushji saluted Sri Maharaj, after saluting the Master, the Holy Mother, and Swamiji, and repeated at intervals, 'Glory be unto Raja Maharaj!'

In the shrine devotional songs appropriate for the dawn were being sung after the 'dawn worship' of Sri Ramakrishna. It being Monday (Shiva's day), songs in praise of Shiva were being sung; but Mahapurushji sent word that they should sing songs on Krishna because it was the birthday of Sri Maharaj. Accordingly songs such as *Awake, Krishna! Enchanter!* were being sung. Finally they sang the song, 'O Lord, Thou who movest about the forest groves, be gracious unto this wretched soul.' Mahapurushji was delighted with the songs.

Gradually the morning became brighter. The crowd of devotees in Mahapurushji's room became larger, the Sadhus and devotees of the monastery assembling there. Joyously Mahapurushji talked with all. He remarked: 'Today is a great day—the birthday of Sri Maharaj. Men like him belong to the category of the knowers of Brahman. For the good of the world, at long intervals, great souls like him endued with deep spiritual realizations are born. The entire world becomes blessed at the touch of their feet. Maharaj was not an ordinary per-

son. He was an Ishvarako'i (a soul born perfect); he was a direct associate of the Lord—he spiritual son of Sri Ramakrishna.

'We have heard from the Master that a few days before Maharaj came to Dakshineswar for the first time, the Master had this vision: the Mother brought a child and placed him on his lap saying, "Here is your child." The Master was startled and said to the Mother, "How can I have a child? I am a monk." The Mother smiled and said, "He is not a child in the worldly sense; he is your spiritual son." On hearing this the Master felt relieved. Later, when Maharaj came to Dakshineswar the Master at once recognized him (as the child in that vision). From the very beginning of his acquaintance with the Master, Maharaj also behaved like a child of five years old. Like a petulant child he would make many demands on the Master. Sometimes he would even climb his shoulders or sit on his lap, and how many other childlike things would he do! Those were unique sights to behold—divine phenomena! From the ordinary standpoint one cannot understand these things.'

In the afternoon many kinds of food of which Maharaj had been fond of were offered in worship at his temple. With great devo-

³ M. or Mahendra Nath Gupta, a disciple of Sri Ramakrishna and the author of the *Gospel of Sri Ramakrishna*.

tion Mahapurushji took a little of the offered food with the tip of his finger and said: 'Maharaj himself liked many kinds of food and enjoyed feeding others. Ah! When he would visit the monastery at Belur it would become a mart of joy! How many people would gather! Meditation and Japa, worship and study, devotional singing, feasting, and merry-making would become the order of the day! There would be waves of joy at the monastery. Those were indeed blessed days! Only a knower of Brahman like Maharaj could give joy to people in so many ways.'

In the course of the conversation Mahapurushji asked some one to bring him a picture of Maharaj. When he was given the picture Mahapurushji touched it with his forehead and placed it over his heart. Later looking intently at the picture he said: 'See what a regal appearance he has! How unusual is the expression of his eyes and face! Whether seated or standing he has the bearing of a king. That is why Swamiji used to call him "Raja" (king). Swamiji would say, "Here is Raja," "Give it to Raja," "Call Raja," "Tell it to Raja," "Raja's monastery," and so on. It was Swamiji who gave this name to Maharaj. It is Maharaj who owns this Math—who are we? How much he has done and how hard he has laboured for this monastery! Maharaj's memory is associated with every brick of this monastery. He shed his life's blood to build up the monastery. Even now he is doing the same. I am only his servant seated here, bearing his sandals on my head. Even as Bharata ruled the kingdom, placing Rama's sandals on the throne, so am I conducting the work of the Order, bearing

Maharaj's sandals on my head. I do as he guides me. Ah! What regard and affection Swamiji had for Maharaj! His attitude was, "Respect the sons of the Guru as the Guru himself."'

After remaining silent awhile, he said to those who were there: 'Do you know who Maharaj was? He was the cowherd of Brindavan (the playmate of Krishna). The Master used to say that at the last moment Maharaj would have experiences as to his real nature. What the Master said actually happened. Shortly before his death Maharaj began to speak of the many experiences he was having: "I am the Rakhali (cowherd) of Brindavan. Let me have my anklets I will dance holding Krishna's hand. Alas! you do not have eyes to see. You do not see my Krishna standing on the lotus!" The moment he started describing those experiences we realized that this time he would not recover—he would depart from his body.'

Mahapurushji was beside himself with thoughts of Maharaj. He continued: 'What austerities Maharaj performed! Although he was the most beloved of Sri Ramakrishna he underwent the severest of spiritual disciplines. All their activities are for the education of others. At one time Hari Maharaj⁴ and Maharaj lived together performing austerities. They used to live in cabins side by side but were so absorbed in their spiritual practices that they would hardly exchange words with each other. Once in a while they would meet, but they were so lost in their own moods that they would not be inclined to talk. They would not say anything to each other sometimes for twenty or more days, although they were so friendly to each other.'

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'This body is not mine'—'It is the Mother's will'—'Whatever She wills will happen.'

(Place: Belur Monastery. Time: Tuesday, 29 March 1932)

For sometime Mahapurushji had not been well, running a slight temperature. He had high blood-pressure and heart trouble. Because of difficulty in breathing often he could not even lie down at night. His diet

consisted of just a little liquid. He had been under the treatment of Dr. Ajitnath Roy Choudhuri, who visited him almost every

⁴ Swami Turiyananda.

day. Mahapurushji, however, did not take his sickness very seriously. He was always cheerful, discussing spiritual subjects with all. By looking at him, one would not have had the impression that he had any physical ailment.

Today the doctor came shortly after dusk. Mahapurushji with a smile inquired about his health. After replying to his inquiry, the doctor examined him and found his temperature to be 100°F., blood-pressure 230, and heart very much enlarged. The doctor inquired, 'How do you feel, Maharaj?'

Mahapurushji: 'I am fine. So long as I can think about God, take His name, and sing His praise, I am very well.'

Doctor: 'But this sickness has made you very weak.'

Mahapurushji: 'What can I do about it? And there is nothing that you can do either. This body is bound to perish. No physical body can last for ever. I know very well that this body is not mine. It is the Mother's. Whatever She wills will happen. If She wants to keep this body it will stay; otherwise it will go. Do you understand? I am unconcerned whether this body stays or goes. Everything, my child, depends on the will of the Mother. Her will be done! Do whatever you please—I am not objecting to it; but I know very well that what is to be done will be done by the Mother. You will not be able to do anything. With Sarat Maharaj's⁵ passing away this body of mine is on its way. From that moment my entire heart has been wholly given to the Master.

This body is alive in name only. Only the Master knows how this body is living and why.'

After exchanging a few more words Ajit Babu said: 'Maharaj, I have a request to make. We wish very much to send for Nilratan Babu; I had a talk with him. When I mentioned the matter of the fee he was a little mortified and remarked: "How can I take a fee from the President of the Mission? Please do not mention it again. I would feel blessed if I could serve him."'

Mahapurushji: 'He is a noble soul. That is why he expressed himself that way. Let him come—I have no objection. But the question is what is the use of unnecessarily troubling him? He is such a busy person that I hesitate to bother him. What is to be done will be done by the Mother.'

Ajit Babu was very pleased that Mahapurushji gave his approval to call Dr Nilratan Sarkar. Ajit Babu then talked at length on the subject of treatment. Mahapurushji listened to the discussion with great interest. In the course of the conversation, in reply to a remark by Ajit Babu, Mahapurushji said, 'I am going to tell you a secret. Those who have experienced Samadhi never suffer from any troubles of the head; they do not feel dizzy or even have headaches.' Incidentally Ajit Babu remarked, 'The heart never stops. For sometime you can suspend the action of the lungs, but the heart never rests.' To this Mahapurushji replied, 'The heart also rests under certain conditions. In Samadhi the heart enjoys a very good rest.'

⁵ Swami Saradananda.

A POEM

BY SATYAKAMA

(After the Hindi of Kabir)

Ah go not into the garden,
The garden of flowers, O Friend!
For, in the garden of your body,

There blooms the thousand-petall'd Lotus;
Now sit on that Lotus and gaze on
At all Beauty true and endless!

VEDANTA AND EDUCATION

BY THE EDITOR

Education is the manifestation of the perfection already in man.—Swami Vivekananda

I

Eisenhower, the war-time Supreme Commander of the Allied Forces, who was mainly responsible for the victory over the Germans on the Western front is reported to have said as follows in an exclusive interview with a *Star and Stripes* correspondent :

‘No one wants war. The common man everywhere hates war. We must enlist that hatred of war to prevent it from happening again. I am convinced that the world cannot stand another global war, and as I see it, the thing to prevent such a tragedy from happening is education.’

But the same general showed a lack of proper education and an unchristianlike attitude by completely forgetting the Sermon on the Mount as is shown from the following message: ‘Before D-Day he had said he “hated the German,” General Eisenhower gave his revised opinion, “I think it is probably illogical to hate a whole people. But I still have an intense hatred for those who made the German people think the way they did and drove them into that terrible war, and I hate the German people who believed in them. They cost lives of so many of our young men.”’ Thus while the General thinks it is ‘illogical’ to hate a whole people, he does not think it beneath the dignity of a decent educated human being, especially one professing to follow the ‘Prince of Peace’ to hate other men who only believed what their ‘education’ had made them understand as true and beneficial. We are holding no brief for the atrocities committed by the the Germans. Our point is to show that Americans are as imperfectly educated as the Germans, because they are all putting the emphasis on the security of ‘our’ country and are angry at the loss of lives of ‘our’ young men. Ideas based on the narrow emotions are always the root of misery and

evil for all. Wherever the ideas ‘I’ and ‘mine,’ ‘we’ and ‘ours’ have predominated to the exclusion of others in some form or other, there we have eternally the seeds of strife, misery, and death. The Vedantic system of education tries to remove this root cause of misery by going to the fundamentals.

II

The motive force of all human activity is the principle of Adhyasa. Adhyasa may be defined as ‘superimposition,’ in the sense of ascription or imputation, to something, of an essential nature or attributes not belonging to it. One thing we take for granted as an axiom of universal experience and that is the subject, the ‘I’ to which everybody refers as himself or herself, that which makes any living being behave as an individual unit. We need not speculate on the problem whether living cells are also ‘subjects’ in this sense, and whether such individuality cannot be ascribed to units in the realm of what we ordinarily understand as matter, though according to Vedanta whatever we see in the universe is nothing but the Self. It is enough for our present purpose if we confine ourselves to the common human experience of the conviction of each of us being primarily ‘subjects,’ and the rest of the world being ‘objects’ of our knowledge. This fundamental bifurcation or sense of distinction between the knower and the known is the basis of all experience and activity. All educative processes are based upon this bifurcation. The Vedanta philosophy which developed basing itself only on this single fact of human experience finally came to the concluding experience that the *Knower* and the *Known* were one and the same thing in the ultimate analysis, that the *Knower* had within him, so to say, all knowledge as well as all the ‘things’ known. Verily does the

Rishi in the *Brihadaranyaka Upanishad* proclaim :

‘He (the Lord) became like unto every form, and this is meant to reveal the true form of him (the Atman). Indra (the Lord) appears multiform through the Mayas (appearances) for his horses (senses) are yoked, hundred and ten.

‘This Atman is the horses, this Atman is the ten, and the thousands, many and endless. This is the Brahman without cause and without effect, without anything inside or outside. This Self is Brahman, omnipresent and omniscient. . . .’

Again we read in the same Upanishad ‘That Self is indeed Brahman consisting of knowledge, mind, life, sight, hearing, earth, water, wind, ether, light, or no light, desire and no desire, anger and no anger, right and wrong, and all things.’

Man is intrinsically perfect, and the object is to manifest this perfection. That is why Swami Vivekananda said, ‘Education is the manifestation of the perfection already in man.’ By means of Adhyasa—which is a matter of common experience and beyond dispute—the individual thinks he or she is a man or a woman, a boy or a girl, viz. identifies himself or herself primarily with the body and secondarily with the mind. Education is primarily the evoking of counter-Adhyasas to destroy the initial Adhyasas which veil the real nature of the Self. Adhyasa is *Atasminstatbuddhi*, the apparent presentation to the mind of the attributes of one thing in another thing. Shankara has explained the working of Adhyasa very clearly thus: ‘Extra-personal attributes are superimposed on the Self, if a man considers himself sound and entire, or the contrary, as long as his wife, children, and so on are sound and entire or not. Attributes of the body are superimposed on the Self, if a man thinks of himself (his Self as stout, lean, fair, as standing, walking, or jumping; attributes of sense organs, if he thinks, ‘I am mute or deaf, or one-eyed or blind; attributes of the internal organ or *Antahkarana* when he considers himself subject to desire, intention, doubt,

determination, and so on. Thus the producer of the notion of the Ego (i.e. the internal organ) is superimposed on the interior Self, which in reality, is the witness of all the modifications of the internal organ, and *vice versa* the interior Self, which is the witness of everything, is superimposed on the internal organs, the senses, and so on. In this way there goes on this natural beginningless and endless superimposition which appears in the form of wrong conception, is the cause of individual souls appearing as agents and enjoyers (of the results of their actions), and is observed by every one.’

Now this Adhyasa has two features: it veils knowledge and makes man more ignorant and bound, and it unveils knowledge and leads man to wisdom and freedom. In Sanskrit the veiling power is called *Avidya Maya*, and the unveiling power *Vidya Maya*. The purpose of life is to destroy *Avidya Maya* by the force of *Vidya Maya* and thus realize the glory and omnipotence of the Atman. It is in this sense that knowledge which leads to the realization of the Self is called *Para Vidya* or Superior Knowledge, and all knowledge about the non-Self is called *Apara Vidya* or the Inferior Knowledge. The *Asuras* specialized in the Inferior Knowledge to the exclusion of the Superior Knowledge and hence gained the world and all its transitory comforts, but lost heaven and immortality; while the *Devas* specialized in the Superior Knowledge and gained immortality at last in addition to the sovereignty of all the worlds. That is why Christ also emphasized, ‘Seek ye first the kingdom of God (*Para Vidya*) and all these things (*Apara Vidya*) shall be added unto you.’

III

The *Para Vidya* tells man that his real nature is the Godhead itself, as figuratively expressed in the saying, ‘God made man in his own image.’ The soul is pure, full of knowledge, without any stain, unborn, and undying. It is this idea of the infinite capacity of the soul that has to be instilled in the very beginning of the educative process of a child. He must be taught that the whole

universe will bend to his will provided he draws upon his own strength.

There was once a queen called Madalasa. She was a talented and learned lady. She knew that the education of a child should begin from the cradle. It is recorded of her that while lulling her child to sleep she would sing thus. 'My child, you are pure, you are stainless, you are full of all knowledge, free from the Maya of this Samsara. Abandon the sleep of Moha (delusion) with its dream of this Samsara.'

It is recorded of Rama that at one time he was being worsted in the fight with Ravana, the Rishi Agastya came and reminded him of his real nature and mission and asked him to meditate on the Sun, the visible embodiment of God. As a result Rama regained his equanimity and self-confidence, and utterly defeated and killed Ravana.

When Arjuna was despondent, and unwilling to fight the battle of Kurukshetra, Sri Krishna uses the same remedy for evoking the dormant powers of the fainting warrior. He reminds him that the soul is unborn, undying, eternal, and that things are not what they seem. Receiving this knowledge of the Gita, Arjuna is braced, with his delusions removed, and fights like a true Kshatriya.

The Gita puts the whole thing in a nutshell when it says, 'It is Shraddha that makes a man; with whatever Shraddha a man is filled that he becomes.' The Upanishads also say, 'A man becomes what he meditates upon' viz. his mind is dyed with the colour of his thoughts, as Sri Ramakrishna said.

The teacher himself should be a man full of Shraddha in what he teaches; otherwise his teachings will fall flat.

In the West both the teachers and the pupils have Shraddha in the Apara Vidya and so they do well in the sciences and arts. In India we have still some Shraddha in the Para Vidya, but it is confined to a very few. Most of the teachers as well as the taught have no Shraddha in their capacity for acquiring successfully either the Para Vidya

or the Apara Vidya. This lack of Shraddha leads to defeatism and breeds an atmosphere of false learning and prestige that takes us nowhere.

This want of Shraddha in the class-room is but a reflection of the want of Shraddha in the rest of society at large. Take, for example, the political situation. Everybody in India wants freedom from foreign control. Mahatma Gandhi points out that belief in non-violence, God, and the immortality of the soul will lead us to the desired goal. His powerful example has influenced a small section of the people, but the Congress as a whole does not have Shraddha in his words. While God and immortality of the soul are hypothetical propositions to many, non-violence to them seems an absurd policy in the face of the heavy armed might of the British army and the British-controlled Indian army in India. When Subhas Bose declares that faith in God and the immortality of the soul as taught in the Gita should be our sheet-anchor and that our independence should be achieved by all legitimate means including the use of violence in all its forms against a regime which bases itself on naked violence, we whine and say with cowardly faintheartedness that unarmed violence is doomed to defeat against modern tanks, aeroplanes, machine-guns, and bombs. The fact is that we, Indians, as a whole, have but little Shraddha in our capacity to make our own destiny. It is this weak will and the still more regrettable lack of energy that has to be overcome before we can regain our political independence.

But that is all by the way. The real solution of the problem lies in the class-room. The next generation has to be properly educated. A knowledge of the Para Vidya is essential to a beneficial utilization of the knowledge of the Apara Vidya. Faith in God and the immortality of the soul will give the spiritual strength necessary to dare, do, and sacrifice. But as an Upanishad says, 'Whatever is done with the use of theoretical and applied knowledge alone becomes useful.' On the rock of Para Vidya

the edifice of a life in the world based on *Apara Vidya* or a true knowledge of the sciences and arts must be built. Then only will society endure.

Ahimsa, non-injury of other beings, is a *sine qua non* if society is to go on smoothly. Truthfulness creates confidence among men. Contenance and monogamy are essential for social peace and decent racial survival. Non-stealing and non-accumulation lessen want and distress in society and take away the motive force of Communist violence. These social virtues must be inculcated in the class-room. This is essentially a process of driving out *Avidya Maya* or harmful or anti-social ideas by means of *Vidya Maya* or less harmful and socially beneficial ideas.

IV

They say there is nothing new under the sun. This is certainly true of the broad principles or laws governing nature. True education have always used practically similar methods in the education of their pupils. All education is a process of replacing or altering present preconceived notions of the world around us by newer and better-thought-out methods that seem to bring us to a truer understanding of things. The educative process is the same whatever may be the subject-matter of education. Swami Vivekananda says, 'To me the very essence of education is concentration of mind, not the collecting of facts. If I had to do my education over again, and had any voice in the matter, I would not study facts at all! I would develop the power of concentration and detachment, and then with a perfect instrument I could collect facts at will. Side by side in the child should be developed the power of concentration and detachment.' The great success achieved by scientists in their study of physical phenomena is due to this concentration of the energies of their minds and bodies on the task in hand. The great Yogis of India, emphasized the necessity of a proper training in the art of concentrating the mind on any particular subject. The more the mind is made to get interested and put its attention

on a subject, the more it is able to get into the subject and find out the nature and relation of the phenomena with which the subject is concerned. This play of the mental attention upon any subject is at the root of all discovery of new truths and in it lies the secret of success in education, and the joy of learning. This discovery of fresh truths or hitherto unsuspected aspects of a subject is, at bottom, the replacing of *Adhyasa* of one type by another. This the child must do for itself. The school and the teacher can only help the child to educate itself. They may supply the child with ideas and the means to prove these ideas in practice. The extent to which the child is given freedom to develop according to its constitution will determine the real education the child gets, and the extent of his grasp upon realities. Nothing is so harmful to the education of a child as the split between knowledge and action, between theory and practice. The present system of education in India with its examinations is a complete failure, for it is only turning out a few clerks with a knowledge of English. The last war brought out the pitiable nature of the product of this education. Almost every young man with a smattering of English joined the rank of army clerks, for that was the only way of saving himself from starvation! Truly did Swami Vivekananda say long ago, 'Well, you consider a man as educated if only he can pass some examinations and deliver good lectures. The education which does not help the common mass of people to equip themselves for the struggle for life, which does not bring out strength of character, the spirit of philanthropy, and the courage of a lion—is it worth the name? Real education is that which enables one to stand on his own legs. The education you are receiving now in schools and colleges is only making you a race of dyspeptics. You are working like machines merely and living a jelly-fish existence. . . . And you, will become extinct in your vain search for employment, making it the be-all and end-all of your life!' The remedy lies in destroying through education caste and

communal prejudices and inculcation of the dignity of manual labour along with a knowledge of the sciences. Let us hope the Governments in the provinces will wake and speed up the education of the people on right lines, though as yet they seem to be doing very little in this direction.

V

The realization of the perfection of the individual is the goal of the Vedantic process of education. In education for worldly affairs the aims are immediate and temporary. A person is taught to become a doctor, a teacher or professor, a lawyer, and so on. In all this process the individual by the acquisition of certain kinds of skills and knowledge puts on a new Adhyasa, the idea that he is a doctor, lawyer, and so on. Proper education should enable a man to satisfy his immediate wants in this world, for these wants are born of his very constitution. But this is only part of true education. Vedanta says that however long, however much, and in whatever ways men may satisfy their longing to be this or that in this world, there is no escape from death and sorrow by moving from one Adhyasa to another, like an electron moving from one orbit to another. All limitation implies sorrow and death. To escape these we must get beyond all limitation. This can be done by two processes. First by the method of exclusion or destruction of all Adhyasas, by the 'Neti.' 'Neti,' —'not this' 'not this' method. The soul is all perfection. Identification of oneself with anything short of this is disallowed rigorously in this process. The process begins by disaffiliating oneself from the identification with things outside one's body; then it disaffiliates itself with the identification with the body, senses, mind, intellect, and all that these convey. As a culmination of this process the soul alone shines in all its glory. This is an empirical experience to which many competent persons have borne testimony. Secondly limitation is destroyed by the process of inclusion and affirmation, by the replacing of limited Adhyasa by the

unlimited Adhyasa of One being in everything, of God being in everything and everywhere, of accepting all and everything as from and of God, and rejecting nothing as alien or different from oneself. As a culmination of this process also all diversity ultimately merges in unity and the individual attains perfection. As the Gita says, 'Rare indeed is that great soul who has realized that Vasudeva is everything.'

VI

Some may raise the objection that this process of destruction of limited Adhyasa is an unending one, and that it cannot be done in one life. Patanjali says in his *Yoga Sutras*, 'Tivra samveganam asannah samadhilabha' —very intense longing makes Samadhi very near. Sri Ramakrishna also said, 'If you feel the same way for God as you do for a breath of air when being kept forcibly under water, then you will realize God soon.' Still it is true that all are not equally endowed with this intense desire for perfection. What will happen to them? The Gita has answered this question. Arjuna asks: 'What end does one, failing to get perfection in Yoga, meet, O Krishna? Does he not, fallen from both, perish, without support, like a rent cloud, deluded in the path of perfection?' To this Krishna answers: 'Verily there is no destruction for him, neither here nor hereafter: for the doer of good, O my friend, never comes to grief. Having attained to the worlds of the virtuous and dwelling there for long years, one fallen from Yoga reincarnates in the home of the pure and prosperous. Or else he is born into a family of wise Yogis only. There he is united with the intelligence acquired in his former body, and strives, more than before, for perfection.' We are born, again and again, in different bodies and in different places to carry on the task of achieving perfection. The desire for perfection once roused will never rest till it has brought the soul to perfection. Science speaks of the unbroken continuity of physical phenomena. Those who have delved into the secrets of life and death similarly posit

the continuity of psychic experiences in other lives. The theory that because life is handed down from life to life there is no necessity to assume continuity of psychic experiences of the same individual does not meet all the facts of the case. Even such a critical person as Prof. Broad has been forced to come to the conclusion that psychic experiences do continue after the death of the body. Further research in this line will only

confirm the theory of reincarnation which seems the only rational theory that fits all the facts of the case. The Vedantic principle of Adhyasa, therefore, supplies the key to all education, secular and religious. It alone keeps alive the vital relationship between the students, the subjects of study, and the world around him, for it emphasizes 'the human aspect as the embracing limit to which all other things tend.'

SCIENCE AND RELIGION

BY SWAMI PAVITRANANDA

The first and foremost protest against religion comes from science. Science depends on experiment and observation. It believes in direct experiences. A scientist working in his laboratory does not find any direct evidence of God. He sweeps the sky with his telescope and subjects an atom to the minutest scrutiny, but he finds that God is not there. So he confidently and boldly declares God is to be found nowhere : God does not exist at all, belief in the existence of God is a myth, a kind of superstition. And many believe this as a gospel truth, so much is the hold of science on modern minds. Because a scientist has said this, so it cannot be wrong, such is their idea. They forget that a scientist also is after all a human being and like every human being he is liable to err. The generality of mankind does not take account of the fact that many scientific theories, which were once believed to be irrefutable, have been exploded. Euclid, who ruled the world of mathematics for about two thousand years, has now been challenged, and that successfully : now the belief is that in addition to Euclidean geometry, other forms of geometry are possible. Newton's laws which were the basis of scientific research in many fields are now found to be inadequate. People working in

the fields of science keep an open mind. It is a credit to the scientists that no theory is considered sacrosanct by them, no man, however great a genius he may be, is deemed to be free from the frailties of common men. Every man is challenged, not once or twice but constantly and eternally. If he can stand that, then only are his words believed, otherwise not. So his theories are discarded even if they have been believed to be true for hundreds or thousands of years. But a man in the street does not care to know the inside working of the scientific world. To him everything that passes out as a scientific truth is a truth for all times. He stands in awe of science. So when a scientist says a thing, it cannot be wrong, such is his idea. This is the reason why the opinion of science with regard to religion has disturbed the faith of many in God and religion.

Science has practical utility in this very life. Religion talks of benefit in the life beyond death. To many, religious pursuits mean the payment of insurance premium towards happiness in the life to come. For fear of the unknown, they do some meritorious deeds in the present life. But the result of that is not perceptible in this world. The part science plays in the service of mankind is not like that ; it is tangible, visible,

and the effect is immediate. Daily is science opening up newer and wider vistas for man, and its services to humanity in the shape of increased material comforts are immense. Science is power. With the help of scientific discoveries man is becoming more and more powerful, so much so that he is bold enough to defy his very Maker. Even when science is utilized for destructive purposes, it is indicative of great power. The atomic bomb has made the whole world terror-struck. What a great discovery! So much power released from a tiny, invisible atom! Compared with the services of science, the utility of religion for mundane existence pales into insignificance, if it is not nil. Why talk of peace and happiness in the world to come, when you cannot solve your pressing problems of the present life? Science offers us great help in solving the difficulties of our daily existence. So science has created a great confidence in the mind of man. Even if a theory or two here and there is found to be wrong, it does not matter. What does it matter if the law of gravitation is found to be inadequate in explaining the movement of heavenly bodies? One can see a distant star, invisible to the naked eye, with the help of telescope. That is a great wonder. Imagine what was the astonishment of a man who used the first telescope for seeing a distant star! When a man finds that science can act like Alladin's lamp, why should he care for religion which talks of, or in terms of, supernatural things and experiences?

But there has been too much talk about the relation between science and religion. Why should there be at all any relation between science and religion? The scope of the one is quite different from that of the other. Science and religion run parallel, they may not meet at all. Without having any interest in religion, many put absolute trust in science, it is true; but science and religion are not rival bodies. There can be comparison between two things when they both belong to the same category. But when they are entities of altogether different types,

how can there be any comparison between them?

Science deals with the objects and phenomena of external nature, religion speaks of the inner world of man. Science is busy discovering the marvels of external nature, religion studies the laws of the internal nature of man. How then can one talk of these in terms of each other? Science gets the upper hand in the thought of man, because the discoveries of science are tangible and spectacular. The discoveries of religion are to be felt rather than to be demonstrated. They cannot be shown objectively before the gazing public. But nevertheless the discoveries of religion are as much—if not more—true as those of science. From that standpoint, religion also is a science. The fundamental basis of science is that it does not recognize any privileged individual or class. Anybody can experiment for himself and test the truth discovered by a scientist. Science is no respecter of persons. If a scientist says that the truth he has found out is a sealed book to others, he falls into the class of a magician. In such cases there is no difference between a scientist and a magician. Science commands so much confidence, because in science everything is above board. There is no secrecy in it. And science is ever ready to undergo any test and examination.

It is the same case with real religion also. No prophet says, 'I have known the Truth, and you, the rabble, cannot know that.' On the other hand, the greatness of a prophet lies in the fact that he brings down the highest Truth to the door of every man. He says, 'Come unto me all ye that labour and are heavy laden, I will give you rest.' The solicitude of every prophet to share the blessings and benefits of his discoveries with each human being on earth—high or low, rich or poor, saint or sinner—is wonderful. Indeed the greater the spiritual height a prophet has attained, the more earnest is his sympathy and solicitude for suffering humanity. But no prophet asks us to take things for granted because he believes so. Each one of the pro-

phets says, 'Experiment for yourself and you are sure to reach the same conclusion. And then your belief will be firm and your conviction deep-rooted.' The only difficulty about spiritual truths is that one has to feel them, realize them in one's heart of hearts. One has to know for oneself. Spiritual truths are Svasamvedya—have to be tested by direct experiences. The discoverer only will know that he has realized them; others will see only the indirect effect of that discovery on his life and conduct—his unselfish love, unbounded sympathy for one and all, and above all his power to radiate peace and blessedness on the surroundings.

Spiritual truths are not knowledge in the ordinary sense. They do not come from outside, they evolve from within and transform one's whole life. Religion is being and becoming. But nevertheless the laws of the spiritual life are true and true for all times and climes. There is no mystery about them. Anybody can test them, provided he is ready to undergo the proper discipline. Scientific truths are known through intellect, spiritual truths are realized by dint of inner discipline. But they are as true as anything. They are open to all. Whereas scientific truths are known to have given way even after thousands of years, when new facts were available, no spiritual truth has failed the test of time. The prophets of all ages and lands say the same thing—though couched in different forms and words. Let us take a simple thing: 'God listens to the earnest prayer of a longing heart.' So many prophets have said this same thing. The latest prophet only repeats the same old thing, with new emphasis born of his personal conviction. A man in the street may not put faith in these words, but any person who with open mind tries this method realizes the truth of the statement. Thousands of persons from time immemorial have known and got the proof of this. They may disbelieve anything, but it will be hard for them to deny this. For they have directly realized this fact. A direct experience can stand against any amount of theories and speculations. They

only say, 'Follow this particular method and you will be convinced of what we say.' The difficulty is ordinary persons want to test the sayings of saints through the power of the intellect. But intellect is no good in this matter. To know a particular thing even in science a particular instrument is necessary. You cannot see a distant star with a microscope, nor can you detect malarial parasites with a surgeon's knife. Similarly, through the help of intellect, however powerful, you cannot test spiritual truths. For that, inner discipline is what is required. But very few persons are ready to fulfil that condition, and thus fail to arrive at correct conclusions.

By no means is it denied that there are cheats and charlatans who masquerade as religious persons; nor is it ignored that many things which pass as pertaining to religion have no real connection with it: they are at best the outer forms of real religion and fall off automatically as one grows in spiritual life. What we mean by religion is the body of spiritual truths which have stood the test of time and which are the direct experiences of sincere religious persons. There are dishonest persons in every walk of life, and counterfeit coins only indicate that there are, somewhere with some, genuine stuff.

In this respect science has done a great service to the cause of religion. It has mercilessly exposed all sham, hypocrisy and falsity that found their way into the field of religion and it is still doing so. In every religion there are essential things and round about them grow many things which have no direct bearing on religion, nor can they stand philosophical and intellectual scrutiny. They are things just to capture the popular imagination or to lead the illiterate masses. But with the passing of time, non-essential things receive disproportionate importance, and they drive the essential things away to a dark corner. The beauty and strength of Christianity lies in the Sermon on the Mount, and not on the theory of creation, the idea of resurrection, the deification of Jesus as the only Saviour of the world, and so on. The Sermon on the Mount is the glorious legacy

to humanity for all eternity. But many Christian theologians are busy spinning their pet theories with reference to Christ's life which estrange many sane people from the churches. Spiritual or spiritually-minded persons are always an asset to the world. But theologians do more harm than good. In their zeal to protect their religion or glorify their prophets, they raise walls which shut out people who would otherwise have been interested in religion.

With the progress of science, when the pet theories of the Christian theologians were exposed one by one, they got alarmed and raised the cry of religion in danger. The biblical theory of creation out of nothing, in seven days, by the fiat of God can no longer stand in the face of the discoveries of modern science. Only those persons who are wilfully blind will stick to the old theories. But even if all these theories are exploded, real Christianity is safe: the message of Jesus will inspire people everywhere in the world irrespective of colour or creed.

It is the same thing with every other religion. In Hindu mythological lore, there are many things which a modern mind will find it hard to believe. But that does not detract from the moral beauty of the teachings, suggested by the stories. One may not believe that Ravana had ten heads or twenty arms, that the Monkey-God Hanuman had a tail several miles long, but the character of Rama or Sita is wonderful. That will bring strength, consolation, and solace to whoever reads the Ramayana with proper attention. In the Vedas themselves there are many things which seem meaningless to modern minds. But who will deny that the spiritual message of the Vedas is superb? In the Vedas one finds mention of the supreme spiritual height that is possible for a mortal being to attain. But theologians will not agree to this. They are particular about every non-essential thing, till they find that the real soul of religion has disappeared. Nor can it be said that a prophet, though belonging to a very high spiritual plane, knows every detail of the material existence. Christ might know

full well that the will of the Lord is fulfilled in the world. But does that mean that he knows every detail of how the world came into being, how the planets move round their stars, what mysterious things are inside that invisible small thing—a molecule or an atom? People make confusion about these things. They are not ready to put any limit to the knowledge of the saints they adore or the prophet they worship. And so they suffer, or, in the long run, become disillusioned. A devoted disciple of a great prophet once said with reference to her Teacher, 'When spiritual things are concerned I bow down to him and implicitly obey, but when I am to make any decision with regard to a worldly thing, I use my own common sense.' That is a very wise and sane view. Don't drag down a spiritual teacher to a plane which is not his own, and then make him a play-thing.

More than directly exposing many false theories of the theological world, science has given another great boon to humanity. It has given what is called the scientific outlook. It means that you experiment for yourself and test the truth of any statement. Don't take anything for granted because this or that great man says so. But exercise your own judgement and intellect, and find out if it is true. It is true that intellect has no place in the spiritual plane, intellect does not take one very far. But the above attitude saves one from many dangers and pitfalls and from the hands of cheats and charlatans or religious fanatics. It strengthens one's moral muscles, sharpens one's spiritual appetite—and what is more strange, it increases even one's devotion to God. There is the idea in the religious world that intellect is no good in spiritual life. For progress in the field of religion one must have faith, devotion, and self-surrender. Indeed, this is true of a person who has a firm foothold in spiritual life. But before that, if one abandons the guidance of intellect, one's life becomes like a ship without a rudder. Science gives a grave warning in this respect and has even succeeded in keeping many persons from the

pitfalls of pseudo-religion.

Before science had sufficiently developed or became aggressive and self-assertive, religion was the master of the field where science has now entered. In early days people in almost every land believed that devils caused diseases and priests cured them. In times of illness men would depend more on supernatural resources than on any earthly thing. But gradually the science of medicine began to develop. Nowadays most men will go to doctors rather than to the church fathers when taken ill. We say 'most men' because even now there are found persons who believe in the efficacy of sorcery, exorcism, or incantation as a remedy against disease and illness and physical suffering. There are some pseudo-religious schemes such as mind-cure, thought-cure, Christian Science, about which it is difficult to say whether they are religions or science. At best, they are the relics of the attitude which depended on supernatural remedy rather than on human intelligence and efforts. Of course there are bold and strong persons even in the field of religion who strongly disapprove of turning spiritual power to secular ends. They will apply spiritual remedy for spiritual purposes, and secular means for achieving secular ends. Why pray to God (and disturb Him!) for curing your illness when a simple dose of medicine can cure you? No doubt these are the boldest and sanest amongst religious persons. Many persons will succumb to human weakness when suffering for a long time or faced with a situation beyond the reach of human efforts. But the effect of this attitude on the stability of religion is not very happy. When a person in the twentieth century finds that his forefathers depended on priests for things which he himself can now easily cure, his faith in religion is rudely shaken.

The same thing may be said of astronomy. Before astronomy was sufficiently developed, astronomy and astrology were mixed up, and priests would sometimes be the reputed authority on both, dealing remedies against human ills of life. It is said that astronomy began in Egypt and Babylon to aid agricul-

ture. But soon the wonderful discoveries of this science captivated the minds of the masses, and the so-called religious persons turned them to their advantages to preach religion. But in this matter not that only religious persons were guilty, but scientists also succumbed to the influence of the time. Even a great scientist like Kepler used his astronomical knowledge to make astrological predictions.

Nowadays science has almost fixed the boundary of religion. Barring exceptional cases people know what is what. They do not like to mix up things religious and secular. That has stopped many from turning religious things to secular advantage.

Not only that. One may say that science can directly help the growth of religion. For the modern discoveries of science have deepened the mysteries of the universe. Religion is said to begin from a sense of awe with regard to the external universe. If that is true, then science is unravelling greater and greater mysteries of external nature. The atom bomb may be the cause of devilish destruction but imagine what a great discovery it is—that so much power and energy are embedded in an atom! Modern science says that the universe is so vast, that our great solar system is a tiny speck in comparison with that. And the universe is constantly expanding—with a speed that is bewildering: it is said that the radius of space is increasing faster than the velocity of light and this rate of expansion is also on the increase. To come to concrete instances: the farthest stellar bodies that can be observed with our present instruments are from us at a distance of one hundred million light years. That is to say, light, travelling at a speed of 186,000 miles a second, will take over one hundred million years to reach them. There are 'island universes' whose distances apart will be something like two million light years. And what is the place of man in this infinitely vast universe? It is said that a man's physical dimension is half-way between that of an atom and a star. A star is no bigger than an atom in comparison with the vastness of

the universe. And such an insignificantly small creature, man—how can he feel proud and self-conceited? If he pictures the vast size of the universe, and thinks of his own dimension he becomes humble, awe-struck, and naturally looks for the Maker of this creation. The primitive mind would be moved by the sight of the wonderful phenomena such as, the sun moving round the earth day after day, the moon waxing and waning till it goes out of sight and again coming in full size; and he would bow down to some unknown deity in great adoration. Modern science has indeed robbed these phenomena of their poetry and mystery which revealed themselves to the men in ancient times, but what doubt is there that science has opened up a vaster field of wonders? Just think of an atom. A vast solar system is, as it were, hidden within the bosom of an atom. Within an atom is a vast empty space. The diameter of an electron is about one-fifty-thousandth part of the diameter of the whole atom. Within the vast space of an atom is moving the electron round a nucleus—like a planet moving round a star in the sky—several thousand million million times a second. When one reads these things one feels one is reading a fairy-tale. But when one knows that these are facts which have been severely tested and found correct, one feels dizzy; from scientific facts one steps into the portals of religion. For then one longs to know the Being who is the creator of all these mysteries.

It is idle to think that science stands in the way of religion. Real science will never obstruct the progress of religion. Even if, instead of antagonizing religion as is commonly supposed, science could prove the

existence of God through experiments in a laboratory with the help of test-tubes and Bunsen burners, would many people turn to God? Certainly not. For the pursuit of God is the result of a different urge. When man has got rid of his selfishness, has really felt the ephemeral nature of existence, then only does he long for the Infinite. Until that feeling comes man will be busy with his everyday common interests. No prophet, no saint from time immemorial down to the present day, turned to religion on having first got the proof of God from a scientist or even a philosopher. Led by their inner urge, they pursued their thoughts about the Infinite beyond the finite, about the Unknown behind the known world, till one day they came face to face with the Reality and spoke to the wondering mankind of things beyond the reach of ordinary human thought. That is the genesis of religion. As such religion will not depend on science, nor can science stifle the religious longing of the human race.

At present, science is busy discovering the laws of the external nature and religion is seeking truths of the inner world. Naturally they seem to be going in altogether opposite directions. But in comparison with Eternity the human race is still in its infancy on the earth. Who knows, in some distant future, science will reach its ultimate goal and when comparing its findings with those of religion, it will see that there is nothing as external or internal world. There is but one world—the world of thought. Whose thought is it? Well, it is not thought even. It is the dream of that great Dreamer who weaves His dream, and delights in looking at it.

RESIGNATION

A prayer's like a bullet in air.
If heart and hand and aim be firm,
The Heavens are hit, response is there,
And life completes its sorrowful term.

Since heart and hand with cares are shaken,
My prayers are vain, my words are jeers;
By earth and Heaven alike forsaken
I make my prayers only with tears.

—C. S. B.

ETHICS OF VIOLENCE AND NON-VIOLENCE

BY SWAMI SHARVANANDA

Man is a composite being, one part of him is flesh and animal, and the other part is spiritual and divine. And the whole past history of the human race is a record of the unmitigated struggle that man is putting forth for the full emancipation of the spiritual in him from the thralldom of the flesh. The flesh is coercing the spirit to limitation and individuality, but the spiritual in him is ever revolting against that coercion. The success of this revolt marks his progress in self-expression which we call, in common parlance, civilization and culture. Ethics and morality are nothing but disciplines of conduct which constitute the very soul of his spiritual self-expression. Hence human society has set so much premium on the moral conduct of man. The flesh and the animal in man is conditioned by certain inherent tendencies known in psychology as instincts, due to long inherited racial habits. But the moral and spiritual progress of his consists in the gradual sublimation of these instincts into higher virtues. History testifies to the fact that this moral and spiritual advancement of man is accomplished by stages, and never by a sudden jump. Hence there is variation in ethics.

According to modern ethical philosophy, no virtue is absolute. The conception of the right and the good changes its colour and content according to circumstances and conditions of life. What is good and right for one man under one set of circumstances may not be the same for him under another set; then again what is good and right for A may not be the same for B. This view of the relative nature of the right and the good was recognized thousands of years ago in India by our law-givers and philosophers. It is like food; what is wholesome and necessary for a healthy man is veritable poison to a sickly patient. Similarly what is food for a patient or a child is a starvation diet for a healthy adult, and so on. To emphasize

one rule of conduct for all individuals under all circumstances is the greatest of blunders that man can commit. It is like prescribing one food for all or giving one coat for everybody to wear. Its absurdity ought to be very patent. In recognition of this difference of ethical values of acts and motives according to changes of circumstances and individuals, Hindu leaders of society in ancient India promulgated the theory of Adhikaravada, that is, duties according to differences of nature, capacity, and circumstances. The ancient system of Varnashrama Dharma was entirely based upon this theory of Adhikaravada. What was Dharma of a Brahmana was considered positively Adharma for a Kshatriya and *vice versa*. Similarly with other castes. The idea is plainly that a particular man under a particular set of circumstances and environments can have only one set of values of conduct and let him not adopt the rules meant for others. So Lord Krishna says in the Gita, 'Paradharmo bhayavaha'—Dharma prescribed for others should not be adopted because it is fraught with serious consequences.

The ethical philosophy of the Hindus starts with two hypotheses. Firstly, it is held that in human society there are men of various grades of evolution and as such they have different propensities, capacities, limitations, and original character. This disparity of nature will, for all we know, ever remain in human society. Secondly, that all men are evolving towards the realization of the highest ideal of life which is perfection and every moral act of a man tends to enhance his progress towards that realization either in this life or in the next. But it is presumed that the realization can be accomplished only through millions of lives of preparation and self-purification through moral acts. It is believed that by performing our duties in life according to the ethical principles we eliminate the gross and the impure

in us and make the manifestation of the Divine Light in the soul possible. Every ethical act tends to deepen in our mind the higher values of love, truth, purity, and charity. And these are called virtues because all of them bring about the progressive realization of a life much larger than that of the individual. God is the Universal Life. So the progress towards the realization of the larger life means self-expansion and self-emancipation. Its consummation is the attainment of perfection, *the good*.

With reference to duty, the Hindu philosophers are insistent upon looking up to Life as divine and sacred, and therefore its protection is considered as the most sacred of all acts. The Vedas unequivocally assert, न हिंसेत् सर्वभूतानि—'Never do injury to any living being.' This is the general attitude that every individual ought to adopt towards life. Life both in one's own self as well in that of others should be looked upon as the most sacred of all. The inner principle of life, Chaitanya, is Divinity itself. Therefore to take one's own life by committing suicide or to take other's life is considered as most heinous and sinful. This is the general rule. But keeping in view the demands of larger life, say that of a society or humanity as a whole, when there is a conflict between the interest of an individual and that of the society or humanity, the individual life, be it one's own self or that of others, can be sacrificed. That is virtue and its opposite is Adharma or sin. When an individual lays his life at the altar of the collective life of the society or nation, we applaud, and call it heroism. Similarly whenever an individual or a group of individuals jeopardises the safety of the collective life or runs counter to it, it is perfectly legitimate, nay a positive Dharma, to deprive him or them the privilege of life. Such persons forfeit their claim or right to live. The society or the collective life is the symbol of the Virata-purusha, the Cosmic Being. So any service to it has greater merit than individual concern or interest. Therefore all systems of ethics or morality exhort humanity to sacri-

fice the little individual life which is selfishness for the sake of larger life which is divinity. No act by itself is good or bad, it is the motive behind the act which gives it values. What Kant says is very true, 'Nothing is absolutely good except the good will.'

So we see that in some context an act of violence may become a perfect duty and Dharma while Ahimsa or non-violence may be a positive sin or Adharma. When a soldier gives his own life or takes the life of his enemy in a war of righteousness, Dharma-yuddha, our Dharma Shastra asserts that such conduct should be considered as duty and *must* be followed. Sri Krishna's exhortation upon Arjuna to fight becomes meaningful in this way. He says to Arjuna, 'If you fall in the battle you will go to heaven for the right performance of your duty. If you succeed you will enjoy the kingdom of the world. So do thou fight, O valiant one.'

Some like Mahatma Gandhi believe that war and violence under all circumstances are baneful to human societies and therefore should be avoided. In connection with the terrible communal riot that just occurred in Calcutta and Bombay, Gandhiji has advised to observe perfect non-violence even towards the *goondas* and ruffians who commit inhuman atrocities upon innocent men, women, and even children. He has been speaking and writing on different occasions in this strain, 'If through deliberate courage the Hindus had died to a man, that would have been deliverance of Hinduism and India, and purification of Islam in this land.' The average educated man feels perplexed at such utterances. They militate against his common sense view of duty and morality. They offend also the rational view of life. Moreover, neither the modern leading ethical philosophers like Green, Rashdell, Moore, and others, nor the ancient Hindu Rishis agree with Gandhiji on this point. They hold that so long as there will be men of brutish nature, ever ready to inflict injuries upon the innocent for their selfish and nefarious purposes, the necessity of counter-violence to check them or wage war against them will

ever remain in human society. Any other method of eradication of these evils is bound to prove futile. For instance in the last Calcutta carnage when bands of *goondas* and hooligans plied their devilish trade of murder, loot, rape, and arson, upon innocent people, they proved themselves as mere brutes in human form, and as such no moral or ethical gesture will have any influence upon them. Gandhiji's advice to people to offer themselves to the assassin's knife is not only futile and abortive in its effect, as we have seen from many instances in different parts of the country, but most inopportune as well. When you are attacked by a pack of wolves or rabid dogs, you cannot check them by discussing ethics of non-violence with them. Even as wolves, tigers, snakes, and vipers cannot appreciate or be influenced by lofty ethics of non-violence, so the beast of a *goonda* cannot be influenced in the least by non-violence, be it of the weak or of the strong. The bands of *goondas* and hooligans let loose on society are not religious in any sense of the term. Any self-immolation of the Hindus would not bring about the purification of such natures in the immediate present. So the advice of Gandhiji is not only impracticable, but positively harmful to society.

In this connection it should be remembered that true non-violence towards all and sundry can be practised only by the man of God-realization or self-realization. For such a man death has no meaning. He sees the same Brahman in every being, even in an assassin or a wicked felon; so he loses all feelings of retribution and revenge. For him the physical life and death have no meaning. Hence Bhagavan Sri Krishna says in the Gita, 'He neither kills, nor is killed.' He also sees no difference between the good and evil. So this world of differences produces no reaction in him. But all those who feel the differences must react differently against good and bad. It will be sheer cowardice and self-delusion, if one sees the evil and yet desists from punishing it.

Common sense recognizes that the first

duty of every citizen is the protection of life, property, and honour of the community or nation to which he belongs. If such preservation is the first instinct of life, it is also the first duty of man. Moreover, an individual lives better through the preservation of the collective life. So the safety and protection of the life of the community and of the nation is the first Dharma of every individual. And common sense in this respect is fully in accord with rational philosophy of ethics as well as our Hindu Shastras. The Hindu society is dominated and controlled from time immemorial by two great ideal characters, Rama and Krishna, of the two epics of *Ramayana* and *Mahabharata*. And therefore every Hindu is accustomed to look upon these two ideals for inspiration and rules of conduct. When Sita was carried away by Ravana, Rama never observed 'non-violent non-cooperation,' but waged a violent war to punish the wicked Ravana and redeem Sita. Similarly Krishna always adopted the means of violence for the punishment of the wicked Kamsa, Shishupala, and Duryodhana. So it is not in our Hindu tradition to observe non-violence, when Dharma and society are in danger.

Hence, while discussing the ethics of violence and non-violence, let us not forget that while peaceful non-violent life should be led by the ordinary run of people, it is the duty of the Government to punish the criminals, protect the innocent and safeguard the nation from external enemies through the police and the army; but when the Government fail to do their duties and the individual lives are exposed to wanton cruelty of an individual or group of individuals, it is perfectly right and moral for the people to rise and punish the wrong-doers, either violently or non-violently according to the expediency of the case. In face of the greater interest of the larger life of the community or the nation, or in consideration of the perfect justice of the case, even violence becomes Dharma, where non-violence is positive Adharma or negation of Dharma.

RECONSTRUCTION

BY WOLFRAM H. KOCH

Have fire and spread all over. Work, work. Be the servant while leading, be unselfish. Have infinite patience, and success is yours.—Swami Vivekananda

In these restless, chaotic days of ours there are many plans and ideas and high-sounding slogans for the construction of a better world now that the great conflagration is over and has left us all with its smouldering ruins. But mostly these plans, well intentioned as they may be, suffer from a lack of deeper insight into the nature of life. They are fettered by this or that *ism*, and all *isms* are mechanical and leading to a mechanical civilization, not to a civilization of culture, which is the only civilization that is not war-breeding in some way or other.

How can the reconstructor or any person called to help in the rebuilding of our shattered world achieve anything truly positive and living without first realizing the deeper motive-forces behind the merely phenomenal? How can the wave be studied and controlled without knowing the nature of its support, the support on which it rests, from which it takes life and into which it is reabsorbed?

Many of the sincere and well-intentioned people discussing this most important subject of reconstruction see the tremendous task it implies only in one aspect, or at best in two or three, but they do not realize the much greater vastness of the whole problem, because they did not and do not see the deeper reasons for all that produced the great catastrophe, last link of a long chain of development begun even before the last war and clearly foreseen by Swami Vivekananda more than forty-five years ago. How could any man who cherishes hatred in some form or other or nourishes separative instincts reconstruct anything? He may have the best of intentions, may dedicate his whole life to this mighty task in all sincerity, may be extolled to the skies by his co-nationals or

co-workers, but the end will be failure and disillusionment and the desperate cries of the new victims. How could any man who is possessed by national, racial, religious or ideological intolerance and wishes to ram his particular pet *ism* down people's throats rebuild a world of peace and justice by mere outward economic or political means? How can any man who does not recognize the many-branching and yet harmonious spiritual roots of life lay stable foundations for a better future in freedom and the full realization of common rights, trying as he is to erect his particular dream-building on certain intellectually preconceived ideas of purely phenomenal values? How can a man who himself does not know how to control his own little fluttering passions, irrational impulses, desires, cravings, and whims, and his own ever restless will-to-power, in all their many-streaming varieties expect any community built up according to his notions and plans to know how to control them in a collective sense, and by controlling them properly become a stable and progressive factor in the commonwealth of man?

The problem of a true and fruitful reconstruction is so vast that the contribution of all that has been best in the evolution of mankind will be required to make it even comparatively successful. And it is here that the great contribution which India in her own special field can give the world should not be forgotten, but gratefully received and made use of.

At the present day, among all nations of the world, India alone, through the spiritual tradition she has kept intact through all the ages, might show the peoples of the world the way to a deeper comprehension of the

nature of life ; for she alone has been feeding the spiritual fire through the lives and realizations of her greatest sons and daughters, and not allowed them either to degenerate into rabid intolerant devotion to one exclusive path or God-man or into dry intellectual speculation as found in Western systems of thought, in those thought-constructs that have lost all contact with the living stream of life and made an idol of abstractions.

It has been unfortunate that the great treasures of Indo-Aryan spirituality and culture have been so little recognized in the West through the influence of racial pride and religious self-asserting dogmatism, which made it see only a poor backward country with unenlightened customs and social traditions,—only look at the husk and not at the kernel that might be hidden within it. But since the coming of Swami Vivekananda there has been a slow and halting awakening of interest, so that Indo-Aryan truths have been coming more and more in contact with the Western heart and mind these last few years, in spite of the open or insidiously veiled opposition of the bigoted.

Notwithstanding the many impulses and instincts of phenomenal life common to both the East and the West, India has never wholly forgotten that without a true spiritual basis and a wide acceptance life is bound to end in chaos and in a mighty holocaust to the powers of greed and worldly domination.

Of all the truths which India can teach the world the following should, perhaps, be pondered upon by all serious persons and the importance of them clearly recognized:—

(1) In each living being there is a spark of divinity, making it our brother and comrade, ready to come out and to expand, sooner or later, for the good of all.

(2) The clear realization of the necessity of the truth of the Ishtam, the individual chosen ideal, which, rightly understood, excludes and prevents all bigotry and narrowness in religious matters and slowly widens our horizon. All those who accept the idea

of the Ishtam in all its implications know that their brothers and sisters may need so many different spiritual conceptions and symbols and paths for their own spiritual growth. And they know the far-reaching and pernicious influence of any form of religious or spiritual standardization.

(3) The idea of Ahimsa—non-violence, non-injury—towards all life, physically and even more so mentally, including even the humblest manifestations of life, because life is clearly recognized as our own being.

(4) The manifold forms of Sadhana—spiritual practice—handed down from century to century by Guru-parampara—the traditional unbroken chain of spiritual teaching—to suit the different capacities and mental evolution of the aspirant without the clear recognition of which all individual spiritual growth must become stunted and paralysed and thus ultimately lead to failure instead of to the full expression of the spiritual powers of the individual.

(5) The unequalled examples of India's great sages and God-men of the past and of the present, which serve to make of spiritual life not something theoretical or something to be attained in some vague and hazy Beyond, but a pulsating, living, throbbing intense reality full of joy and achievement and the great peace of acceptance ; something to be felt and seen, to be witnessed and shared in its many-coloured and endlessly flowing expressions by all who take the trouble of studying such lives or of sitting themselves at the feet of one of these sages and being instructed by him in the particular path they have to follow if they are to gain their own insight into the deeper reality of life.

Here some people may object : ' But we have Christ in the West ; what need is there for Indian spiritual teachings and traditions and idolatry ? ' For the average Western mind the mere idea of the Ishtam—the individual chosen ideal—has a sulphurous and most unpleasant smell of idolatry about it.

True, the West has Christ, but through its strong spirit of intolerance, greed of power, nationalization of religion and the religious strait jackets of its different denominations applied for many centuries, it has distorted the great figure of its great God-man beyond all recognition and betrayed him again and again by flaming stakes, by the bigotry of the crusades, by the rabid exclusive devotion that is but the reverse of hatred in many of its outstanding religious figures, given by one denomination or another as a glorious example of a true Christian and of a really Christian life. One need only compare with an open mind the attitude of ordinary Western sects,—dogmatic, exclusive, full of brimstone and hell-fire for all those who do not allow themselves to be penned in by them, intolerant of everything touching their particular form of creed and worship—with the great number of Indian sects who, as a rule, live side by side in a spirit of tolerance or acceptance, because of the deep psychological insight into the absolute necessity of many ways and variety of Sadhana, so that each sincere aspirant—including the atheist—may find a path suited to his particular bent of mind and stage of evolution.

With the help of India the great figure of Christ, buried as it is under innumerable national prejudices and dogmatic petrifications, is slowly regaining life and its original glory for many Western aspirants and finding a living place in their hearts, though no longer as the only begotten son of God or as the only door leading to the divine or salvation.

True reconstruction can only be achieved if those who wish to reconstruct or whose duty it may be, will first try to rid themselves of all narrowness, national, racial, and religious, of all passion, all hatred, all fanaticism and self-righteous arrogance, individual and collective, through an expansion of consciousness, a great widening of the heart. It can only be begun on sure foundations if the reconstructors themselves sincerely try to

purify themselves from all the dross of their lower nature, physical and mental, and first endeavour to become truly free men and free women, which is something fundamentally different from, and more than, enjoying economic or political or racial freedom or struggling to make their own pet *ism* dominate the whole world, no matter what this *ism* may be. Those in the West who have had the great privilege of coming in touch with the highest currents of Indian thought and spirituality and being helped by her great age-old wisdom through the channels of her best living representatives have an obligation to make every possible effort to grow and to gain wider experience, and, by that, in their own limited way, to contribute something to the spiritual atmosphere of their continent or their nation. For even now after the terrible struggle there should be hearts full of peace and goodwill and forgiveness, preparing the soil for a future better understanding and collaboration among the peoples of the world even at the price of unpopularity.

As one of India's greatest sons, the Buddha, proclaimed almost 2,500 years ago hatred can never be conquered by hatred; hatred can be conquered only by love. And all those who have had that great privilege which has given them a new light and almost a new life have no excuse for remaining in the old ruts of intolerance and blind impulsive allegiances, no longer the right to feel superior and to increase the number of the countless whirlpools of negative war-breeding forces exulting in chaos; for they should consciously and unshakably stand on the side of life more firmly than ever, not on the side of death, just as the spruces and pines flanking the glaciers go on singing their jubilant many-voiced hymns of life and existence and living peace above the deathlike stillness and rigidity of the frozen streams of ice below them, overcoming the numbing influence of the winds swirling down from the peaks with murderous vigour.

'If you want light within and without,

place the glowing diamond of the Lord's name as a lamp on the threshold of your tongue' (Tulsidas). But this diamond of the Lord's name is shared by all his names and equally so and belongs to no one in particular. It is the diamond of the Ishtam, different for each aspirant and yet ultimately one. And properly understood it brings love and charity to the human heart and destroys separation.

One of the greatest God-men of our age, Sri Ramakrishna, has said, 'To love one's own countrymen or one's own family is Maya (ignorance, obscuring the true vision of God) ; to love the people of all countries, to love the members of all religions is Daya (charity). Such love comes from God, from Daya.'

Is it not the task of our own chaotic times to ponder upon this great truth and to drop all other grandiloquent assertions of a better future? Let every sincere man and woman do this and strive to widen his outlook and to strip it of the cramping ignorance that shows itself in all forms of narrow traditional prejudice and fanaticism, whether national or racial or religious. Let him live for, and in, his Ishtam, avoiding all exclusiveness regarding the only truth of his particular God-man or spiritual conception, and then he will in his limited capacity contribute to the great spiritual reconstruction that is so necessary for our tormented present-day world and without which no peace will ever be peace, no reconstruction true reconstruction.

A SYNTHETIC ATTEMPT IN INDIAN MUSIC

BY SWAMI PRAJNANANANDA

We know that Indian music, or Sangitam as we call it in Sanskrit, means the combination of dancing, drumming and singing;¹ and so it is also called Trauyatrikam by the authors on music. But we should be cautious of the period whence this particular word Sangitam came in vogue in place of Gitam or Ganam. The word Sangitam, so far as we have been able to ascertain, has been newly coined and used at a very late period, and it was then really applied to dramaturgy or the Natyaveda. The ancient authors like Narada of the Naradishiksha (2nd to 3rd centuries A.D.), Dattila (Dantila?) of the Dattilam (end of 5th century A.D.), Bharata of Natyasastra (3rd

to 5th centuries A.D.), Matanga of the Brihaddeshi (end of the 8th century A.D.), and Parshadeva of the Samgitasamayasastra (later than Matanga), all of them never used the word Sangitam though they have used the terms Gitam, Ganam, Gatha, Natyam, Vadyam, and Gandharvam. As for example, we see that Narada of Shiksha uses: Ganasya tu dasavidha (p. 401), Ganam bhavati (p. 402), Gitidosha uchayante (p. 402); Dattila puts: Padagiti samaptau (SI. 142), Gitayo'pi chatasrastu (SI. 237); Bharata says: Ganam vadyam (27.80), Gitavaditrahhyastam (27.98), Evam ganam cha natyam cha (28.7), Ganam natyakritam tatha (27.98), Tasmad gandharvamuchyate (28.9); Matanga uses: Vina gitam (16), Gandharva sambhavam (10); and Parshadeva: Gitavedibhi (1.15), Ganavidyatattavichakshanai (2.12). But it should be noticed that Bharata has used sometimes the words Ganam, Natyam, and Vadyam

¹ Sometimes we define music as the combination of rhythm and melody. But we think this definition generally misleads those who rely try to be acquainted with the true spirit and structure of music. Moreover it is better to use the Indian terminology when we elucidate especially Indian music.

together when he explains the principles of music and drama in the chapters 27 and 28 of his *Natyasastra*. And it is most probable that the later authors on music got their inspiration for coining a similar but comprehensive word like *Samgitam* especially from the most significant line of the *Natyasastra*: *Ganam cha natvam cha² vadyam cha* (27.8) to express the nature and spirit of the three in a one but similar and harmonious word for their convenience.

Really the word *Samgitam* has been used first by Narada³ of the *Makaranda*, who defines it as *Gitam vadvam tatha nrityam traya samgitamuchvate*.⁴ Afterwards *Shranga-deva*, who flourished between 1210 and 1247 A.D. uses the word *Samgitam* and defines it exactly like Narada of the *Makaranda* in his celebrated work *Samgitaratnakara* (1.21). So it is evident that this new term⁵ was first coined and promulgated between the 7th and 11th centuries and it also signifies the true meaning and spirit of Bharata's *Ganam*, *Natyam*, and *Vadyam*.

Again we find that Bharata has mentioned the word *Gandharvam*,⁶ which is, according to him, the combination of notes,

² The later authors on music have chosen the word *Nrityam* instead of *Natyam* which has exclusively been used both by *Nandikeshwara* and *Bharata*. We think that *Natyam* as an art was not devoid of dancing and movements of the body, i.e. gestures and postures which are vital features of dramaturgy.

³ Narada of the *Makaranda*, it is clear and evident, is not the same person as the author of the *Naradishiksha*, and this controversial matter has been critically discussed by this writer in the *Pravasi* (Bengali magazine, *Vaishakha* number, 1353 B.S.). Narada of the *Makaranda* really flourished, according to Pt. *Mangesh Ramakrishna Telang*, between the 7th and 11th centuries whereas Narada of the *Shiksha* is a pre-Bharatan author who flourished in the 2nd or 3rd century A.D.

⁴ Vide the *Makaranda*, 1, 9.

⁵ Really *Samgitam* is not a word new in its name and structure as it fully corresponds with the words *Gitam* and *Ganam*. But it is true that its significance and form are entirely different from the words *Gitam* and *Ganam*.

⁶ Vide *Natyasastram*, 28.8, 9, 12, 18. Cf. also *Dattilam*, 1.3 and *Brihaddeshi*, 1.10.

time-measures and the stanzas *Swara-talapadashrayam* (28.8). *Bharata* informs us that this music *Gandharvam* originated from *Vina* and *Vamsa* (*Venu*), and though it is, he says, the compound structure of notes, time-measures and stanza (*Swara-talapadatmakam*), yet it can be classified into three main heads which are known as the *Gandharvam* also. *Bharata* defines them as: (1) *Swara* means *Shruti*, *Gramam*, *Murchhana*, *Sthana* (*Mandra*, *Madhya*, and *Tara*, the three registers), *Sadharana*, eighteen *Jati*, *Varnas* of four kinds, *Alamkaras*, four *Dhatus*, etc.; (2) *Tala* means *Avana*, *Nishkrama*, *Vikshepa*, *Pravasaka*, *Shamtala*, *Sannipata*, *Parivratta*, *Matra*, *Yati*, *Pada-bhanga*, *Pani*, etc.; (3) *Pada* means *Swara* and *Vyaniana Varnas* (vowels and consonants), *Sandhi*, *Vibhakti*, *Akhyata*, *Upa-sarga*, *Nipata*, *Taddhita*, *Chhanda*, *Vritta*, etc. *Bharata* says that these are the collections of the *Gandharvam*: *Gandharvasamgraho hyesha* (28-18).

In ancient times, i.e. in Vedic period, music was in the form of *Ganam*, *Gitam*, or *Gatha* which were sung with various notes and tunes. The expert chanters added notes to the *Rikhs* or stanzas and composed songs in praise of *Agni*, *Soma*, *Aditya*. These were called the *Samaganas*. These *Samaganas* were sung in different notes as we come to know from the *Naradishiksha*, *Pushpasutra*, the grammar *Pratishakhvam* of the *Sama Veda* and the *Taittiriya-pratishakhvam*. The *Shikshas* (mainly the *Naradi*) informs us that in later period of the Vedic age these notes were used: *Krushta*, *Prathama*, *Dwitiya*, *Tritiya*, *Chaturtha*, *Mandra*, and *Atishwarva*. But there is an interesting history behind this beautiful *Saptaka* or the seven notes. The *Paniniva*, *Manduki*, *Yajnavalka*, *Naradi* and other *Shikshas* tell us that ancient music was chanted with two main notes (?), *Udatta* and *Anudatta* (high and low). Later was evolved the third, *Svarita* to mediate or to make a balance between the two. But from the *Naradi*⁷ and the later treatises on music,

⁷ Vide *Naradishiksha*, 1.2.

Ratnakara,⁸ Ragavivodha, Parijata and others we come to know that there was an evolution of music from the ancient times down to the present. The Naradishiksha gives a proof of it when it mentions seven kinds of music: Archika, Gathika, Samika, Svarantara, Oudava, Shadava and Sampurana. But unfortunately we have totally forgotten the first four and use the last three only in our music at present. Not only so, but we have really forgotten the true significance even of the Oudava, Shadava and Sampurana. Shrangadeva has quoted the opinion of Narada in his Ratnakara and explains that the Archika is a music with one note only. Music with two notes is called the Gathika, with three the Samika, with four the Svarantara, with five the Oudava, with six the Shadava, and with seven notes it is called the Sampurana. But it should be noted that Shrangadeva has called them as the Tanas in his chapter on Gramamurchhana-kramatana. In our humble opinion Shrangadeva has not made any real justification upon them as he ignores their true nomenclature and spirit. The ingenious commentator Kallinath has rather thrown some light upon them when he says: Yajnapraogesu richamekasvarayatvat tat samvandhadarchikah.⁹ That is, before the sacrificial altar when the Udgatris used to chant the Richas or the stanzas with one note only in a monotonous but harmonious way, it was called the Archika. The Gathika, Samika and Svarantara were sung purely for the sacrificial purposes and so they were designated as the Vedic music also. The commentator Singhabhupala remains absolutely silent on this subject.

These various classes of Vedic music, as we have mentioned, were sung with generally four, five, six and seven notes. When Narada wrote his Shiksha there was prevalent also the Laukika or Deshi music with its full

seven notes. So in his time, two matured lines, the Vedic and the Laukika, were in vogue though the former was fading away more and more in the then present society. The time then gradually crept in when the practice of chanting the Vedic music was becoming totally obscured and the current, Laukika or the Deshi was predominant among the Veggeyakaras or practitioners. In this critical dark moment Narada really observed the fading phase of the Vedic music and to keep up a connecting link between the Vedic and the Deshi, he tried his utmost to identify one with the other. His noble attempt really paved the linking path between the ancient and the modern leaving a history for future generations. He was well versed in both the systems, ancient and modern, and so, in order to make complete the system and the history of music his compassionate soul spontaneously sang out the memorable clue: Ya samaganam prathamah sha venor madhyama svarah.¹⁰ That is, he identified the pitch value and tonality of the notes of the Vedic music with those of the Laukika so as to preserve the remains and recollection of the past procedure. He really deserved to win the credit of unifying the Vedic music with the Laukika.

Narada says that there are no discord and disharmony between the two, the Vedic and the Laukika or Deshi musics, but one corresponds always with the other. He says that the Prathama or the first note, used in the Samagana or Vedic music, possesses the same tonal pitch value as the Madhyama of the Laukika does. The Dvitiya, Tritiya, Chaturtha, Mandra, Atisvatya and the Krusta are also equivalent to the Gandhara, Rishava, Sadaja, Dhaivata, Nishada and Panchama respectively of the Laukika music.

But it should be remembered here that the notes of the Vedic music were always in a descending order, and Narada is really credited to be the first mediator who made a compromise between the two independent currents running parallel. Later on, there

⁸ Vide *Ratnakara*, 1.4.39; and consult also the commentaries of Kallinath and Singhabhupala.

⁹ Cf. the commentary of Kallinath on *Ratnakara*, 1.4.3.9.

¹⁰ Vide *Naradishiksha*, 1.4.1.

was a synthetic attempt made again by Sayana, the great commentator of the Vedas and the Brahmanas. Sayana traces in the Vedic notes their equivalent pitch values which really correspond with those of the current notes, and determined them in an ascending order. Sayana discusses it in his commentary of the Samavidhana-Brahmana and in his Introduction to the Sama Veda. His attempt is always in accordance with the current system. He has certainly noticed the unifying method of Narada, but his position is that of a reformer, and so he adjusts the notes and system suitable to the then prevailing society. Narada is the

pioneer in this line of unity and synthesis, who opens the new path in a spirit of amity ; and the fact cannot be denied that this path will enable the historians to get ample means and elements to write the true and complete history of Indian music,¹¹ not only of its past but of the times yet to come.

¹¹ It is quite true that there is a history of European music. But it should be mentioned that the whole history of European music is a history of composition of songs on different occasions and periods. It does not feel any necessity of leaving any room for the accumulated records for the evolution of the notes (Gramas). The case of the Indian music is quite different.

SOCIALISM OR COMMUNISM

BY D. M. DESAI

India has her own Vedantic socialism. This socialism strips us of all sense of possession, and makes us cast to the winds all sense of property, all selfish possession. If you have nothing to give up, give up your body to feed the worms. 'This world is my home ; its men and women are my brothers and sisters ; to love them and serve them is my religion.'

'Never will I seek,' says Buddha, 'or receive individual salvation ; never will I enter into final peace alone ; but forever, and everywhere, will I live and strive, for the redemption of every creature throughout the world.'

The Upanishads teach us that all individual forms are appearances of the divine Self.

The Vedanta preaches equality. But this equality is different from Russian equality.

India here parts company with Russia, because Russian socialism is fundamentally different from Indian socialism. One is material while the other is spiritual. One believes in science, the other believes in religion ; India wants beatitude, Russia wants

happiness ; Gandhi believes in the spinning wheel, Stalin in spinning aeroplanes. As there is a fundamental difference in outlook, the ideology of one will not suit the temperament of the other. One man's meat is another man's poison ; besides, we doubt, if it is genuine meat at all. It seems ersatz ! This essential difference will colour our whole philosophy of life. Any philosophy of life, which discards spiritual values is doomed to failure, especially so in a country like India. The Sankhya philosophers and the Charvakas were atheists, and even Buddha was misunderstood to be an atheist ; still India to this day is a land of spiritual wisdom. India has tried all sorts of social, political, and spiritual experiments,—and has come to the conclusion that no philosophy of life is perfect which discards spiritual values.

For, underlying the conflicts between good and evil, pleasure and pain, life and death, is what might be called the primary conflict between man and the universe, the 'I' and the 'not-I,' the subjective ego and the objective world. The Indian philosophers found

the solution in the 'Advaita Theory of Brahman.'

It is upon the fact of the polarity of opposites that the very existence of the universe depends. But the problems of life remain unsolved so long as we think in terms of opposites. What are we then to do? We must accept the principle of Brahman. It is a kind of *tertium quid*. It is the principle which goes beyond the pairs of opposites. 'The goal is both and neither. It is a synthesis, whereby the opposites surpass themselves. Just as man and woman unite, and while yet remaining different create a child.' (A. W. Watts)

Our communist comrades say 'All men are equal.' So says India too. But we don't think we can make all men equal by giving them social, political, and economic equality. If all are equal why have we so few Shakespeares, Shelleys, and Stalins? 'All men are equal' is the slogan of the social philosophy of the democratic West. Equal opportunities will bring equal results. But has this theory any basis in the facts of life?

Even supposing equality may be established on earth, would this world then remain a world? 'Variety and unity in variety' make up the uniform law of creation. Take away this variety, and this world would cease to be.

The facts of birth and death, and of life itself contradict the theory of equality and sameness. Since individuals are born with temperaments of different orders, they cannot grow and succeed in the same way to the same extent, however equal might be the opportunities afforded them. 'The human society is a graded organization. Since men have different mental constitutions, one and the same ideal cannot be followed by every one in quite the same ways.'

Through various reincarnations men attain spiritual perfection. Our philosophy teaches us that in the soul of man there is no distinction either of sex or caste, and the one God dwells in the hearts of all beings. To obtain equality one must get perfect by

spiritual knowledge, and not by simply getting social and political rights. We have to take into consideration the cultural background—which is technically called Samskara—of each individual.

If you think you can make men happy by giving them comfortable houses, food, ample leisure, and a care-free life, you are sorely mistaken. This happiness will be transitory, not permanent. True happiness lies not in material comforts, but in peace of the mind, which can be attained only through religion and by realizing your Atman.

The theory of relativity, and the quantum theory prove that all our so-called scientific observations, our experimental method, our scientific instruments, our senses and intellect, can never give us glimpses of the 'Total Reality.' So too, when communists think of freedom their vision does not go beyond political freedom. Here the words of the late Dr. Rabindranath Tagore will suffice. He once told an American audience: 'You are politically free, but spiritually slaves.' Political freedom is a means to an end, not an end in itself.

To the communists and the Western world the transition from the pastoral, agricultural, handicraft eras to the machine age, is a progressive evolution. To Gandhi it is not so. That is why spinning wheel and not the spinning aeroplane is the symbol of economic salvation for the masses of India. The West proudly asserts that even machine itself is made by machine. 'True,' one is inclined to retort, 'and man himself has become a machine.'

The need of religion is appreciated by all. Jesus Christ says, 'Man lives not by bread alone.' Christopher Marlow asks, 'What will it benefit a man, if he gain the whole world, but lose his own soul?'

Bertrand Russell: 'Science threatens to cause the destruction of our civilization.' Great thinkers of our own time, e.g. Gerald Heard, Middleton Murry, C.E.M. Joad, and Mac-Murray, say—to use the Miltonic expression—that there is more in religion than

meets the eye. Man has always believed because he must, because he cannot live without faith. 'Though there be no God to hear my evening prayer,' wrote Marie Bashkirtseff, 'yet I pray to Him every night in spite of my reason.' The deepest purpose of humanity is the will to live. This transcends, includes, supersedes everything else, including intellect, for intellect is not greater than life; it is a part of life; and the whole is greater than any part.

Life will not admit a philosophy that involves its own destruction. Enough has been said to show the barrenness of 'reason,' the dangers of 'rational civilization,' the imperfectness of the 'perfect planning of society' according to Marxism and Fascism. Man's soul longs for the unpredictable and the mysterious.

All sciences are concerned with the objective world, with the measurement of quantities, with the relationship between bodies which can be estimated in terms of feet, pounds, volts, or wave length. While religion is concerned with subjective values and intuition which can no more be treated by science, than colour can be described in terms of shape.

Mere reason or intellect and the senses and scientific instruments are not enough to measure even material objects, how much more imperfect they are to measure God? Another kind of laboratory and other methods are needed.

According to Indian Yogic Psychology, there are five stages of consciousness :

1. Physical
2. Emotional
3. Mental
4. Intellectual
5. Spiritual

By the way, modern Western psychology does not go beyond the third stage. When we reach the fifth stage, we reach 'super-consciousness.' We believe in God as an ultimate reality. To apply Godless socialism to India is to misread India's history, psychology, civilization, and cultural heritage.

And that is the reason why Pandit Nehru recently said: 'India does not look to Russia for the solution of her problems.'

I cannot agree fully with Arthur Koestler in what he says in *The Yogi and the Commissar*. Still he is right when he says, 'Russia today is a state-capitalist totalitarian autocracy, progressive in its economic structure but retrogressive in every other respect.' After reading this book and the three articles by Commander Stephen King-Hall in the *Sunday Times*, perhaps we might believe Russian Socialism to be a 'Soviet myth' or what Marshall Stalin calls 'good and not so good.' But socialism in some form or other is the only means of permanent peace and salvation of humanity. But socialism which discards spiritual values is foredoomed to failure.

VEDANTA IN EUROPE*

BY JEAN HERBERT

From the point of view of human striving and ambitions, we may distinguish between two tendencies which are generally considered to be mutually exclusive: the search for material wealth and power, and the

search for spiritual wealth and power. The first implies exteriorization, a spirit of competition, a leaning towards imperialism (whether military or economic or in any of its many forms), a predominance of the interests of the collectivity over those of the individual, and of organized churches over

* Lecture delivered at the Ramakrishna Mission Institute of Culture, Calcutta.

free spiritual development. The latter implies interiorization, a spirit of service, non-violence, the predominance of the individual over the collectivity, and free spiritual development rather than organized churches. The opposition of the Roman Empire and the early Christians is a good illustration of the two tendencies.

We may say that since the latter part of the eighteenth century, Western civilization has turned almost exclusively to the search after material wealth and power, with all its implications. The results achieved are not all bad. For the first time in recorded history we can produce sufficient food, clothing, and shelter for every man, woman, and child on the surface of the earth; medicine has successfully eliminated many of the most disastrous plagues and diseases. And such results could never have been achieved without a whole-hearted devotion to the striving for material wealth and power.

The results however were not what was anticipated, and all the progress made in science and technique does not seem to have brought mankind nearer to the ultimate goal of happiness. The West was shocked to discover that the increase in production was attended by an ever increasing problem of unemployment, and that many people still suffered from want of food and clothing; it was shocked to discover that the greatest scientific discoveries and technical inventions made by the most disinterested scholars (probably the most spiritual men in the West) could be and actually were misused for purposes of destruction; it had to admit that armaments proved no protection against war or even against war scare; the noble virtues of patriotism were in most cases turned to aggression against other countries; money and riches were more often a temptation to encroach on the neighbour's rights and possessions than a source of contentment with one's own; churches became 'national' and often worked for war more than for peace; the machine threatened to become the master of man rather than his servant.

In those circumstances, many leaders in the West began to look towards India for inspiration and help, all the more since they saw in the United States a rather terrifying picture of what they would become if they continued in the exclusive search for material wealth and power. Men like George Duhamel and André Siegfried called their pictures of American life 'Scenes of our near future,' and declared that Europe was heading straight for those conditions which the USA had reached first owing to the immense mineral and agricultural resources of a huge and sparsely populated territory. The way had been prepared by scholars who had learnt Sanskrit at a time when it was almost a superhuman task for a Westerner, and who had translated some of the Indian scriptures.

It was then that Europe began to be visited by some Indian masters who had drunk very deep at the purest and most powerful sources of Indian spirituality, and who had also a sufficiently full knowledge of the West to be able to speak to us in a language which we could understand. The most striking figure among them was Swami Vivekananda, who taught that there was no actual opposition between spirituality on the one hand and material progress on the other. Some of the books of Swami Vivekananda have now been translated and published in no less than ten European languages, and the circle of people who come to get the teachings of the Swamis of the Ramakrishna Mission in Europe is getting ever larger and includes people from all classes of society. Medical practitioners, psycho-analysts, psychologists, and educationists are specially numerous, and must be finding in the teachings of Indian sages things which their own Western sciences have not yet discovered. But many working men and women who are not of an intellectual type are also showing considerable interest.

We are now coming to a turning point in the history of the world. The West is in serious danger of self-destruction if it does not somewhat change its methods and aims,

and on the other hand India is very much tempted to follow in the footsteps of the West to get its share of all that material wealth and power, even if it be at the cost of spirituality. But that is perhaps the very reason when the time has come in which the two may meet.

Europe in its fright may turn away in horror from the path it has been treading, and try to imbibe some of India's spirituality. And the signs are not wanting that this change of heart is even now taking place on a very large scale, although the press is not giving it nearly as much publicity as to the news of an opposite character.

On the other hand, India may realize that all the fruits of Western science and technique are now ready for anybody to take, and that they may be enjoyed without having to sink into that spirit of competition

through which the West has had to pass. Indian students of science and of technique may perfectly well preserve that spirit of service and that thirst for spirituality which have always characterized India, and for the lack of which the West is now threatened with ruin.

If each side plays its part, it may not be Utopian to hope that within a very few decades, both the West and the East may learn to use the tools invented by the West in the spirit which has been preserved in India—and then a new era may open for the whole of mankind. Many of the Swamis of the Ramakrishna Mission have proved in their own lives that science and social service of the most modern type are in no way incompatible with spiritual striving, and they are a great encouragement to us.

NOTES AND COMMENTS

TO OUR READERS

We very much regret that the publication of the *Prabuddha Bharata* for this month also has been delayed owing to more or less the same printing and other difficulties as those during the last two months. Consequent on the recrudescence of disturbances in Calcutta in the last week of October and the beginning of November there was dislocation of work in the press, and in spite of our best efforts this month's issue could not be brought out earlier. As the situation in Calcutta is still far from normal, the press is working with a greatly depleted staff. Work in the press is likely to be irregular or dislocated so long as such disturbed conditions continue to prevail or whenever they recur. Therefore, the publication of the *Prabuddha Bharata*, in the following months, may be delayed until normal conditions are fully restored. While requesting our readers for

their kind indulgence for any inevitable delay that may occur in future, we assure them always of our best services and attention.

In the *Conversations*, one gets a glimpse of the vast erudition and personality of Swami Vivekananda, the deep spiritual moods of Swami Brahmananda, and the ever kind and loving nature of the Holy Mother. Mahapurushji is in his own moods and his complete resignation to the will of the Mother is revealed. . . . In the editorial, the application of Vedantic principles to education is discussed and it is shown that the only real education is that where the pupil is taught his real nature, that of perfection, by removing the limited ego-consciousness and developing the universal man in him. . . . Swami Pavitrananda discusses the apparent antagonism between *Science and Religion*, and shows how they are not antagonistic

but complementary. . . . In the course of a thought-provoking article, Swami Sharvananda discusses the *Ethics of Violence and Non-violence* from the standpoint of the Hindu scriptures and with a particular bearing on the recent communal disturbances. . . . *Reconstruction* by Wotiram H. Koch is a concise yet lucid article packed with the finest arguments to show on what lines real reconstruction can take place. . . . In *A Synthetic Attempt in Indian Music*, Swami Prajnanananda points out the salient features of Indian music. . . . In *Socialism and Communism*, Mr. Desai shows how we should have socialism of a spiritual type and not the Godless Communism that would reduce man to a cog in a vast political machine. . . . Jean Herbert shows how Europe is taking more and more interest in the study of Vedanta and the understanding of India in the article *Vedanta and Europe*.

FAMINE AND BIRTH-RATE

Various causes have conspired to bring about famine conditions in India within three years of the last devastating famine in Bengal and Malabar. This time it threatens to envelop the whole of India. We are told shipments of food from America will go a long way to relieve the distress in India. But from what we know to be the attitude of Western politicians and economists towards the sufferings of Indians, we cannot help becoming less optimistic about the 'generous' food allocations of the Combined Food Board. Many excuses have been put forth by the leaders of the Big Powers with a view to withholding help to India and leaving Indians to their fate. One such ingenious suggestion is that the uncontrolled growth of population in India is an important contributory cause of famine; *ergo*, instead of asking for help from Europe or America, Indians should strive to decrease their birth-rate! In spite of the fact that the myth of over-population leading to famine has been exploded more than once before now, some of these Western apologists persistently main-

tain the view that food shortage in India is a result of increase in birth-rate. They are even 'anxious' that this birth-rate, if unchecked, may lead to extreme disaster! It is really amusing, if not irritating, to hear this sort of explanation from persons who should have known better. Even though this is one of those misstatements of facts about India, which had better be ignored rather than corrected, yet, it is very necessary that the political motives underlying such explanations and excuses should be exposed.

Writing on 'Famines and Birth-rate' in *Harijan* (31 March 1946), Mahatma Gandhi observes:

For me, this and some other ways of explaining away famines in India is to divert the attention from the only cause of recurring famines in this benighted land. I have stated and repeat here that famines of India are not a calamity descended upon us from nature, but is a calamity created by the rulers—whether through ignorant indifference or whether consciously or otherwise does not matter. Prevention against drought is not beyond human effort and ingenuity. Such effort has not proved ineffective in other countries. In India a sustained intelligent effort has never been made.

The bogey of increasing birth-rate is not a new thing. It has been often trotted out. Increase in population is not and ought not to be regarded as a calamity to be avoided. . . .

Recently, an American authoress, Kate Mitchell, in her book *India—an American View* has clearly and convincingly refuted the 'prevalent but fallacious theory about India's poverty that it is the result of over-population.' She has given facts and figures in support of her contention that the birth-rate in India is *less* than in many European countries. Most independent countries keep and publish accurate vital statistics from time to time. But India is woefully lacking in accurate and up-to-date statistical data of any kind. Like science, industry, and education, food also has become an easy handle in the game of power politics. It is 'food politics' more than 'food shortage' that is responsible for famines in modern India. If increase in

birth-rate is accompanied by increase in food and clothing through improved methods of production and manufacture, Indians need not feel pessimistic about population any more than Europeans or Americans. It is for the Indian national administration to set things right and remove, once for all, the possibility of another 'man-made' famine.

INDIA'S SPIRITUAL MESSAGE TO THE MODERN WORLD

While the so-called 'democratic' nations of the West have been striving to achieve scientific and technical superiority with a view to domination, the Indian people, as a rule, have placed more emphasis on moral and spiritual advancement, at the same time not ignoring mundane and practical values. Many of the most advanced ideas of present-day democracy were not uncommon in ancient Indian polity. And practical Vedanta is the bed-rock of the principles of liberty, equality, and the universal brotherhood of man. In an illuminating radio talk given by him in the United States of America (reproduced in the *Vedanta Kesari* for May 1946), Sir S. Radhakrishnan broadcast to the American people a message on India's role in the present world crisis. He said :

Modern civilization, with its scientific temper and secular humanism, is uprooting the world over the customs of long centuries and creating a ferment of restlessness. . . . More than ever before we are divided and afflicted by formidable evils of fear, of suspicion, and of misunderstanding. To remove these evils which are the originating causes of war, to give a soul to the growing world unity, is the task assigned to our generation. In this great work of creating a new pattern of living, a new social mind, some of the fundamental insights of Indian culture may perhaps be found useful.

In India religion is infinitely more genuine and practical than what it is today in most of the Western countries. The Americans should have no more misconceptions about the meaning of true religion after hearing such a lucid enunciation from Sir Radhakrishnan :

From the beginning of her history India has looked upon religion not so much as a revelation to be attained by faith but as an effort to unveil the deepest layers of our being, and get into enduring contact with them.

Religion is spiritual life which is different from a vague religiosity or conventional piety. Religion is not a solemn routine or a superstitious faith. It is not submission to authority or subscription to a formula. Properly understood, religion is a summons to spiritual adventure, to individual regeneration, to a change of consciousness from the ordinary ignorant state, when we are cut off from our true self, to a greater consciousness in which we find our true being. . . . Religion, if authentic, means an illumined mind, a changed heart, and a transformed will.

To bigoted and churchy Western hearers, the following words of Sir Radhakrishnan must have proved an eye-opener :

In the sphere of religion also, there is room for diversity and no need for discord. If the sects of a particular religion can get together, giving up their claims for the exclusive possession of the truth of that religion, it is not too much to hope that the religions themselves may modify their claims to the exclusive possession of spiritual truth. Belief in such exclusive claims and monopolies of religious truth has been a frequent source of strife and a formidable obstacle to co-operation in the world of spirit. . . . When they claim for themselves eternal and complete truth, *they must, in the name of love and reason, seek to convert others who, according to them, are in error.* Fierce fanaticisms which fought and killed, tortured and imprisoned, burnt and persecuted, in every imaginable way for the sake of dogmas and rites which did duty for spirituality, have marred the fair name of religion. . . . All paths of ascent lead to the hill top. It is immaterial what approach we take. . . . *Religion for the Indian mind is life in God, love of man, and charity for all.* (Italics ours).

The modern world faces a crisis of unprecedented nature and civilization is threatened with destruction through atomic weapons. Will the war-lords of the armed nations take a lesson out of the war that has just ended and direct their energies to more healthy pursuits by paying heed to India's message?

THE LINGUA FRANCA

It was in 1835 that Lord Macaulay discovered a novel way of educating Indians to civilization. A century has passed since, and a century of English study has left us lagging far behind. While young men have taken it up, while it has thrust its tentacles into school and college, office and court, and in everyday life of the State, Indian

languages were left to themselves to perish in bazars and slums. Mathematics, chemistry, medicine, and allied sciences, which were once the glory of India, lost their native moorings. A sort of aristocracy of language grew up; and this new class of English educated people, while looking down on everything Indian with contempt, hypnotized the land with a false idea of weakness and barbarity, created an artificial barrier between themselves and the masses, and shook the very structure of Indian cultural, social, and economic background.

Thus the exhortation of Gandhiji to shake off the baneful influence of the foreign language, has come not a day too soon. And while welcoming the Madras ministry's move to replace English in the University by regional languages, we should like to point out one thing. English has been and is the language used in all Government, quasi-government, and other institutions. English is still the language used for interprovincial communications. Thus the removal of English study will create a vacuum, especially since India is a land of many tongues. It is therefore well to consider the advisability of introducing the national language in the curriculum, not as an optional as it is today, but as compulsory, to act as an effective substitute to English. A national language is the primary thing that we need today.

It is more than a century now that English is introduced in India; with all the government pressure and missionary zeal, not more than two to three per cent know English. But within a decade Hindi has captured the heart of Indians, in spite of provincial jealousies. The whole of North India understands Hindi; and one can easily travel through the South with the help of Hindi. Apart from its highly adaptable and flexible nature, Hindi is the most popular and easiest language. And within the last 20 years its literature in various subjects has grown immensely, thanks to the work of the Hindu University of Benares

and the Osmania University of Nizam's State.

Of course it has still to develop, still to grow to be fit to be taught in University courses on scientific subjects. But given government patronage, which it lacked all these days, it can certainly raise its head in equal prestige within a decade. It is a welcome sign that the new National Government of India has broken the convention by using Hindi in the place of English. But mere using it in offices and other institutions will go only half the way. Positive steps should be taken to make it up to date in literary and scientific knowledge by encouraging writers or appointing a special committee to write or translate works from foreign languages into Hindi.

THE PRINCE OF PEACE

Disquieting news are coming every day of the conflict and jealousies of the 'Nations that sit round the peace table.' Behind the smoke of peace talks it is not the warmth of love that animates them but it is the wild fire of jealousy, fear, suspicion, and desire for domination that burns in their hearts. While lips are proclaiming loudly the Four Freedoms, hands are working feverishly to perfect the weapons of destruction. Nobody knows where the world is drifting to, nor does anybody think oneself competent enough to stop it from ending in smoke. It is therefore timely that Mr. David Jobman voices his impassionate appeal to the religions of the world to exert their moral influence to avert a new catastrophe. In *Unity* for June 1946 he writes:

The third rather painful lesson emerging out of the ruins of our martyred generation is that ecclesiastical smugness and bias, tinged by a lust for power and dogmatic totalitarianism, must atone for the many crimes of omission and commission which have contributed so much to the sum total of strife and confusion of minds for the past ten centuries. According to pre-war figures, out of a total world population nearing the two billion mark, more than 34 per cent, or 639,000,000 souls, were credited with being professing Christians. Is it conceivable that true Christians would ever have permitted those frequent slaughters of the innocent

climaxing in global holocausts? Do we really and sincerely know our faiths? One cannot honestly believe in the glory of the Son of Man, the Prince of Peace, and lover of human brotherhood, and at the same time aid and give comfort to policies and practices which set man against man, neighbour against neighbour, people against people, and nation against nation. True religion cannot be made to thrive upon a sea of planted bayonets, torture chambers, and firing squads. Was the trust not violated by those ecclesiastical guardians of our youth, throughout the world, whose duty it was to instil those mental and spiritual qualities which make it impossible for injustice and bigotry to ravage their lives?

Pleading that religion cannot be divorced from social life and moral obligation, from the political, economic, and social institutions of a people, for whose peace, full justice, true friendliness, and common weal the founders and followers of the world's greatest religions have aspired, worked, and died, Mr. Jobman continues:

A living religion and true followers will see to it that no evil seeds take root to plague future generations of man. Only thus can we fulfil the promise of the Atlantic Charter that all men in all the lands may live out their lives in freedom from fear and want. The spokesmen of religion have now the opportunity of lifetime, which they can ill afford to miss. In truth who can speak with great authority and gain wider confidence than the disciples of the Prince of Peace who pleaded in such unmistakable terms for the fellowship of mankind erected upon the foundation of world peace and universal justice? In brief, the ethical ideals of religion must now be translated into realities of world law and order, economic justice and racial brotherhood; and in doing so the very destiny of man can be moved from the abyss of despair to a new life of greater and nobler achievement.

Only by a devout and fearless rededication and application of the religious principles towards their materialization the world over can we ever hope to save our children from the curse of war. Can it be done? In the words of Roosevelt, we must rejoin: 'We can, we will, we must!'

SCIENCE NOTES

It was in June 1905 that Einstein published in a short paper his Theory of Relativity which provided new standards to nineteenth century conceptions of the phenomena of this universe. He pleaded that 'nature is

such that it is impossible to determine absolute motion by any experiment whatever, which Minkowski interpreted as meaning that all the phenomena of electromagnetism may be thought of as occurring in a continuum of four dimensions—three of space and one of time—in which it is impossible to separate the space from the time in any absolute manner.' Its simpler example is a plain surface in which length and breadth are so welded together as to lose their separate existence, or space in which length, breadth, and height are similarly merged. You may have a conception of height, apart from length and breadth with reference to the earth, because it is the direction which a body takes when falling to the earth, but far out in the heavens height has no meaning apart from length and breadth, and space is something indivisible with no component parts. Einstein's contribution to scientific thought is that three dimensions are not all with which this universe is concerned, as the fourth dimension of time is inseparably linked with three of space in a manner which forbids their disintegration.

Maxwell and Faraday conceived of a material medium of ether in which all propagation took place, either of light, heat, infra-red or ultra-violet radiation, electromagnetic waves, x-rays, gamma-rays, or cosmic radiation. Now, this propagation is supposed to be of the nature of waves or undulations in this material medium, in which these waves are produced, and in which they have a forward motion. But because the simple phenomenon of light travelling from sun to earth cannot be explained by this theory of the existence of material medium, ether is now a discarded handmaiden of science. If the sun were at rest we could imagine light travelling towards us on a straight path of 92,500,000 miles in 8 minutes. But with the sun itself in motion you cannot know what shape this path assumes, and it is impossible to spot light, which is the same thing as tiny parcels of energy in space, at any one second of these 8 minutes. Now,

we have calculated that it takes 8 minutes for sunlight to reach us on the supposition that the sun is stationary, but if the sun is in motion, as it certainly is, and still we receive the sun's light in the same 8 minutes, the irresistible conclusion is that being at rest and moving with a velocity of, say, 1000 miles a second mean the same thing to the medium through which the sun's rays travel. This is one ambiguity which cannot be solved, the other being accommodation by ether of the two mechanisms which produce the same phenomenon by a combination of electric and magnetic forces involved in an electro-magnetic field. In the words of Sir James Jeans 'the concept of energy flowing about in space is useful as a picture, but leads to absurdities and contradictions if we treat it as a reality.'

Older scientists made the mistake of regarding ether as an objective reality and so having failed to justify its existence it has been supplanted by the space-time continuum, which has not been conceived as a mechanical medium but as only a mathematical abstraction, and a frame of reference like the equator, which has no existence but is otherwise useful in many ways.

Space, therefore, cannot be conceived as containing a medium, material or mechanical, and as all happenings in the universe occur in space and time, the only possible medium can be made up of these essential substrata, which are so inseparable and so non-material as to create no ambiguities into which the gross ether led us.

REVIEWS AND NOTICES

ROMAIN ROLLAND. BY DR. ALEX ARONSON. Published by Padma Publications, Ltd., Sir P. Mehta Road, Fort, Bombay. Pp. 215. Price Rs. 5-8.

There are many in the West who are earnestly trying to understand India. There they do not stop. Also interpretation is their goal. Among such good and loving persons the name of Dr. Alex Aronson must be quite familiar. A large number of students of Shantiniketan have an impress of his association. And those who are not fortunate in this respect may do well to read his books. I would just refer to three books: *Rabindranath through Western Eyes*, *Europe looks at India*, and this book, so divinely connected with that happy and truth-loving conscience, Romain Rolland. The very titles are infinitely suggestive. I have no doubt in my mind that Dr. Aronson is sincerely engaged in a sacred task of uniting East and West, perhaps much against the wishes of that imperialistic poet, Rudyard Kipling, who would never cease singing 'East is East and West is West and never the twain will meet.'

As I read this book I remember the wise words of my teacher, Prof. D. P. Mukerji of the Lucknow University, who says in his Foreword: 'The merit of the volume does not arise merely from scholarship. That the pages bear in controlled abundance. It rather consists in historical understanding, which in the hands of Dr. Aronson is sociological in the main.' This is taken

from his Foreword to *Europe looks at India*. I consider these words to be quite a just estimate of Dr. Aronson as the author of this book which deals with Romain Rolland. Dr. Aronson is a teacher, and that too quite a successful one, with a fund of inspiration. As such whatever he writes must be sociological in the main. At the same time he cannot cease to be a scholar. It is a story of a great conscience, which ultimately is synonymous with the conscience of a great age. Then the story is told by a kind and loving conscience in an admirably delightful fashion. There is learning: but that is not a mere load. It is a possession, both for the present and for the future.

Dr. Aronson has successfully presented the background of conflict and violence as leading to intellectualism and humanism of Romain Rolland. We are face to face with the terrible days of the rise of Fascism and other barbarian tendencies. Romain Rolland emerges a divine soul, ever keen on world fellowship and harmony. In his Introduction, Dr. Aronson says: 'Romain Rolland's life-story is the story of attempts at integrating reality and the truth that lies beneath the ruins of a dying time. Though he lived and worked in the present, he was a child of the past. Goethe and Tolstoy, Michel Angelo and Beethoven, Ramkrishna and Shakespeare, are his intellectual ancestors; the Italian Renaissance, Elizabethan England, the French Revolution and Napoleon, the religious revival in the India

of Rammohan Roy and Vivekananda, are the great hours of the spirit that have formed him.'

For a student of literature there is enough by way of an illustration. It is difficult to combine emotion with reason, without growing poetic. Dr. Aronson has performed this difficult task, as is clearly indicated in these sentences:— 'And around him spread the silence that surrounds all creators. We can see him standing on the darkening stage all by himself. And we can hear his voice, vibrating with intense emotion and a slight touch of self-consciousness perhaps, speaking to an audience that is not there. Only from time to time some one enters on tiptoe, as though it were a church, and takes a seat in one of the back rows, and listens to that youthful voice.' Thus he ends the chapter entitled 'Apprenticeship.' Here are lines which have enough emotion and reason.

As I close I feel urged to say that we were in need of a good and true biography of Romain Rolland in English. This book has satisfied our demand. Here is a definite and admirable synthesis of biography and literary criticism, and I am sure Dr. Aronson will be read with interest and profit.

B. S. MATHUR

A SYNTHESIS OF THE TEACHINGS OF SAINT PAUL. *Published by The Shrine of Wisdom, Aahlu, 6, Hermon Hill, London, E.11. Pp. 43.*

This manual, as the title suggests, attempts to present a synthesis of the teachings of St. Paul, which will lend itself to universal application. This is done by considering the Christian and the 'Ancient Mysteries' in the light of each other, while preserving the particular doctrines of Christianity. The inspiring letters of St. Paul form the basis of this manual. The importance of St. Paul's letters cannot be minimised as he was the first to think out the significance of the Christian faith. Jesus wrote nothing, and a brief period had passed without any concrete expression of his teachings in literature. But the letters of this brilliant, youthful Jewish leader, composed during the first thirty or thirty-five years after the death of Jesus, give a definite expression of the Christian faith in literature.

The writings of St. Paul are not easy to understand. The letters are often cryptic, and the intellectual forms he has given to the Christian faith are not always lucid. As such it is difficult to estimate how far the author has been successful in his interpretation of St. Paul in the light of 'Ancient Mysteries.' The author's purpose would have been better served if he had entered deeply into the 'Ancient Mysteries' and made a comparative study. But this does not in any way detract from the value of the book, since St. Paul's dynamic teachings reveal in a direct, intimate manner the meaning of the Gospel of Christ.

The author claims that 'The Christian Holy Trinity

of St. Paul, in its fullest significance, is unique and has no complete analogy in any system, religious, philosophical, or mystical,' (page 5) though from certain standpoints the Trinity may correspond with various triads of the 'Ancient Teachings.' This view is unwarranted. Human beings think or intuit alike. The measure of agreement correspondingly increases along with the growth of the universal spirit. If (1) the Divine abiding principle, (2) the Divine proceeding principle, and (3) the Divine returning principle—represent the triad of Christianity, what has the author to say about the Srishti-Sthiti-Laya conception of Hinduism? According to the *Taittiriya Upanishad* (III. i). 'That out of which all these creates are born, being born by which they live, (and again) having departed into which they enter, seek to That. That is Brahman.'

S. A.

MYSTERIES OF THE MIND. BY P. S. NAIDU. *Published by the Central Book Depot, Allahabad. Pp. 133. Price Rs. 2-4.*

Prof. P. S. Naidu is not only a professor but a practitioner of psychology, if we may say so. He looks at matters of a most mundane nature from a strictly psychological point of view. This method may be found to be curious and even amusing to the layman. Apart from the diversion that such excursions of the psychologist may provide, the results are very useful and fruitful if properly put into practical use. In the *Mysteries of the Mind*, Prof. Naidu has collected a number of essays he contributed to prominent periodicals on a variety of subjects like dreams, nerves, competitions, etc. The author's main object is to stimulate public interest in what he terms as 'the most important science dealing with man and his happiness.'

In the last essay, which the author has challengingly headed 'Whither are We Going,' an eloquent and brave attempt is made to arrive at a psychological diagnosis of the root cause of man's 'degeneration.' He finds that the greatest cause of dread, but not for despair, is the gradual disintegration of the three human institutions of family, nation, and religion, which today are on the downward path. To avoid chaos and misery there is an urgent need for the practice of Vedantic principles in our daily life, which means that every action of man should be actuated by renunciation and detachment. This is the only way of hope for averting the impending catastrophe—the author concludes.

C. V. SARMA

SANSKRIT—ENGLISH

BRIHADARANYAKOPANISAD. *Published by Sri Ramakrishna Math, Mylapore, Madras. Pp. xxxvi+605. Price Rs. 5.*

This Upanishad Series No. 10, and a brief account of the Vedic lore and the place of this Upanishad in it

is indicated intelligently in the introduction to the *Ishavasyopanishad*. The *Brihadaranyakopanishad* is the concluding portion of the *Shatapatha Brahmana*. There have been numerous renderings of this text into English. Names of great scholars like Max Muller, E. Roer, and Swami Madhavananda may be aptly mentioned in this connexion. There has been one defect. These renderings have been of immense use to scholars, and not to general readers, interested in the study of religious books, which are invariably true fountains of wisdom. In this rendering an attempt has been made to instruct the ignorant, and not the already learned. (The already learned are great scholars of Sanskrit).

The introduction is quite exhaustive; in fact enough of the matter which has been in place as notes in different parts of the text has been included in the introduction. There is a temptation for those who are not enough learned in Sanskrit to read the introduction, and there to stop. Such an attitude will not do. It will mean a definite failure in our attempt to make a near approach to the Vedic lore, revealed in this text.

The third chapter is unique in instruction. There is a story, which is introduced as an eulogy on knowledge. There is a reference to a king of Videha named Janaka, who performed a sacrifice in which plenty of gifts were distributed. There was a huge gathering of learned Pandits. The king wanted to know who was the most learned of the scholars present there. He announced a gift of wealth. One Yajnavalkya accepted the gift. Others were furious. Then there were questions put to Yajnavalkya. These questions are of infinite wisdom, as they reveal the wisdom of Yajnavalkya. In his answer to the question of Gargi, he says: 'Do not, O Gargi, question too far unless you wish to die.' This is quite intelligent. In his book on orthodoxy G. K. Chesterton tries to explain the famous saying: 'Great wits are oft near allied to madness.' This is his explanation. A great wit tries to fill his head with the whole universe, and so his head breaks, and that is madness. A poet is not mad as he tries to soar into the heavens. That is of course a strange way of explaining. But I think this holds good.

I feel like recommending this translation to all who want to have an insight into the Vedic lore of the great Upanishad. But I would wish notes to be rather fuller. The printing and get-up make the book quite attractive.

B. S. MATHUR

TAMIL-ENGLISH

SIVAGNANA BODHAM OF MEYKANDA DEVA.

Published by Dharmapuram Adhinam, Dharmapuram, Mayavaram. Pp. xxvii+111. Price Rs. 2.

Saint Meykandar's *Sivagnana Bodham* (thirteenth century) is the first attempt at a standard exposition of Shaiva Siddhanta which is a popular creed in South

India. This work, consisting of twelve Sutras, as the commentator says, forms part of the Raurava Agama. Meykandar translated this into Tamil with a Vartika of his own which explains Sutras and determines their meaning. The first six Sutras affirm the existence and interrelation of the three entities—Pati, Pasa, and Pasu, and the next six deal with Sadhana and the nature of release.

The translator of the English translation takes for granted (page iii) that Nilkanta or Srikantha was anterior not only to Ramanuja but also to Shankara. This is a controversial point and many scholars do not subscribe to this view. But we know one Nilkanta (fourteenth century) who wrote a commentary on the *Brahma Sutras*. He accepts more or less Ramanuja's point of view. (Vide *Indian Philosophy*, Vol. II, p. 724). Certainly this Nilkanta could not have been anterior to Shankara! The translator thinks it strange (page iii) that Swami Vivekananda has not mentioned the name of Srikantha (or Nilkanta) though he has mentioned in his writings the names of Shankara, Ramanuja, and Madhva. This is neither injustice nor indifference. The Swami often quotes passages from Shankara, Ramanuja, and Madhva to represent the three well-known schools of Vedanta. Other later commentators more or less follow either Shankara or Ramanuja or Madhva.

S. A.

SIVAPRAKASAM OF UMAPATI SIVAM. *Published by Trichy Mouna Mutt, C/o Dharmapuram Adhinam, Dharmapuram, Mayavaram. Pp. xvii+96.*

Umapati Sivam (fourteenth century) was one of the three thousand Brahmins connected with the holy shrine of Nataraja at Chidambaram. As one of the 'Santana Acharyas' his contribution to the philosophy of Shaiva Siddhanta is by no means small. Of the fourteen authoritative works of Shaiva Siddhanta in Tamil, eight come from his pen. *Sivaprakasam* consists of one hundred verses. This work gives a systematic treatment of the Siddhanta, and forms, as it were, the introduction to the study of the cryptic work *Sivagnana Bodham* and its commentary *Sivagnana Siddhiyar*.

S. A.

TIRUVARUTPAYAN. (UMAPATI SIVACHARYA).

Published by Trichy Mouna Mutt, C/o Dharmapuram Adhinam, Dharmapuram, Mayavaram. Pp. 50. Price 4 As.

Tiruvarutpayan comprises of ten divisions of ten couplets each. The first half deals with 'divine grace,' and the second half deals with the fruits accruing from that. The nature of the three entities Pati (God), Pasa (bondage), and Pasu (soul), and their interrelation are also explained. The scheme adopted here for the transliteration of Sanskrit words in Roman script is somewhat irregular.

S. A.

NEWS AND REPORTS

SWAMI SOMESWARANANDA

Swami Someswarananda entered Mahasamadhi in the Cawnpore Ashrama on the 29th September, 1946. He was born in 1867 at Rangapur village in the district of 24-Parganas, Bengal, and had the good fortune to see Sri Ramakrishna, who had said to him, 'You will come here but there is some delay.' He was initiated by Swami Shivananda. He took Sanyasa from Swami Vijnanananda. Till the last day of his life he worked for the Mission.

His end was peaceful, and he passed away remembering the Lord. His body was carried to the Ganges and there the last rites were performed.

May his soul rest in peace.

THE RAMAKRISHNA MISSION ON THE REIGN OF TERROR IN EAST BENGAL

We are terribly shocked to read the newspaper reports of harrowing sufferings on a mass scale, in the Noakhali district and certain parts of the Tippera district, caused by all sorts of barbarous atrocities perpetrated obviously by an organised gang of armed hooligans belonging to a certain community. It is simply unthinkable that murder, loot, arson, abduction and forced conversion and marriage on such a vast scale can go on unchecked for any length of time under a civilised and well-established government of the twentieth century. In the name of helpless suffering people of the orgy-affected areas, we appeal to the authorities concerned to lose no time in bringing to book the lawless elements and stopping their anti-social bestial activities. Any dilatoriness in this regard may easily be misconstrued into apathy or even unwillingness.

To the oppressed we are sending succour as far as circumstances permit. We expect that they should defend their hearths and homes, and particularly the honour of their womenfolk, as best as they can, as enjoined by their scriptures. The duty of the common man is something quite different from that of the man of realisation. Inertia must not be confused with equanimity. Manu, the great law-giver of ancient India, advises even killing in self-defence. And Swami Vivekananda, quoting the following passage from the *Mahanirvana Tantra*: "To his enemies the householder must be a hero," commented on it saying, "Them he must resist. That is the duty of the householder. He must not sit down in a corner and weep, and talk nonsense about non-resistance. If he does not show himself a hero to his enemies, he has not done his duty." (*Karma-Yoga*, Ch. II)

They should also know that forced conversion cannot be a bar to re-entry into their own fold. Religion

is a matter of deep-rooted conviction which no external acts of violence can take away. As humble followers of Swami Vivekananda, we firmly believe that the Hindu society is about to shed the last vestiges of exclusiveness in the shape of untouchability, the ban on re-conversion, and other social restrictions in the name of religion that no longer have any meaning and are eating into the vitals of a society that once was strong enough to absorb alien races like the Greeks, Scythians and Huns. We need hardly say that abducted women should be taken back into the society with all honour. Failure to do this would mean punishing the victims instead of the aggressor, which is absurd. Society should not make the innocent victim the scapegoat for its own impotence.

Lastly, we assure the oppressed people that, after all, the well-being of humanity is in the hands of God and not in those of designing men, however powerful they may seem to be at the moment, as the last World War has proved. It is an unfailing spiritual law of life that evil, although it may triumph at the beginning, is bound to be vanquished in the end. May God give courage and strength to the oppressed, and rationality and humane feelings to the oppressors!

SWAMI MADHAVANANDA

Belur Math (Howrah)

General Secretary,

22 October 1946

Ramakrishna Mission

RIOT RELIEF

RAMAKRISHNA MISSION'S APPEAL

Readers of newspapers are aware of the terrible lawlessness that has been raging in the Noakhali and Tippera districts of Bengal. Slaughter, loot, arson, abduction, forced conversion and marriage, and other acts of savagery on a mass scale are being committed obviously by armed and organized hooligans belonging to a certain community. As a result of this, thousands of men, women, and children have been subjected to indescribable sufferings and indignities,—hundreds have been killed, and those who are alive have lost all their belongings and are frantically seeking refuge in neighbouring areas. They need to be immediately helped in all respects—with food, clothing, shelter, medicine, and encouragement.

The Ramakrishna Mission, despite its preoccupation with flood relief work in Cachar and Sylhet, has sent a batch of workers to Chandpur, in Tippera, to organize relief, wherever and in whatever form it is possible, in aid of these innocent sufferers. The task is a gigantic one, and since our resources are very limited, we appeal to our generous countrymen to supply us with funds without delay. Contributions will be thankfully accept-

ed by the General Secretary, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah (Bengal).

SWAMI MADHAVANANDA

General Secretary, Ramakrishna Mission

RAMAKRISHNA MATH AND MISSION,

KARACHI

REPORT FOR 1944 AND 1945

The Ramakrishna Math started its activities in Karachi in 1934 and the Mission activities were added in 1939 on the lines of medical relief and educational work. Some of the major activities of the Math during the two years under report were briefly as follows: Weekly public discourses by monks of the order were conducted regularly in the Ashrama premises. Birthday anniversaries of saints and seers were celebrated. Preaching tours were occasionally undertaken, and a fortnightly class was conducted at Hyderabad (Sind). During the above period, the Math published two books.

The activities of the Mission fall under the following heads:

Homoeopathic Dispensary: Under the charge of a qualified doctor, it provided free medical relief to 27,567 persons in 1944 (of whom 5,865 were new cases and 21,702 were repeated cases) and to 33,634 persons in 1945 (of whom 5,892 were new cases and 27,742 were repeated cases).

Eye Clinic: Under the charge of an eye specialist, it treated, free of charge, 11,752 eye cases during 1944 (of which 2,085 were new and 9,667 were repeated) and 11,210 eye cases in 1945 (of which 1,845 were new and 9,365 were repeated).

Bhil Schools: The day and night schools for Bhil children and adults respectively showed satisfactory progress during the years under review. There were 50 pupils on the rolls of the day school and 25 on the rolls of the night school at the end of 1945. As before, the students were provided with reading and writing materials free of cost, and were given midday meal.

Sanskrit Education: Weekly Sanskrit classes were held as usual at the Ashrama premises. Monetary help and encouragement were given to various local and *mofus-il* schools for the teaching of Sanskrit. A number of copies of Bhagavad Gita were distributed free among Sanskrit students.

Vivekananda Free Library and Reading Room: The library contained 2,676 books at the end of 1945, and about 3,000 borrowers made profitable use of the library during each of the two years. A number of periodicals and newspapers were kept in the reading room for the use of the public.

Relief Fund: Out of the distress relief fund started in 1943, further help was given to Bengal, Malabar, and other places, and the balance of over Rs. 500 was given for affording relief to victims of the recent tidal

wave in Lower Sind.

With a view to render better and more effective service to the public, an appeal for a total sum of Rs. 5,65,000 in order to finance a new expansion scheme was issued on behalf of the Mission. The new developments envisaged are: a large plot of land, construction of an eye hospital, a students' home, Vivekananda reading room and library, Vivekananda lecture hall, and raising a permanent fund for the maintenance of beds in the eye hospital. Out of this total requirement, a sum of Rs. 3,63,000 has already been received up to the end of 1945. This leaves a sum of Rs. 2,02,000 yet to be collected. An earnest appeal is made to the generous public to come forward with their donations to complete the above fund. Contributions are received and acknowledged by the President, Ramakrishna Mission, Garden Quarter, Karachi.

RAMAKRISHNA MISSION VIDYAPITH,

DEOGHAR

REPORT FOR 1945

The twenty-fourth annual report of the Ramakrishna Mission Vidyapith, Deoghar (S. P., Bihar), a residential high school, gives an account of the activities of the institution during the year 1945.

There were 161 students on the roll at the end of the year, of whom one was a day-scholar and the rest resident. Of the 17 boys sent up for the Matriculation Examination, 15 came out successful. The annual prize distribution ceremony was held as usual, and a special group of boys gave a demonstration of drill and athletic feats on the occasion. Emphasis was laid on the physical training of the boys through games, drills, etc., and proper attention was paid to the general health of the inmates.

Boys were encouraged to take interest in literary and social activities such as discussions on general topics, dramatic performances, debates, music, excursions, and first-aid training. Boys themselves managed their domestic affairs from day to day, and about 12 and 21 boys received practical training in flower-gardening and tailoring respectively. Common Hindu festivals and birth anniversaries of saints and seers were observed by the boys. They were afforded opportunities for religious education and spiritual growth through classes, ritualistic worship, and devotional observances. The boys conducted two manuscript magazines, and made profitable use of the Vidyapith reading room and library which contained a total number of 5,034 volumes at the end of the year.

In the Vidyapith charitable outdoor dispensary, medical relief was given to about 3,500 patients during the year. A well costing Rs. 1,800 was sunk for the use of the neighbouring villagers. The institution spent about Rs. 2,000 during the year under review for helping 12 meritorious students of indigent means in the form of concessions and free studentships.