

# Prabuddha Bharata

OR

## AWAKENED INDIA

Vol. LI

JANUARY—DECEMBER, 1946



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

‘Arise ! Awake ! And stop not till the Goal is reached’

Editorial Office  
MAYAVATI, ALMORA, HIMALAYAS

Publication Office  
4, WELLINGTON LANE, CALCUTTA 13

Subscription : Inland, Rupees Four ; Burma, Rupees Five ; Foreign, Eleven Shillings or Three Dollars.  
Single Copy : Inland, Annas Seven ; Foreign, Annas Twelve.

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No. 1



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधते।”

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

## THE LION OF INDIA.

BY A WESTERNER

It is about fifty years since Vivekananda set foot on Indian soil, on his return from his first triumphal tour of the United States of America, and his equal—though not so openly-demonstrated—triumph in London. He was then acclaimed throughout his country as the Lion of India, and was everywhere accorded such a reception as has probably not been given to any holy man or prince of India, before or since. His death at the age of thirty-nine was a major calamity to his country and to the world; for he was an incarnation of the very soul of India, and without such as he, to inspire and to guide, India's real freedom—as distinct from political freedom—can never be attained. Now that he has passed from this sphere, India can only achieve her great destiny by following teachings such as he gave with incomparable wisdom, authority, beauty and loving-kindness.

Every nation realizes its true destiny by becoming that which it innately *is*—by following its *dharma*. Thus it is that the world expects, and has a right to, spiritual

guidance from India. Her 'foreign policy' should be—as Vivekananda put it—to teach religion to the world, to open the paths of the Spirit to all mankind. He gave his life in showing her the way to do it, and he declared that *until* she does it, she must remain in bondage; for to go against *dharma*—personal or national—is to forfeit freedom. He proclaimed the practical spirituality of the Vedas. He hurled himself against 'cave-dweller religion', and exhorted *sannyasins* throughout India to renounce mere pious self-seeking and to serve their poor, ignorant and miserable fellow-countrymen in every conceivable way, practically as well as ideally. Indeed, he saw no line of demarcation between service and *samadhi*, and therein lay one of the secrets of his greatness as a builder-up of his country through social service in every sphere. Thousands have been inspired by his teachings, in which practical and transcendental are dynamically combined. But thousands—nay, millions—more must find them, and with them, light on many a

tangled issue. For Vivekananda is the modern Prophet to modern India. It is in the highest measure important that that fact should be universally recognized throughout this country. It is more important still, that his evangel should be lived-out by an ever-increasing multitude. For that country is doomed to failure which neglects its Prophets, and mere lip-service is worse than neglect. How few are ready and willing to follow along the razor-edge path of service and renunciation—the way of salvation for all mankind; few there be who dare to enter in at that 'strait gate', that 'narrow way'.

Vivekananda's message is for the entire modern world. Never were the power and the presence of such a teacher more tragically needed throughout the world than they are today. Someone has aptly put it, 'he is an international urgency'. An English man of science recently said to me, 'if the Western world does not "get" this thought in the next twenty-five years, *we're done*.'

Vivekananda was, and—for those who will take it—is, not only a teacher and a sage, but also a planner of good and lasting plans; not alone a seer of God, but an inspired man of affairs; not a scaler of heights only, but a dweller in valleys—a recluse, a dreamer, a social star, and a dusty *sannyasin*, a 'way-worn traveller' on roadsides, and a denizen of the cities of the world. When ever have we known a man like unto him, in East or in West? His works alone, fitly praise him, (and by 'works' I mean, not his writings only, but the Order of *sannyasin* nation-builders which, at the bidding of his Master, he created).

His life, both inner and outer, was nothing short of astounding. The story of that wonderful life, as told by his Eastern and Western disciples, is one of the most moving things I have ever read. And if one were asked to select outstanding passages from his *Complete Works*, one could hardly do other than gather passages at random, since there is inspiration in almost every line, and the soul-stirring thoughts of the mighty Sage are in almost every instance immediate-

ly applicable to the most pressing problems of the modern world. What, for instance, could be more topical than the following, spoken in Madras some time in 1902-3?—'*The balance*' (of laws) '*is so nice that if you disturb the equilibrium of one atom the world will come to an end.*' (Professor H. L. Oliphant, the atomic bomb expert, writes in the *London News of the World*:—'If this weapon is ever used in warfare, it means an end to civilization as we know it.' He has been working on splitting the atom—in other words, disturbing the equilibrium of the atom, for years.)

On reading Vivekananda's books on the four Yogas, an English Colonel remarked to me: 'I feel as if I had just begun to *live*.' When one hears such spontaneous comment from so-called 'outsiders', one feels irresistibly impelled to re-proclaim this Lion of India, so that the true voice of this mighty land may be heard the more insistently, speaking through him to all mankind. Two motives may well actuate us: anguish for humanity in its present awful plight, and pride in the noble one, the light-bringer, the dazzling saint, whose pity was boundless, and whose pride was—India.

Truly did Sister Nivedita write of 'that countless host of his own people who would yet arise and seek to make good his dreams.' But the portents are not lacking that from Watchers in the Western world, also, there may come a clarion call to awake! arise! and follow the lead of this mighty one, whose life on earth is perhaps still too close to us to be apprehended in its true significance and splendour. Blessed indeed are those pioneers—his close followers—who have seen it, and who have borne the heat and burden of the day since he passed from their midst! Yet it is now high time that their labours should be reinforced by an army of men and women—light-servers—from all over the earth.

India has always been the giver of the Waters of Life; but she has to give again, and yet again, or she will go down unto death, as does every being that does not fulfil its own nature. All that she is—that

she has now to do—that she is destined to be—the Lion of India has already revealed. He triumphed in his teaching; he triumphed in his life. It is for those of his countrymen and women who understand, to see to it that he now triumphs in his death, and that his voice shall continue to be heard and to be interpreted by his own people throughout the ages to come, and to triumph over their hearts and souls, as it has triumphed over the hearts and souls of many in far-distant lands, and will continue to triumph, more and more; for he was the embodiment of the modern search for truth and for freedom.

Indians love to call him 'Shiva Guru'. To us of the West who love him for what he

Written at the Shrine of  
Kshir Bhavani, Kashmir,  
July 4th, 1945

has done for us, he is simply 'God-Revealer', and we know that his message is for all the world.

We do not go to Vivekananda for mere erudition and brilliance, although he has these in great degree. We turn to him because he is a living Power—because we *must* have a living Power among us now or perish; (and that is not alone for India, but for every land). It behoves us, therefore, to return to him again and again for the sake of his virile, austere and loveable manliness, his clear-seeing, his exquisite artistry in life and in death, his beauty and purity and ardour and sagacity. His life and all his works proclaim these things; and but in imagination to re-live that life, is to breathe free of the nightmares and obsessions which condemn the majority of us to tread a labyrinth of endless woe.

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## CONVERSATIONS WITH SWAMI SHIVANANDA

Dakshineswar temple garden—Its unique holiness—Sri Ramakrishna's Mahasamadhi in the Cossipore garden—Master's relics—Founding of the Order—The Baranagore monastery—Intense austerities of the monks.

(Place: *Belur Monastery*. Time: *Sunday, 23 March 1924*)

It was Sunday. In the afternoon many devotees assembled in Swami Shivananda's room at the Belur monastery. He made inquiries about the physical well-being of some and answered the questions of others, but his mind seemed constantly indrawn. About three o'clock a group of devotees came from Dakshineswar and entered the Swami's room. Seeing them, he appeared beside himself with joy and said, 'Come in! Where have you all come from?'

When they had reverently saluted the Swami and taken seats, one devotee said: 'We went to Dakshineswar today. After visiting the temples we partook of the food offered to the Mother. The whole day passed in great joy. As we went into the Master's room, to the Panchavati (grove of five trees),

and the site of the *bael* tree, we remembered that these were the very places where the Master practised so many spiritual disciplines.'

Swami. 'Of course! Sri Ramakrishna lived there about thirty years. How many different kinds of spiritual disciplines did he not undergo there, what ecstasies and transcendental realizations did he not have! And that room of the Master—is it an insignificant place? I feel Dakshineswar is Benares itself—nothing else. That is why I go there from time to time. As I cannot visit it often I salute it from here every day. Is there any other place like Dakshineswar? Even as Benares, it does not belong to this mundane world.'

Devotee: 'Maharaj, when was it that you

went to Cossipore garden, and how did Swami Vivekananda organize the Order? We wish very much to hear of those incidents from you.'

Swami Shivananda was silent for a while as if he were gradually bringing down his consciousness to the outer world. Then he said softly: 'When the Master's throat trouble took a serious turn he was moved to the Cossipore garden in order to facilitate his treatment and nursing. We, too, gathered there in order to serve him. Later, the Master gave up his body there.'

Devotee: 'Did you realize that the Master had actually breathed his last?'

Swami: 'No, at first none of us realized it was actual death. We thought it was Samadhi, for sometimes the Master used to have such deep Samadhi that he would remain in that state for two or three days at a time. Thinking it was deep Samadhi, we started chanting loudly the name of the Lord. The whole night passed in this way without any change in his condition. Next morning we sent word to Dr. Sarcar. He came and examined the Master in detail and said he had given up the body—the doctor found no symptoms of life in it. Dr. Sarcar suggested we have a photograph of the Master taken, and this we did. At about two or two-thirty in the afternoon the Master's body was cremated in the Cossipore cremation grounds.'

Devotee: 'Most probably those were days of great strain and hardship for all of you.'

Swami: 'No, we never felt any strain and hardship. In those days we used to spend our time immersed in a certain mood. We were so absorbed in doing personal service to the Master, in practising meditation and austerity, that most often we had no consciousness of the passing of day and night. Those were indeed unique days. After the departure of Sri Ramakrishna most of the boy disciples, except myself and Swami Adbhutananda, went back home. Though Swamiji, too, returned home, he used to visit the garden at intervals and was in close touch with us all the time.'

**'The last remnants of the Master's body**

were preserved there at the Cossipore garden and were daily worshipped by us. We were still at the garden because, having paid the rent for the month, we could stay there the remaining days. Swamiji and a few of us decided that the relics must be preserved and buried somewhere on the bank of the Ganges, as this had been the Master's wish, but we could not find a suitable place.

'Meanwhile Ram Babu<sup>1</sup> was arranging to take the relics to his garden-house in Kankurgachhi. We all felt very bad, especially at the thought that in such an event the Master's wish would not be fulfilled. A message was sent to Balaram Babu<sup>2</sup> requesting him to come with an earthen jar. He came at once. That very night we removed all the bones from the ashes, put them in the earthen jar, sealed it with clay, and sent the jar to Balaram Babu's house in Calcutta where the tutelary deity of the family used to be regularly worshipped, and the relics began to be worshipped there daily. Ram Babu took the remaining ashes to Kankurgachhi in the mean time. As we did not tell him anything about our removing the bones from the ashes, he was quite in the dark concerning it. The relics we kept then are now worshipped daily at the monastery here. Swamiji brought the casket containing the relics to the monastery grounds, carrying it on his head. He used to call it the casket of Atmarama (one rejoicing in himself). We also call it by the same name.'

Devotee: 'Did you ever see the Master after his death?'

Swami: 'The Holy Mother had a vision of the Master in Brindaban. Be that as it may, I, too, went Brindaban in the mean time. Only Swami Adbhutananda and somebody else remained in the Cossipore garden. Swamiji used to go to Balaram Bose's house every day and was thinking and discussing with others how to organize us all into the Order. One day unexpectedly Suresh Babu<sup>3</sup> came there and said to Swamiji:

<sup>1</sup> A lay disciple of Sri Ramakrishna.

<sup>2</sup> A lay disciple of Sri Ramakrishna.

<sup>3</sup> A lay disciple of Sri Ramakrishna.



"Brother Naren, last night the Master appeared before me, saying, 'Suresh, my children are roaming about—what have you done for them?' I have been very unhappy since I heard his words. Think and do something. I shall abide by whatever you do."

'Finding his wish fulfilled in such a strange manner, Swamiji was immeasurably delighted. He said: "For some time past I myself have been thinking about this. Very well, it would be well if we can decide on a house. What do you say?" Suresh Babu readily welcomed the idea. They started looking for a house and in Baranagore finally discovered a two-storeyed building available for rent at ten rupees a month. The house was very old and in the neighbourhood had the reputation of being haunted, so that it was scrupulously avoided by all. Those who were at the Cossipore garden now moved to this new place. I, too, came down from Brindaban.

Seeing me, Swamiji said, "Tarakda,<sup>4</sup> I am glad you are here—I was just thinking about you. We have rented a place in Baranagore: let us go there."

'From that time we all started living there. In those days all of us had intense longing for God realization. Spiritual practice, austerity, worship, and study went on uninterruptedly, day in and day out. We lost even the sense of hunger and thirst. We used to have *kirtan* (group devotional singing, often with dancing). We would have such dancing sometimes that the janitor downstairs would be frightened lest the house collapse. We were so happy in those days! Thus was laid the foundation of our Order through the practice of spiritual disciplines, renunciation and austerity.'

<sup>4</sup> Literally 'Brother Tarak'—the name by which Swami Shivananda would be addressed by his brother disciples

Rigid spiritual practice—Disciplinary penance in the event of failure

(Place: *Behar Monastery* Time *August 1925*)

It was about eight-thirty in the evening. Mahapurushji was seated on a couch in his room, talking with a monk belonging to the Ashrama at Jamtara.

He said: 'Today I received a letter from so-and-so. In the letter he wrote specially about himself. He mentioned that one evening he had come to the railway station to see you off, and returning to the monastery after ten o'clock he had had his supper and gone to sleep without finishing the daily routine practice of Japa. Later at night when he awakened and remembered his mistake, he felt very bad. He consulted the Sadhus of the Ashrama and asked what amends he should make for the mistake. Nobody could give him a satisfactory answer. Being much disturbed and repentant, he wrote to me for advice, requesting that I write my opinion of what he should do, that I prescribe some penance. I shall write to him accordingly.'

A Brahmachari asked, 'Maharaj, what penance would you prescribe?'

Swami. 'Not much of a penance. Let

him fast a day—twenty-four hours—and practise Japa all he can during the fast period. Of course, it does not have to be a complete fast in which one is not supposed even to drink water. He may eat one or two pice worth of puffed rice. At night, too, as far as practicable, he should do some Japa—counting his beads not less than ten thousand times. Such rigid adherence to a spiritual practice is very good.'

A monk: 'Swami Brahmanandaji also asked me to do something similar. He said, "Repeat the Mantra ten thousand times every day—it would do you immense good—and continue this at least for a year." But I could not keep up the practice for a year at a stretch. Nowadays the duties of the Ashrama keep me so busy that I hardly find time for spiritual practice.'

Swami: 'It can so happen that owing to the pressure of work a person may, once in a while, not be able to do his usual amount of spiritual practice, but he should not omit it altogether. Of course, work at the monastery is also a form of service of the Lord and

makes one think of Him, but one should not, therefore, totally neglect the practice of meditation and Japa.

'How long can a person do work? A time will come when he will lack the physical energy to do it. How will he then occupy his time? Besides, unless work is accompanied by meditation, Japa, and other spiritual practices, its very spirit is lost. Then one forgets it is the Lord's work and not his own. Egotism and pride come, and

instead of being purified by the work, the heart becomes defiled. The object of one's life is not work; it is the realization of God. The work that makes one forget God is highly degenerate. In the midst of a hundred and one activities a person should keep up his regular spiritual practice. That alone can bring genuine serenity of the mind; that alone can make a person fit to engage in work in the right spirit.'

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## WHAT OF THE FUTURE ?

BY THE EDITOR

*He goes from death to death, who does not believe in the Brahman as existing; but he who believes in the existence of the Brahman and realizes it, gains eternal life So say the wise.—Tait. Up. II. vi.*

History does not record of a more wonderful age than the one we are living in. Never before have the peoples of the world been brought closer together as now they have been as a result of the second World War. The achievements of the English-speaking races in this movement towards world unity in the economic and geographic sense are indeed conspicuous. No other peoples have shown such a sense of daring, adventure, and sacrifice; no other peoples have ventured so much, nor gained so much. The Anglo-Saxon civilization in its various forms dominates the world of today in the political, military, and economic fields. The greatness of this civilization, however, rests on the development of science in various fields. So it is interesting to note that, just when the Anglo-Saxon civilization is about to enter a new era of world domination and to venture into pastures new, an Anglo-Saxon scientific philosopher H. G. Wells, one of the greatest of living writers, and 'a prophet who has enjoyed the unique distinction of seeing numbers of his prophecies come true', has come out with a series of three articles,

which he thinks will be his last writings, in which he predicts that mind is at the end of its evolutionary tether, and that 'Mind near exhaustion still makes its final futile movement towards that "way out or round or through the impasse."' But he concludes: 'There is no way out or round or through.' When a man of the world-wide reputation of H. G. Wells makes such gloomy and startling prognostications it behoves us not to dismiss them as we do apocalyptic outpourings nor to treat them as the senile effusions of a man verging on eighty. Mr. Wells is condensing the experiences of a truly remarkable life for the benefit of mankind, and we ought to give due consideration to his arguments, and weigh them in their proper setting.

Mr. Wells is a typical product, and a brilliant one, of our modern scientific age. By the application of scientific methods man has become heir to the knowledge of many wonders, success after success has been his reward for patient and organized research into the secrets of nature. What may not the future hold for man! Alluring are the prospects that man may be able to

conquer poverty, disease, old age, and even death in the not distant future. Mr. Wells in his deservedly popular books was the preacher of the new gospel of a New Life for man. Large numbers of the educated men and women in all lands have been educated by his two monumental works, *The Outline of History*, and *The Science of Life*. Faith in religion and the immortality of the human soul, or in a divine providence are extraneous elements which do not enter into his calculations for assessing the future of things. His outlook is purely scientific, as that term is generally understood. The laws of physics and chemistry, the findings of biology and botany and the views of the cosmos as revealed by astronomy and astrophysics form the basis of his judgment of events in this universe. The infant sciences of Western psychology and sociology have hardly gained as yet any wide or authoritative recognition. And religious beliefs as we have remarked have been conceded hardly any place in the valuation and judgment of events except to discard them as born of self-delusion and incapable of verification, a verification satisfactory to scientists. To Mr. Wells, therefore, the most arresting characteristics of the universe as revealed by modern knowledge are: firstly, the discovery that '... in this strange new phase of existence into which our universe is passing it becomes evident that events no longer recur. They go on and to an impenetrable mystery, into a voiceless limitless darkness...'; secondly, the biological 'urge to live, anyhow, and at any price, rather than die', with its concomitant biological principle of 'Adapt or perish,' which has been impressed on all life by the 'astronomical and internal planetary shrinkages,' as a result of which the earth has passed through 'recurrent phases of world-wide wet mud' and of 'withdrawal of great volumes of water from a dessicated world of tundras and steppes, through the extension of glaciation.' And it would seem that the adaptability of mind to an increasingly discordant universe will be so inadequate that stark annihilation

stares it in the face.

However, things do not seem to be so bad as Mr. Wells paints it. The sun, though a variable star whose variations we cannot predict, cannot as yet be a great danger to life on our planet. Geologist Kirtley F. Mather of Harvard University assures us on this point. Here is a press message in the *Daily World*, giving his views:

CAMBRIDGE, Mass. (UP)—Take it from Geologist Kirtley F. Mather of Harvard University, the earth will keep going for billions of years despite the forecast of a California clergyman who looked forward to meeting the Lord on Sunday.

"From the physical point of view, there is nothing in the offing that would destroy the earth," the professor said reassuringly in an interview. "The lurid pictures of a sudden debacle such as that painted by the Rev. Charles Long are products of a vivid imagination and are wholly without foundation in scientific fact or theory."

When the earth failed to explode in vapour at 10-30 a.m. last Friday as he had predicted, 72-year-old Rev. Long explained he had talked the Lord into granting a nine-day reprieve. However, as Mather sees it, WE-Day (World's End Day) would not come Sunday as scheduled, nor would it come during the life-time of any of the Rev. Long's 50 faithful followers in the Remnant Church of God in Pasadena.

"There was a time," said Mather, "when scientists used to think that the sun would burn itself out in a very few million years. That, of course, would mean the end of the earth."

"Now the atomic bomb has demonstrated the fallacy of such a belief. The bomb has shown that the sun is a factory in which energy is being produced all the time. Its life is practically endless—and so it is reasonably safe to conclude that the earth, which depends on the sun, will keep going for billions of years."

There is only one hitch, the geologist admitted, and it is that man now has the means to commit collective suicide "if he is fool enough to want to do it."

"No catastrophe of nature will be the end of the world for man" he said. "If it comes at all, it will come from a collapse of the human spirit."

"Life has continued on the earth now for roughly 600,000,000 years," he said. "For that reason, if for no other, I am inclined to have a great deal of confidence that it will keep on going. And scientific data leads me to believe that the earth will continue for several billion years."

The Hindu Puranas had also their considered views about the age of the cosmos and its rise and growth. Their theories of Pralayas, Kalpas, and Yugas give evidence

of the profound speculations of the ancient wise men of India even though the data on which they based their conclusions are lost to us. The Puranas are the compendiums of the world knowledge of their ages and were meant for the common man just like H. G. Wells's *The Outline of History* and *The Science of Life*. But these wise men never imagined that life, including human life, would be extinguished for ever at any time. Given the proper conditions for its manifestation, life even if it is apparently wiped out for a time will again evolve forth as it has done in this planet of ours, according to Evolutionists. One important difference, however, between the views of the sages of India, and present-day scientists is that to the former the world was not really a material thing, but spiritual in essence. As such the forms in which the Spirit expresses itself may vary, but the Spirit is indestructible. Physical and mental forms are but the modes in which the Spirit manifests itself. Biological evolution as we understand it nowadays is but one of the various ways in which life has manifested itself, but it does not exhaust the many possibilities of evolution or manifestation on a purely mental level, just as the existence of solid matter as we know it does not preclude the various forms in which it may exist either as atoms or forms of energy. Nor does the evidence of modern science compel us to assume that life is at the end of its tether. Life from a previous biological epoch has survived in some forms even into our own age. Nor is there reason to doubt that 'the urge to live anyhow' will lose any of its intensity in the future in man or in the other forms of life; and there need not be necessarily a lessening of the ability of life and mind to increasingly adapt itself to changed environment. If the wonderful discoveries in science are any indication, the human spirit can, if forced to it, find out ways and means of circumventing the forms of death that may threaten the existence of the human race on earth. And this adaptation need not take place on the physical level only. Western science is

as yet only on the threshold of discoveries in the realm of the mind and spirit. There is little cause, indeed, to be gloomy about the future.

The all-embracing Hindu view on this point has been clearly explained by Swami Vivekananda. He says:

You have heard of the doctrine of physical evolution preached in the Western world by the German and English savants. It tells us that the bodies of the different animals are really one, the differences that we see are but different expressions of the same series, that from the lowest worm to the highest and the most saintly man it is but one, the one changing into the other, and so on, going up and up, higher and higher, until it attains perfection. We had that idea also. Declares our Yogi Patanjali—*Jatyantara parinamah prakriyapurat*. One species—the Jati is species—changes into another species—evolution; *Parinama* means one thing changing into another, just as one species changes into another. Where do we differ from the Europeans? Patanjali says, *Prakriyapurat*—'By the infilling of nature.' The European says, it is competition, natural and sexual selection, etc. that forces one body to take the form of another. But here is another idea, a still better analysis, going deeper into the thing, and saying—'By the infilling of nature.' What is meant by this infilling of nature? We admit that the amoeba goes higher and higher until it becomes a Buddha; we admit that, but we are, at the same time, as much certain that you cannot get an amount of work out of a machine unless you have put it in *in some shape or other*. The sum total of the energy remains the same, whatever the forms it may take.... Therefore, if a Buddha is the one end of the change, the very amoeba must have been the Buddha also. If the Buddha is the evolved amoeba, the amoeba was the involved Buddha also. If this universe is the manifestation of an almost infinite amount of energy, when this universe was in a state of *Pralaya*, it must have represented the same amount of involv-

ed energy. It cannot have been otherwise. *As such it follows that every soul is infinite.* From the lowest worm that crawls under our feet to the noblest and greatest saints, all have this infinite power, infinite purity, and infinite everything. Only the difference is in the degree of manifestation. The worm is only manifesting just a little bit of that energy, you have manifested more, another god-man has manifested still more: that is all the difference. But that infinite power is there all the same. . . . So every one of us, every being, has as his own background such a reservoir of strength, infinite power, infinite purity, infinite bliss, and existence infinite—only these locks, these bodies, are hindering us from expressing what we really are to the fullest.

Modern science, beginning with incomplete assumptions, viz. by leaving out man as the observer, the subject, has been unable to see anything stable or permanent in this universe. But the heart of man cannot be denied. There is a conviction deep in the human race, that death is not the end of all things, that it is not true that we return 'ashes to ashes, dust to dust.' All religions, even the most primitive have some inkling of the undecaying spirit behind all these outward passing forms. All these religions say that they get a knowledge of God or the Supreme Spirit, not in the way that scientific knowledge is gained but by direct intuition. 'For the knowledge that the physical sciences require is simply intellectual and depends on intellectual strength; a man can have in such a case a gigantic intellectual power without the least development of his soul. But in the spiritual sciences it is impossible from first to last that there can be any spiritual light in that soul which is impure. . . . A vision of God, a glimpse of the beyond never comes until the soul is pure, (Swami Vivekananda). So what religion does is to accelerate the process of evolution on proper lines and consciously. The evolution on the physical is but a slow process, but it can be accelerated by a conscious adaptation of mental and spiritual

methods until at last perfection is gained. Religion thus gives us a solid assurance of final peace, blessedness and eternal life.

Modern science by itself cannot save us, nor can it even give us an assurance of safety. At the most it can give us freedom from physical want, give us much of the comforts of good food, beautiful and warm clothing, and undreamt of refinements in the matter of enjoyments through all our senses. But a time comes to every human soul when it feels the inanity, the insufficiency of all that the outside world can give. The history of mankind proves that man is willing to give up his all in this world in pursuit of immortality, an all-satisfying existence elsewhere, if only there is a sure prospect of it. And religions have assured him in this respect. All the religions, albeit in various imperfect ways, have tried to minister to this inner need of man. Just as science has been the result of the urge to know the how and wherefore of the visible world of matter and its invisible counterpart, energy, the religions have been the result of the attempts of the human soul in its evolution through this time-space system of our world to find out the reality underlying it. Science starting with the theories of matter as hard, cohesive, massive, and so on, outgrew its theories through the stages of the elements, molecules, and atoms to mere electrical energy as the one underlying force whose evolutions and involutions give us this time-space continuum in which we live; and it still finds that there is no end to the complications even in the ways in which this electrical energy expresses itself. Similarly the religious teachers have found that all our conceptions of God are but closer approximations to a Reality which we feel is there, but which eludes our objective grasp as soon as we try to reach it through our senses and mind. The great saints and prophets who are as far above the common man in their capacity for the perception, rather intuition, of religious truths as the expert scientist is in his intellectual attainments, have all attested to the existence of an infinite spirit

infilling all matter and life. They have proclaimed in no uncertain terms that salvation is possible only by understanding this Supreme Spirit and living consciously in It, that freedom from the meshes of death, both individual and racial, is the necessary corollary of such an understanding.

But the religion of the future will not be unscientific. It will be neither Hinduism, Buddhism, Mohammedanism, Christianity, or any other as we know them today. Science has changed the face of the earth with its inventions. Peoples are no longer strangers as before. Distance has been annihilated; differences of rank and wealth are lessening. Religion will have to change the hearts of men by the supreme love to God and man that it will inculcate. A new age of less man-made inequality, of less and less privilege, is dawning for mankind. The religious spirit in man will take new forms. The principle of 'Adapt yourself to Truth, or perish' will be in operation in the religious field. All forms of religion that negate the divinity of man in practice will be doomed to oblivion. The searchlight of modern science and reason is falling upon all the historical religions. No longer can the priests and pontiffs hoodwink large sections of mankind into accepting creeds and rituals through the sheer force of authority and tradition. The historical religions must rigorously shed all their outworn paraphernalia of mystification that served to bolster them in earlier and uncritical ages. With the growth of education and knowledge the masses are unwilling to take things as gospel truth on mere trust. Doctrines and dogmas fall flat and fail to inspire the hearts of men. Institutional religion is falling into disrepute because the essentials of religion, that is, self-abnegation and love, are not found within its portals any longer. The saving and sanctifying spirit is lacking in

churches, temples, synagogues, and mosques. Here are some extracts typical of the growing attitude of thinking men towards religion:

Layman John D. Rockefeller Jr. had warned the churches that their survival hinged on their joining in a 'great rebirth;' had urged them to 'pronounce ordinance, ritual, creed, all non-essential for admission into the Kingdom of God or His church, A life, not a creed, would be the test.' He pleaded for a more spiritual and less formal religion; ... not for modification of form but for its subordination to the spirit.—*Time*, April 23, 1945.

The Rev. Frank S. Persons II, Bastrop, La.: Church people are worshippers of archaic patterns of thought. We have erected temples of the mind and enthroned on their altars certain handed-down ideas which we are as afraid to displace as any African tribesman his equally home-made and static wooden gods.—*Time*.

The Rev. Eugene Smathers, Tennes.: The greatest weakness of the church is its institutional self-centredness. (By) seeking to save its life instead of losing its life in the service of men, it is gradually becoming impotent.—*Time*.

Harry Emerson Fosdick 'questioned the Virgin Birth, the literal inspiration of the Scriptures, the belief that Christ will return "upon a heap of blazing clouds." If people must accept these interpretations or get out, then out of the Christian Church would go some of the best Christian life and consecration of this generation.' Fosdick was, till recently, the very popular pastor of Rockefeller's Park Avenue Baptist Church in New York.

We shall close here with a vision of the religion of the future which that great prophet and saint, Swami Vivekananda, revealed before the great Parliament of Religions in Chicago in 1893:

... if ever there is to be a universal religion, it must be one which will have no location in place or time; which will be infinite like the God it will preach, and whose sun will shine upon the followers of Krishna and of Christ, on saints and sinners alike; which will not be Brahminic or Buddhistic, Christian or Mohammedan, but the sum total of all these, and still have infinite space for development; which in its catholicity will embrace in its infinite arms, and find a place for every human being from the lowest grovelling savage not far removed from the brute, to highest man towering by the virtue of his head and heart almost above humanity, making society stand in awe of him and doubt his human nature. It will be a religion which will have no place for persecution or intolerance in its polity, which will recognize divinity in every man and woman, and whose whole scope, whose whole force, will be centred in aiding humanity to realize its true divine nature.

Offer such a religion and all the nations will follow you.

# THE UPANISHADIC VIEW OF LIFE

BY SWAMI GAMBHIRANANDA

The modern age has a craze for action. Thought is tolerated so far as it leads to more successful activity on the physical plane. Science is only a handmaid of utilitarianism. Religion has to justify itself in terms of the active help it can render to physical welfare. The most cogent argument against religion nowadays is that it creates an other-worldliness which deadens activity on the normal plane of existence. To save religion against this onslaught of the pragmatic mind there are movements on foot for interpreting religion in terms of activity. But oftener than not religion loses much more in the process than worldly life gains by it, because the *raison d'être* for religion is just the opposite. Religion truly serves its purpose in so far as it frees man from his slavery to work, in proportion as it ensures mental composure, and to the extent that it canalizes mental energy in an attempt at self-realization rather than at self-expression. Religion is, in fact, concerned more with spiritual fulfilment than with social betterment.

This, however, may appear as an oversimplification of a complex situation. For even a modern man acts not for the sake of action, but to attain a state where effort will be eliminated or minimized. This scientific age wants to release human beings from muscular effort through the invention of labour-saving machines. And techniques are being developed for reducing mental effort to the minimum. Mechanical calculators, robot controls, automatic pilots, and such other devices are daily multiplying. Even food is becoming less gross and more concentrated. Slowly, but surely, the human society is raising itself to a higher physical and still higher mental plane, and the influence of brute matter is receding further back.

None the less, the contrast between the present age and the Upanishadic age is glaringly in evidence at every turn. The

vision of the present age is circumscribed by the calculation of national gains and losses. And the nation is loved because individual gain depends on its prosperity. Therefore the spiritual life has suffered in proportion as the intellect has expanded and machines have multiplied. The spirit of the age is exemplified by the meaning it attaches to the word spiritual. Mere administrative and executive capacity, physical and mental energy, and patriotism and nationalism are eulogised as spiritual values, no matter what the ends they lead to. Thus Hitlerism was a religion with some Nazis. Communism and trusteeship of backward races are more than spiritual tenets for other peoples. The modern world feels that the quest for truth has somehow a higher spiritual value than truth itself. Heroic achievements, though mixed with cruelty and moral perversity, are lauded as ends in themselves. As against this, the Upanishads aim at quiescence and freedom from the duality of happiness and sorrow, love and hatred, gain and loss, etc. The ideal state and the relationship between the Supreme Reality and the individual are illustrated in the parable of the two birds living in the same tree. The one sits merged in its own eternal splendence, while the other enjoys sweet and bitter fruits. The one looks on while the other hops from branch to branch till it realizes its identity with the bird higher up. The Katha Upanishad asserts that the Creator has an abhorrence for the outgoing organs and that only a select few can realize the indwelling Self by withdrawing those senses from outer things (II.i.1). Strictly speaking, therefore, the Upanishads fall in line with all the world-negating religious literatures of the world.

The other striking note in modern life is that of equality which goes under different names like democracy, communism, etc. On the contrary, religion flows from the adepts

to the novitiates and has to adapt itself to the needs of aspirants in various stages of physical, mental, and spiritual development. Inequality seems to be written large on all religious beliefs, and the Upanishadic belief is no exception to this. But the contrast drawn is not quite true to life. True, the democratization of science and learning has offered greater opportunity to all, and plans for classless societies are being vigorously executed. But equality has not been completely attained anywhere. Nor is it a conscious ideal. There are ruling races governing colonies. Society is divided into warring classes. There is an increasing division of labour. And leadership is becoming a more strongly guarded privilege. Besides, to an inequality of aptitude and environment has been added a costly and specialized training which is beyond the reach of millions.

Can the Upanishads have any message for such an age of activity and equality, whether these latter be real or imaginary? Apparently, no; and yet on closer scrutiny we find that the Upanishads alone can save the modern age from its propagandist duplicity. The modern age stands self-condemned; for it has to content itself with an ideal of activity and equality in the midst of actual and ever-growing leisure and inequality. The Upanishads are opposed to such inconsistency between practice and profession. They take human beings where they are, ask them to realize their actual condition through a process of self-analysis or with the help of experts and then make an earnest attempt to reach a higher plane. It is a mistake to think that the Upanishads compel any one to adopt any course of life, they simply state facts and point out the sequences of certain spiritual disciplines. It is up to the aspirant to choose from amongst the many alternative graded courses. Not only can we, therefore, show that the Upanishads have an honoured place among the revealed scriptures but also that they have a message even for the workaday world. For our present purpose, we ignore for the time being the metaphysical realities, and

eschatological subtleties and confine ourselves to the matter-of-fact world pulsating with life and craving for expression. The Upanishads, believing in growth as they do, cannot ignore this actual life, and the human personality crying for transcending its limitations. Life in its actuality is nothing but an ill-assorted combination of contrary elements. The Upanishadic seers do not subscribe to a naive simplicity under which the present age suffers. They recognize that in actual life activity leads to inactivity and inequality aims at equality. In its criticism of religion the modern age forgets that the greater blame attaches to it inasmuch as it studiously camouflages the workaday world with slogans and shibboleths which exist only in the imagination of the propagandists. The Upanishadic age does not differ from the present age intrinsically but only extrinsically. The difference lies not so much in the recognition of higher values as in the way they are looked upon and made use of in practical life. The Upanishads accept their ideals as things intrinsically worthy of worship and achievement whereas the modern age accepts them as levers for social uplift. Thus, though the realization of a spiritual goal through intellectual release is also the goal of the modern age, it does not enter into any conscious consideration. The Upanishads, on the contrary, believe that the highest ideal can be helped to fulfil itself in and through daily life without immolating or mutilating the latter.

The Upanishadic view of life is consciously based not only on ultimate homogeneity and equilibrium but also on factual inequality and dynamism. This appears illogical to people who look only to flowing events and not to the consummation to which they aim. Long ago Shankaracharya found a conciliation between this duality and non-duality in his commentary on the Mandukya Karika of Gaudapada: 'As none is in conflict with his own limbs such as hands and feet, etc., similarly this Vedic theory of ours about the realization of the non-duality of the Self is not in conflict with mutually opposed theories



of duality, since this is not contradistinguished from any one of them. (III. 17). The whole Upanishadic theory of life is based on the solid rock of unity in diversity. Variety and movement are there on the phenomenal plane to make transcendental harmony and unity a possibility. The realistic idealists of the Upanishads were, therefore, bold enough to assert that for men on this plane of existence there is actual difference and hence need for intense activity in order to achieve poise and non-duality. Shankara grants an empirical reality for the world and would denounce one who, without the actual attainment of the higher transcendental view, would spurn social customs and religious rituals as useless. True to the Upanishadic view of life the gita says, 'Not by merely abstaining from action does a man reach the state of actionlessness, nor by mere renunciation does he arrive at perfection.' (III. 4) 'Through action to inaction' is the motto of the Upanishads. The Isha Upanishad clearly declares that in masterful activity one should spend the full span of one's life; for stationed in life as mortals are, they can in no other way save themselves from slavery to work. One cannot avoid work; one has either to be its master or its slave: 'What through delusion you seek not to do, you will do even against your will.' (Gita, XVIII. 60)

The need of action is emphasized by all the Upanishads. The Mundaka Upanishad, for instance, says, 'The actions that were seen by the Rishis as revealed in the Vedas are true. They are spoken variously in the three Vedas. With a view to attaining the true ends you should perform these works, for this is the path leading to your well-earned goal.' (I. ii. 1). In the Brihadaranyaka Upanishad we read: 'What they spoke of was action only, and what they praised was action only. For good results from good works and bad results from bad works.' (III. ii. 13). So the importance of work was recognized by the Upanishads; nay, they made all human achievements depend on it: 'One becomes according to what one does and how one behaves. If one does

good things, one becomes virtuous. But if one does bad things, one becomes vicious.' (*ibid.*, IV. iv. 5). One is thus responsible for one's own future; and no man is absolutely condemned for he can work out his salvation. The Mundaka Upanishad declares that the Self is not realized by one who lacks vigour (III. ii. 4), that the knowledge of the Self is not to be imparted to those who have not purified themselves through work (III. ii. 10), that it is not open to those who have not fulfilled their vows (III. ii. 11), and that one must constantly undertake work if one wants adequate results (I. ii. 3).

Other theories, in addition to the theory of Karma already referred to, embedded in the pages of the Upanishads, draw pointed attention to a vigorous and intensive life unconquerable and unimpeachable. Even God in His immanent aspect is endowed with natural power to know, will, and act (Shvetashvatara Upanishad, VI. 8). All the gods and goddesses are dynamic entities—Shiva, Vayu, Agni, Narayana, Indra, etc. The Vedic scheme of life divided itself into four stages. The first two stages which ended with the fiftieth year (according to a scriptural adage), had their appropriate duties which ranged from reading the scriptures and respect for the older people to fulfilment of social, cultural, and spiritual obligations, etc. Some of the duties enumerated in the Taittiriya Upanishad are study and teaching, observance of rites and customs, physical and mental discipline, social courtesy and entertainment of guests, procreation and training of children, austerity and truthfulness (I. ix). The same Upanishad not only inculcates a strong self-confidence based on one's identity with the highest reality, but also inspires one with great ambition in life: 'I am the inspirer of this world. My fame is high as the mountain peak' (I. x); 'Be never unmindful of your own welfare. Never blunder in the matter of collecting wealth' (I. xi); 'Never condemn food, never neglect it; multiply food.' (III. vii-ix). A householder must be mindful of domestic animals and in fact of all

creation. He must provide for their sustenance (Bṛhadaranyaka Upanishad, I. iv. 16). Even wandering monk has his duty. He is the propagator of culture and spirituality from village to village.

But work is not a goal in itself. It must aim at a higher and progressive integration of the human personality. Personality must advance through different stages till it merges itself in impersonality. These stages, as pointed out by Anandagiri, following the five-sheath theory of the Taittiriya Upanishad (II. i-vi), manifest themselves in such successive ideas as 'I am a man,' 'I am a living being,' 'I am a thinker,' 'I am an agent,' and 'I am an enjoyer.' There are spiritual disciplines suited to each one of these stages of development; for it will violate all principles of psychology to say that all adults, for instance, should be subjected to the same kind of social treatment, since neither the individual nor the society to which he belongs will benefit by such a process of equalization. To meet such a complex situation the Vedic solution was to divide life into some well-defined grades of development—(i) work due to natural propensity, (ii) work enjoined in the scriptures and leading to covetable results, (iii) work combined with thought on the ideas and ideals connected with it, (iv) selfless thought and activity, and (v) meditation. An individual is expected to honestly take up the discipline that his mental make fits him for.

The Upanishads detest aimless work, though they have no high regard for activity with selfish motives. All stages of life, all work, must be linked up with higher entities. Charity, for instance, is a useful social institution. But it loses much of its divine character due to its association with personal *hauteur*. Charity, and in fact, all work should be performed as an offering to God (Taittiriya Upanishad, I. xi). Similarly also all works must be judged by the degree of their divine appeal, though this does not mean that one should give up practice and indulge in empty talk. Religion is nothing

if not sincerity of practice and profession, and Upanishadic life is to be judged not by its perversion but by its best product.

In spite, however, of the solicitousness for making room for the common-sense views of the world and ordinary mortals struggling in it, the Upanishads do not mince matters but declare that the Supreme Reality is beyond all activity, and as such It is to be attained by merging the little self in the higher cosmic one. In a way such a metaphysical view (for each man must have his own view of the world to make life possible) must form the background of all stable society. It is poise that supports action and thought that sustains work. But it will be a mistake to think that a man of realization turns into an inert something. The Brihadaranyaka Upanishad puts the question, 'How does the knower of Brahman behave?' and answers, 'Howsoever he may behave' he is just such' (III. v. 1). Shankara elucidates this text thus: '*Howsoever he may behave* is intended for a tribute to this state of a knower of Brahman and does not mean reckless behaviour.' So a knower of Brahman is neither inert nor anti-social. Thus work and life are woven together like warp and woof. There is no stage of life entirely devoid of work, though work itself assumes different significances with the growth of spiritual life. Thus man begins work out of selfish motives, attains purity of mind through dedicating it to God through such negation of the little self realizes the cosmic Self as immanent in everything, and ultimately identifies himself with the whole of existence (Shvetashvatara Upanishad, VI. 3-4). But in no stage can any society advance without an inkling of the unitary conception, for conflict and self-aggrandizement are bound to result from parochial views.

Thus we see that the Upanishads agree with much that modern life stands for and yet by their higher conceptions life is reoriented and elevated. Modern life suffers in proportion as it differs from the Upanishadic view and way of life.

# RELIGION AND SCIENCE—A SYNTHESIS

BY DR. D. G. LONDHEY

All theoretical human striving aims at the knowledge of the universe and of man. While religion gets synoptic and intuitive knowledge, science as well as philosophy acquires discursive and ratiocinative knowledge. The religious attitude seems to be negative, other-worldly and life-denying; the scientific attitude on the other hand appears to be positive, healthy and life-advancing. A man who has read extensively in the literature of the lives and writings of the saints and mystics of India and other countries is oftentimes faced with the question: What is the value of the strivings of the saints and mystics for the world and life? Is it not a waste of human energy to be pursuing imaginary and illusory ideas and ideals which have no bearing on the immediate work of ameliorating the condition of the socially weak, miserable, oppressed and downtrodden persons, or the pressing task of improving the economic condition of the people in the country as a whole? Our culture and tradition has placed highest worth on religious and spiritual achievements, but modern education and contact with Western culture have tended to make many sceptical about any intrinsic worth of religious striving. A man of religion and a man of science appear to face and proceed in different directions so that there appears to be no prospect of their ever meeting together. Teachings of historical religions directly come into conflict with the well-established doctrines which science has elaborated after laborious search based on observation and experiment. Many are likely to conclude that with the increasing hold that science is getting on the outlook of the modern man religious approach needs henceforward be dropped altogether so that the secularisation of our attitude should be complete and uncompromising. An attempt is made in this paper to show that the conflict between religion and science is more apparent and superficial than real and fundamental, and that a synthesis of religion and science is

quite possible and necessary for a comprehensive and integral understanding of the universe and man.

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Religion from the earliest times has concerned itself with the cosmological problem and has indulged in cosmogonical reflections. In every historical religion the account of the creation of the world by God finds a respectable place. The idea of God as the creator of the world is a universal element in religion. The question whether God created the world out of nothing like a magician or only arranged the material already present marks a further stage in the cosmogonical speculation. Originally religion was content with asserting that unless we believe in a causeless effect God must be postulated as the Creator of the world. The argument stated broadly and simply would be that every event has a cause; the world is an event; therefore the world must have a cause viz. God. Christian religion following Jewish cosmogony believed that the world was created by God in a week's time within less than ten thousand years the exact date according to one estimate being specified as 4004 B.C. All the species were created simultaneously at the beginning of the world. The earth was supposed to be in the centre of the universe symbolising the central place and the highest worth of man who was supposed to be created in the image of God. All these religious reflections are completely contradicted by the conclusions of science. In fact for the solution of the problem 'How was the world created?' we must look to astronomy as the authoritative source of knowledge in these matters. Astronomy tells us that matter in the form of a gas of a very slight density was uniformly distributed throughout space in the beginning. Laplace postulated initial rotation for the formation of nebulae. Newton supposed that matter was evenly spread in the infinite space and by the force of gravity infinite

number of masses would be formed and get scattered at great distances from one another throughout all infinite space. This conception is now modified by Einstein's notion of finite space. According to Jeans this uniformly spread matter would be gravitationally unstable and would begin to aggregate into distinct masses. The currents arising in the original medium would supply angular momentum to the nascent nebulae. With gradual condensation rapid rotation would give rise to two processes beginning with circular elliptic nebulae and ending with spiral nebulae. Out of the condensation and rotation of the nebulae stars would be formed from matter ejected in the equatorial plan of the nebulae. Thus stars are evolved out of the nebulae. The cause of rotation in this process is still baffling to some scientists as it could not originate in the random current in the unstable original medium. But still more enigmatic is the phenomenon of the arms of the nebulae. The spiral nebulae have in their arms just two convolutions and no more. If these arms are orbits drawn by ejected matter forming stars they must be circular and not open orbits and in the advanced stage of nebulae they must be many thousands in number. Jeans admits that 'the motions in the spiral nebulae must be governed by forces unknown to us.' He writes further: 'Each failure to explain the spiral arms makes it more and more difficult to resist the suspicion that the spiral nebulae are the seat of types of forces entirely unknown to us—forces which may possibly express novel and unsuspected metric properties of space. The type of conjecture which presents itself, somewhat insistently, is that the centres of the nebulae are of the nature of "singular points" at which matter is poured into our universe from some other and entirely extraneous, spatial dimension, so that to a denizen of our universe they appear as points at which matter is being continually created.' (Jeans, *Astronomy and Cosmogony*, p. 352) Here science seems to have come to the limits of its knowable. It cannot explain what causes the initial mist to spread evenly in

space. If the cause is outside and beyond cosmos, is not religion on right lines, when it assumes that God is the cause of creation? As a matter of fact religion comes to the help of science when it arrives at the limits of its knowable concepts. The conflict between religion and science arises only in the initial stages but when science comes to the end of its tether religion comes to its rescue with its concept of God. There must be a supreme Intelligence to guide and control the cosmic process even in its beginning when the thin nebular matter is evenly spread in the space. The working of the gravitational force at a particular point of time also strikes us as mysterious. Why did it not work before? Aristotle understood God as the Prime Mover. This conception is likely to be very fruitful in bringing about a synthesis of religion and science.

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To understand the origin of the world we should first try to grasp the origin of the solar system. Our solar system consists of the central sun and nine planets including Pluto. Besides these nine planets there are 900 minor planets or asteroids. All revolve in the same direction, but the two outermost of Jupiter's nine moons revolve in the opposite, retrograde direction. The outermost satellite of Saturn also revolves in retrograde direction. We do not know the cause of this retrograde motion! As regards the origin of the solar system Laplace (1749-1827) gives the following account: The primaeval rotating mass of the separated sun's substance was first hot but then it gradually cooled down. As it cooled it shrank in size and rotated faster. At a certain stage the speed of rotation was so large that the centrifugal force at the equator was greater than the force of gravity there with the result that the matter at the equator was flung off in space in a series of rings. These rings cooling became planets, and the central mass remained as the sun.

The modern theory of the origin of the solar system attributes the origin of the solar system to the disintegrating influence of a wandering star who came near the sun. Jeffreys supposes

that the chance incident was an actual collision and not merely a close approach of the 'rogue star,' as Jeans surmises. A great tide was caused to rise in the sun. The projected matter formed the separate nuclei of what we call the planets. The central planets—Jupiter and Saturn are greater in mass than those at the end, as is naturally to be expected from a tidal portion raised on a parent body, and broken into pieces by the action of the departing star. If the birth of the solar system is but chance incident, in the history of the universe, as astronomers have suggested, it offers a very fruitful point for reflection. Has God willed that such a chance incident should occur? Chance and conscious choice appear to be a contradiction in terms. If something is due to chance it cannot be the result of a voluntary choice; if something is willed, it is no longer a chance. The science of Astronomy seems to render God's creative activity unnecessary. According to Hindu philosophy God's creative activity is conceived as 'Sport'—Lila. This conception makes room for chance occurrences. But chance incidents cannot be easily accommodated as constituent parts of a cosmic plan. Collisions of stars wandering in the spaces of the vast universe are extremely rare phenomena and the probability of their occurrences is extremely slender. Perhaps to create a beautiful—a 'best possible world' out of chance incidents may signify the greatness and the glory of the Creator.

We may reconcile the view of science with that of religion by supposing that the cosmic process itself is immanent in Divinity and the laws of nature are the expression of God's will. Laws of nature are regular because God is self-consistent. For a man of science the laws of nature are mere sequences, statistical averages or descriptions of natural phenomena. He does not trace the laws of nature further back to any source. For the scientist the laws of nature are derived from the natural phenomena and they, having been derived from natural phenomena again, govern the natural phenomena. They are empirical in origin; they possess validity only because

they have not been so far contradicted and they fit in with the system of our total present-day knowledge of the universe. Barnes has very rightly suggested that progress of science has not given us a clearer insight into the range and character of the laws of nature. It is not outside the bounds of possibility that some laws are disguised truisms, results of our own modes of measurement, and that others express statistical averages resulting from the free behaviour of individual monads, or units possessing some freedom of choice. Moreover, we do not know whether it will ultimately be possible to bring the whole of nature under the reign of law. It appears, for instance, that biological mutations are the raw material of evolution; yet in the present state of our knowledge such mutations are merely inexplicable facts. (*Scientific Theory of Religion*, p. 3) The laws of social phenomena, of historical sequences of individual lives are yet to be discovered. The law of nature is a construction of the mind, it is our way of expressing sequences. There is a human, anthropomorphic element in the formulation of the laws of nature because the mind creates by isolation a realm in which a particular law holds good. The conceptual scheme is likely to change as our knowledge advances and our understanding is enlarged.

Religion certainly flattered the vanity of man by teaching that the earth which is man's abode is in the centre of the universe and that the sun, stars and other heavenly bodies are moving round the earth. As against this view Astronomy has made it clear that far from being the centre of the universe the earth is only a minor planet moving round the sun. The sun is only one of the 50,000 million suns peopling the vast space of the universe. The sun is far from the centre of the local star system in the galactic plane, but less than 100 parsecs from the centre of the local system (one parsec = 3'26 light years, a light year being equal to 5'9 million miles.) The galaxy is a vast organisation with a diameter of from 60,000 to 90,000 parsecs, the centre of the galactic system is

about 20,000 parsecs distant from our sun in the direction of the constellation Sagittarius. The galactic universe rotates round a point in the direction of Sagittarius, the velocity of the local star cloud being about 300 kilometres per second. The galactic universe is lenticular i.e. shaped like a double convex lens or popularly described as bun-shaped. The radius of the total finite space is estimated to vary from  $17 \times 10^9$  to  $10^{10}$  light years. If the mean value of  $14 \times 10^9$  is assumed, the volume of the whole cosmos will be one million times the volume of that part of space visible in the Mount Wilson telescope. Two million extra galactic nebulae are visible, according to Hubble, in the 100-inch telescope in the Mt. Wilson observatory in America. Thus there is no ground for the anthropomorphic belief that man's abode is the centre of the universe.

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*Dismiss the idea that natural law may swallow up religion; it cannot even tackle the multiplication table single-handed.* (Eddington, *Science and the Modern World*, p. 36).

Religion is an intuitive attempt of the human spirit to comprehend reality, resulting in a certain definite pattern of thought, feeling and action. Science is a rational attempt at comprehending reality employing methods of observation and experiment. The relation of religion and science can be reduced to the relation of intuitive and rational attitudes towards reality. History of human speculation has witnessed a conflict of religion and science. Sir Arthur Eddington has remarked: 'I repudiate the idea of proving the distinctive beliefs of religion either from the data of physical science or by the methods of physical science.' (*The Nature of the Physical World*, p. 333). What Eddington has said about physical science may be generalised and held to be true of biological, physiological and psychological sciences. A very important problem presents itself by this repudiation of the idea of attempting to prove religious ideas by scientific data and methods.

Two questions can be distinguished here in this connection:

(1) Is it *possible* to prove religious beliefs by scientific data and methods?  
and (2) Is it *necessary* to prove religious belief by scientific data and methods?

To take only the second question, religion does not stand in need of any proof. Religious attitude rests on beliefs. Beliefs need not and cannot be proved by rational arguments. This, however, does not imply that beliefs are wholly ungrounded. But it is true that beliefs arise before we are aware of the reasons which may be brought later in their support. Beliefs lead and reasons follow; not that the reasons drag the beliefs so to say. The realm of spirit would remain impoverished if we are to proceed only in the narrow scope of the tether of reason. Intuition untethered by reason soars high to reach the Truth. We intuit beliefs first, and discover reasons for them afterwards. It is not that we pile up reasons first and place intuition on the support of reasons.

The intuitionists hold that in the matters of religion reason is inadequate as a guide and for the perception of religious truths intuition alone is a sure help. Ever since the Upanishads teachers of religion have taught the inadequacy of reason. It might be thought that if religion is not a matter of reason and logic, it fails to possess universality. Intuition is individual while reason is universal. Freud observes: 'But this credo is only of interest as a voluntary confession; as a decree it has no binding force. Am I to be obliged to believe every absurdity? and if not, why just this one? There is no appeal beyond reason. And if the truth of religious doctrines is dependent on an inner experience which bears witness to that truth, what is one to make of the many people who do not have that rare experience? One may expect all men to use the gift of reason that they possess, but one cannot set up an obligation that shall apply to all men on a basis that exists for quite a few. Of what significance is it for other people that you have won from a state of ecstasy, which has deeply moved you, an

imperturbable conviction of the real truth of the doctrines of religion?' (*The Future of an Illusion*, p. 19).

This criticism of Freud rests upon an essential misunderstanding of the role of intuition. Intuition is individual only in a psychological sense, but logically it has as much universality as reason. When an individual perceives a truth, this experience arises only with one individual and prior to the experience of others. The case is just on a par with the experience of a perception of a law-giver. The perception of the necessity of a new law is psychologically and chronologically individual but it has the validity and universality of a law, when it comes to be applied to others.

The experience of a mystic is as much individual as the experience of an emotion of anger or grief. But the conditions and laws to which the experience of an emotion is subject have a universal validity and objectivity. The science of psychology derives its data from individual experiences and subjective states which are events in the mental history of some individuals but this subjective source of the data of psychology does not detract from the objectivity and universality of the discoveries and conclusions of psychology as a science of universal applicability and validity.

When Newton observed a falling apple, his mind grasped by a sudden spontaneous intuition the hypothesis of gravitation. Now this perception on the part of Newton is no doubt individual and personal, but later the principle of gravitation was accepted as having a universally valid applicability. Similarly the perceptions, intuitions, and visions of the mystics are rare, unusual and extraordinary phenomena but they are not supernatural, miraculous, and absurd because they are rare, unusual and extraordinary. They obey definite laws of mental occurrences. They are the result of training and practice in spiritual discipline. Freud's charge of absurdity is ungrounded. He asks, 'Am I obliged to believe in every absurdity?' The right answer to this question is, 'You are not

obliged to believe in any absurdity, provided it is proved to be an absurdity. But if it is an intuition on a par with the perception of a hypothesis in science, you cannot escape the necessity of believing in it as a hypothesis has to be believed in science. A man cannot choose not to believe in gravitation because of his bias, eccentricity, or mental inconvenience.'

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Religion had taught that man was created in the image of God. Science, on the other hand, has concluded that man has evolved from animal forms lower down in the scale of evolution. The process of the evolution of man as described by science is long and arduous. Life appeared on the face of the earth some 1,000 million years ago. There is sufficient evidence to show that life first originated in the sea and then migrated to land. All the different stages of the long-drawn out process of the evolution from the amoeba to man are brilliantly summarised in the embryological development of the human infant. 'Ontogeny recapitulates phylogeny,' said Haeckel. A fertilised ovum first develops into a blastula. The blastula as a hollow globule gets depressed on one side and becomes a cup-shaped gastrula. The inside changes into the alimentary canal and on the outside the rudiments of the nervous system begin to take shape. In between a notochord grows up which forms the beginning of the vertebral column. The human embryo at a certain stage of its development shows a remarkable resemblance to a tadpole, and grows gill-slits like fishes. The head of the human embryo is like that of a shark and is similar to a dog-fish in the ground-plan of its anatomy. In fact sometimes it resembles a four-footed animal and actually grows a tail. Once all its body was covered with hair like that of an ape, and at birth the human infant had inwardly curved legs. In the face of all this evidence it is difficult to deny that man has evolved from lower animals. In the beginning of the Eocene era which is the first period of the Tertiary age, the precursors of the primates first arose in North America.

These represent the tree shrews and later the lemurs. The primates later migrated to the Old World over Alaska and to South America, where they lost four pre-molar teeth and thus 'increased their brain-box at the expense of their face,' as Boule significantly observes. They became flat-nosed monkeys with thirty-two teeth. Man along with the anthropoid apes has thirty-two teeth. Fossils found in 1912 by Pilgrim in the Sivalik Hills, belonging to the Miocene period, show that 'Asia was inhabited by anthropoid apes with characters diverging in all directions and perhaps in a certain degree...towards the human type.' (Boule, *Fossil Men*, p. 88) One of the species discovered in the Sivalik Hills, dryopithecus is a synthetic form representing three species. A genus called Sivapithecus (Boule) appears to be a transition between anthropoids and man. From some such process represented in the fossil deposits of the Sivalik Hills man has emerged, the latest among the primates and the newcomer among the mammals.

Wherein comes the part played by God in the creation of man? Or is evolution a purely natural process entirely governed by chance influences of the environment? A thoroughgoing and convinced biologist will understand evolution as exclusively a natural process wholly conditioned by factors in the organism and the environment. This attempt will not succeed as many facts of variation are as yet unexplained by established principles. A man of religion would believe that God is playing His part in the process of evolution. God's creative activity is observable through the changes which arise in the chromosomes giving rise to new varieties and species. Barnes has very well expressed this theistic belief in the following words: 'Now all our observation leads us to the belief that the Universe (including the realm of organisms) is a unity. Moreover, there is within terrestrial evolution such progressive development as would appear to indicate that the unity was planned for a definite end. The source of the unity cannot possibly be inferior to the products of its activity. If we apply the

term God to this source, we must ascribe to Him, at the very least, personality such as we observe in man. If this line of argument be accepted, the unity of the Universe and in particular, of the realm of animate nature upon earth will be the consequence of God's creative activity; and such activity will be primarily manifested as regards terrestrial life in the genetic variations which are the raw material of evolution.' (*Scientific Theory of Religion*, p. 519).

Even if one accepts God's creative activity it is not necessary to believe, as Barnes does, that this activity is external. God is immanent in the process and controls and determines it as an inner force. This is the belief of a pantheist which is more in line with the scientific doctrine than the attitude of a theist. There is no reason to suppose, however, that God's activity is non-moral, and indifferent to good and evil. If the evolutionary process from amoeba to man is part of the cosmic plan, are we to suppose that man is the final product and the consummation of evolution and that now evolution would stop? Some theologians do believe that evolution has reached its final logical stage with the emergence of man. However flattering such a belief would be to the vanity and self-complacency of man, in a strictly scientific sense there is no reason why we should believe that nature has come to the end of her resources. If the machinery of evolution consists in the mutations of the reproductive cells, and if it is further true that such mutations can occur in the chromosomes either through natural or artificial collocations of factors determining the variations in the genetic cells, we can legitimately expect that in the fulness of time cosmic radiation or some hitherto unexplored form of radiation may cause such a drastic variation in the genetic make-up of the twenty-four pairs of chromosomes in man that a super-species of man will be an accomplished event on this planet. Already there are indications in some individuals that their two teeth do not come out of the gums. If this tendency becomes established man will be a species with only



thirty or less teeth, but this loss in the teeth will be more than compensated by the newly to be acquired superiority in the complexity and organisation of cortical structure leading to highly improved mental powers. When once we grant authenticity to the basic principles and the machinery of the process of evolution, it is difficult to stop arbitrarily at any given stage in the process. It is natural and understandable that man should instinctively believe that with the production of man, the crown and glory of creation, evolution should stop; such an ungrounded anthropomorphism needs logically to be overcome. Our conception of God is anthropomorphic. Xenophanes, an ancient Greek thinker, has satirised it in the following passage:

The Aethiopians say that their gods are snub-nosed and black-skinned, and the Thracians that theirs are blue-eyed and red-haired. If only oxen and horses had wanted to draw with their hands or to make the works of art that men make, then horses would draw the figures of gods like horses, and oxen like oxen, and would make their bodies on the model of their own.

God was formerly conceived as an engineer. The latest type of Divinity is imagined to be that of a mathematician, as everything is ultimately reduced to a mathematical formula. 'Mathematics is the alphabet in which God wrote the work of the world,' says Robert Boyle. A biologist would prefer to picture God on the pattern of a biologist. We may proceed to caricature God in any way we find convenient but we can never arrive at a correct conception of divinity along the line of anthropomorphic thinking.

Science cannot and does not deny the existence of God. It does not even raise the question of the existence of God, at all. Religion does raise that question. We might say that religion begins where science ends. We may say that religion sets the task for science to investigate. Religious intuition has grasped the unity in plurality, the one in the many. It is for science to prove and demonstrate by approved methods how there is only one ultimate principle in the apparent multiplicity of phenomena. Dr. J. C. Bose in his speech before the Royal Asiatic Society has rightly observed that 'The ancient seers of India had the vision of oneness in the

Universe and that of the Spirit which indwells all forms of existence animate as well as inanimate, and I am only proving this intuition by observation and experiments on plants by the very instruments devised for the purpose.'

What is the end of man's existence? Religion formulates this end of man's existence as the attainment of perfection, union with the Highest Godhood, realisation of the Absolute. Science has not very clearly visualised the end of man's life. Probably science conceives evolution of a perfect organism which is ideally adjusted to its environment, as the end of the process. But science does not give any assurance that man will live up to this consummation. Scientists suggest their own individual conjectures in a variety of ways. Graham Kerr thinks that 'mankind is fated to go on existing far into the remote future.' But he also suggests an alternative possibility which cannot be altogether brushed aside as improbable. He says: 'It may be that his existence upon the earth is doomed to reach an abrupt end. Such has been the fate of the overwhelming majority of those forms of life that have flourished and had their day in the earlier periods of the world's history. It may well be the fate of man also, and if this happens apart from the destruction of all life through cataclysmic changes in the physical conditions of the earth's surface, it will probably come about through conflict not with highly evolved forms of life comparable with himself, but rather with lowly organised microbes armed with deadly powers of multiplication, and immune to, or able to break successfully through, the protective arrangements of his body' (Kerr, *Evolution* p. 234ff). Such catastrophes are not improbable. In fact in the past whole species have been wiped out from the surface of the earth due to such or similar causes. It is said that after the appearance of the early man there was a wholesale slaughter of mammals. Horses and camels disappeared from North America. Animals which were produced by the slow and painful process extending over millions of years were completely swept away from more than

half the land surface of the earth. The probable cause of this major mammalian slaughter is that some micro-organism unexpectedly acquired great virulence and went on destroying unchecked the numbers of the most advanced mammals then living.

The present species of man may also be

faced by some such fast-multiplying virulent microbes, if human science then prevalent is unable to exterminate the deadly microbes. Science sometimes revels in such disconcerting reflections. It is for religion to bring in consolatory conclusions.

## FIFTEEN DAYS IN CEYLON

BY A WANDERER

On my way to Ceylon I stopped for a day at Madura. Madura is famous for the great Minakshi (the Divine Mother) temple. I reached the city in the evening and at once

light by the side of which we passed in order to reach the main shrine looked extremely beautiful. It was an atmosphere of half light and half darkness, and as such had an effective



THE TEMPLE AT MADURA

went to see the temple. It is a huge temple, with gorgeous architecture inside and outside, and four big *gopurams* (towers) standing as sentinels on four sides. It would take many days to study the architecture. But when the time at one's disposal is short one has to be content only with a general impression. At the time we entered the temple the evening service was going on, and the long rows of

influence on one's mind. When you are before the deity you feel it a privilege to be in line with the millions of devotees who had worshipped there in the course of the past many centuries. You may lack their fervour, you may not have the intensity of their faith, but is it not a rare opportunity to tread the ground which they had trodden? Who knows some of them had perhaps felt a living presence

where you see only an image? It is these people who give and add sanctity to places where afterwards pilgrims flock for inspiration. Otherwise simply huge structures, however important from the standpoint of art and architecture, can have no lasting influence on the religious life of the people.

Having visited the main shrine, as we passed from one compound to another to see other deities, the magnificence of the whole thing was awe-inspiring. We repeated our visit the next morning and the impression of the previous night was not lessened, rather it was heightened. For in the light of the day we could see the buildings and their decorations more clearly.

'Was not the large sum that was spent simply to satisfy a particular sentiment of the people wasted? Could not that sum be more profitably utilized for the direct benefit of the people?—will be the question asked by a modern mind. But even from the economic standpoint these temples have served a great purpose. How many hundreds of labourers have worked for this temple? In how many directions has such a temple given impetus to art, architecture, industry, and learning? If we take this fact into consideration, we find that this is a better form of distribution of wealth. Nowadays more than sixty per cent of the revenue of almost every country is spent on war preparations even in peace time, and when a war actually breaks out a country is drained of all its resources. Then why do you look askance at these factors of civilization and culture?

It is a historical fact that Madura was an ancient seat of learning. And this temple played a great part in that. One hears of Madura as the capital of Tamil kings even before the Christian era. In olden times Madura was known as the 'Athens of Southern India.' Even now Madura has kept up the tradition as the most important place of Tamil culture in the whole of Southern India.

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From Madura I started for Rameshwaram. The train left very early in the morning. So I had to pass the night at the waiting room

of the station. The room was crowded with passengers bound for Ceylon. These days I had been hearing from various persons that to go to Ceylon at present was very difficult: one had to cross so many hurdles. There must be a health permit, there must be a vaccination certificate, there was the immigration restriction, and then your belongings would be searched by the Customs and your papers must pass through the Censors. Sometimes the search is done in a way which is irritating and humiliating. When I heard all these reports and different incidents, I felt disgusted. I thought I had rather cancel my programme and not go to Ceylon. But I had already given word to my friends on the other side, and they would be sorely disappointed. It was too late to change my mind. So I proceeded, but not without trepidation for any unknown difficulty. While waiting for the train at the Madura Station itself, I found how some Ceylon passengers were preparing to evade the Customs rules. If such was the case, why should not the authorities on their part be stringent? Or it is difficult to state who started the game. In any case one felt as if it was much easier to go to foreign countries than to Ceylon. Or was it the fact that Indians were made to feel that Ceylon was a foreign country to them, though separated by a strait, some seventy miles in breadth?

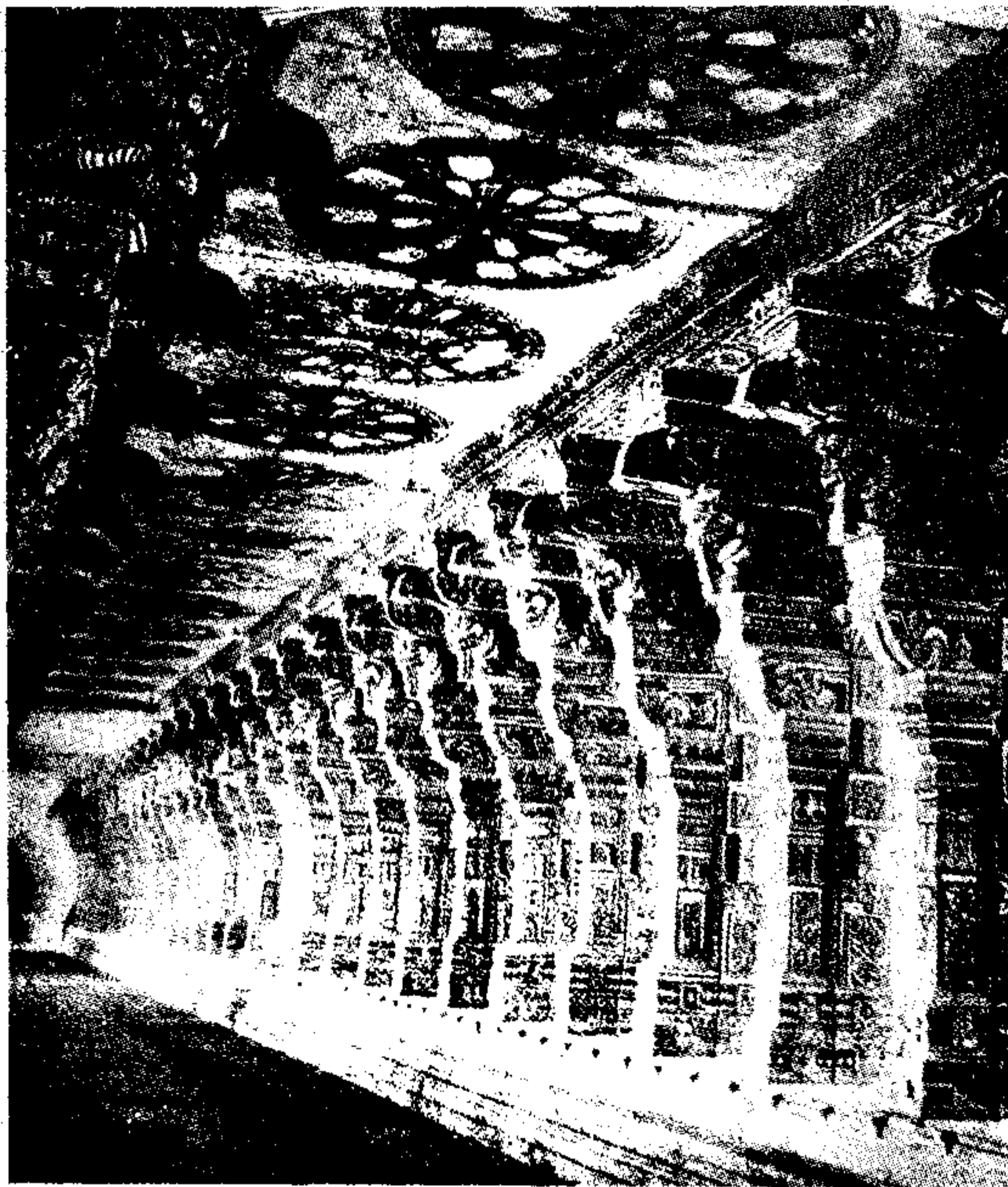
Rameshwaram is a small island separated from the mainland by the Pamban Channel. Over the 'Channel' there was a bridge on which the train ran. It was a beautiful experience, when the train ran over the bridge, to see water on both sides and land at a little distance almost on the sea-level.

When I got down at Rameshwaram, I found that I was one amongst a great crowd of pilgrims. For almost all the passengers who got down were to visit and offer worship at the temple. And they represented various provinces of India up to the northernmost part. It was such a great joy suddenly to find oneself in such a company. Devotion is no less contagious than irreligion which, they say, dominates the modern thought.

From the station to the temple ground it was a small distance. I thought that the Madura temple was a big one. Now I found that the temple at Rameshwaram was much bigger. The enclosure covers an area 900 feet in length and 700 feet in breadth. And there are three courts. Of course, as is usual in all temples in South India, there are *gopurams*, kissing the sky, as it were, on four sides of

When I went into the temple and passed through the big courts and corridors, I found some pilgrims from North India singing some devotional songs in front of the main shrine. But the music was anything but pleasing to my ears. Hush, don't say anything by way of criticism! How much devotion was in their face and eyes! What a deep feeling was behind their songs—the outpouring of their unsophisticated heart in praise of the deity! What a great joy they must have been experiencing—now that their desire had been fulfilled! They had come from such a great distance—from one remote corner of the country to another corner—braving all troubles and facing all hardships; now they were in presence of the deity. What a great satisfaction was it to them! Hence this spontaneous outburst of joy. Their song was too sacred for profane ears. Under the roof of this big temple you will feel lonely and desolate if you do not feel a Great Presence. But if you are fortunate enough to get even a glimpse of that, you will find joy beyond compare, and that joy will express itself in different ways.

I passed the night at Rameshwaram in a 'choultry' (rest-house for pilgrims), situated just opposite the temple gate. Sitting in



THE GRAND CORRIDOR: RAMESHWARAM TEMPLE

the temple compound. The temple is dedicated to Shiva. It is said that the image of Shiva was installed by Rama when he returned to Rameshwaram after his victory over Ravana and the conquest of Lanka. At least that thought gives a special sanctity to the temple and draws streams of pilgrims from all corners of India.

Not more than two furlongs from the temple compound was the sea. It was inspiring to sit on the beach, looking at the vast watery expanse in front and brooding over the past tradition of the place.

the room itself one would hear at intervals the sound of the temple bells and music, and visualize, as it were, the sight of the devotees offering their heart's prayers before the great God.

The next morning I was to catch the train for Dhanuskodi at Rameshwaram Road Station—a distance of about four miles. There was no suitable conveyance. So I thought it better to walk the distance. A guide was easily available. In the dark hours of the morning we left Rameshwaram. At that time very few people had awoken from their sleep. There was no stir of life in the road or the

street. The temple stood there amidst great stillness. I passed by it and had a last look. Who knows whether I would visit it again in my life? Was I carrying anything permanent from this visit to this sacred place of

quarters and two or three coffee-shops were all that stood there. There was nothing else to engage your attention. So the only thing you could do, in order to pass time, was to watch and see the idiosyncrasies and be-



PALM-FRINGED SHORE

Courtesy: Plate Limited,

pilgrimage? Or had I seen only brick and mortar?

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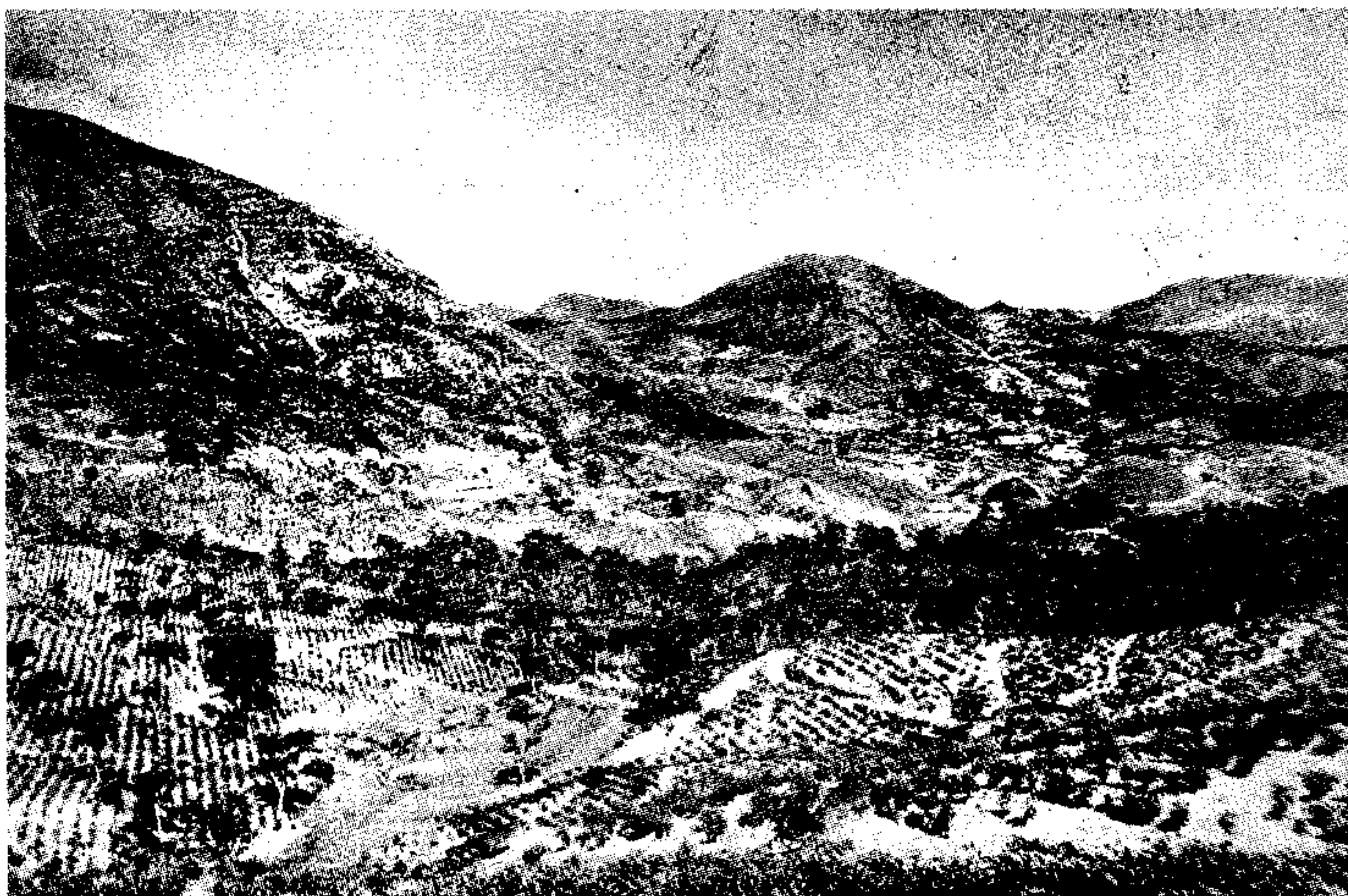
The journey from Rameshwaram to the Road Station at that early hour was very enjoyable. The road lay through sandy sea shore. It was a vast open space. The stars shone overhead. The sound of waves could be heard at first near, then fading at a distance. Now and then you met a lonely wayfarer. Or you could see a party of pilgrims at a distance as in silhouette, carrying small bundles of things on their heads and walking their way to the station. When we reached the station, we found that we had come much earlier than the scheduled time, and also the train was late by more than an hour.

It was a small wayside station. The one-storeyed station-building, station-master's

haviour of different pilgrims. Even that could not be done for long. So I walked a little distance and sat on a sandy mound in a half-reclined posture—occupied with my own thoughts. After some time, two pilgrims—perhaps they also were tired of the monotony of waiting for the train—came and sat near me. Here was an opportunity to pass some time nicely, if not profitably. I drew them into conversation with me and began to ask various questions in order to know their mind and the ways of their thoughts and feeling. They came from North India, from the place where Rama and Sita were born. They had visited Rameshwaram and would now go to Dhanuskodi. I wanted to probe the depth of their devotion and began to cross-examine them. To them these places where we stood were sacred.

Because once in olden days Rama had come there. They felt as if the scenes of the visit of Sri Rama with the host of his warrior-companions were re-enacted as they saw the different spots in that area. One admired their innocence, appreciated their feeling, and envied their unsophisticated mind. Finding me so free, they also in turn began to ask me questions. When I said that I was going to Ceylon, one of them began to wonder where it was. When I told that it was the land of great Ravana, even then he could not guess where it was. Ah, there is the rub. India for some centuries in the past had so much isolated herself from the rest of the world that her life became almost stagnant, and she was suffering from inanition. Had she kept touch with the changing thoughts and ways of the world, even as a reaction there would have come a great stimulus for vigorous activities. But as it is, she is lying almost as a dead corpse. And of her children—some seek sustenance of life from the glorification

to Dhanuskodi for a sacred bath in the sea. The spot where they bathe is more than two miles from the railway station. It was noon, the sun was hot, but the sea breeze made the walking pleasant. The bath at this place is considered holy, because it is the spot where Rama is said to have built the bridge to lead his expedition to Lanka. I found many pilgrims performing some rituals with the help of paid priests. There was quite a large number of pilgrims. Some were still coming in batches. It was a beautiful sight. They looked like slow-moving lines over that vast sandy area—some near by and some at a remote distance. It is difficult to find explanation why so many persons come eagerly to take a bath here. It may be a tradition. It may be a blind belief. But this much is sure, when you stand before this infinite expanse of water, with nothing but rolling waves in front till they fade away in the far, far distance where the vision can go no farther, you feel the insignificance of your



A TEA-LAND

Courtesy : St. Nihal Singh.

of the past, some, influenced by foreign thoughts and ideas, are strangers to their own land, and the rest live in dark houses.

When we got on the train, in less than an hour we arrived at Dhanuskodi. Pilgrims go

existence, you realize the foolishness of your egotism, your pride is humbled, your vanity is crushed, and you bow down in adoration.

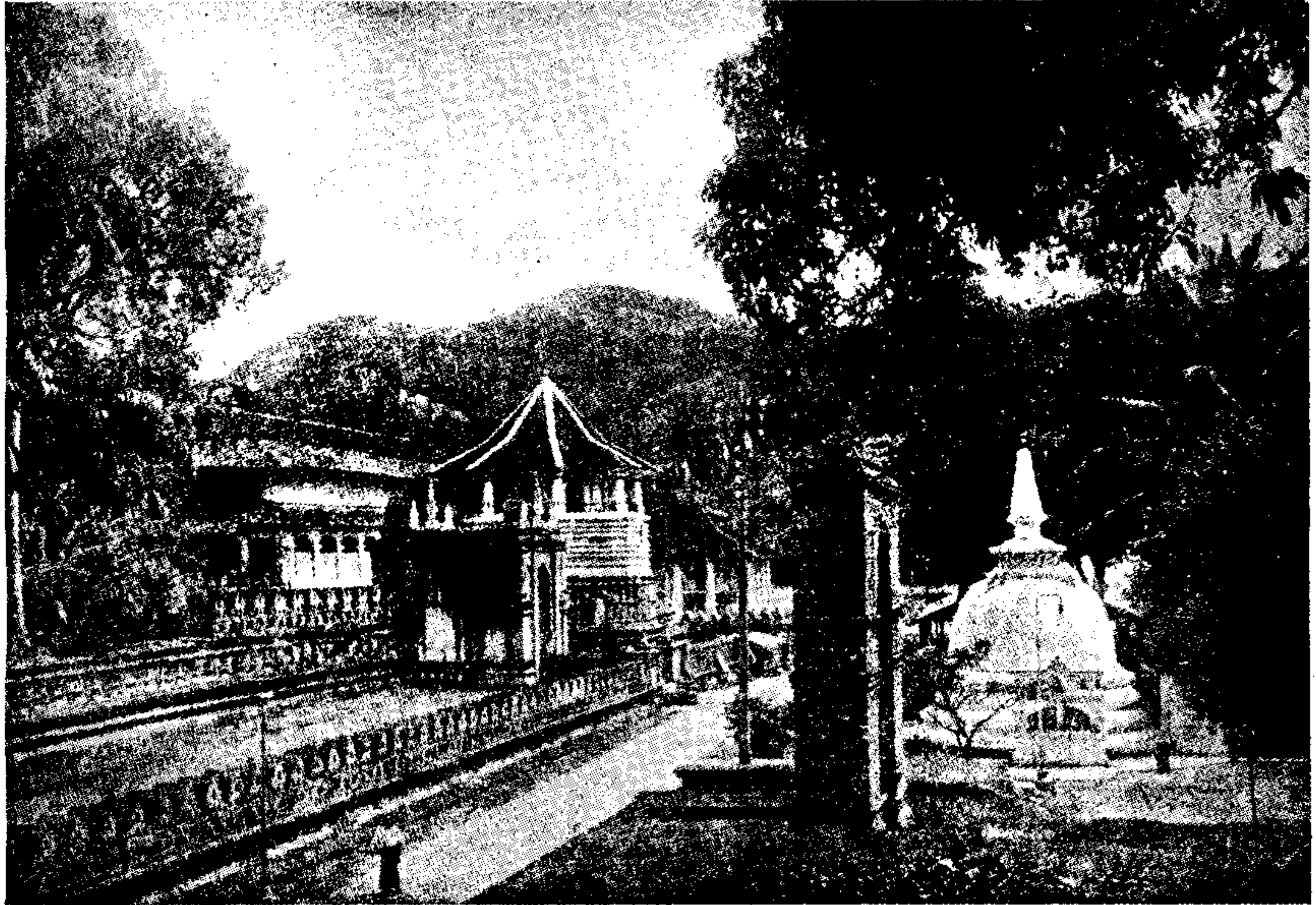
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Dhanuskodi is the terminus of the South

Indian Railway. In order to go to Ceylon you have to take the boat here. But one has to take some 'permits' and undergo necessary examinations at a place called Mandapam Camp—the third station higher up. So I

fortable seat at the boat.

It was night when the steamer reached the pier in Ceylon. There was stir and bustle amongst the passengers, getting ready to land. But they could not get down at once. There



THE TOOTH-TEMPLE AT KANDY

Courtesy: Plate Limited.

had to do some backward journey to reach there. At Mandapam Camp the Ceylon Government has purchased a big piece of land to accommodate the quarantine officers. The British Protector of Immigrants also holds his office there. I had a letter of introduction to an important officer. That made everything very smooth for me. But I could see the difficulty and suffering of the passengers, specially of those who travelled by the third class.

The next day I boarded the Indo-Ceylon Express. When the train arrived at the Dhanuskodi pier, to each compartment came several uniformed men to inspect and search the luggage of passengers. My friend at Mandapam Camp made precautionary arrangement even for this place. As such I had the least trouble, and I got also a com-

would be several examinations before they could do that. I was preparing my mind for the botheration that was ahead—at a place where I was quite new and unknown. At that time a fellow passenger informed me that some one was looking for me. I wondered who that man might be, for I could not think of anybody who was expected to know me. In a short while there came a young man belonging to the Ceylon Railway and introduced himself as one deputed by my friends at Colombo to receive me at the boat. He was a clever person and a railway official. I had, therefore, absolutely no trouble in landing and getting to the train. Here I got my first experience of the hospitality of Ceylon. For he made all arrangements for my comfort with so much care and forethought that I felt almost embarrassed and did not

know how to thank him sufficiently.

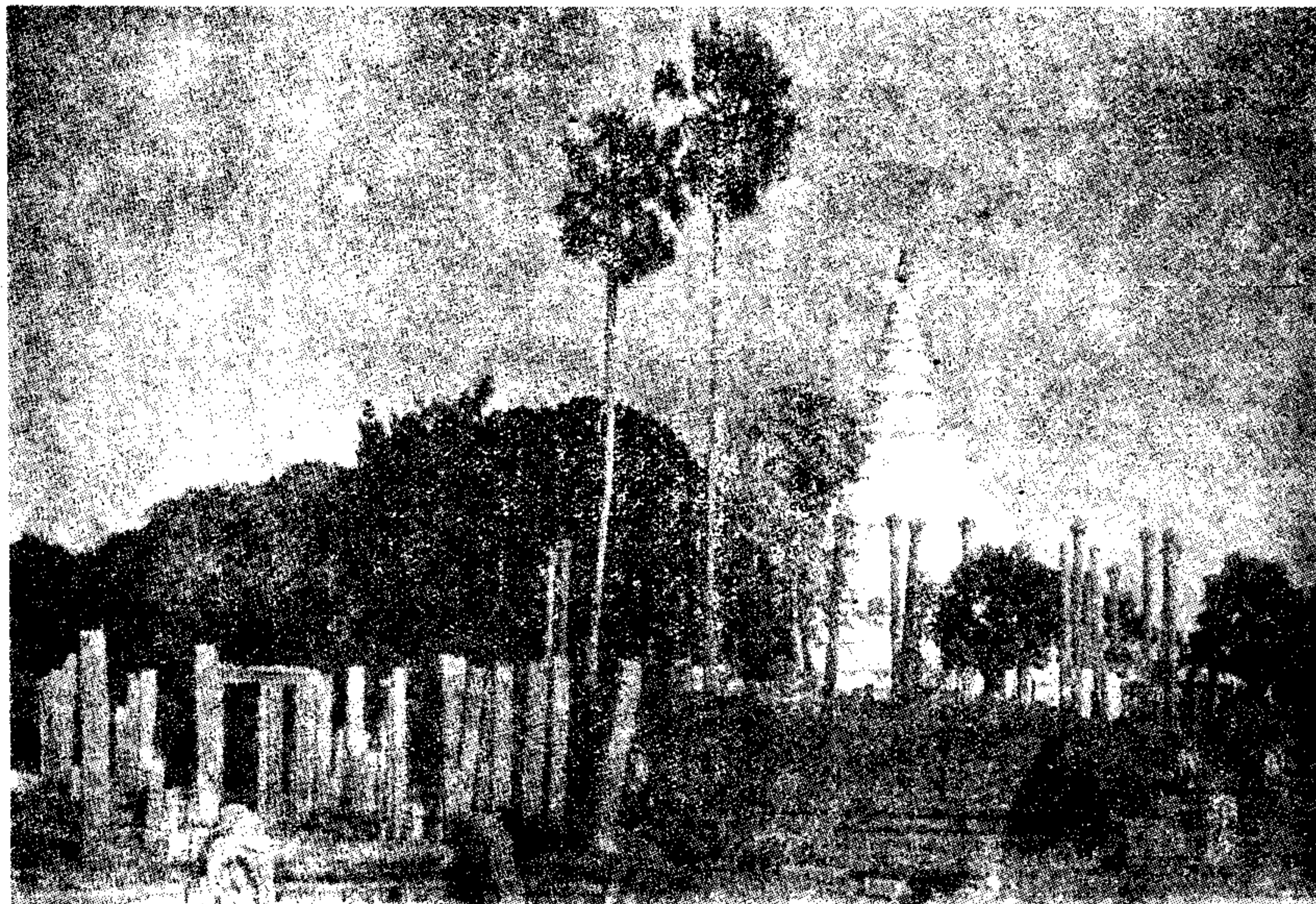
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One night's journey brought me to Colombo—that small but neat, clean, and beautiful city. However hard were the restrictions put on the passengers between India and Ceylon, when I landed in the Island I did not feel I was in any foreign place. Rather I felt I was in some part of India. I had read and heard so much about the controversy on economic and political relations between India and Ceylon, that my mind was full of those thoughts. When I was actually in Ceylon I thought within myself what a fuss they were making, was Ceylon separate from India? During my stay in the Island, at different places and to different people—young, old, students, professors, social and political workers,—sometime in fun, sometime in seriousness, I would put the

religious aspects of the question were concerned. Some believed that if Ceylon was kept separate from India, the inhabitants of the Island would get some economic advantages, but that was also problematic in the long run.

One thing would seem jarring to my ears, all the time I was in Ceylon. When we go to some parts of India, say, to Madras, Bombay, or Lahore, we say we are going to such and such a city. But when any one in Ceylon referred to his journey to any place in India, he would not name the particular city or town, he would say he was going or had gone to 'India.' That seemed a bit funny. That indicated that it was going into the subsoil of their mind that India was separate from Ceylon.

Though at the time I was in Ceylon there was no fear of attack from the Japanese, the



DAGOBA AT ANURADHAPURA

Courtesy: Plate Limited.

question, 'Do you think Ceylon is separate from or a part of India? Very few really believed that Ceylon was separate from India as far as the social, cultural, and

thought of the war was uppermost in the mind of the people. All sights and sounds indicated that. As soon as you go out you meet people with khaki uniforms. And this and



that area is closed to the civil traffic. In Colombo, I was fortunate enough to be lodged in an Ashrama, where the atmosphere was quite different. Outside there were restlessness, some unknown anxiety, some fear of the uncertainty, but when you came to the Ashrama there was calm, peace, and serenity. This contrast brought out all the more vividly how we can make and unmake civilization, how we can give healthy and unhealthy directions to our activities. Is not our suffering due partly to our own choice?

While I was in Ceylon, the Soulbury Commission was holding its sittings to determine the future constitution of the Island. That gave rise to much controversy in the press as well as amongst the public, which indicated how strained was the relation between the different sections of interest even in this small place. In India you hear constantly how the inability to reconcile different interests is the cause of political handicap in the country. One was surprised to see the same thing here also. But one should not take a very uncharitable view of the situation. There will always be difference in opinions, outlook, and interests amongst individuals as well as communities. That is rather the sign of life and alertness. But in times of crisis and for the sake of higher interests they should be composed. But why that cannot be done in our country is a problem which requires deeper investigation.

It was a great joy to meet so many persons in Colombo and receive their unstinted love and affection. They belonged to different communities and represented varieties of interest, but when one was invited to their homes, one felt as if one was amongst friends who were known for a very long time. That was very striking. And that was also a sure indication of the fact that with all the conflicts and differences in workaday life, there is a common ground where men feel that they are all one. Now what is that common ground? On the finding of that depends the peace of a society, a country, and even the world.

One evening—on a day of special worship

—I was taken to a Buddhist temple. On the temple compound I found hundreds of persons, standing in queue and with flowers in hand, waiting for their respective turns to enter the shrine. There was eagerness in their eyes, devotion in their faces, and they were all silent and orderly—not even one amongst them anxious to elbow out another. This was unusual, because when there is a large crowd of people even before a temple they do not become so methodical. Here, was it the influence of Buddha's teachings, or have they been specially taught to follow this process?

When we entered the temple we found a huge figure of Buddha in lying posture. This was the first time I saw such a large image. Heretofore I have seen many large images, but this surpassed my farthest expectations. Was it the anxiety of devotees to show the greatness of their Master that led to making this figure so large? In that case they must have been disappointed. For no amount of earthly grandeur can express an infinitesimal part of the greatness of a prophet. But as an attempt of the devotees to express the depth of their devotion, this was all right and praiseworthy. It was a sight to see the rows of devotees standing before this large image and offering worship.

I also visited two Buddhist monasteries, situated a few miles away from the city. In one, in the room of, perhaps, the head of the institution, I found books dealing with up-to-date modern thoughts. This made me so glad. For they, though owing their allegiance to the past, were not ignoring the living present. They were alive to the trend of modern events.

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From Colombo I gave a flying visit to Kandy. I started on a Sunday, but as the Sunday timing of the Railway did not suit my convenience, I went by a motor bus. Though it was expected that the bus would be crowded, I could not imagine that it could be so much crowded. Of the large number of passengers some were bodily pressed to make accommodation for others, some had to

be standing, while others filling up the space in between remained in a half-standing position. I felt literally suffocated, and from the very time the bus started I was counting the time when the journey would end. But the journey was to continue for long five hours! One redeeming feature was that I was seated in a place from where I could have a view of the outside. And the scenery that could be seen on the two sides of the bus route more than compensated the suffering I had to undergo inside. As the bus passed through the rubber, cinnamon, tea, coffee plantations, interspersed with forests and green vegetations, and as the charming scenes after scenes rushed before my eyes, I could realize why Ceylon had been so much praised for its natural beauty. This was only a part of the Island I saw, still it looked like a dream-land. At places it seemed as if a master-artist with a pre-planned design arranged everything, including the different levels of the ground. But I must not go into ecstasy, for in my return journey by train and also at some other places I saw no less beauty, though of different types. It is told that Mahatma Gandhi, during his visit to Ceylon, said with reference to the prevalent drink evil in the Island that it was a great wonder that people would take to alcohol for joy when Nature in their country supplied so much feast to their eyes and innocent joy to their mind.

Kandy with its amphitheatre of surrounding hills looked charming. There is a lake inside the town, which, afterwards I learnt, was an artificial one. Of course I visited the famous Buddhist temple at Kandy where is enshrined the tooth-relics of the Enlightened One. Some say that the real relics have been taken away and destroyed by the Portuguese vandals. But it is doubtful whether others believe it. For the temple is visited by large numbers of earnest devotees from far and near. Usually the pilgrims are not allowed inside the sanctuary. But when the priests knew that I came from India, they relaxed the rule in favour of me, and I was allowed to enter in. I admired the catholi-

city of the priests, though they were supposed to be very orthodox.

In Kandy there is an academy, called the Papel Seminary, for the training and education of Christian preachers. It is a very big institution, where the trainees come not only from various parts of Ceylon, but from all over India. They have got a huge library, a nice chapel, and very good arrangements for the facility of study. The study course is for six years, if I remember aright. A senior student was kind enough to act as our guide and to show us round. In the library when I saw a large stock of books on ancient, medieval, and modern philosophy and theology, I asked the student in what way the study of these books helped them. He was frank enough to say that they helped them in meeting the arguments of their opponents when they went out as preachers. To refute the arguments of others so much expenditure of time, energy, and money! If a preacher could live a real religious life, would it not be the best argument against those who denied God and religion? For arguments do not convince a man; life and example do. It is theology that makes religion difficult to grasp and hard to understand—nay, sometimes it antagonizes people. Whereas the burning devotion of a sincere soul radiates a tremendous influence. This simple thing is lost sight of by many religious preachers in their zeal to proselytize.

Afterwards I met the Director of the Institution—a very calm, quiet, sincere, and unassuming person. I put it to him how far he found it successful to give religious training through the medium of books, academic instructions, and so on. He very openly said that they were only the secular aspect of the thing. The real religious life was built by prayers, contemplations, self-examinations, etc. In the course of the conversation he referred to an institution where these things are more assiduously emphasized, and where the students are vowed to a celibate life. Then he expatiated on the methods that are followed there for the growth and development of religious feelings. I found that every-

thing was, as it were, mapped out, tabulated, and organized. It was a great joy to talk with him, and I found the proofs of how the Western people do everything in a thorough-going way, leaving nothing to chance.

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From Kandy, I started for Nuwara Eliya, that famous hill-station of Ceylon and widely known for its beautiful natural scenery. We got down at the station very early in the morning, and in the stillness of the starlit night, as the motor began to climb up the hills to go to Nuwara Eliya, the beautiful scenes that passed before my eyes still linger in my memory.

Nuwara Eliya is situated at an altitude of 6,000 ft. In Ceylon you come across various physical features—high mountains, lands as low as the sea-level, rivers, plains, etc.—within a small area. If India is the epitome of the world, Ceylon is a miniature India. It was winter and Nuwara Eliya was pretty cold.

The place looked like an English town and most of the people had taken to European ways of life. I happened to come across a group of Indians who, though outwardly westernized, have deep and earnest love for their own religion and culture. I have heard the complaint that the people in Ceylon are anglicized. Yes, it is so. But people are sometimes the victims of environment and circumstances which none but the exceptionally strong can resist. But what doubt is there that all but those who are snobs feel the pangs of foreign domination on their lives? So now and then are found people who make an effort to throw that off, or whose inner life contradicts their external conduct. In Colombo I met a gentleman, highly placed in life, who, to all outward appearances, was Europeanized, but when I talked with him more familiarly I learnt that he spent long hours in night in prayers and meditation, and I was shown his nice little chapel. He was such a devout and sincere soul. I had two or three other similar experiences in Colombo.

A few miles off from Nuwara Eliya is a

place called Sita Eliya. It is believed that this was the ancient Ashoka forest of Lanka where Sita was put as a captive by Ravana. One cannot say whether historical investigation will support this fact, but if one frees one's mind from the obsession of historical scepticism, a host of thoughts rushes to one's brain. Sita, what a tremendous influence has she exerted on the womanhood of India! A great son of India said, 'You may exhaust the whole literature of India, but you cannot find another character like hers.' A small temple marks the spot where Sita lived her lonely and disconsolate life of imprisonment. Even supposing this was not the spot where Sita had lived, the man who conceived the idea of this temple must have possessed great imagination, and he has done untold good to society. For he has kept up the thought of the Sita ideal before the eyes of many.

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From Nuwara Eliya, I returned to Colombo in order to visit Batticaloa on the eastern parts of Ceylon. I felt sorry that I could not go to Jaffna, which is said to be the brain of Ceylon, for from that district had come many persons who made a name for themselves throughout the whole Island. In spite of all the precautions taken by the government against contagious diseases being carried by visitors from India to Ceylon, there was an epidemic of smallpox in Jaffna, and I was advised not to visit that part.

The percentage of literacy in the eastern parts of Ceylon is very low, I heard, and people are now keen on spreading education in that area. There are many missionary schools and institutions but they exert, I was told, an indirect influence of weaning away people from the fold of Hinduism. This is the complaint which is heard all over the country. If Hindus are not organized, strong, active, dynamic, and alive to the interests of their own society, what is the use of complaining that there are inroads on the Hindu society? This is the inevitable result of passivity and indifference which are eating into the vitals of the Hindu society. Hinduism is not a proselytizing religion. It does not believe

in mass conversion. It believes more in the change of heart than in the formal change of faiths. It says that all religions are the various paths to reach the same goal. But in order to exert that influence it must be well organized. Passivity is not a desirable substitute for catholicity.

From Batticaloa I went into the interior to a distance of about thirty miles, seeing various villages, people, and institutions. In one village I saw a building which looked like a temple. 'What is that?' I inquired. 'It is a Shiva temple,' I was told. Very enthusiastically did I go inside the temple to see what it was like. But it was kept dirty, unclean, as if uncared for. I felt disappointed, disgusted, and exasperated. The more so when I learnt that people come here for daily worship. This village temple was a pointer as to what direction the Hindu society was drifting to—careless, apathetic towards its real welfare in every respect and everywhere. Who can say what is the reason for this?

On the last night in Colombo I was invited to dinner by a Ceylonese friend. With great warmth of feeling, I could see, they prepared many dishes for the strange guest. Lo, I find one dish which I took not less than thirty years back in a remote village in North India. Since then it has dropped out of my memory. It was strange that these people here also take that peculiar dish! I frankly told them of my surprise, with the remark how surely India was one, including Ceylon!

The next day I reached Anuradhapura, the ancient capital of Ceylon for about one thousand years. The ruins of this ancient city attract many visitors with historical interest. It was here that Mahendra, the son of Ashoka, planted a branch of the original bo-

tree under which Buddha had got Enlightenment, and with that he planted also Buddhism in Ceylon. This tree is an object of reverential worship to the Buddhist world. When I visited the sacred tree, I found some devout people going round it with great emotion and then offering worship. Also a nice temple has been built here. At some distance was a big *dagoba*—a pyramid-like structure built by Buddhists and containing some sacred relic—raising its proud head in the sky and proclaiming glory of the Great One.

Not more than two furlongs from the temple of the sacred tree, I found a small building on the farthest end of a big compound. It was the Vivekananda Reading Room. I was surprised to see this institution in such an out-of-the-way place. Certainly it was far from one's expectation! But did not Swami Vivekananda come here? Swami Vivekananda, after his triumphant success in the West, landed first in Colombo. He visited also Anuradhapura. So some of his admirers have organized here a reading room in his name. They conduct also a primary school and now and then make arrangement for religious discourses.

When I saw this institution and talked with the people, the thought came to my mind: Buddha, after his realization of Truth, was pacing up and down, and wherever he put his footstep, there blossomed forth a lotus. And almost everywhere Swami Vivekananda came, there has sprung up an institution in his name for the good of the many, for the happiness of the many.

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I got on the train at the Anuradhapura Station in the midnight, and full of the happy memory of Ceylon, the next day before noon, I found myself in 'India.'

# EDUCATION OF INDIANS IN FOREIGN COUNTRIES

BY DR. TARAKNATH DAS AND GOBINDRAM J. WATUMULL

At the very outset we wish to emphasize that since the days of Raja Ram Mohon Rai in the early nineteenth century up to the present time, leadership in Indian political, social, and industrial life has been wielded primarily by men and women of India who have had their education in Western countries or assimilated the spirit of Western culture, without ignoring the rich legacy of India. There is no question that modernization of India, nay of the East, will be greatly facilitated by the assimilation of the best of Western scientific, industrial, and social institutions, and that these will be utilized by India and the East, without merely copying them. The question that is receiving considerable attention in India today is the process by which modernization of India might be most quickly effected. Without being dogmatic or claiming to give a full and comprehensive answer to this question, we shall try to discuss some phases of the question of education of Indians in foreign countries and its relation to increasing national efficiency with the least possible expense and waste. We are well aware that these conclusions will arouse some lively discussions and disagreements. But our satisfaction comes from knowing that there will be intelligent discussions which will be helpful to all who are sincerely interested in pursuing many-sided activities to further the cause of Indian national efficiency through education.

## I

Among the peoples of Eastern Asia, the Japanese were the first to send young men to foreign countries with the conscious recognition of the fact that Western countries were more powerful and had better methods of scientific education which they should master in order to preserve their national existence as free people and to develop their industry

and commerce to hold their own in these fields in competition with Western powers. The Chinese and Indians did not try to learn all that is best in Western countries voluntarily, before they were conquered and humiliated by Western powers. It took nearly half a century of hard and humiliating experience on the part of Indians and Chinese before they began to accept the fact that in order to survive they must learn many things from the West. In some ways westernization of China and India has been forced upon them, while Japan voluntarily recognized the necessity of Western education and Western methods. In Japan westernization was not imposed from the outside and, therefore, the process was selective and more discriminating than has been in the case of India and China.

Today all Indian authorities in the field of national education recognize the fact that the real motive for introducing the rudiments of English education in India was to train an army of Indian officials, who, with a knowledge of the English language, would be able to hold inferior government positions and thus help the British masters to consolidate their power. The real rulers were British officials, even after Queen Victoria's proclamation which assured that there would be no discrimination, due to their race and religion, against Indians, in securing positions in the governing of their own country, provided they proved their efficiency. The test of this efficiency was an English Education and the ability to pass the Civil Service Examinations, held exclusively in England and with certain high standards set for British university students. It became evident to Indian youths with ambition that without an education in England there was no possibility of securing any high government position; thus about seventy-five years ago Indian students from the most cultured families of upper and

upper-middle classes began to go to England to study in British universities. At first these students, though not a very large number, wanted to qualify for Indian Civil Service positions; and such distinguished scholars and statesmen as the late Romesh Chandra Dutt, the author of *History of Indian Civilization*, the late Surendranath Banerjee, the foremost Indian publicist of the nineteenth century and the author of *A Nation in the Making*, one of the founders of the All-India National Congress Movement, and many other prominent Indians belonged to this group. Later on a larger number of Indian students went to England for professional training—the majority of them studied law. From this group India had many of the leaders of the nationalist movement—Arabindo Ghosh, Gandhi, Nehru, Das, Bose, and others. Still later, the influx of Indian students from middle classes to England grew, not only because education acquired in England was superior to that obtainable in India, but also because Indians educated in British universities and acquainted with British ways of life and British contacts, almost always secured better jobs with higher salary upon their return to India. About the beginning of the twentieth century some Indian students began to go to German universities and after the Russo-Japanese War, to Japan and the United States. It may be mentioned here that Indians educated in Japan, the United States, or Germany did not have a fair chance of getting any important government position. In fact they were looked upon with suspicion and discriminated against by the government—an ordinary B. A. of a British university had a better chance of getting a position in a British-controlled university or establishment than a first-class Ph.D. of an American university. This prejudice still persists to some extent, and has resulted in the interesting development that American-trained Indians have contributed considerably through their own and private enterprise to the development of Indian industries.

## II

According to reliable reports 'in normal pre-war years the average number of Indian students in any time in Great Britain was about 2,000.' (See *Indian Information*, Vol. 15, No. 151, 15 December 1944, issued by Principal Information Officer, Government of India, page 794).

If the average expense of an Indian student in England be estimated at least at two hundred and fifty pounds sterling a year, then these students must have spent annually at least £500,000 or seventy-five lakhs of rupees. If this sum—one year's expenditure by Indian students in England—be used judiciously and economically, it can be adequate for establishing an institution of higher education in India. For instance, out of seventy-five lakhs of rupees, twenty-five lakhs of rupees may be used for building and equipment of such an institution and the balance, fifty lakhs of rupees, can be invested in well tested Indian securities which would yield an annual income of at least 2½ lakhs of rupees. This income supplemented by tuition fees would provide for a staff of fifty professors and instructors of all grades. Such an institution within ten years can be developed into a magnificent one, providing facilities for higher education for thousands of Indians, without draining Indian resources out to foreign lands.

During the last forty years at least 10,000 Indian students went to England to acquire such education which would afford opportunities for good government jobs and professional opportunities. On the average, these students spent three years to finish their studies in England; and on the average, they spent two hundred and fifty pounds a year. Thus, the total amount spent by Indian students in England, during the twentieth century has been no less than £7,500,000 or Rs. 112,500,000. If we use seventy-five lakhs of rupees as a minimum requirement for establishing an institution for higher education on a permanent basis, as indicated above, then the sum spent in England for the so-called higher education of

Indian students would have provided funds for the establishment of fifteen universities and facilities for higher education of hundreds of thousands of Indians, enriching Indian national efficiency. It seems that, at a national investment for promoting national efficiency through higher education, the vast sum spent in England has produced very inadequate results. It seems that this fact has not been fully grasped by Indian leaders, not to speak of the government, as they are still pursuing a policy of sending large numbers of Indian students to foreign countries.

### III

For promoting the efficiency and national vitality of a nation, it is very essential that there should be adequate facilities for scientific education which will increase the productive power of the nation and raise the standard of living of the masses. The Indian educational system, as established and maintained by the British Indian Government and about which many Anglo-Indians and well-intentioned but ill-informed foreigners speak so highly, has been woefully inadequate for the purpose of promoting national well-being. No less a person than Lord Wavell, the Viceroy of India, during his speech before the Associated Chamber of Commerce at Calcutta on the 14th of December 1944, while advocating the necessity of training a large number of technicians to improve the Indian economic situation, said:

One direction, however, in which it seems to me that we can make progress at once, without waiting for peace in blue-print, is in training many technicians and experts India will require in farming, in engineering, in electricity, in chemistry, in fisheries, in building, and so forth. *It has been very patently brought home to me, even in a year's experience as Viceroy, how woefully short India is in institutions and facilities for training them. I hope that young India will apply its abilities and energies towards these practical branches which will be of such value to India; and possibly a little less to the profession of the law, in which India, I understand, is already quite reasonably well-staffed...* (*Indian Information*, Vol. 16, No. 152, 15 January 1945).

The Hon. Sir Ardeshir Dalal, one of the formulators of the 'Bombay Plan' (whose prime object is to remove the dire poverty under which the country is groaning, to raise the purchasing power of the people, and to

treble the national income during a period of fifteen years) and a Member for Planning and Development, Government of India, in an All-India Radio broadcast from Delhi on the 16th of December 1944, speaking of the great need of industrialization in India, said among other things:

Without industries, no country can ever hope to attain prosperity or high stage of civilization. Without industries it cannot acquire wealth which is necessary to provide the various social amenities, such as decent housing, medical relief, education, etc. The last war showed and the present war has emphasized the fact, that no country, which is not highly developed industrially, has a political future. It cannot achieve independence, and if achieved cannot hope to retain it without a high industrial potential which is convertible to war potential in an emergency. Until India is fully and thoroughly industrialized, there is no hope of its economic salvation and, I am inclined to believe, also of its political salvation.

He further added:

A number of preliminary measures such as the training of technical and other personnel which will be required in hundreds of thousands, must be begun at once. Our educational, scientific, and technological institutions should be expanded and new ones created. A beginning should be made with proper exploitation of our mineral and power resources. Our geological survey requires to be immediately and largely expended. . . . (*Ibid.* pp. 23-26).

To carry out this program of immediately training technicians, it has been announced by the Government of India that during this year more than 600 Indian students will be sent to Great Britain and the United States by the Central and Provincial Governments of India. There is no doubt that more than 300 Indian students will be sent by government agencies of India to American universities and technical institutions for the year 1945-46. We have no definite information regarding the details of this program, except that an Indian Education Officer has been sent to the United States to make the necessary arrangements for the admission of these students. It is also told by responsible persons that there is some possibility that for the coming ten years the Government of India would spend more than a million dollars a year to train Indian students in the United States. Larger sums will also be spent in England for the same purpose. Thus the Government of India, i.e., Indian taxpayers, will spend more than twenty-five million dollars, in foreign countries for higher educa-

tion of Indians during the coming few years. Several thousand young Indians will be in foreign countries and get the very best type of education which will have its effect in the development of Indian national efficiency. But it must be noted that the program of sending hundreds of Indian students annually to foreign countries, who, upon their return to India, will largely depend upon government jobs, if not supplemented by a definite program of increasing the efficiency of existing Indian universities and institutions of higher education, in the long run is neither economical nor in the best interests of higher education which must develop to meet the demand of raising the national efficiency.

#### IV

Thus there are definite indications that, during the coming years large numbers of Indian students, subsidized by the Government of India, will be leaving for England and the United States. In this connection, it is our hope that the exodus of immature and unqualified Indian students to Great Britain and the United States or any other country will be prevented or at least effectively discouraged. This is the correct view of the Education Department of the Indian Commissioner's Office in London, expressed in the report for 1940-41. This conclusion is based upon the following reasons:

Many (Indian students) who go to England, the report adds, lack the qualifications, ability, and steadfastness to benefit from university or similar education in the United Kingdom or in India. Others who are fitted in the sense of possessing the initial qualifications for admission to academic or other training there could obtain suitable courses in India at less expense. Others again are allowed to leave India apparently with little or no idea of the exact purpose in mind or of the advantage or utility of the proposed study or training and its reasonable prospect of leading, when completed, to suitable employment, and only too often without adequate counting of the cost. *There are those too, who come provided with not too little but too much money, and who, free from paternal influence and control, are too liable to fall into idle or even dissolute ways.* (See the article 'Indian Students in Great Britain' in *Indian Information*, Vol. 15, No. 151, 15 December 1944, page 794).

This warning is equally applicable to prospective Indian students in American universities. Some of the Indian students with M. Sc. degrees, who are now studying in

some of the American universities, find that instead of finishing their studies within an academic year they need to devote at least two years, because the standard of American technical institutions is much higher than that of similar institutions in India and it is not as easy to get higher degrees from American universities as many British-university trained Indian officials and educators erroneously think. Only the very best type of well-qualified Indian students should come to American universities to carry on higher studies.

#### V

By merely sending students to foreign countries, a nation does not develop its industries or technological institutions. India's past experience is the best example. For instance, to develop the Indian steel industry, the late Jamshedji Tata used foreign experts to start the industry and simultaneously took steps to train Indian experts in India and in foreign lands and later on developed a Technical Institution which is possibly one of the best in Asia, to train experts needed for the industry. (For details see 'A Steel Man in India' by Keenan). Soviet Russia, to carry out its vast industrial development program used foreign experts and developed its technical institutions on a large scale. It is needless to emphasize that if India is to hold her own in the field of industry and commerce and technical education, then the Indian people will have to create adequate facilities for higher technical and scientific education in their own country. In this task the government and industrialists have a very definite responsibility. They will have to provide means to use Indian technicians in ever growing industrial plants and national enterprises.

In this connection it may be emphasized that Indian industries must set aside a certain percentage of their gross income for the purpose of carrying on research. Indian industries should learn from the experiences of American industries—such as the General Electric Company, the Westinghouse Electric



and Manufacturing Company, the American Telephone and Telegraph Company, the United States Steel Company, the United States Rubber Company, the Standard Oil of New Jersey, the Du Ponts, the Eastman Kodak, and many other concerns.

Let us give a few instances of recent examples of the development of research programs of American industries and universities: (a) The General Electric Company has decided to spend \$8,000,000 to build a new research laboratory which will afford fifty per cent more space than the present facilities provided by the two buildings now occupied by the laboratory, which were built in 1914 and 1922. Dr. Suits, Vice-President and Director of Research of General Electric writes that:

These laboratories were the last word in laboratory construction then: this is no longer true. For some time we have been cramped for space and this condition has been aggravated in the past few years when all our facilities have been devoted to war work. *We have a very much expanded program for post-war years which will increase our research staff from 540 to about 800.* (General Electric News—Schenectady, N. Y., 1 June 1945).

The following items of information regarding research activities of a few institutions in the United States were published in a recent issue of the *New York Times*:

Many educational institutions are now participating in the field of commercial research. The Battelle Memorial Institute at Ohio State, employing a research staff of 600 last year, worked on contracts totalling approximately \$2,500,000. Cornell University has more than 300 commercial investigations under way at present in applied and pure science and many applications are to be denied.

Nearly 200 industrial concerns of the Industrial Hygiene Association are backing a research project at Mellon Institute, Pittsburgh. The X-ray laboratories at the University of Rochester serve industries within a 100-mile radius.

Purdue's Research Foundation, incorporated in 1930, with assets of \$50,000, has grown to a scientific research service with assets of \$3,000,000. Significant focal centres of constructive research at Purdue in recent years are the university air-port and the housing research camps. The University of Minnesota has approximately 160 research projects operating at present, totalling some \$274,000.

The University of Texas has received nearly \$500,000 from commercial concerns since 1939 for research purposes, some of which had not yet been spent because of staff limitations. Largest of the current grants, now totalling \$186,000, is to continue investigations on the Schoch process of making acetylene from natural gas by the electric discharge method...

In this connection, may we inquire what

have been the concrete contributions of Indian industries towards the development of higher education and technical research? Have the Indian industrialists done their best in this field while they have acquired fortunes by selling their products to the Indian people? Have they done their share to raise the standard of living of the poor of India?

## VI

The program for raising the standard of Indian universities and the development of research facilities in these institutions is of greater importance than sending hundreds of Indian students to study in foreign universities. There is every reason to believe that if every year the Government of India sends only a few—fifty or so—of the most promising young members of the faculties of various Indian universities to foreign universities for higher studies, with the specific purpose of equipping them with greater efficiency in their own fields of study, and then spends larger sums in developing existing Indian universities and establishes new institutions to meet national needs, such a program will be more economical and effective.

In this connection we are very happy to note the news item published in *Calcutta Review* to the effect that Dr. N. R. Dhar has contributed a lakh of rupees to Calcutta University, to perpetuate the memory of the late Acharya P. C. Ray, by establishing a chair of Agricultural Chemistry. This may well begin the development of an Agricultural College in connection with Calcutta University. This is in the long run a more effective investment for the purpose of spreading agricultural education in India than sending half a dozen Indian students to study agriculture in American universities which would cost at least a lakh of rupees.

For the development of facilities for higher education in India, the Central and Provincial Governments of India and Indian industrialists and rich people should contribute large sums of money to the universities. Annually tens of millions of dollars are con-

tributed to American universities by private individuals. Such contributions are usually announced during commencement-week ceremonies. On the 23rd of June the following took place in Cambridge, Massachusetts :

A gift of \$350,000 to endow a professorship in the field of industrial management at Massachusetts Institute of Technology was presented tonight by Alfred P. Sloan, Jr., Chairman of the Board of General Motors Corporation at a dinner of alumni of M. I. T. held as part of the commencement-week program.

At the same time President Karl Taylor Compton announced a gift of \$100,000 from Gerard Swope, former president of the General Electric Company, to endow a group of post-graduate fellowships. Both Mr. Sloan and Mr. Swope are members of the Technology fifty-year class of 1895. In summarizing donations to the Institute for the last twelve months, Dr. Compton reported a total of nearly \$2,000,000.

Strong alumni organizations should be formed in every Indian university for the express purpose of raising funds to improve the university, and to develop its research and laboratory facilities. In Britain the recent trend is towards larger appropriations to the universities by the government :

The British Government has increased its appropriation to the University Grant Committee from the former annual allotment of £2,149,000 to £5,900,000 for each of the next two years. (*News Bulletin*, Vol. 20, No. 8, 1 May 1945, published by the Institute of International Education).

The population of Britain is about one-tenth of that of India. Indian national efficiency in higher education and technology may be one-tenth of that of Britain. Indian

educational institutions should have larger grants of funds than those that are being spent by British universities. But the British Government in India does not appropriate for higher education in all India a sum equal to that spent by Columbia University of New York. This must not be forgotten by Indian statesmen interested in promoting national efficiency.

What is needed to increase the national efficiency through higher education is to secure adequate sums—at least several million pounds sterling for several years, as grants-in-aid from the Provincial and Central Governments of India, rich businessmen and industrialists, princes and others, to institutions of higher education in India to transform them into the best institutions of higher education in the world. And to increase the efficiency of the professors of these institutions, only a selected number of the most promising young scholars should be sent to foreign universities, not to seek higher degrees, but to carry on researches and investigations, to enrich their experience and knowledge, so that they will be able to develop Indian universities into the most effective agencies for imparting higher education to the people of India and for increasing Indian national efficiency.

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## A BACKWARD GLANCE AT PRABUDDHA BHARATA'S FIFTY VOLUMES

BY ST. NIHAL SINGH

(Continued from the December 1945 issue)

### 7. *Self-realization through Service*

In the midsummer of 1906 a Sanyasi was engaged in mighty striving along the brink of Ganga Mai as that stream sped past the sacred settlement at Kankhal, a little way below Hardwar. The eldest son of a physician, he had quitted a comfortable home in Calcutta sixteen years earlier. Though he

was only in his seventeenth year at the time, he had so impressed his parents with the sincerity of his longing to enter the spiritual sphere that his mother, with her husband's fullest agreement, had dyed with 'yellow earth' the robe that her son had donned in token of the renunciation he had elected to make. At the Math (monastery) founded

by Swami Vivekananda alongside the Hooghly in a garden suburb of the metropolis, he had assiduously devoted himself to the lessons, exercises, and work prescribed to him by the Master. All these were designed to turn his inner self towards the supremest of tasks—self-realization.

Arriving at his thirty-third year—to him seemingly a great age—he felt within him an urgency that sped him onwards towards that goal with irresistible momentum. All the way from Calcuttā he journeyed to the spot where the holiest of holy rivers debouches from the mountains, constituting her cradle, to the plains that she fecundates for the benefit of India's millions. There he subsisted upon the handful of food he gathered daily from the vicinity. His—and my—Aryan ancestors had named the institution Madhukari Bhiksha—like unto the honey-bee's drawing nectar from the flowers. It kept body and soul together without tickling the palate. It did more. It kept down the *hauteur* that they traced back to the ego and called Ahamkara—'I-ness.'

One day a pinkish envelope, sealed with a single shiny ringlet, was put into his hand. When he opened it he found that it was a summons from the headquarters of his Mission in Calcutta.

He was bidden to betake himself to Himalya's inner recesses that the cartographers employed by the Government of India included in the Almora District of the United Provinces of Agra and Oudh. With the wind souging in the pine trees sprung from the majestic, reddish rock-breast, infusing vitality in him, he was to focus all his energies upon the task of conducting the organ founded by the Master. This little messenger would carry, month by month, the Indian culture, in tabloid form, to Indians, who had become estranged from it by the transition in which their being had been cast, and to non-Indians who had no source other than this for obtaining such nutriment.

In less time than it takes the bolt hurled by the rain-god Indra from the vault of heaven to descend upon the earth, the young

Sanyasi's scheme for spiritual sublimation was shattered. His striving was to take a wholly different course. Only by providing the impulse to others to elevate themselves from the gross pleasures of the flesh to the real regions of spiritual bliss, was he himself to rise to the ethereal height that was the sole cynosure of his eyes.

To him was left hardly any choice. Had, however, the freest choice been left to him, there is no doubt as to what he would have chosen. The philosophy of life that he had imbibed since entering the Ramakrishna Order would not have permitted him to place his own good—even his own soul's salvation—above the weal of others. So he hurried to the railhead—Kathgodam—and thence took the trail to Mayavati.

\* \* \*

To the readers of *Prabuddha Bharata* this Sanyasi was known mostly as 'V.' This initial stood for Swami Virajananda, as I mentioned in the instalment of this article printed in the preceding issue. A shock was awaiting him. Amidst surroundings created by Nature, almost expressly for the purpose of assuaging anxiety, 'Mother' Sevier's<sup>1</sup> mind was filled with misgivings. The one man within the movement, who, in her view, had the genius and the experience to make a success of carrying on the magazine and the Ashrama, had been suddenly snatched away by Yama's unseen forces from the sphere of mortal endeavour.

Swarupananda had gone, a little earlier, to Naini Tal that served as the summer seat of the provincial administration. There he had been stricken with double pneumonia. Despite all that the friends he was visiting did for him, he had died.

There lay upon the table at which he had worked for well-nigh six years a few literary pieces he had received and a mass of correspondence. These had been meant, in the first instance, for his eyes. These he would have moulded to suit the scheme he had carried in his mind for the number that was due to be

<sup>1</sup> I have referred to this noble Englishwoman in the instalment (of this series) published in *Prabuddha Bharata*, September 1945.

published, in a few weeks, from that aerie, miles and miles away from anywhere. The matter he himself was to supply was still in his head when that head ceased functioning alongside the sacred lake that gives its name to that provincial seat.

In the corridor, lining the walls, were stacked reams upon reams of paper that had been bought up there from the steamy plains thousands of feet below. These were meant for printing the Master's *Complete Works*. Swarupananda had hardly managed to make a beginning towards that great end, so absorbed had he been in the editing of the magazine and conducting the Advaita Ashrama of which he had been the president from the very start.

Swarupananda had never had a regular literary assistant. Few men within the Order had the time or the inclination to send in contributions. Persons outside the movement seldom took the trouble to write for a publication that did not provide them with recompense in the form of cheques or money orders.

There was, on the spot, but one compositor. Faith had drawn this young hill-boy to that Himlyan recess, terribly lonely except to one who could tap resources within himself. Fairly quick at work and exceedingly careful, he set up the magazine from cover to cover, month by month, and was looking forward to tackling the definitive edition of the Swami's writings and lectures.

'Mother' Sevier had stayed on, despite her husband's death. She lived in a small bungalow that had been built, years earlier, by the man from whom the property had been acquired. It enabled her to be near the great endeavour which had been housed at their expense.

She had never been inside a newspaper office before she had come to this country. Had she been asked, she would have replied, in her modest, English way, that she had no particular vocation for journalism—certainly no preparation of any description for it.

To her, Swarupananda, who had done some journalizing in Calcutta before quitting the world and had sat at the Master's feet, off

and on, for years, must have appeared to be a past master in the craft of producing current literature.

At his urging and under his pupilage she, young at heart though old in years, had begun writing for the magazine. In all humility cloaking her personality under the pen-name of 'Advaitin,' she had contributed some articles. These portrayed to perfection the sweet nature she possessed, *en rapport* with the spirit infused by the Master and with the beautiful surroundings in which she chose to dwell for the sheer joy that it gave her.

\* \* \*

'What can you, my son, do?' she asked Virajananda. The gentility in which she had been bred and born did not desert her even in that anguishing moment of perplexity.

Well might she ask, indeed. Beyond the articles containing thumb-nail sketches of women who supplied some of the gold to India's golden age, translation of the Swami Vivekananda's epistles, and the like, he had done nothing in the way of journalism. He had interrupted his education at college to turn Sanyasi in his mid-teens. Since then there had been some reading, but mostly of a spiritual-philosophic character.

The discipline to which Virajananda, young-looking for his age, had subjected himself came to his aid in this emergency. With self-possession, remarkable in the circumstance, he told the lady:

'I have to do as I have been bidden. I can but try.'

'But you have no experience,' she insisted. 'Editing is a great responsibility. I am myself old and otherwise incapable of guiding you—advising you.'

'V' might have replied that, as she herself had good cause to know, he had spent some time at Mayavati—had watched Swarupananda edit the *Prabuddha Bharata*, and, in a sense, had, for some time, had some training while assisting him in that work. He, however, was modest—extraordinarily so for this age—and refused to urge his competence to do the work he had never sought. He detect-

ed that blank despair had hit 'Mother' Sevier between the two eyes. She talked of shutting up the Ashrama that her good man, no longer at her side, had set going. Rather than attempt that which she found was bereft of a single golden ray of hope, she would reimburse, out of her own pocket, every subscriber for the unexpired portion of the subscription. Back she would go to her far-away home in the cold latitudes to end her days. What a pang it must have cost her to give utterance to such thoughts, for all her hopes for the future—the FUTURE beyond this terrestrial sphere, too—were centred there in the mid-Himalya.

The 'boy' had, however, the lion's heart—a heart something like the one that had once beaten in the majestic mortal frame that was known as Vivekananda. He was, withal, gentle—gentler than a woman—and infinitely tactful. Soon he had 'Mother' Sevier gliding out of the inky gloom and setting resolutely to climb the hill of endeavour, splashed with the sunshine of determined action.

During the day Virajananda read his exchanges, wrote his notes, edited the 'copy' he had found waiting and that which he received, corrected the galleys that the type-setter pulled off the hand-press and answered correspondents near and far. In the evening, after an early, frugal supper, he would sit at 'Mother' Sevier's side and read out what was meant to be composed for the next issue.

'I do not know my grammar as well as I might,' the old lady would say, again and again. 'I now wish that when I was studying at my governess's feet I had paid more heed to what that gentle soul was trying to teach me.'

'Never mind, however. I have my ear. Anything that is inelegant—incorrect—would be repugnant to it...'

Virajananda, for all his gentleness and tact, had the courage that comes from accurate observation, close study, and easily mobilizable knowledge. 'No, Mother,' he would say, 'what I have written is good English. It has the sanction of usage by . . .'

He would quote this lexicon or that text.

Often and often the tome to which he would refer would not be within 200 miles of where she and he were having words over words.

Somehow—anyhow—the next issue was completed. It was sent down the hill-side and delivered to the subscribers. They received it without delay. They liked it. Except for two short obituary references to the departed editor, they might not have even noticed that there had been any change in the hand that had conducted that number of *Prabuddha Bharata*.

\* \* \*

Swarupananda was, at the moment of his death, only 36 years of age. Born in a Brahmin family, he began learning, early in life, the chaste language of the Vedic fathers. He was specially attracted by the philosophic concepts expounded by Sri Shankaracharya. That teacher had been born in an obscure corner now comprised in a northerly enclave of the State of Travancore. He had, however, developed, even in that dark age, the vision of compacting the Indian people, sundered by race and physical distance, by establishing cultural institutions at widely separated points.

To promote social causes, Swarupananda started publishing, from Calcutta, a monthly called the *Dawn*. At the time he embarked upon that emprise, his face had hardly lost its boyish look. In 1898 he came in contact with Swami Vivekananda. The Master dispensed, in his case, with the long period of novitiate prescribed for the purpose, and straightway admitted the twenty-eight-year old searcher after truth into the Ramakrishna Order. A little later he was placed in charge of *Prabuddha Bharata*, as I stated in an earlier section of this article.

The 'valued friend'—no other than Virajananda, I believe—who contributed the short note, headed 'In Memoriam,' to the August issue of the magazine testified to the high qualities of Swarupananda as a teacher. His was 'a wonderful ability to lift' the student's soul. Any one 'who leaned upon him in the hour of trial' received from him 'unflinching tenderness and protection.'

Without making any distinctions between pupils, he, more by example than by precept, 'made visible those ideals of purity and austerity which were ever the objects of his passionate quest.'

The new editor began printing, serially, from January 1907, a work that had been left behind by Swarupananda. A precious legacy to posterity, it was at once a translation and a commentary of the quintessence of our culture—Srimad Bhagavad Gita.

As he pointed out in the course of his brief but illuminating introduction, this sermon, as simple as it was sublime, was in the nature of an exhortation to Arjuna—the middle one among the five Pandava brothers—or Partha, as he was called. He recognized 'the justice...of the cause'<sup>2</sup> but he quailed at the prospect of killing 'his relations and friends.' Lord Krishna characteriz-

<sup>2</sup> *Prabuddha Bharata*, Vol. XII, No. 126, January 1907. pp. 3-4.

ed this attitude as 'un-Aryan-like delusion, contrary to the attainment alike of heaven and honour.' Arjuna was warned against yielding 'to unmanliness'—urged to cast off this mean faint-heartedness. Could 'a renegade, a slave, attain Moksha (liberation)?' he was asked. No. Salvation was only for a person who had purified himself by submitting himself to 'the fire-ordeal of his Swadharma' (duty to himself). Swarupananda emphasized that the keynote of Krishna's teaching was:

'Do thy duty without an eye to the results thereof. Thus shouldst thou gain the purification of heart which is essential to Moksha.'<sup>3</sup>

Nor was this the only work by Swarupananda published posthumously by the new editor. I refrain, however, from adding details, so as to economize space.

<sup>3</sup> *ibid.* p. 3.

(To be continued)

## WHAT INDIA STANDS FOR

BY SWAMI VIVIDISHANANDA

India has ever stimulated the curiosity of the people of the West, but no country has been so misunderstood and misrepresented as India. The reason is obvious. It is lack of information or wrong information. Rather, it is ignorance. So we find people in America and Europe having all sorts of ideas regarding India.

In the drama of this world, even as individuals, every country has a special part to play. A country will be loyal and faithful to herself and to the world at large if she plays that part well, and that is her mission.

It has been given to India to conceive and realize, to preserve and conserve the spiritual ideals—the eternal verities, and when the times are propitious to disseminate them all over the world and enrich civilization. It is a sacred trust. India has not failed this

trust. India's cultural influence over the rest of the world has been remarkable, though silent and peaceful. This influence may be likened to the dew that falls unseen and unheard and brings into bloom a mass of beautiful roses. And we are confident India will do the same in future.

The keynote of Indian life and culture is undoubtedly spirituality, although her contributions along secular lines have not been altogether negligible. The mysterious Beyond, God, Spirit, or Truth, by whatever name you may call it, has ever been the central theme of her family life, her social institutions, and her national aspirations. Again, it is the same mysterious Beyond that has been the motif of her artistic expressions. A close student of Indian history will bear testimony to this fact.

Perhaps, it is India's age that accounts for her special viewpoint and mission. India is a very very old country. Her culture and civilization date as far back as several thousand years before the Christian era. Age has its advantage as well as disadvantage. Age may lack in the optimism, virility, and quick action that are characteristic of youth, but it has patience and wisdom, the priceless gift of experience. An old country may not have the glamour of an apparently optimistic outlook of a younger nation, but she moves cautiously. Her steps are sure though slow, and that is what counts in the long run. There are many things that we cannot learn without experience.

Through centuries of experience India has learned to seek for peace and happiness, for freedom and knowledge, within and not outside. The peace and happiness we want cannot be had in the finite, shortlived things of this world. The freedom we long and fight for is not in so-called individual licence, or social or political liberty. It is in emancipation from desires. The knowledge we crave for is not in knowing many things of this world piecemeal, but in self-knowledge which includes all knowledge and is synonymous with omniscience. We may prize all that life has to offer in the form of physical vigour, economic security, worldly success, social position, or political greatness, but they cannot satisfy our eternal cravings. They are simply means to an end and not ends in themselves. This is the one generalization that India has made, and you will find this reiterated in unmistakable terms in her scriptures, her social and ethical codes, her mythologies, and her literatures and arts.

A Hindu would trace his descent not from a baron but from a *rishi*—an illumined sage. The heroes he draws his inspiration from and patterns his own life after are not Alexander, Caesar, or Charlemagne, but Divine Incarnations like Rama, Krishna, Buddha, or Chaitanya. A common Hindu peasant knows very little about the social, economic, or political changes going on in the different parts of the world. But ask him about God,

the soul, or the life hereafter. He will give an intelligent answer. Nothing appeals to the Indian mind as spiritual themes. India, above everything else, stands for spiritual vision and solidarity. The Hindus have their Vedas, the most ancient Sanskrit scriptures, literally meaning 'wisdom'. The following two out of the many most popular Vedic prayers bring out this idea very clearly :

Lead us from the unreal to the Real.  
Lead us from death to Immortality.  
Lead us from darkness to Light.  
Reach us through and through,  
And ever more, O Thou Effulgent One,  
Protect us by Thy sweet and compassionate face.

May our limbs enjoy health, peace and contentment.  
May our speech, our eyes and ears, our life, energy,  
senses, and all be sweetened by divine peace  
and harmony.

May all that we perceive be divine.  
May this perception abide with us.  
May it stay with us ever and ever.  
May the glories of God-realization be manifest  
in and through our life.  
May we verily express them.  
May we verily express them.

People in the West have the wrong notion that India, in pursuance of her spiritual ideals, denounces the many desirable and necessary things of this world. Far from it. For example, the Hindu fourfold scheme of life, comprising duty, prosperity, the enjoyment of life, and spiritual emancipation shows that India does not advocate other-worldliness and renunciation alone. Although spiritual emancipation is the goal, you can have prosperity and the good things of life, with discrimination, following the different honest and useful avocations. The highly developed handicrafts and industries, brought, at one time, to India fabulous wealth from the rest of the world.

In spite of the many vicissitudes India passed through in the form of foreign invasion and domination and their concomitants—humiliation and exploitation—she is living today because of her spiritual ideals. The Greeks, the Scythians, the Huns, the Turks, the Moguls, or the other modern nations came and dominated her land, but they could not

conquer her soul. There were critical periods in her history when it was apprehended that India would be swept off her feet, forgetting her age-long ideals. But great teachers and masters came and stemmed the tide of materialism, reinstating the ancient ideals.

And the most significant fact of Indian history is that a religious upheaval has always been followed by a corresponding renaissance in literature, painting, sculpture, and architecture, which have been, in the main, spiritual in character. Studying her *upanishads*, the philosophic portion of the Vedas, one cannot but admire the sublime mystic grandeur. Reading her epics, the *Ramayana* and the

*Mahabharata*, one is sure to be fascinated by their wealth and magnificence. Going over her devotional lyrics, one will be charmed by their indescribable delicacy of sentiments. Visiting also her different temples with the many images worshipped as symbols of the One God, one would be struck by their superb workmanship and beauty. One finds everywhere the same predominant spiritual note.

Politically and economically, India is, at present, in a helpless state, but this is only a passing phase of her life. Ere long she will rise again and shine forth in all her glory, asserting herself and giving her own quota to the sum total of human progress.

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## NOTES AND COMMENTS

### TO OUR READERS

The present issue opens with the heartfelt tribute of a devotee to *The Lion of India*, written at the shrine of Kshir Bhavani, Kashmir, on the fourth of July last. It may be remembered that Swami Vivekananda, in his visit to Kshir Bhavani, had a spiritual experience which afterwards tremendously influenced his life. The fourth of July is the date on which he passed away forty-two years back. . . . In *Conversations with Swami Shivananda*, we get a first-hand account of the formation of the Ramakrishna Order, and of the necessity of penance in case of default in spiritual practices. . . . In a world where men are losing their spiritual moorings on account of the misuse of modern scientific knowledge, and mankind seems apparently devoted to suicidal extinction, *What of the Future?* tries to remind us of the consolation and hope that religion offers. . . . In *The Upanishadic View of Life*, Swami Gambhirananda in his characteristically direct and terse style, reinforced by a wealth of references culled from the various Upanishads, shows how Upanishadic ideals and methods form a healthy corrective to the modern

tendencies towards a materialistic and purposeless life. . . . Dr. D. G. Londhey, Principal of the National College, Nagpur, contributes a very learned and thought-provoking article in *Religion and Science—A Synthesis*. His article will remove some of the cob-webs of thought in both religious and scientific circles. . . . Though the visit of the 'Wanderer' was very short, his portraiture of the island of Ceylon covers many grounds. . . . Dr. Taraknath Das and Mr. G. J. Watumull are two patriotic sons of India who have made a name in a foreign land, and are giving the benefit of their experience for the good of their motherland. Dr. Taraknath Das is well known to our readers. Mr. G. J. Watumull is a native of Hyderabad (Sind) for many years engaged in business at Honolulu (Hawaii) and Los Angeles, California, U.S.A. He is the founder of Watumull Foundation to aid the cause of raising Indian national efficiency through education and to promote cultural co-operation between U.S.A. and India. Particulars regarding the Watumull Foundation Fellowships appeared in the issue of this journal for December, 1945. . . . In the next article St. Nihal Singh, with the unerring insight of an experienced journalist,



recounts the difficulties *Prabuddha Bharata* had to face after the untimely death of Swami Swarupananda, its editor, and how Swami Virajananda manfully took up the burden. . . . In *What India Stands for*, Swami Vividishananda reminds us of the eternal ideal which the soul of India has always stood for.

#### RESURGENT HINDUISM

Analysing the individual contributions of well-known reformers and religious leaders to the new movement of social and religious reintegration in India, beginning from Swami Narayan, about the end of the eighteenth century, and tracing the process up to Mahatma Gandhi in our own times, Mr. K. M. Munshi has reiterated the fundamental ideas and ideals that underlie the Hindu social system in a thought-provoking article in the *Social Welfare* (21 September 1945). The inter-action of cultures that took place when the British conquest of India was completed, gave rise to a new consciousness which expressed itself in various ways. Mr. Munshi shows how reformers and religious leaders arose and reinterpreted the ancient teachings and ideals in the light of modern conditions and needs. He feels that the bold and clear restatement of the message of the Gita by the makers of modern India greatly helped the revival of Hinduism. The life and teachings of Sri Ramakrishna aroused religious fervour, dispelled scepticism and intolerance, and made religion a living force. About Sri Ramakrishna, he writes:

But the ageless vitality of Aryan culture expressed itself in no nobler form than in Sri Ramakrishna Paramahansa. In this materialistic age, he demonstrated the validity of the experiences which the Gita had taught. He was almost illiterate, but his training was all drawn from this gospel. Every word and act of his expressed the teachings of Sri Krishna in a living manner. By devotion, knowledge, and Yoga he surrendered himself to God. He saw God as reality. It was, as for all mystics, the only religion. He realized Him in all His aspects.

His conversations, collected by a faithful disciple under the heading *The Gospel of Sri Ramakrishna*, are a modern scripture, a work which, by comparison, makes Socrates' *Dialogues*, St. Augustine's *Confessions*, and Kempis' *Imitation of Christ* look pale and meagre. Like a Vedic god, he destroyed Vratra, the demon of

arrogant rationalism. And the immortal truth of the Gita, no longer imprisoned, fell in refreshing showers.

His approach to the caste system was the true approach of the Gita. The only way to destroy social distinctions is the rise to perfection by individual efforts. The caste system can be removed by one means only, and that is the love of God. Lovers of God do not belong to any caste. The mind, body, and soul of a man become purified through divine love. Chaitanya and Nityananda scattered the name of Hari to every one, including the Pariah, and embraced them all. A Brahmin without this love is no longer a Brahmin. And a Pariah with the love of God is no longer a Pariah. Through Bhakti an untouchable becomes pure and elevated.'

Sri Ramakrishna exercised considerable influence on the westernized Hindu society of his days. English-educated and rational-minded Hindus were convinced that religion was not a thing to be pooh-poohed, that mere accumulation of material wealth or knowledge was not a sign of true greatness, and that the different religions were so many paths to reach the One goal. Under the leadership of Swami Vivekananda, resurgent Hinduism received a dynamic impetus. Mr. Munshi observes:

Sri Ramakrishna gave experiential vitality to the Gita. The flood-gates of a new inspiration were opened. His favourite disciple, Swami Vivekananda, a brilliant product of the Gita, trod the path of Yoga. His was not the way of the iconoclast but the architect. He was not an apologist of the existing evils. At the same time he had no illusions about Western culture. He saw Aryan culture in its living greatness, as a spiritual force destined to revolutionize the world. He brought back self-respect to Indians. He also demanded and secured the world's respect for their culture. Due to him educated India felt a glow of fresh pride in its ever living culture which it had been taught to condemn by Christian missionaries and the social reformers of the rationalist school.

Vivekananda was sanity itself. He declined to found sect and thereby segregate the influence of his Master's teaching. He preferred to emphasize his experiences rather than dwell on his being an Avatara—a belief he shared with some of his co-disciples. In this way he became the voice of Aryan culture itself.

He particularized the universality of the Gita which his Master had taught. Its message was given in India, was the soul of India, and, therefore, India can re-integrate itself only with its aid. She must be reborn before it can influence the world. Under this dispensation, spiritual rebirth was related to the uplift and freedom of the country. Nationalism became an integral part of Dharma; the Dharma was transvalued in terms of the secular needs of the hour.

Vivekananda condemned (rather disapproved of) caste as (rather when it degenerated and became) an impediment to higher fulfilment. He thundered against the 'priest-ridden, superstitious, hypocritical educated classes' whose 'God was the kitchen and whose religion was "don't-touchism."' (*Italics ours*)

Integration of society is possible only on a common spiritual basis. The innate divi-

nity and the infinite capacity for manifestation of the soul have to be stressed more than the superficial differences of caste or creed. In concluding his masterly survey of social evolution in India, Mr. Munshi rightly points out the true meaning and purpose of social stratification.

The new spirit in India seeks to adjust the claim of the individual nature to the claims of birth. It is transmuting the old Brahminical superiority into the superiority of men, drawn from all classes, dedicated to service, self-discipline, and purity, thus preserving the fundamental idea of Chaturvarnya. The exclusiveness of caste has gone. But they still perform and will continue to perform their tasks. Heredity is and will be exploited as a purposive force for shaping natures to a higher purpose. . . .

At the same time the central purpose of life must not be allowed to be overshadowed by considerations of birth and social environments. . . . The only justification for collective coercion which social obligations imply, must be to provide the individual with conditions which favour his moral and spiritual self-fulfilment in a social structure strong enough to give him security and tenacious enough to resist violent changes.

#### REMINISCENCES OF AN ARTIST

Under the above title, the *Viswa-Bharati Quarterly* (May-July 1945) publishes a short account of the remarkable meeting of two great artists—Sister Nivedita and Abanindranath Tagore. It is an extract from the book *Jorasankor Dhare* by Abanindranath Tagore and Ranee Chanda, containing their reminiscences. This personal tribute to Nivedita's inestimable qualities of head and heart by the celebrated artist who had immense regard and admiration for her, is a sure indication of India's indebtedness to Sister Nivedita. She is widely known as an authoress. But few Indians are aware that Nivedita was more 'Indian' than most Indians, that she was an indefatigable worker in the cause of Indian women, and that she was actively interested in the revival of Oriental arts. She was a passionate lover of India *par excellence*. These reminiscences of Nivedita by one who himself possessed the requisite perspicacity and aestheticism to understand and appreciate her talent, give an intimate picture of this gifted Western disciple of Swami Vivekananda. In the words of Abanindranath Tagore: 'She is indeed indescribable. I have not seen her second yet.'

Those from foreign lands who have ever loved India—among them Nivedita's place is indeed the highest. In her modest dwelling in Baghbazar, we would visit her now and then. And what a love she had for Nandalal and my other pupils! How she would encourage them in their work! It was she who sent Nandalal to Ajanta to complete his training. It came about this way.

Mrs. Herringham had come to Ajanta and Nivedita suggested to me that I should send my pupils there to help her copy the frescoes. 'Such an opportunity comes but seldom. It should never be allowed to slip off. It would benefit both the parties.' And she offered to write to Mrs. Herringham. The latter's reply, however, was rather disappointing. She had already had some artists brought from Bombay, the Bengal artists were unknown to her, they were inexperienced, etc., etc. But Nivedita was not the person to give up once she had made up her mind. She was convinced it would do my young pupils good. So she wrote to Mrs. Herringham again, and asked me, in the mean time, to arrange for their journey. I sent Nandalal and a few others at my own expense. After they had left, however, I began to grow anxious. They were after all, inexperienced youngsters and should anything happen to them, away from their home, in that far-off jungle-infested place—the responsibility was much too heavy. That is how I felt about it. So I ran again to Nivedita and told her what was in my mind. 'They are mere boys, as you know, and they have nobody to cook for them, or to look after them.' Nivedita asked me not to worry. She would see about everything herself. And so she did. She at once set about making arrangements for their comfort there. Ganendra Brahmachari was sent to look after them. She also sent a cook along with him, with enough provisions and stores. I felt relieved. But for her, it is doubtful whether Nandalal and those others could ever have had an opportunity of studying the frescoes at Ajanta. It was a great work she did.

I met her first at the American Consulate—at a reception in honour of Okakura, where Nivedita was also present. She wore the long white robes of the Brahmacharini, reaching down to her ankles, and she had a string of small Rudraksha beads round her neck. She verily looked like a statue of the vestal virgin of old, done in white marble. The party was in honour of Okakura, but the attention of those present was divided between him on one side and Nivedita on the other—two stars in the firmament converging upon one centre, as it were. How else can I describe it?

Not long afterwards, I saw her again at another reception. It was got up by the Society of Oriental Arts. Justice Holmwood had thrown open his house for the purpose. I had charge of issuing invitations and I sent a card to Nivedita. The party was fairly on when Nivedita arrived—a little late. It was a brilliant gathering. There were Rajas in all their gorgeous fineries, and society ladies dressed and coiffured in the height of fashion—wives of high-placed Europeans. There were some noted beauties among them, sparkling with jewels and wit and laughter. The program was interspersed with music and brilliant conversations. Evening was approaching when Nivedita made her appearance—in her spotless white robes adorned with that identical necklace of Rudraksha beads. Her hair was not quite golden, nor quite blonde either. It was a mixture of both and it was done up high in loose-coiffure fashion. When she stood in the midst of that assembly she looked—how shall I describe it—like the just-risen moon in a star-spangled sky. All the fashionable beauties, with all

their glamour, paled into utter insignificance before the mellow effulgence of her presence. Everybody's attention was riveted upon her and her alone. Men began to whisper inquiringly. Woodroffe and Blount asked to be presented, and I introduced them to Nivedita.

They talk of beauty. I do not know what the general conception of beauty is. But this I know: that with me Nivedita still stands for ideal beauty. To me she was Mahashveta, the poet's creation, carved in moonstone, as it were.

After her death, I secured a photograph-picture of her and I used to keep it before me on my table. Lord Carmichael's eyes fell on it one day. He was known to be a man of great artistic taste. Indeed, he seemed to live for art and art alone and that was

our mutual meeting ground. He wondered who she might be. On being told, he exclaimed: 'So this is Sister Nivedita? I must have a picture of her—like this.' And he quietly pocketed the picture without wasting any more words, without even a by-your-leave! It was an exact likeness of her—that picture—a fine representation. It represented beauty in perfection. There was no attempt at any sort of dress or colour effect. It was like a ray of moonbeam resting on snow-clad hill-top. Nivedita's presence had that effect—ethereal, calm, and serene. And yet she emanated power. None more so. One felt it in her company, and her talk refreshed your soul. She is indeed indescribable. I have not seen her second yet

## REVIEWS AND NOTICES

**INDIAN MUSIC—AN INTRODUCTION.** BY D. P. MUKHERJI. *Published by Kutub Publishers. 242, Shukrawar, Poona 2. Pp. 67. Price Rs. 5.*

Music, in India, is practised not only as an art but also as a form of worship through which one communes with the Divinity. There are instances of mystics attaining the highest spiritual realization through music, i.e., songs composed and sung by them in praise of their beloved Lord. In order to be able to understand Indian music, one should try to know the spiritual ideas and ideals that govern it.

The writer of the book under review has made a very able attempt in trying to explain the technique and the basic principles of Indian music. The book is written with a view to helping Western musicians to understand and appreciate Indian music and to popularizing the same in foreign countries. We gladly recommend this work to those who are interested in seeking a general knowledge of the outlines of Indian music, vocal and instrumental. The meanings of *raga* and *tala* are well explained with the help of notations and diagrams.

**THE HERO IN MAN.** BY A.E. *Published by International Book House, Ltd., Bombay. Pp. 17. Price 8 As.*

The Irish mystic poet 'A.E.' (George W. Russell) is one of those rare flowers of the Western garden who possessed and emitted the spiritual fragrance of Eastern wisdom. He rightly understood, to a degree, the Vedantic truth of the divinity of man and the oneness of all existence. In this short essay the poet gives expression to his views on the innate greatness of every human soul, though embodied either as saint or sinner. The highest ideal of Vedanta does not admit of privilege or difference between man and man except in a relative or apparent aspect. Each soul is potentially divine. Every man is full of capabilities, and in each personality, behind the apparent exterior of name and form, the light of heroic nobility and infinite love are latent. 'A.E.' tries to show that when we consider men 'as representing the human spirit and disentangle from the myths their meaning, we shall find that whatever reverence is due to that heroic love which descended from heaven for the redeeming of a lower nature, must be paid to every human being.' To the poet, 'Christ is incarnate in

all humanity,' and there is an 'equal beauty,' an 'equal radiance, around Christ as well as the outcast. This may sound blasphemous to dogmatic theologians. But to one who has practised and experienced the 'varieties of religious experience,' the same omniscient, omnipotent Atman exists in one and all. In these pages Poet 'A.E.' touches upon the fundamental spiritual problems of man.

**THE RACIAL HISTORY OF INDIA.** BY CHANDRA CHAKRABERTY. *Published by Vijaya Krishna Brothers, 81, Vivekananda Road, Calcutta. Pp. 360. Price Rs. 5.*

This is an unusual but informative publication. It contains more than what the title indicates. In his brief prefatory note the author observes that he has compiled this volume with a view to presenting 'the integral components of our racial complex with their historical background.' It is for ethnologists and historians to make a searching analysis of the author's data and conclusions and then offer 'constructive criticism' which he frankly invites. The writer anticipates that 'there may be many controversial points that have here been summarily dealt with' and 'which may not find ready acceptance in many circles.' This is but natural in a work of this kind where the subject is vast and the theories put forth are many and varied. Hence he modestly adds, 'I have simply presented the problems before the scholars for their discussions and some of their solutions I have thought reasonable.'

Mr. Chakraberty is a versatile author and has, to his credit, books on a variety of subjects such as food and health, education, social polity, medicine, hygiene, philosophy, racial and cultural history, and sex. The work under review is divided into thirteen sections under the following topical headings: physiography of Bharatavarsha, wanderings of man, animals of Bharatavarsha, plants of Bharatavarsha, agriculture, metals, the country (in general), peoples, social life of the Aryans, diseases and death, myths, racial components, and some general observations on government, marriage, and religion. The book embodies almost everything concerning men and things in ancient India, and reveals the author's profound erudition and the arduous effort with which he has had to execute the task. There are many unimportant details in which the man in the street may not feel interested. He has advanced fresh

theories about the original home of the Aryans, and the racial types in India and their characteristics, with arguments. On the whole, the book is a useful addition to the store of information already available on the study of life and type in ancient India. It would have been a great help to the readers if the author had adopted a better and more systematic arrangement in the compilation of his work. It is regrettable that the printing and get-up leave much to be desired.

## NEWS AND REPORTS

### RAMAKRISHNA MISSION BENGAL AND ORISSA CYCLONE-RELIEF

1942-44.

In October 1942 a terrific cyclone, accompanied by a high tidal wave, caused unparalleled loss of life and property in the Balasore District of Orissa, and in the Midnapore District and 24-Parganas of Bengal. While the cyclone swept away the standing crops, blew off the roofs, uprooted most of the trees, demolished the huts, and damaged the *pukka* houses, the accompanying flood washed away nearly 75 per cent of the live-stock and some 40,000 human beings. The after-effects of the cyclone were none the less severe, and epidemics like cholera and malaria took as heavy a toll of human lives as the flood.

The news of the catastrophe first reached the Mission Headquarters on the 21st of October 1942, and the first batch of workers was sent on the 24th to inspect the area and report. Notwithstanding the innumerable initial difficulties such as lack of communication or conveyance, scanty information, and the government ban on publication of the news on account of which no public appeal for funds could be made, the Mission organized relief work in the affected areas through three centres in the sub-divisions of Contai, Tamluk, and Diamond Harbour. The first distribution of doles took place in two of the centres on the 4th of November 1942. The Mission took the charge of six Unions in Contai Sub-division, five Unions in the Tamluk Sub-division, and two Unions in the Diamond Harbour Sub-division. Eight centres were opened in these areas on varying dates. Subsequently two centres were opened in the affected areas of the Balasore District of Orissa.

Gratuitous relief in the shape of regular weekly doles of food-stuffs, such as paddy, rice, and *dal*, was given from these centres, as also clothes, blankets, mats, etc. The total quantities of the main articles distributed through all the centres were roughly rice 97,845 mds., paddy 27,435 mds., *dal* 4,000 mds., *atta*

900 mds., sago 6 mds., barley 31 mds., milk products 10 mds., cloths 49,000, *Chuddars* 2,400, blankets and quilts 18,300, shirts and frocks 2,300, mats 5,100, and utensils 1,800.

In conducting this relief work, the Mission had to face unprecedented difficulties. The position of supply and transport was extremely difficult owing to war-time restrictions and bombing. Owing to scarcity and rise in the price of food-stuffs, the problem of procurement was beyond any reasonable solution. However, from January 1943, the position in the Midnapore relief area improved when the government generously agreed to give supplies at concession rates. Also, from the last week of March 1943, the government very kindly offered to give the Mission a free supply of the full requirements of food grains and other articles for continuing the relief work, in addition to granting many facilities. Another difficulty the Mission had to encounter was the supply of workers, a large number of whom was required to maintain efficiency and to replace many of those who became ill due to the unhealthy conditions of the relief area.

In order to supply good drinking water and eliminate the sources of putrefaction and infection, the Mission undertook the bailing out and re-excavation of tanks. Hut construction was also taken up for housing the thousands of homeless destitutes. To combat the diseases that appeared in the wake of the cyclone, the Mission started administering homoeopathic medicines from the very beginning. But on the outbreak of epidemics, particularly malaria, two fully equipped allopathic and three homoeopathic medical units were started. The government kindly supplied a major part of the Mission's requirement of quinine. Latterly test relief was organized, in the Midnapore area, in the form of hut construction and tank-bailing work.

The total receipts were Rs. 4,50,195-6-11 and the total expenditure was Rs. 4,49,223-8-2. Besides, goods worth approximately Rs. 19,51,083, at the prevailing prices, were received as donation.

### SWAMI VIVEKANANDA'S BIRTHDAY

The Birthday Anniversary of Swami Vivekananda falls on the 24th January, 1946.



SWAMI VIVEKANANDA IN KASHMIR