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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।"

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

CONVERSATIONS WITH SWAMI SHIVANANDA

M.'s death, a great loss—M. was filled with thoughts of the Master—His valuable contribution, *the Gospel of Sri Ramakrishna.*

(*Place*: Belur Monastery. *Time*: Saturday, 4 June 1932)

Mahapurushji had not been at all well. He had high blood pressure and did not sleep well the previous night. The morning brought very bad news. M. (Mahendranath Gupta, author of the *Gospel of Sri Ramakrishna*) left his mortal body at 6-15 a.m. and was united with the Master. He was seventy-eight years of age when he passed away. Upon hearing this news Mahapurushji was grief-stricken and sat silent for some time. Unable to control his feelings any longer he gently remarked to the Sadhus and devotees who were close by: 'The Master has placed me in such a position that I could not even go and see M. (before his death). One by one the Master is taking away his devotees leaving me here to bear the brunt of the grief. He alone knows what he wills. Ah! M. lived in Calcutta illuminating the entire city, as it were. How many devotees would visit him and hear from him the Master's words and be filled with peace! This loss will never be made good. He had nothing else to discuss but the Master. His life was filled with the Master. How dearly the Master loved him! He spent many days at Dakshineswar.

'M. was very simple as regards his food, living mostly on milk and rice. The Master himself arranged through the maid-servant, for a pint of good milk for him every day. M. had a very strong body. That is why he could do so much of the Master's work. Whatever he would hear from the Master he would note down in his diary after going home. Later from those notes he wrote that wonderful *Gospel of Sri Ramakrishna*. He had a prodigious memory. He jotted down just meagre notes and later from those notes he developed his *Gospel*. He belonged to the group of Sri Ramakrishna's intimate disciples. The Master brought M. with him for that particular work, so to say. M. would visit him every Saturday and Sunday, or any holiday. He would also see him when the Master would

come to Calcutta or wherever the Master would be visiting. When interesting subjects were being discussed and there was a big crowd all of a sudden Sri Ramakrishna would say to M., "M., did you understand? Note that point well." Sometimes the Master would repeat certain points. We did not realize then why the Master spoke to M. that way.

'The Master's words were so impressive that I too started taking notes. One day at Dakshineswar I was listening to the Master, looking intently at his face. Many beautiful things were being discussed. Noticing my attitude and divining my intention, suddenly the Master said, "Look here, why are you listening so attentively?" I was taken by surprise. The Master then said, "You don't have to do that. Your life is different." I felt as if the Master had divined my intention to take notes and that was why he spoke that way. From that time on, I gave up the idea of taking notes of his conversations and whatever notes I had I threw into the Ganges.'

Next morning some devotees came to the monastery from Calcutta. All of them had associated with M. and served him devotedly for a long time. They were all grief-stricken over his passing away. Upon hearing from them the details of M.'s death, Mahapurushji affectionately remarked: 'Ah! It is a great blow to you. This bereavement is fresh. No words from any one will assuage this grief. Where is Binoy? It must be a great blow to him also. He stayed with him for a long time and served him very devotedly. What is to be done? No one has any control over this. Sri Ramakrishna himself is taking away his devotees; but we know that the relationship of M. with us and with the Master is eternal. Do you understand? This relationship is imperishable. Never think for a moment that M. passed away and that there has been an end of everything. Never!'

After a long conversation in this vein, Mahapurushji consoled the devotees and while bidding them good-bye blessed them and said: 'What fear is there, my children? The Master is living (in a spiritual sense)! And we are still in the flesh. Whenever you find time do come to the monastery.'

When the devotees left, Mahapurushji said: 'Ah! M. was like a refuge to devotees —a haven of peace to many. Specially after Sarat Maharaja's passing away many devotees used to go to M. and he would give peace to the hearts of many by speaking untiringly to them about the Master. This loss cannot be filled. He was a holy soul. What a great work of the Master he accomplished! Even if he had written only one volume of the *Gospel* it would have immortalized him. His work is imperishable.'

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Mahapurushji's great compassion—How he blessed a woman who had gone wrong.

(*Place*: Belur Monastery)

The compassion of great souls floods the world with its mellowed sweetness, even as the moonlight does. It is no respecter of persons nor does it make any distinctions of caste or nationality. The river of their compassion flows freely, satisfying all—rich and poor, high and low, good and bad.

One morning Mahapurushji, after lying down for a while, was seated on his cot. He seemed solemn and indrawn. All of a sudden he said to the attendant near: 'Will you go and see if there is some one who wants initiation?' The attendant looked out here and there and then went downstairs where he found a woman who wanted initiation. On inquiry, he was startled by the information she gave about herself. The woman was young and had come from a village accompanied by a man She told the story of her sinful life and said that although she had been born in

a Brahmin family, she went astray in bad company and was living with a man of low caste.

In a remorseful tone she said: 'May I not see him (Mahapurushji) once? Would he not be gracious to a fallen woman like myself?' When the attendant in a perplexed mood returned to Mahapurushji, the latter inquired very earnestly, 'Tell me, is there some one?' The attendant reluctantly replied, 'Maharaj, a lady wants initiation, but—.' Before the attendant could finish what he was trying to say, Mahapurushji remarked: 'What of that? Ask her to bathe in the Ganges and come to me after visiting the shrine. Sri Ramakrishna is the redeemer of the fallen. He came specially to uplift them. What will happen to them if he will not come to their rescue? Otherwise one would not call him the redeemer of the fallen.'

Mahapurushji was ready to shower his blessings upon her, and later when she came for initiation after her bath, he talked to her as if he knew everything about her: 'What fear is there, my daughter? You will certainly be blessed since you have taken refuge in Sri Ramakrishna, the redeemer of the fallen. Say this: "Whatever sins I have committed in this life and in lives past, I offer them here (i.e. to the Master) and I will not sin any more."' After initiation the woman appeared to be an altogether new person.

Mahapurushji remarked later that day: 'Do you know why there is so much sickness in this body—so much suffering? The sins of others are being worked out in this body; otherwise, why should it suffer so much?'

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How Mahapurushji's ideas about God changed and his meditation after meeting Sri Ramakrishna—The worship at the monastery in the olden days was simple, an affair of devotion—Swamiji's worship characterized by his long meditation—The best symbol of God is the Akasha—God cannot be realized without His grace—Durga Puja at the monastery—Mahapurushji's devotion.

(*Place*: Belur Monastery)

One evening after meditation some of the monks of the Order were assembled in Mahapurushji's room. He was talking to them. Every word of his conveyed his joy in meditation. And what a sweet smile he had! Talking about his own life he said: 'From my very childhood I liked the formless aspect of God and I used to meditate accordingly. However, after coming in contact with the Master, I developed faith in God with forms and derived much joy in worshipping Him that way.'

Another day when the conversation was on worship, Mahapurushji remarked: 'Look here! In those days our worship was a worship of devotion. We didn't have so much elaborate ritual. On sitting for worship we would think the Master was visibly present here, just as he used to be seated on the small cot at Dakshineswar. With that attitude we would wash and wipe his feet, bathe and dress him, decorate him with flowers and sandal-paste, and give him fruits and sweets to eat. Later we would offer him cooked rice, curries, and so on. When he had finished eating we would give him betel leaf and tobacco.

'Swamiji's worship was also like that. He would enter the shrine, take his seat, and meditate for a long time. It would be deep meditation. After meditation for an hour or so he would begin the worship. Meditation was very important in his worship. He would then bathe the Master and adding sandalwood paste in the entire tray of flowers, would offer those flowers with both hands at his blessed feet again and again. His worship was indeed a sight to see. Finally he would prostrate himself, get up, and leave the shrine. Some one else would go and offer the food. In this worship meditation was the major feature.'

Later, in course of his conversation, Mahapurushji said: 'We, however, are monks. We do not need so much worship and ritual. We can very well do without these external forms. But rituals and forms are mostly necessary because all classes of people, men and women, young and old, from all parts of the world will be drawn to this great centre and will slowly become purified and be blessed by receiving the Master's most liberal message of harmony.'

One morning after meditation, many Sadhus of the monastery gathered in Mahapurushji's room. The conversation turned on various topics. Swami Yatiswarananda asked: 'Maharaj, can we think of the ocean as a symbol of God?' In reply Mahapurushji said: 'Why the ocean? The ocean has an end and it does not exist everywhere. The Akasha is the symbol of God. Akasha is endless. It is present in every atom. This universe is wholly pervaded by Akasha. Outwardly, wherever we turn our eyes in this universe we have Akasha. Far away—far, far away in infinity—there are countless solar systems, each of which is a thousand times larger than ours. Countless stars in the ocean of Akasha rise like tiny bubbles, stay there, and then vanish. Likewise in God we infer the origin, existence, and dissolution of the infinite universe. It is God who has projected these infinite names and forms and who exists interpenetrating everything as one indivisible substance. "Projecting the universe He entered into it."'

One day a monk finding Mahapurushji alone, said to him earnestly: 'Maharaj, day by day the body is becoming more feeble; so I cannot perform spiritual practice as before. I am frightened as to what will happen.'

Mahapurushji said: 'Cry, cry! Can He be realized through spiritual practice? How much power has man? What can he do in order to be worthy of the grace of God? Nothing. Be at peace by surrendering yourself unto Him. Take refuge in Him. He will certainly accept you at His feet. It is impossible to realize Him without His grace.'

Monk: 'Maharaj, what you say is, of course, true. But the ego is obstinate and I find it difficult to get rid of it. What can I do? The more I try to convince my mind, the more it refuses to be convinced. It appears to us that we can accomplish things through effort. Yet it is as impossible as it would be for "a dwarf to reach the moon." Please bless me so that I may get rid of the ego and pride and can surrender myself at the feet of God.'

Mahapurushji: 'You will achieve that, my child. I say, through the Master's grace you will be blessed by surrendering yourself unto him. You will attain the consummation of your life.'

The worship of Mother Durga was being celebrated at the Math. It was the third night of the worship—the ninth phase of the moon. In past years on a night like this the monastery grounds would reverberate with devotional songs, but this year because of the serious condition of Mahapurushji's health it was rather quiet at the monastery. Late that night, not hearing any devotional music, Mahapurushji sent for the Sadhus and said to them: 'Tonight is the great night of the ninth phase of the moon, a time of great joy. How is it that you are keeping quiet and not having any devotional songs? What is the reason?'

A Monk: 'Maharaj, your body is in such a bad state. How can we have devotional songs? Loud music may aggravate the condition of your heart; that is why we are not having any devotional songs.'

Mahapurushji: 'Why, what of that? I am fine. I keep well if I listen to devotional music. Because this body is unwell, should you not entertain my Blissful Mother with devotional songs—should you not rejoice? It will cause me no discomfort. Go and sing some devotional songs.'

RELIGION AND CASTE

By the Editor

I

In the *Purusha Sukta* we find a symbolical representation of the institution of caste in society. The Brahmin represents the head, the Kshatriya the trunk, the Vaishyas the thighs, and the Shudras the leg. In the Virat of the Human Society there is this organic unity of the castes. No caste can live unto itself. This poetic representation of castes in society envisages absolute co-ordination and co-operation between the various units of society as between the various members of the human organism. Society can flourish only if this organic unity is maintained and when it is broken in any society that society comes to grief either by internal dissensions or by attacks from external foes who take advantage of its weakness.

Another point to be noted in this Vedic symbolic representation of society, as a corollary of this organic unity in the Virat, is that all equally partake of his divine nature. Just as every part of the living body, whether it be the humble feet or the proud head, derives its sustenance from the same source, so do all castes derive their sustenance from the same source, the body politic. Lenin's dictum, 'from each according to his capacity, to each according to his need,' shows a grand appreciation of the true basis of society. For in all societies we have the Brahmins the brains, the Kshatriyas or the driving force, the Vaishyas who form the economic basis of all society, and the Shudras on whose humble uncomplaining labours the body of society is able to move about on its work of realizing ideals for the good of the whole.

In order to judge any society and its achievements properly, we have at first to understand clearly the aims and ideals of that society. According to the Hindus all men can have only either of these four ideals, Dharma, Artha, Kama, and Moksha. Hindu society throughout the ages has chosen Dharma and Moksha as its ideals and has subordinated Artha and Kama to the other two. Western societies have put their minds more on Artha and Kama, and Dharma and Moksha have only been auxiliaries to the attainment of the two.

In the view of Swami Vivekananda 'the Aryans are lovers of peace, cultivators of the soil. . . . King Janaka tilled the soil with his own hands and he was also the greatest of the knowers of Truth of his time. With us Rishis, Munis, and Yogis have been born from the very beginning; they have known from the first that the world is a chimera. Plunder and fight as you may, the enjoyment you are seeking is only in peace, and peace in the renunciation of physical pleasures. Enjoyment lies not in physical development but in the culture of the mind and the intellect . . . . The place of the sword was assigned at the feet of learning and Dharma. Its only work was to protect Dharma and save the lives of men and cattle. The hero was the protector of the weak in danger,—the Kshatriya. Ruling over the sword and the plough was Dharma,—the protector of all. . . .

'The loom of the fabric of Aryan civilization is a vast, warm, level country, interspersed with broad navigable rivers. The cotton of this cloth is composed of highly civilized, semi-civilized, and barbarous tribes mostly Aryans. Its warp is Varnashramachara and its woof the conquest of strife and competition in Nature. . . .

'The Aryans were kind and generous; and in their hearts which were large and unbounded as the ocean, and in their brains gifted with superhuman genius, all these ephemeral and apparently pleasant but virtually beastly processes [i.e. extinction of weaker groups or races] never found place. . . .

'The object of Europe is to exterminate

all, in order to live themselves. The aim of the Aryans is to raise all up to their own level, nay even to a higher level than themselves. The means of European civilization is the sword; of the Aryans the division into different Varnas. This system of division into Varnas is the stepping stone to civilization, making one rise higher and higher in proportion to one's learning and culture. In Europe it is everywhere victory to the strong, and death to the weak. In the land of Bharata every social rule is for the protection of the weak.'

In India, therefore, the ideal of society is the Brahmin, the knower of Brahman, the Whole, the Infinite; he has also become one with the Whole, feels for the Whole, and lives and dies for it only. He is veritably a god on earth, Bhusura; he looks with the same eye of love on all. He preaches what is true; his efforts are bent on the establishment of Dharma in the world. He has attained to the highest freedom and his aim in life is to help others to attain a like freedom. The Kshatriya is next to the Brahmin and is the upholder of Dharma with his sword. He is entitled to all righteous enjoyments of the world; courage and a readiness to sacrifice his life in the cause of protecting the community from aggression are his chief characteristics. With the help of Brahmins he is to rule the country in a righteous way. The Vaishyas or mercantile class looked after the proper production and distirbution of goods in the interest of the community and the Shudras did their share of contributing to the body politic with their manual labour.

The theory of Varnas is thus a statement in a broad way of the general distinctions of groups of men which obtain in any body politic. In the Gita also Krishna means the same thing when he says; 'I have created Chaturvarnya (the social system of four Varnas) based on the qualities and the occupations (Guna and Karma) of men.'

The *Mahabharata* says that in the Satya Yuga all were Brahmins, and that in the next Satya Yuga all will become Brahmins again. That is to say, all men were perfect in the knowledge of God, and though there seems to have been a fall from that perfection, all men will again regain that perfection.

II

Now in religion there is no caste. Vedanta knows no caste. The one infinite Being is everywhere, as the Self of all. To one who has realized the true brotherhood of man, whether he be a Hindu, a Mussalman, or a Christian, there is no caste. As Sri Ramakrishna said, 'All lovers of God belong to one caste; they have no caste restriction between them.'

Caste is a social institution. Caste brings together people of like temperaments, occupation, and social status and knits them into a compact body for common purposes. It is a social recognition of the common individuality in the members of a group, and a means whereby such groups can develop their particular individual characteristics unhampered and to the lasting benefit of the whole of the society.

Society implies co-operation between individuals for common purposes. It is not only natural but wholesome that birds of the same feather should flock together. All society stands to gain by this division of labour. Skill is increased by the pooling of experience; there is greater trust and confidence between the members of the group and efficiency is thereby increased. Castes in this sense partake of the nature of trade guilds. Secret knowledge, whether in the realm of esoteric spiritual things, or in the military arts, or in commerce, was thus conserved in the group and handed down from teacher to pupil within the group, generation after generation.

But one prominent defect in this method was that competent pupils from other caste groups were often shut out either through fear that the secrets would be betrayed or divulged, or from the less noble motive of keeping to oneself the profit of one's dis-

coveries. Perhaps, the element of selfishness was the predominating factor in the prevention of taking other caste people as pupils, and thus preventing the wider diffusion of knowledge of all kinds.

Another important factor also entered into the rigid occupational status of castes. This was the necessity for the elimination of internal competition within the body politic and of assuring to each individual opportunity for custom in his occupation so that he might be able to earn at least a living subsistence. It acted as an effective device for prevention of unemployment.

III

It seems clear from tradition that in the early beginning of society when it consisted of individual tribes claiming descent from common ancestors there was not any rigid division into castes. The division into castes began only when society developed and became more complex; when internal competition—economic, social, and political—became more acute, then certain professions tended to become confined within special groups. Thus the Brahmins, or priests who ministered to man's sense of the supernatural; the Kshatriyas or fighters who protected the tribe from external attacks; the Vaishyas who supplied the sinews in war and luxuries in peace, and the Shudras who represented the skilled artisans and unskilled labour; all these became well-established divisions of society.

Caste might have easily tended to become hereditary, for what is more natural than this that children took up the trade of their fathers, and that the trade secrets should be handed down from father to son? But in the early beginnings of caste, birth was not a rigid condition which characterized it; nor was it incumbent or possible for all to stick to the profession of their parents. In the early period of the growth of the caste system this was a common thing for a man to take up any occupation that fitted his abilities and genius and gave him a living. Naturally, however, the Brahmins as custodians of learning took up whatever learned professions were possible in those days. That the Kshatriyas also competed with them in all these things is clear from early Sanskrit literature. A similar competition must have gone on between the Vaishyas and the Shudras with regard to agriculture and commerce.

However, this caste system was not confined to pure birth alone, though birth was one of the chief factors which tended to fix one's caste. The marriage of a fisherman's daughter by king Shantanu, the father of Bhishma, is an instance in point. Her children became Kshatriyas and the famous Pandavas and Kouravas were her descendants. Again, Dronacharya and his son Aswatthama, though Brahmins, were by profession fighters. The story of Dronacharya is interesting. Having lost his wife at an early age and having to support a son in infancy Drona found himself in great difficulty for he seems to have been very poor. An incident is related how his young son wanted some milk to drink and the poor father not being able to procure milk for him because of his poverty, burst into tears and vowed that he would acquire wealth by becoming a teacher of the very Kshatriyas who now refused to meet his simple wants by engaging his services as a Brahmin. The sequel of this every student of *Mahabharata* knows—how Drona became the Guru of the Pandavas and Kouravas. The story of Parashurama is another instance to show how a Brahmin took up the profession of the Kshatriyas in pursuance of a family feud. The story of Vishwamitra becoming a Brahmin, again, disproves that birth alone fixed the caste and not the qualities and actions of man.

We can increase the number of instances from the scriptures. The great lawgiver Manu points out that 'internally or externally one's caste should be determined by one's actions' (*Manusamhita*). Kulluka Bhatta, a renowned authority of Smriti, says in *Smritisamhita*, 'If anybody's caste cannot be discriminated

all of a sudden, it should be done by the actions of that person.' From the scriptures one can notice that many great Rishis could not trace their birth to any decent origin. The outlaw like Ratnakara who became the sage Valmiki; the meatseller Tuladhara who was the spiritual teacher of Jajali Rishi; the son of a fisherwoman who later became the great teacher, Vyasa; and Vasishta, born of the courtesan maid Urvashi, and rose to the high position of the Kulaguru of Sri Ramachandra; again, Satyakama, Kripa, Drona, and Karna who did not know their fathers' names; all of them, though thus born of low parentage and family, were raised to the exalted position of Rishis, and respected by all, thus showing that it is character that was valued and not mere birth.

As Manu says, 'A Shudra attains the rank of a Brahmin and a Brahmin sinks into the level of a Shudra, by actions.' 'By doing religious deeds,' says the *Apastambasamhita,* 'men of a lower class rise to the higher class and should be considered so; by doing irreligious acts men of a higher class fall to the lower one and should be treated so.' To quote *Mahabharata,* 'Not by high parentage, nor by class but by deeds one becomes a Brahmin. Even a Chandala, O Yudhishthira, becomes a Brahmin by good conduct.'

As Swami Vivekananda says, 'The Brahmin caste and the Brahmanya qualities are two distinct things. The qualities which make a Brahmin, Kshatriya, Vaishya, or Shudra are inherent in every man, more or less. But at times one or other of the qualities predominates in him and is manifested accordingly.'

Manu says, 'By birth all are born Shudras; by Samskara (i.e. by proper culture and education) a man becomes a Dwija.' He also says that a man loses his caste and sinks down if he does not follow the caste duties. For example, it is said that a Brahmin becomes a Shudra if he neglects his Vedic duties for three days. How many Brahmins can stand the test of this criterion for their fitness to be called Brahmins?

But one of the main reasons for the stratification of caste based on birth alone, irrespective of qualities, abilities, and action of men, seems to have been a matter of application of certain principles of eugenics. This is shown by the fact that the lawgivers allowed a Brahmin to marry not only within his caste but in any other caste. It is clear from references from the *Mahabharata* that after every war the Kshatriya caste was reinforced by children born of Brahmins. The Kshatriya was allowed to marry from within his caste as well as from the lower two. The Vaishya could marry in his own caste and in that of the Shudras; whereas the Shudra was confined to Shudra wives only. The idea was that the higher castes had better qualities and so the more of such men were produced the better for society. This is strangely similar to modern theories in eugenics. It is said that the richer and higher class in England and other Western countries are multiplying very slowly and that the poorer and illiterate classes are multiplying too fast. As a consequence eugenists predict the downfall of the race through the multiplication of the poorer classes who might act as a heavy drag on the better-equipped richer classes.

In reality, however, this super-arrogated excellence of any caste or group is only a pure myth. Almost all the races of the world are 'mixed' in every sense of the word. The excellence of any caste or group is mostly the result of training and culture made possible by economic or political superiority which once acquired has been jealously guarded and preserved for the members of the group only. within any caste or group geniuses and distinguished men can arise, given the proper environment and opportunities. Modern India itself is a witness to the distinguished careers of so many from the so-called 'lower' classes. The Negro has shown that given opportunity he could rival his white competitors in all the arts and sciences in which the whites at present boast so much of superiority.

This is not to deny that healthy and intelligent parents are more likely to produee better children than weak and idiotic parents. But the fact remains all the same, namely, that the genetic inheritance of men within a given society is so much the same that any distinctions that may arise in the progeny is more likely to be the result of environment and opportunities and the unpredictable influence of forces tending to produce mutations.

Another point to remember in this connection is that no man or group is the hereditary recipient of *all* the qualities of body and mind that go to ensure survival or greatness. Men as well as groups have their strong and weak points. The object of eugenics is to develop each individual and group in such a way that its strong points are emphasized and its weakness eliminated.

As Swami Vivekananda says: 'The right and correct meaning is that of the Vedas—the Jati Dharma, the Dharma enjoined according to the different castes and the Swadharma that is one's own Dharma or set of duties prescribed for man according to his capacities and position. Now this Jati Dharma, this Swadharma, is the path of welfare of all societies in every land, the ladder to ultimate freedom.'

Unfortunately the modern caste system is a travesty of the real Chaturvarnya preached by the Shastras. The Shastras did not base caste exclusively on birth. They emphasized the qualities of a man. The fact that a Brahmin by birth was sometimes worse in his behaviour than a Shudra did not prevent him from ceasing to be a Brahmin. Nor could a Shudra by birth ever rise in society however brilliant he might be. Caste by thus restricting the freedom of individuals to find their own true level in society stultified itself. National efficiency suffered; national solidarity was made difficult, since the caste took the place of the nation. Prevented from rising higher in the social ladder, people formed themselves into subcastes. Like the fragmentation of land in India, the people also were divided into thousands of subcastes. The basis of such division was not always uniform. Sometimes rules relating to the eating of food formed the basis of division; sometimes it was only occupational; at other times it was based on marriage customs. In several instances new elements had entered society as a result of invasions, and these had to be absorbed by including them under some caste or other.

The underlying principle of caste formation, viz. live and let live, is thoroughly sound and based on the principle of altruism and the unity of all creation. But for this the various alien groups would have exterminated as in Europe, America, and in Australia. By the institution of caste, groups in varying states of development and culture had been allowed to exist without their individuality being crushed.

Nevertheless, this endless ramification of the caste system has to go, as it is unsuited to modern conditions. Castes as they exist now, are sources of weakness, instead of strength as they were meant to be. 'Now the original idea of the Jati was this freedom of the individual to express his nature, his Prakriti, his Jati, his caste, and so it remained for thousands of years. Not even in the latest books is interdining prohibited, nor in any of the older books is intermarriage prohibited. The present caste is not a real Jati, but a hindrance to progress,' says Swami Vivekananda.

All caste distinctions, therefore, not based on Guna and Karma should be abolished by law. A new civil code for the whole of India should be framed in which the Chaturvarnya should be recognized to include not only Hindus but all who live in this country. Local and provincial customs which act as barriers to the free growth of society should not be countenanced by the law courts.

In the new society that is being formed in India by the force of world conditions there will be no outcasts. Mohammedans,

Christians, Jews, Parsis, and all others will come under one society—a society where spiritual culture and renunciation will be the highest ideal, where the Hindu Sanyasi, the Mohammedan Fakir, the Christian Saint, the Parsi Dastur will all command equal respect because of their devotion to truth, God, and the welfare of all mankind ; where the fighters will be taken from all classes who are able and willing to sacrifice their lives in defending the weak against all oppressions ; where traders and merchants of all ranks in full co-operation with labour drawn from all sections of the population will produce plenty and prosperity for the common cause of the nation. It will be a society in which there will be complete freedom for anybody to pursue any vocation that fits his abilities and where every individual will have the opportunity to rise to higher levels of culture and spirituality according to his qualities and capacities. The only basis of caste we should recognize is that of purity, culture, and self-sacrifice, and not any based on either birth, wealth, or power.

THE LIFE OF SWAMI SHIVANANDA

By Swami Vividishananda

(Continued from the February issue)

Life at the First Monastery of the Order

In August 1886 Sri Ramakrishna passed into Mahasamadhi, throwing the disciples who had gathered at his feet into an ocean of grief. The Master was the idol of their hearts, their unfailing source of inspiration and strength, their only refuge and support. For a time they seemed to be lost but very soon peace came to them when they realized through actual vision and experience that death is just like passing from one room into another. The divine power, that had worked visibly in the flesh as Sri Ramakrishna, guiding, encouraging, and blessing them, departed from the mortal plane only to function invisibly, more realistically and extensively. From the realm of the Spirit, they felt the touch of his protecting arms in the hour of their trials and difficulties. The young disciples who had been preparing themselves for the life of renunciation under the direction of Sri Ramakrishna while serving him at the Cossipore garden-house, grouped together after his death, at a rented house at Baranagore and thus established the first monastery of the Order. Swami Vivekananda, their leader and counseller, with his keen intellect and understanding would interpret the Master's teachings and the ideals for which he stood. Tarak, Swami Advaitananda, and Swami Adbhutananda were the first to join the monastery ; the rest soon followed. In order to fill the void created by the Master's death, these disciples spent long hours in prayer and meditation denying themselves the amenities of life to which they had been accustomed. Study, discussion, and group singing were also a part of their routine. Sometimes feeling the need of breaking away from familiar associations they would go out, alone or in twos and threes, to a holy place or some secluded spot in the Himalayas, where they could enjoy divine communion undisturbed. The joy and peace they felt within were ample compensation for their hardship and privations.

We know that a select number of disciples received the ochre cloth from Sri Ramakrishna with his hearty blessings for the monastic life. Soon after his death these disciples formally took the monastic vow by performing the time honoured ritual of Viraja Homa and became ordained as monks. It meant the renunciation of the world and its ties. It meant cutting adrift from all old associations and memories. It meant a spiritual rebirth. Old names reminiscent of their families were discarded for new spiritual names. Donning the ochre cloth symbolic of monasticism they became Sanyasis in the real sense of the word. He who was Tarak became known as Swami Shivananda and henceforth we shall call him by his monastic name.

Glimpses into the Itinerant Life

Unfortunately we do not have all the facts to present a connected story of Swami Shivananda's itinerant life—no doubt a glorious chapter packed with events of tremendous importance and potentiality. The mighty character we knew as the head of the Order had been forged at this time. During the latter part of his life, the Swami became extremely feeble and incapacitated because of protracted sickness and old age but he never lost his natural cheerfulness. Speaking of his younger days and his itinerant life, the Swami once remarked to some devotees : 'Just see to what a pass the body has come. Now it pains me to move even a few steps and yet it is this body that did a lot of mountain climbing, visiting so many places and practised so much austerity ! There were times when I did not have more than one piece of cloth with me. Half of this piece I would wrap around me as a skirt and the other half I would drape around the upper part of my body. While journeying along I would bathe at a well and would dry the cloth after my bath wearing simply the Koupin (loin-cloth). Many nights I slept under a tree. In those days I had a feeling of great dispassion and would never think about physical comforts, finding joy in austerity alone. I have wandered a great deal, having no possessions, but I was never in any difficulty. The Master stayed by me and protected me from all dangers and difficulties and I never went hungry. Of course there were days when I had very little to eat. I remember very well one experience. One day on my way to Bithur to see a Sadhu I was resting at noon under a tree and had not eaten anything. There was no human habitation in the neighbourhood. All of a sudden from a nearby *bael* tree a ripe *bael* fell down on the ground with a thud and broke open. I looked around to see if there were anyone near and then picked up the fruit and satisfied my hunger with it. It was a big *bael.* In those days I had great restlessness and longing to realize God. While walking I would practise remembrance of God and pray to Him earnestly. I disliked the company of men and would avoid roads which ordinarily would be frequented by travellers. Towards evening I would find shelter somewhere and spend the night absorbed in my own thoughts. Night is the ideal time for spiritual practice. There being no external noise and bustle at night the mind naturally becomes quiet. I wandered like this for a long time. If a person lives this way having no possessions, he develops full resignation to God. He becomes established in the idea that God alone is his protector in prosperity as well as adversity. Now the Master has graciously kept me here for his service. I don't feel like going anywhere now. The Guru and Mother Ganges are on the two sides ; between them I am in great peace. . . .'

From 1886 to 1897 for a period of over ten years, Swami Shivananda travelled in different parts of India, including the Himalayas, visiting holy places as an itinerant monk and living a life of rigid austerity and meditation. Occasionally he would come down to the monastery at Baranagore and spend some time with the brother disciples and

devotees who would be there. In 1893 Swami Vivekananda came to the United States of America to represent the philosophy and religion of Vedanta at the Parliament of Religions in Chicago, and it is a matter of contemporary history how the Swami impressed the audience by his great message and how he toured America and subsequently England.

Preaching and Doing Other Works of Service

With the returning of Swami Vivekananda to India in 1897, Swami Shivananda had temporarily to discontinue his pilgrimages and exclusive meditation and engage in works of service. In order to meet Swami Vivekananda he went all the way to Madras. Later directed by Swamiji he went to Ceylon for preaching Vedanta.

In 1898 he returned to the Headquarters, and in the next year engaged heart and soul in relieving the miseries of the people when the epidemic of bubonic plague broke out in the city of Calcutta and its suburbs.

Being pre-eminently an ascetic the Swami felt an inner urge at this time to go back to the Himalayas and lose himself in contemplation and meditation. With this idea in mind he travelled in different parts of Himalayas and wherever he found suitable places he spent considerable time in exclusive spiritual practice. Feeling the necessity of a monastery in the Himalayas Swami Vivekananda asked Mahapurushji to look around for a suitable place. Although it was not possible for various reasons to carry out his wish at that time, Swami Shivananda finally succeeded in starting a monastery in Almora many years afterwards and the unfinished work of the monastery was completed later by Swami Turiyananda in 1916.

Shortly before his death Swami Vivekananda was given by the Raja of Bhinga a donation of Rs. 500 to be used in spreading the teachings of Vedanta. Thinking that the best way to utilize the money would be to start an Ashrama in Benares, he gave the sum to Swami Shivananda and commissioned him to undertake the work. On the opening day of the monastery which was called the Ramakrishna Advaita Ashrama Swami Vivekananda passed away and the tragic event marred the rejoicing and celebration of the opening.

The seven years that Mahapurushji spent in this Ashrama in Benares was a memorable chapter of his life, marked by devotion to duty, austerity and supreme resignation to God. The Ashrama which was a modest rented place had a small beginning and its material progress was slow. It was more a school of rigid discipline and self-denial, offering opportunity for character building, than a centre of outward activity. The Swami remained undaunted and undisturbed in the midst of all obstacles and trials, and he taught the few monks and novices who lived with him more by example than by the spoken word. Most of the time he would remain absorbed in deep spiritual moods, without caring to stir out, talk, or engage in any activity. As funds were insufficient the Swami and others living there had to be satisfied with the coarsest food, not to speak of affording luxuries. There were days when they scarcely had a full meal. He spent most of the nights on a small bench. In the winter months it was a custom with him to get up at three o'clock in the morning and light a Dhuni fire in one of the rooms, before which they would meditate until late in the morning. The funds with which the Ashrama was started dwindled fast, leaving a balance of only rupees sixty. The rent for the house where the Ashrama was located had not been paid for the last eight months. To make the situation worse one day a young man who had been living there doing chores, stole the entire amount leaving one pice in the box. When the Swami explained his predicament to the landlord he was at first alarmed but finally agreed to accept the payment of the arrears by instalments. While in Benares the Swami conducted a small school for boys

at the Ashrama, he himself teaching English. In order to spread the teachings of Vedanta amongst the Hindi-speaking public he also translated into Hindi the Chicago addresses of Swami Vivekananda.

In 1909 Mahapurushji turned over the management of the Ashrama in Benares to a monk of the Order and came down to the monastery at Belur.

As the Head of the Order

Swami Brahmananda who was considered by Sri Ramakrishna as his spiritual son had been the president of the Order since 1899. For a period of nearly a quarter of a century the Swami was the spiritual head of the Ramakrishna Math and Mission commanding the greatest love and admiration of both the monks and householder devotees. Possessing an innate understanding of human nature and depth of vision combined with profound sympathy for all, he was a tower of strength and inspiration. When he passed away in 1922 his mantle fell upon Swami Shivananda and with the change in position a marked transformation came over him. The ascetic, who gave the impression of being taciturn and stern, finding joy in contemplation away from the society of men, now became the Guru. About this time Swami Shivananda visited Dacca and Mymensingh where many sincere men and women came to him for spiritual help and he began giving initiation. In the years 1924 and 1927 he went to South India, and from there he visited Nagpur, Ootacamond, and Bombay laying the foundation of monasteries in each of these three places. Everywhere he went, a large number of devotees flocked to him and he talked to them about God and spiritual matters, giving initiation to many. Ootacamond, a city beautifully situated in the Nilgiri mountain ranges, fascinated the Swami and he stayed there for some time. The Ashrama which he founded there, commanding natural scenery with seclusion, is an ideal place for meditation and the Swami enjoyed his stay, often being in deep spiritual moods.

Once at the monastery at Belur, Mahapurushji while speaking of the experiences of his tours in Madras and Bombay, remarked: 'I have certainly seen the glories of Sri Ramakrishna there. His name has spread far and wide. Who recognizes us? We are but his servants!' On another occasion jocosely he remarked: 'Many used to come to see the president (the head of the Ramakrishna Order) and not me.' Of all the Master's direct disciples Swami Shivananda had perhaps the largest initiated following. It was not possible for him to remember the names of all his disciples. He would say: 'I cannot remember all these names. It is not I who initiate, it is the Master who does it. I am simply an instrument.' Having not the least ego he would never dream of taking credit for having so many disciples. While initiating he always thought that his task was only to bring people to the Lord and dedicate them at His feet. Mahapurushji's allegiance to Sri Ramakrishna was unique. Nothing brings it out more clearly than the following incident. While the Swami was at the monastery at Belur, one day he pointed to his dog and remarked: 'That fellow's master is here' (meaning himself), and then pointing one finger to himself and another to the Master's shrine, he said, 'and this fellow is *his* dog.' Once at Benares while speaking about devotion the Swami remarked to some devotees: 'Even if I am deprived of my tongue—an organ of speech—I would still repeat the name of the Lord' (Ramakrishna).

In the winter of 1925 Swami Shivananda went to Deoghar to dedicate the new building of the Ramakrishna Vidyapith, a residential high school managed by the Mission. A large number of monks and devotees from the Headquarters accompanied the Swami. He enjoyed very good health in those days and was in excellent spirits, creating around him an atmosphere of spiritual fervour and joy. He would get up early in the morning and

walk up and down the spacious grounds of the school with the enthusiasm of a young man. Regarding the future of the school he would often say : 'In time the school will grow immensely. I see clearly that many big things will be done here.' It was just the beginning of the institution then. Deoghar is a holy place famous for its Shiva temple. Every year at this time thousands of men and women from different parts of India come here, most of them walking all the distance on foot to attend the religious festival and fair held in honour of Shiva. As Swami Shivananda watched admiringly this pageant pass by the school grounds he was filled with the thought of the Great God, Shiva. Sometimes he would engage in conversations with the pilgrims and join them in their singing.

The First Convention of the Order

In April 1926 the first convention of the Ramakrishna Math and Mission was held at the monastery at Belur. It was an outstanding event in the annals of the Order, bringing together monks, workers, and devotees from the many centres existing in different parts of India and abroad. Even as, long, long ago, the followers of Buddha congregated several times after his death to discuss his philosophy and religion, the monastic and lay followers of Sri Ramakrishna met at this time to discuss the ideas and ideals for which the Master stood and to find out ways and means to carry out his Mission as well as possible. Swami Shivananda presided over the deliberations and said *inter alia* :

Children of Sri Ramakrishna! Please allow me to express my sincere felicitations at your congregating together in this Convention of the Ramakrishna Math and Mission held for the first time in the annals of the Order. . . .

From my little experience I tell you, children of Sri Ramakrishna, that our organization lasts as long as the spirit of God pervades its atmosphere. Love, Catholicity, purity, and selflessness are the corner stones of our organization. No man-made laws can save it from ruin when selfishness eats into its vitals. If you all try to become perfect, keeping intact your allegiance to this Math which gives you every kind of facility for reaching that perfection, you will add a leaf to the life of this organization. Swamiji shed his blood for the Math. His spirit is still hovering over us. This Math is the visible body of Sri Ramakrishna. All those that have gone before us are still with us in spirit to help us in all possible ways. We must unfurl all sails so that we may take advantage of the divine wind that is ever blowing to take us to the destined goal. . . .

I have my fullest confidence in you all who have been earnestly endeavouring to realize this lofty ideal in life. You do not hesitate to brush aside any personal consideration, however strong, for the realisation of this ideal—and I clearly find Sri Ramakrishna, our light and guide, working from behind you and through you. His benign hands are at the back of all of your activities. It is his grace alone that has enabled your works to be crowned with success within such a short period of time. So long as you have faith in him, so long as you consider yourself as humble instruments in his hands, no power on earth, however great, can shake you from your position by so much as a jot or tittle. Putting your faith in our Lord everyone of you can say, 'Let me stand where I am and I shall move the world, I exhort you with all the earnestness at my command not to be disturbed or discouraged by momentary failures. Failures are but stepping-stones to success. Viewing success and failure alike work on with unwavering faith in him and victory will be yours at the end. I only pray that your surrender may be complete. Be like the arrow that darts from the bow. Be like the hammer that falls on the anvil. Be like the sword that pierces its object. The arrow does not murmur if it misses the target; the hammer does not fret if it falls on a wrong place; nor the sword lament if it is broken in the hands of its wielder. Yet there is joy in being made, used, and broken, and an equal joy in being finally set aside.

Swami Shivananda had great confidence in the monks and householder devotees of the Order, and for that matter in all human beings, and he maintained this attitude until the last day of his life. There were occasions when some abused this trust in order to serve their own selfish ends, but that did not alter his attitude. The concluding paragraph of the quoted address brings out clearly this phase of his character.

(To be continued)

YOGA AND PSYCHO-ANALYSIS

By Kumar Pal, M.A.

Man and His Mind

'Know thyself' is a universal exhortation true for all times and climes. Self-knowledge has for ever been the problem of problems, the ultimate crux of all serious thought, philosophical and scientific. Though the self of everyone is the nearest of all things and its knowledge apparently, the easiest task, it is all the same the farthest removed from human ken. As Freud tells us, the last thing man desires to know is himself. 'Mankind has ever been ready to discuss matters in the inverse ratio of their importance, so that the more closely a question is felt to touch the heart of all of us, the more incumbent it is considered upon prudent people to profess that it does not exist, to frown it down, to tell it to hold its tongue, to maintain that it has long been finally settled, so that there is now no question concerning it.'[1]

Self-realization is a problem of utmost importance for both psycho-analysis and Yoga. Psycho-analysis, says Otto Rank, 'took "know thyself" seriously for the first time' and found new paths to self-knowledge.[2] But, as was remarked in some other connection, the self for psycho-analysis was identified with 'the unconsciously working primal libido.'[3] Freud came very near the threshold of truth when he realized that 'normally there is nothing we are more certain of than the feeling of our self, our own ego as sharply outlined against everything else.' This is the starting-point of the journey. It is from this feeling that the search, the quest for the self begins. But he flies at a tangent on the wings of his pithy phrases and entangling terms, to the construction and use of which he has paid no attention. Proposing a highly speculative and philosophical enquiry he takes up an attempt for a scientific and psychological discussion. Freud aspires to find a fruitful solution of the problems of philosophy, but despises the role of a philosopher. So he turns to the scientists' method, but finds it inadequate.

In fact psychologists in general have had a fright of metaphysics even though they are time and again faced with problems which demand metaphysical explanations. We need not bother our heads, here, about the numerous concepts of psychology and of mind held in the West. Briefly stated some prominent views were the soul theory of the ancients, the 'atomic mind-stuff theory' of the associationists, 'the sum total of mental processes' theory of Wundt, Kulpe and Titchner, 'the flux or stream of consciousness theory' of William James and 'the presentational continuum' of Ward and Stout.

Psycho-analysis started as we have seen, as a system of medicine, treating nervous disorders. These peculiar troubles were formerly regarded as connected with the organic structure. Freud and some of his predecessors discovered the reasons in mind. The abnormal behaviour of the patients was found to be the expression of their abnormal personality and mental constitution. Hence they were driven or as Freud writes 'glided unawares out of the economic plane over into the psychological.'[4]

This was not like a complete conversion. Freud came to it as a necessary stage in a process of development. He carried his old scientific attitude into psychology and applied the dynamical principles of continuity and causality to psychological problems. This introduction of the dynamic conception into

[1] Samuel Butler: *God the Known and God the Unknown*. p. 9.

[2] Otto Rank: *Trauma of Birth* p. 178.

[3] *Ibid.* p. 178.

[4] Freud: *The Future of An Illusion*. p. 16.

psychology led to a quickening of the moribund academic psychology. The total denial of consciousness by the Behaviourists had already given a rude shock to all serious psychologists. Formerly mind and consciousness were thought to be co-extensive and unconscious mind was a contradiction in terms. But now mental phenomena came to be regarded not as static events taken out of the context of mental life, but as active living processes.

The content of consciousness gives no explanation for our sense of personal continuity; recognition of past experiences, revival of lost memories; unaccountable free-rising ideas, feelings and 'hunches,' peculiar emotional states and unconnected acts of everyday life; phenomena apparently involving intelligence as solution of problems in dreams, hallucinations and hypnosis; answers to questions in hypnosis; post-hypnotic phenomena etc. etc. Hence the scientific mind which demands continuity and causal determination everywhere was dissatisfied with the old hypothesis. These very gaps, as Hart argues, should be supplied with some theory of the subconscious, if one is to stay on his own side of the scientific fence and be consistent in thinking.

Various theories were propounded and several of them may well claim some adherents even today. Hugo, Ribot, Jastrow, Carpenter, and Munsterberg held the extreme negative view of unconscious cerebration and regarded the notion of subconscious mental facts as 'self-contradictory,' 'futile,' 'fruitless,' 'gratuitous,' and 'unnecessary.' They confused the psychical with physical and their explanations ultimately foundered at the rock of memory and recognition.

Hudson postulated two minds, one conscious and the other unconscious after the fashion of faculty psychology. But his 'Dual Mind Theory' found no favour with the scientists, as it could not vindicate the sense of unity and continuity of mind.

Hartsmann, Myers, and Dr. Stanley Hall, likewise explained the subconscious in terms of the subliminal. Their view is also known as 'the Limbo Conception.' The unconscious according to them is a sort of lumber room to which all mental processes are relegated when they are in a state of inactivity. Myers regarded each man as 'at once profoundly unitary and almost infinitely composite, as inheriting from earthly ancestors a multiplex and colonial organism—polyzoic and perhaps polypsychic in an extreme degree.'[5] According to him our subliminal consciousness looked after the maintenance of our larger spiritual life during our confinement in the flesh.[6] Dr. Hall likened the mind to an iceberg of which only a small portion is visible above the surface of water.

William James, though in large part adhering to the above view, added his own ultramarginal conception to it. According to him the field of consciousness contains two clearly distinguished regions, a central or focal region of attention and a surrounding marginal or sub-attentive region below the threshold of consciousness. He has named them 'A region' and 'B region' also. The latter, he says, is obviously the larger part of each of us.[7] This subconscious is for him, in a way, the potentially conscious.

Ward and Stout, too, regard the unconscious impressions as potential presentations. 'The subconscious experiences are capable of entering the sphere of consciousness and constantly tend to do so.'[8] Further, 'they tell on conscious life as sunshine or mist tells on a landscape.'[9]

Apart from the wranglings and fulminations of these psychologists much more productive work was being carried on in medical clinics. Morton Prince, in his study of

[5] Myers: *Human Personality and its Survival After Death*. p. 20.
[6] *Ibid*. p. 48.
[7] William James: *Varieties of Religious Experience*. p. 483.
[8] Stout: *Manual of Psychology*.
[9] Ward: *Encyclopaedia Britannica*.

numerous cases of multiple personality, was confronted with peculiar mental phenomena on whose basis he constructed a theory about the structure of mind. Besides consciousness he admitted the co-existence of intelligent mental processes which were nevertheless dissociated from the personality. These, he consequently termed as 'Co-conscious.' To Prince is also attributed the view of the unconscious as a storehouse of neurograms in the the brain. Every sensation leaves some impressions and produces dispositions in the neurones of the brain. Each experience, however, involves many neurones and thus comes to be crowded by a number of organized residua or brain patterns which Prince calls neurograms.

Like several physiological theories previously mentioned Prince's theory also violates the principle of independence and militates against the firmly grafted feeling of unity.

At present, the psycho-analytic theory of Freud is in the ascendant. But before embarking upon the tortuous path which it has traversed in its day-to-day modifications and revisions, it is wise to briefly refer to the derivative theories of Adler and Jung, who started as Freud's disciples but revolted in the end against his way of looking at things.

'It is indeed difficult' says Crighton Miller, 'to gather Adler's views regarding the unconscious.' As we have already had occasions to state, he was formerly a devout follower of Freud and only lately, smarting under his sense of inferiority and unwilling to play the second fiddle, he struck out a new and simpler path for himself which could gain him cheap popularity. At times, like his divorced parentage, he seems to describe the unconscious as a repository of one's own evil, and unacceptable, unnatural emotions, wishes, and inclinations for which people will not be responsible.[10] But what is really emphasized, time and again, by Adler is a continuity of the mind. He does not fully endorse the distinction between the conscious and the unconscious. For him the 'unconscious is much less unconscious.'[11] 'After all nothing in life is entirely known or nothing entirely unknown' is a characteristic saying of Adler. Elsewhere he says, 'The conscious and the unconscious are not separate and conflicting entities, but compensatory and co-operating parts of one and the same reality.'[12]

The unconscious for Adler is, at any rate, very vague. It is rather the 'unregarded.'

Jung, much concerned to incorporate the achievements of both Freud and Adler in important subjects, accepted the unconscious as a handmaid to the conscious. He remarks, 'The unconscious so far as we can now see has a compensatory function in respect to consciousness.'[13] But at the same time he very often refers to it also as an antithesis to consciousness, as 'an opposing power, with which the individual has to come to terms'[14] and as an 'entity untouchable by personal experience.'[15] He even goes much further in his endeavour to reconcile the other views when he defines the unconscious as the totality of all psychic phenomena that lack the quality of consciousness. Instead of being called unconscious these phenomena might well be called 'subliminal.'[16]

The structure of the whole mind according to Jung may be graphically represented as follows :

Consciousness

Threshold of Consciousness

Un-Consciousness	}	Personal Unconscious Racial Unconscious.

The whole mind is divided into conscious

[10] Drickures: *An Introduction to Individual Psychology* p. 71.

[11] Philippe Mairet: *A. B. C. of Adler's Psychology.* Foreward.

[12] Adler: *Problems of Neuroses.* p. 29, 163.

[13] Jung: *Contributions to Analytical Psychology.* p. 307.

[14] *Ibid.* p. 117. [15] *Ibid.* p. 106. [16] *Ibid.* p. 275.

and unconscious. The conscious psyche is an apparatus for adaptation and orientation, consisting of a number of functions. There is a threshold between the two. The unconscious is a deposit of all human experience, 'a totality of psychic contents in *status nascendi.*'[17] It is distinguished into the personal unconscious, and the collective, racial or absolute unconscious. The personal unconscious includes the repressed material, other forgotten incidents, distasteful memories and other impressions acquired unconsciously. The collective unconscious is an inheritance of past animal ancestry and it consists of 'methodological themes or images,'[18] instincts and archetypes 'which are merely the forms which the instincts have assumed.'[19] 'From the collective unconscious as a timeless and universal mind we should expect reactions to the most universal and constant conditions, whether psychological or physical.'[20] But it is independent of the conscious mind and even of the surface layers of the unconscious. It is 'independent, and untouched, perhaps untouchable, by personal experience.'[21]

But Jung is most singular in agreeing with Freud in his conception of the evolution of the present structure of our psyche. And it appears to be a characteristically Indian view. In the chapter on 'Mind and the Earth' in his *Contributions to Analytical Psychology,* Jung discusses this problem at length and illustrates the structural evolution of our minds by the example of an ancient building, the upper story of which was erected in the nineteenth century. 'The ground floor dates from the sixteenth century and a careful examination of the masonry discloses the fact it was reconstructed from a dwelling tower of the eleventh century. We live in the upper story and are only dimly aware that our lower story is somewhat old fashioned.'[22]

In the next paragraph he draws a comparison between the growth of the individual and of the race on phylogenetic lines. The consciousness of the primitive is likened to the sporadic and limited nature of a child. 'Our childhood,' he says, 'rehearses reminiscences of the prehistory of the race and of mankind in general.'

Freudian Theory of Mind

It was Freud whose investigations brought the theory of the dynamic unconscious mind into prominence. Though contested by many, his theory continues to play the dominant role in psychology at present, as the only scientific theory that can explain complicated mental mechanisms.

But the most perplexing difficulty in his theory is that not only did he reveal the dynamics of the mind, but he dexterously applied it to his own theory which has never been static and is still in liquid form. It has constantly been undergoing considerable changes with every new publication, mostly proposed by Freud himself. The result is a confusing conflict of opinions which have made Freud a farrago of incomprehensibility, with abundant contradictions.

As the theory was not a ready-made one based on logical considerations it had to be modified several times when new facts began to accumulate. Freud did not begin his work with any preconceived notion about the nature of mind. The theory of the unconscious was gradually evolved as a corollary of the attempt to explain pathological disorders which were and are still so baffling to medical men. Invented to account for the abnormal mental life, his theory was found equally applicable to some normal mental processes also. Thus it attained the status of a complete self-subsistent theory of the whole human mind.

[17] *Ibid.* p. 148.
[18] *Ibid.* p. 110.
[19] *Ibid.* p. 117.
[20] Jung: *Contributions to Analytical Psychology.* p. 111.
[21] *Ibid.* p. 106.
[22] *Ibid.* p. 119.

Investigation of numerous cases of mental disorders indicated to Freud that beside the field of consciousness which formed the subject-matter of academic psychology, there exists a huge lumber room of forgotten mental material. This had so far constituted the content of the subconscious of the psychologist. Out of this Freud found that many ideas were at the beck and call of the individual. This region was termed the foreconscious or preconscious. One needs only turn one's attention upon these memories and they come to the focus of one's consciousness. Whatever is likely to be useful in future is thus stored up in the preconscious. But what was an original discovery of Freud is his postulation of the unconscious which consists of material, forgotten no doubt, but which is not easily recallable by ordinary means. Weighty evidence was found for the existence of such an unconscious level not only in the clinical records, but also in the dreams of the normal man, slips of tongue and pen, peculiar mannerisms and modes of belief.

The earlier conception of the unconscious was very nebulous. When Freud started his work he had no idea of the sort of material he would obtain by digging into the unconscious. His initial analysis unearthed mental processes which were sexual in nature and had, therefore, been repressed. A little more examination brought home to the analysts that the hidden incidents—sexual traumas or mental injuries—related to the early childhood period. In order to reconcile the sexuality and the infantile character of such contents Freud, as we have seen, had to extend the meaning of the word ' sex ' and dubbed the innocent child as a polymorphic perverse. The early cravings of the child were either not fulfilled or were pushed back as being annoying and disagreeable to those around him and hence even to himself, for he held them in esteem.

For the first few years of his therapeutic work, Freud exclusively confined himself to the study of pathological cases only. Their dreams and infantile memories were analysed as aids to his method of free association. Very soon the limits of abnormality widened and Freud turned his gaze to the psychopathology of everyday life. Further when Freud observed that, sometimes, the neurotic patients got cured by various types of resort to some religious person, some hobby, or useful social work he extended the field of psycho-analysis to include diverse subjects—religion, primitive customs, mythology, folklore, social custom, fashions, criminology, sociology, mysticism, anthropology, and what not. And curiously enough Freud explained their irrationality by presuming unconscious motives or drives behind each of them. It would be an enormously engaging subject if one reads the lengthy interpretations by Freud to prove his hypothesis. For us, however, the space does not warrant such wide diversions. What alone is relevent here to notice is that in the long run the unconscious came to be regarded as a tremendous reservoir of all that is sublime and evil, primitive and bestial, unsocial and abominable, infantile and acquired, barbarous and criminal; 'the lowest and the highest'[23] in short. This 'unconscious' is again subdivided into the primary and the secondary or Freudian unconscious. The former was inherited by way of the organism and is a sort of the representative relic of primitive times. It consists of those animal tendencies which have condensed in the form of the organism and never become conscious, consists of those disagreeable experiences which have been pushed into it from consciousness and those unpleasant impressions which have been repressed before their appearance in consciousness. These are accessible to extraordinary methods of recall during hypnosis or free association.

A very meaningless obscurity is introduced into this conception of the unconscious when Freud postulates besides these two, a third

[23] Freud: *The Ego and the Id.* p. 33.

unconscious which is neither 'latent like the preconscious nor repressed.'[24] The property of unconsciousness thus loses all significance for practical purposes.

It is also held that in the beginning when life starts, there is no such division into levels. Only unconsciousness exists at birth. The unconscious is, in the words of Lipps, 'the general basis of the psychic life.' Consciousness and preconsciousness arise only when the organism meets with resistance from the reality and has to mould either the object or itself in order to effect a successful adjustment to ensure survival. Even the unconscious gains in content, as mentioned before, by the addition of the repressed uncongenial thoughts which are hurled down into the secondary unconscious.

Freud further inferred the existence of a peculiar entity which has been variously described as the censor, the endo-psychic censorship, resistances, defences, or barriers. This is said to be lodged between the unconscious and the preconscious. It serves to keep down the mighty surges and the powerful currents that roar and rage beneath, in the boundless, dark ocean of the unconscious. The foreconscious has to erect strong defences in order to resist any encroachment by the barbarians into the domain of reason and morality. The censors also serve as policemen on the frontier to guard against open foreign incursions. Aliens are allowed only when under a profound disguise or in company with some of the national domiciles. Despite strict vigilance they do secure entry sometimes under the cover of darkness when the censorship is in abeyance and are expelled during the daylight of waking consciousness. There is another line of such fortifications just on the outskirts of consciousness. But this is not so impregnable.

When, however, due to the weakness of the defences or the negligence of the guards or the superiority of the insurgents, most of whom are exiles from consciousness, these unconscious cravings reinforced by a strong catharsis, succeed in breaking out, generally in complex groups, they assume the form of uncontrollable symptoms. Then they set up a state of tension in the mental kingdom or else divide the whole united realm into several dissociated co-ordinate parts.

This, so-called topographical and dynamic description of the human mind, is illustrated in different interesting metaphorical ways by various writers on psycho-analysis. I cannot here resist the temptation of quoting Joad. He compares consciousness and the unconscious to 'two families dwelling upon different floors of the same house with a policeman in the staircase to guard the approach from the lower to the upper.'

A note of warning would here be very necessary, lest the above description, taken too literally, should mislead us. The talk of divisions and levels gives us an impression that mind is a spatial thing. Far from this, for Freud the stratification of mind is only a convenient way of comprehending it. The terms 'below and surface' etc. are mere metaphors.

Id, Ego, and Super-Ego

The above tripartite scheme of the various strata of our psyche is commonly confused with another triadic division of our so-called 'personality.' The terms Ego, Super-Ego, and Id are displacing the older concepts of conscious, preconscious, and unconscious. This does not warrant us, nevertheless, to say that the old classification has been totally dispensed with. What is really meant is that a thorough revision is taking place, and sharp lines of demarcation are no longer drawn. A sort of continuity is recognized in the mind from consciousness to the unconscious, through the middle ranges of the preconscious. The difference now appears to be only of degrees. All tall of a censor

[24] Freud: *The Ego and the Id.* p. 17-18.

[25] Joad, C.E.M.: *Guide to Modern Thought.* p. 104.

is fast disappearing. But yet all the previous terms are retained notwithstanding the complete abandonment of their old meaning. Moreover, Freud himself has failed to accurately define the relation between the two triplets.

In the early stages of psycho-analysis, corresponding to the antithesis between the unconscious and consciousness, Freud advocates a similar polarity between the Id and the Ego. The Id was identified with the unconscious and the Ego was regarded as synonymous with consciousness. The Super-Ego performed the function of the censor.

The Id (English It), was an expression adopted from George Groddeck to designate the portion of our mind which is beyond all grip of the conscious individual and which provides the motive force for our instinctive urges. The term 'It' denotes its impersonal nature and therefore may very well be compared to the racial unconscious of Jung. 'It designates,' says Conklin, 'all those cravings of the body which are on an inorganic level.'[26] According to Freud, 'we are lived by unknown and uncontrollable forces.'[27]

But generally, psycho-analysts glibly employed the word 'Id' for long, as convertible with the unconscious. Both these terms have now enormously changed their connotations. They in fact mean quite different things. Sometimes even conflicting contents are ascribed to the two. The unconscious, we have seen, is losing all sensible significance even for Freud. Id also enjoyed a varying fortune. It is sometimes declared to be the 'animal in man,' 'the enemy within,' 'the antithesis of Ego,' and also of the Super-Ego. Secondly Freud presents it extending its boundaries, affecting the Ego and overlapping with it, leaving a little part of it to cope with external reality. In the third place, Freud in his later writings began to depict the 'Id' as the primal, undifferentiated and unconscious form of the mind from which were gradually evolved all the institutions of the mind, in the course of adaptation to the environmental vicissitudes. The Ego and Super-Ego, both merge in the Id.

The Ego of Freud must not be in any case confounded with the ego of the philosopher or even of the layman. It is a much narrower concept. Freud's Ego is strictly empirical, though several times he talks of it in the vein of a philosopher. A greater part of the mind is out of its access. Formerly regarded as co-terminous with consciousness, it was found that the Ego had an unconscious component. Freud says, 'We land in endless confusion and difficulty if we cling to our former way of expressing ourselves and try, for instance to derive neuroses from a conflict between the conscious and the unconscious. We shall have to substitute for this the antithesis between the organized Ego and what is repressed and dissociated from it.'[28]

Yet the status of the Ego is even now quite anomalous. It is represented, on the one hand, as extending to and arising out of the unconscious 'Id' and on the other as in actual contact with the outer world. As Dr. G. Bose writes, 'The Ego has been evolved from the Id as an adaptation to the environment. . . . It is not sharply differentiated from the Id but merges in it.'[29] The perceptual system forms its nucleus. It receives perceptions from within as well as from without.

In its earlier stages of development 'the ego-desires' are but slightly different from those of the Id. Gradually a partial opposition is set up between the two, because the Ego incorporates by way of introspection the ethical standards of reasoning, right and wrong, propriety and decency from outside authority, parental or preceptorial, which are out and out opposed to the irrational, impulsive, selfish, passionate demands of the Id. The Ego, with a view to future welfare and social approbation learns to postpone grati-

[26] Conklin: *Abnormal Psychology*. p. 17.
[27] Freud: *The Ego and the Id.* p. 27.
[28] Freud: *The Ego and the Id.* p. 17.
[29] *Indian Journal of Psychology*, Jan. 1933, p. 72.

fication, control certain passions and direct the impulses in different directions. 'The Ego represents what we call reason and sanity in contrast to the Id which contains passions.' Born in and floating on the surface of the unconscious Id the Ego begins to exercise a directive influence upon the currents and waves of the mighty ocean. Glover, however, only exaggerated the contrast when he said that 'the ego in relation to the Id is like a baby riding on an elephant.'[30]

The Super-Ego is a still newer concept in psycho-analysis and is enshrouded in a mist of vagueness and inaccuracy. Freud was led to coin this word after the liquidation of the concept of censorship. Instead of the services of the policeman, the ego, now frequently derives assistance from the Super-Ego in opposing the undesirable impulses of the Id.

Many cases of paraphrenia, and hypochondria revealed to Freud the working of a strange mental mechanism, whereby the patient incorporated an external object with the ego and the object libido was transformed into the narcissistic libido. External authorities were internalized and a sort of censoring, guiding, checking, and supervising Super-Ego was formed in the mind. It acts as a prototype of the social institutions and conventions. It manifests in our daily life as conscience. The internal authority is thus invested with the powers of the master, the parliament, police, courts, and jails at the same time. It is also generally spoken of by Freud as the Ego-Ideal. As such it is compared to the higher nature of man.

Freud makes this conception ambiguous when he insists that the Super-Ego which is an unconscious component of the Ego is developed out of the Id in the course of its struggle with the external world and is 'a representative of the inner world of the Id.'[31] This stands in a glaring contrast to all previous statements. The Super-Ego has an anomalous character inasmuch as it is derived from the Id and still fights against it. Why the Super-Ego should sometimes act as an ally of the Ego and sometimes as its enemy is not at all understood. No explanation is given for the active drive of the Super-Ego acting in executive capacity.

The whole structure of Freudian psychology is thus seen to bristle with anomalies and contradictions. There are sharply defined concepts to give the system at least an apparent stability. But all this does not cause an iota of embarassment to Freud. He is rather encouraged to revel in his daily revolutions, by the analogous character of the physical sciences of the West. In his paper on 'Narcissism' Freud remarks that science as contradistinguished from a speculative theory is 'founded upon constructions arrived at empirically. Science will not begrudge to speculation its privileges of a smooth, logically unassailable character, but will itself be gladly content with nebulous, scarcely imaginable conceptions, which it hopes to apprehend more clearly in the course of its development.'[32]

However cogent the argument may seem to a Westerner for whom philosophy and science are but mere tentative hypotheses leading ultimately to a revelation of the absolute truth, such an irrational attitude cannot commend to an Indian for whom there is nothing new under the sun which may warrant any alteration in the fundamentals of sound theory, advocated after needed deliberation. In fact such frequent and divergent 'developments' have only added to the prevailing confusion and indecision, without in the least contributing to the clarity of the real issue. Truth flies further away before such inconsistent thinking. It eludes all such methods of study. Freud evinces a want of clear comprehension of the different standpoints from which he has grappled with the problem at different times.

(To be continued)

[30] Clifford Allen: *Modern Discoveries in Medical Psychology* p. 184.

[31] Freud: *The Ego and the Id.* p. 48.

[32] *Collected Papers by Freud.* Vol. iv. p. 34.

THE FUTURE OF RELIGION

By Swami Pavitrananda

In the foregoing issues[1] we have seen what real religion is. In the light of that conception of religion we can no better live without religion than a plant can live without the sun and air. Religion is the innate, spontaneous urge of each individual towards ultimate freedom. But as each individual is different in temperament from another, the religion of each man is bound to be different from that of his neighbour. Each man has got his own outlook on life, and each man has his own way of approach to the ultimate goal. But the difficulty arises when we want to drive large groups of people through the same path, labelled as a particular religion. That is what the organizational or proselytizing religions want to do, and as they meet with resistance and opposition, they raise a hue and cry that religion is in danger, religion is dying, people no longer care for religion. As we have pointed out, religion is the constitutional necessity of a man. It can never die, it can never be stopped. It can never be created, it can never be stifled. Religious feelings and approaches of men have been classified into four broad divisions. All the religions of the world will fall into one or more of these divisions. Philosophically they may differ, their creeds may be different, but the religions of the world fundamentally and basically can be classified into these groups.

People ask, What will be the future of religion? Judging from the way in which the modern man's interest in religion is fading, one doubts whether religion will last long. To us this question does not arise at all. So long as the problems which impelled ancient minds to turn to religion have not ceased to exist, religion also will live. So long as the problems are there, they will inevitably press themselves for solutions. Fundamentally human nature is the same always—the same in modern times as it was in ancient days. As in early days of human history, even now man feels a longing to serve his neighbour; man has to face the problem of death—of his own as well as of his near and dear ones; man suffers from the tyranny of mind; man feels compelled to long for super-mundane help in times of difficulties which defy any human solution. Rather these problems have now become keener and as such the urgency of their solution is much greater. Nowadays the news of the sufferings of people in a distant corner of the globe is immediately flashed to us over the air. A man in America is oppressed with sorrow at the news of the famine in China,—of course only those persons who have sympathetic hearts, and not others. And can we say that people with sympathetic hearts are altogether absent now? No, definitely no. The world has not become as bad as that. Do we not find people belonging to exploiting nations raising protests against the very imperialism which secures for them better comfort and luxury? The logical outcome of their successful protests will be, they know, the equal distribution of their advantages with suffering nations. They are ready for that, imbued with a spirit of sacrifice as they are. Even in this world where selfishness, greed, and avarice run rampant, examples of unselfishness and self-sacrifice are not altogether absent. If anyone develops these noble virtues, he is likely to reach the goal of human life. It has been said by a great saint that if one can become perfectly unselfish one will realize the Truth.

In the same way, man is as much a victim of the tyranny of mind as he was before—some centuries back. Rather the complexities of modern civilization have made man a much greater sufferer than were his fore-

[1] See *Prabuddha Bharata*, Vol. LI, Nos. 10-12, and Vol. LII, Nos. 1-2.

fathers. Man is now more sensitive, the psychological problems of his life are much keener,—so much so that the percentage of the persons who are driven to insanity is greatly on the increase. As such, some are intensely eager and busy to tackle these problems. It might be that they will ultimately discover that the whole problem rests on the central factor, the mind, and they will also find out, or even practise the arts of controlling the mind. And if they can perfectly control the mind, they will realize Truth.

Let us look at the same problem from another standpoint. Now that science and knowledge have placed immense power in the hands of man, can he do whatever he likes? Does he not get knocks from circumstances? Does he not feel helpless—hopelessly helpless —at times, so much so that he longs for some one, some power on or beyond earth, to help him? It is not a confession of weakness but the statement of an undeniable fact. When one's beloved relation is in death-bed, and all medical or human help fails, one asks oneself, 'Is there no power visible or invisible who will come to my help?'

But this is after all, a crude form of religious impulse: namely to seek divine help for mundane things. Only weak-minded persons will do that. But there are some brave souls who are quite unselfish even in their prayers. They will pray to God not for any particular thing, they will love God for love's sake. They see the magnificence of creation, they see the wondrousness of the universe, they are amazed at the order and system which are behind nature and they are filled with spontaneous love for the Creator. Such a brave soul is moved by an impulse of love and devotion which he himself cannot resist. You may laugh at his sentiment, you may find it difficult to find logic behind his emotional expression, but to him his feelings are genuine. They give him joy, they give him solace and strength, they lift him up beyond the pettiness of sordid worldliness. A man with aesthetic sense finds joy in the beauty of nature. The beauty of a sunrise or the splendour of a sunset gives him so much joy that he is ready to exchange all worldy possessions for them. To one who has no finer sensibility this man will seem to be foolish if not mad. But can we deny the genuineness of the joy and delight which this seraphic soul gets? The love for God or the feeling of adoration for the great Creator may seem meaningless to one who temperamentally belongs to a different religion or who has not the capacity to appreciate those feelings, but we cannot say that a devotee of God or a believer in the supreme Creator is a victim of self-delusion. For it is very often found that the life of such a man is much better than that of those who glibly criticize him. In the scale of moral values he is head and shoulders above those who think that the phenomenal world is all in all and there is nothing beyond that.

Fortunately for the world, persons who think of life and creation in terms of divine providence and plan, are not altogether absent, though not so abundant. And they will preserve the nectar of life, when the earth seems to be well-nigh scorched with gross mercenary ideas.

If one is to give a definite answer to the question what will be the future of religion, one will no doubt be in difficulty. But this much can be said with a degree of certainty that at any period of the life of the world, there will be found persons who will be moved by a higher, if not divine, impulse, and who will keep flying the banner to which humanity is marching. Their methods and ideas may differ from the orthodox views of religion, but they are much more genuinely religious than any person who passes for a man of God simply because he is rigid in the observance of certain rituals of the church or the temple. At times such persons will differ widely from orthodox people, now and then their actions will be violently criticized; but it is they who will preserve intact the essence of religion, and though they do

not belong to any particular church from them will come out persons who will be the founders of churches. It is difficult to say what particular shape the future of religion will take—and why should that take any particular shape at all. But it is sure that humanity as a whole will not lose sight of the goal to which all religions point. 'As all rivers coming from different sources flow to the ocean, so all human activities, after all, find culmination in the same goal.'

NOAKHALI AND TIPPERA—AN AFTERTHOUGHT

By Swami Gambhirananda

At the Chandpur steamer station I was waiting for the steamboat to Ibrahimpur from where I could walk to Haimchar—in the Tippera District—now notorious for what had happened there during the October communal disturbance. My peculiar dress attracted the notice of a gentleman who took me for a relief worker and wanted to know if I were adequately provided with ammunition for self-protection. 'My only protection is goodwill,' replied I. With a twitch in his eyebrows and a smile from the corner of his lips the gentleman said, 'Of course you can't divulge your secret.' 'What a pitiable condition is it,' thought I, 'for people to think of imaginary things and shutting their eyes to the realities all round!'

At a village in the same district people related how they had stood solidly against the hooligans for three days, relying on the promise of a so-called revolutionary who had promised them arms and ammunition. But after three days the sad news percolated to the village that the promised arms and ammunition were nowhere to be found. The defence collapsed immediately and the people left helter-skelter their homes and all. But did that save them from insult, injury, arson and death? My confidant concluded ruefully, 'But we were fools. Much better would it have been to face the attack. That might have meant some loss of life; but the total loss in life, property and morale would have been much less.' Another gentleman, who sat nearby, added, 'When I saw the known faces and the total absence of fire-arms around me after my capture and forcible conversion, I thought, 'How befooled had we been by mere hearsay!'

On my return journey I overheard some people talking among themselves. One amongst them said, 'They talk of cowardice! But how could a man who had to take care of children and women fight?'

This mentality found its worst expression in a far-off place in a military camp, where in a friendly talk an officer from a district of Bengal declared, 'I have instructed my family to accept Islam if they are threatened with life.' 'What cowardice,' protested a Sikh officer present there, 'to welcome conversion for saving one's life! If that attitude had taken possession of us, we Sikhs would have long been extinct in the Punjab and North-Western Province.'

This way talks go on and thus people compare notes and unravel their hearts. People's minds are not yet settled; everything is in a fluid state.

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Mahatmaji, however, is experimenting with a new technique of defence and self-protection. He does not speak in terms of arms and ammunition, but talks of self-

reliance, mental and physical vigour, moral and spiritual rearmament, and goodwill and good neighbourliness. People naturally ask, 'Are Mahatmaji's tours and prayers bearing any tangible result?' That is a difficult question to answer in the present context; for it would be extremely difficult to measure the actual material gains. But if you talk of the spiritual result in the context of future India, well, the gain is immeasurable. In fact, a new India is shaping itself on the dusty roads, cocoanut groves, and burnt homesteads of Noakhali and Tippera. In the train, some Mohammedans from the outskirts of the riot-affected area were talking among themselves oblivious of the fact that we were there. 'It is a shame,' said one, 'that such things should have happened—and that without any warning to us. It has lowered us before the world and put a blot on the fair name of Islam.'

I have walked in the affected area in Noakhali and Tippera for about fifty miles. I have observed hundreds of faces and rubbed shoulders with thousands in market-places. Most often there is that look of simplicity and innocence that village-people alone possess. But there are also sudden twitchings of eyebrows, stiffening of face muscles, and hard gazes that unmistakably remind you of the recent holocaust. On the whole, however, the presence of the different private organizations, which are working more or less in co-operation with the Government, is helping the people to regain their lost self-confidence. The sufferers need all the physical, moral and spiritual sustenance; and they need the protective arms of law. The arrest of some suspected miscreants has had a very salutary effect, and the presence of Mahatmaji is exerting a great uplifting influence.

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Any political consideration apart, Hindu society has to go a long way to make a bold stand against the rowdy elements, so that communal frenzy may be an impossibility. People are already thinking aloud; but there is no leadership as yet. The older people, with their conservativeness, are fondly expecting that they can silently draw the curtain over the past incidents and resume their routine of duties and pleasures. Not so the younger generation. They are sensitive, circumspect, and with a changed outlook. On the steamer on the Padma, a man in rags came to beg for money from a young man. He appealed as a Brahmin and held forth his sacred thread. In dire anger the young man retorted, 'Does it make any difference to me whether you are a Brahmin or simply a man. The fact is, you are a beggar; and much better would it have been to appeal simply as a beggar.' A gentleman sitting by me took up the thread of the incident and went on, 'Yes, that is typical of the change that has overtaken the youth. At a refugee camp at Comilla a hungry Brahmin in tattered clothes came and begged for food, saying that he had not his meals for two days. But to be sure of the arrangements in the kitchen he inquired about the caste of the cooks. The volunteer in charge of the camp told him that the cooks were taken from the scheduled caste. At this the Brahmin said that he would prefer to take flattened rice so that his caste might be saved. Nothing baffled the volunteer asked an assistant to soak a quantity of flattened rice in water and give that to the Brahmin. "Wait sir," remonstrated the Brahmin. "what is he by caste?" "A Namasudra." "Please give me dry dole and don't put water into it." "What!" retorted the volunteer. "The hooligans cut off your holy tuft of hair, tore off your sacred thread, converted you into Islam and made you eat forbidden food. That did not destroy your caste, but now your food being touched by a Hindu will spoil it? Off with you!" And he was shown the doorway.'

* The older people will assure you that nothing damnable had happened to their particular families. At the same time, out of

jealousy common to villagers, they will narrate to you all the revolting ignominies that their immediate neighbours had been subjected to by the hooligans. The most deplorable part of it is that the distinction of scheduled and non-scheduled Hindus, made by the British Government, has entered into the villagers' brains. 'How many Hindu families are there in that village?' I asked a person in a village. The answer was, 'Seven.' 'Seven only?' I interrogated, to make sure. 'Yes, seven; but there are twenty more families of the scheduled people.' 'Nonsense,' I retorted, 'do you mean to say that they are not Hindus?' The man returned a silly smile and repeated the mistake a second time to my utter chagrin!

So there it is. The Hindus are divided —divided hopelessly among themselves. They cannot unite. To add to this, the caste Hindus are generally weak, and the scheduled castes cannot depend on their leadership. The latter will tell you how they were deserted by the middle classes when the rumour of coming attack reached their villages. Even now the poorer people have to shift for themselves; for their expected leaders were not with them during the days of prosperity, and they failed them during the days of adversity.

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Mahatmaji has been emphasizing three points during the last few days—courage, co-operation, and physical labour. Summing up the result of his tour, he said on the 9th of February that he flattered himself with the belief that the Hindus had at least for the time being shed their cowardice to some extent. He confirmed the view that his presence had some salutary effect on the peace-loving section of the Muslims, though it was for that community to say how they felt about it. The third point emphasized by him was that the riot-affected people must earn their own living, and not depend on charity. Some physical labour, according to him, is necessary for all. There can be no two opinions about these principles. Given these, the minority community can live almost anywhere under the sun. But Mahatmaji knows it too well that the minority community must not suffer from any internal maladjustment, it must make a united stand. The question is, Has Bengal learnt the lesson of social co-ordination from the sad happenings in Noakhali and Tippera? We can well plead for a change of heart of the majority community; but it will be mere crying in the wilderness, only brazen-faced hypocrisy, unless we can change our hearts at home. This means a thorough overhauling of our social outlook. Is it too much to expect, after the experience of the recent calamity? Remember Swami Vivekananda's words, 'No man, no nation, my son, can hate others and live.'

Strength, again, mental and physical, is the *sine qua non* for the spiritual rearmament of the people of Bengal. Hinduism there is, no doubt, in these unfortunate districts at the south-eastern corner of India; but it is a Hinduism that can hardly bear the strain of a mass upheaval. True, there have been instances of exceptional courage. One can cite examples of persons of whom all India can be proud. There is the story of one who would not give up his faith though hacked to death. The martyr died while his lips all along uttered the blessed name of God. There are also instances of persons who fought to the last and died. But such instances are not many, and these are at best cases of individual valour. The masses as a whole did not back them up: there was an ignoble stampede. The Hindu outlook must be more realistic, bold and dynamic if Hinduism is not to be totally wiped away. We want another Vivekananda who would thunder again: 'Your country requires heroes. Be heroes! . . . The salvation of India depends on the strength of the individual and the realization by each man of the divinity within . . . there must be no fear. No begging, but demanding—demanding the highest. The true devotees of the Mother are as hard

as adamant and as fearless as lions. They are not the least upset if the whole universe suddenly crumbles into dust at their feet! *Make* Her listen to you. None of that *cringing* to Mother! Remember, She is all-powerful. She can make heroes even out of *stones!*'

The sterling qualities of individual lives must be developed in the collective life. The masses must be initiated into the new message of renunciation and service—of self-sacrifice for and devotion to the good of others. The masses must be de-hypnotized and taught that they too are divine. Said Swami Vivekananda, 'Keep the motto before you, "Elevation of the masses without injuring the religion." Remember that the nation lives in the cottage. But alas! nobody ever did anything for them!' To quote Mahatmaji, 'The English-educated people have criminally neglected the villages.'

When I am on this theme, I cannot help telling the readers how ignorant the masses are about their own religion and the developments that are taking place in the towns and cities. Some address the Sannyasins as 'Babus'. Sometimes the Muslims are afraid of them as evil-minded Hindu volunteers. There is the story that soon after the control of the situation by the military some Muslims in a village ran away at the sight of a Sannyasin, crying out, 'There comes a *lal Gurkha*—a red Gurkha.' But others said, 'No, these are those Hindu Fakirs who saved us during the last Bengal Famine. Now that they are there, people have nothing more to worry about.'

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These sidelights make one thing perfectly clear. Hindus are very backward in the organization of their creed. They are indifferent to the welfare of the members of their society. What are the Hindu millionaires all over India doing? Can they not do something for the edification of their poor co-religionists? As for the middle and richer classes, they are not only mentally separated from the masses, but they have also no real touch with the land which they own and they condemn physical labour which sustains them in every way. The new situation is producing some good effect. At Karaitali I found some young boys of the middle class—though calling themselves volunteers to save themselves from the supposed ignominy—cultivating land with spades, for they cannot command ploughs from others. This as well as some other forms of physical labour are absolutely necessary to give strength to the muscles and vigour to the hands and feet. Our motto henceforth should be, 'No work is secular. All work is adoration and worship.'

To conclude, Noakhali and Tippera should open one's eyes to several things and set one to thinking and devising ways and means not only for the rehabilitation of the uprooted masses but also for the spiritual, social, and economic re-making of Hinduism. Noakhali and Tippera are not so much a slur on Islam as it is a blot on Hinduism. Noakhali and Tippera will be a blessing if they lead people to constructive works for remoulding life and thought; but they will be a festering sore if people remain self-complacent and try to sleep on as usual, forgetting the recent unhappy past. That sleep will be the sleep of death!

'It is only by means of one's best exertions and the fixing of his mind to one object, as also by the subjection of his desires, that the ultimate state (of bliss) can be arrived at. So it is by means of discrimination, reasoning, and ultimate ascertainment of truth that a man may avoid the snares of misery, and attain his best state.'

—*Yogavasishtha*

SOME STRAY THOUGHTS ON RELIGION

By Mehta Ranjitmal, B.A., LL.B.

There is no subject of more fundamental importance for human progress and happiness than religion, and so from time immemorial thoughtful minds have devoted themselves to its study and have placed their views and experiences before the world.

The one remarkable thing that stands ont pre-eminent in the various systems introduced by different preachers and prophets is the insistence on truthfulness which is placed above all other virtues. This unity in the midst of diversity leads one to the irresistible conclusion that real religion as distinguished from dogma is what counts.

In the present so-called scientific materialistic age, we find an indifference towards religion in the mind of the educated young men ; this is as much due to the faulty system of education prevailing at present as to the absence of a proper exposition of religion by persons qualified to do so by their learning and character. Our youngmen are frightened by the mass of dogmas and rituals which are placed before them in the name of religion without any attempt to explain their utility. The priest has lost the soul of religion and cannot therefore satisfy his followers. There is thus an urgent necessity for the great truths of Hinduism discovered by our Rishis after laborious research to be placed before our young men in a simple and attractive form and explained in a scientific manner.

As is evident, human life has two aspects, one internal and the other external; and religion has to provide for both of them. The branch of religion which deals with the external aspect is known as Ethics or Morality which is intended to guide us in dealing with the outside world beginning with our parents to whom we owe our existence in this world and ending with all those who may be affected directly or indirectly by our ideas and activities. So far as this side of religion is concerned, there is wonderful unity underlying the various systems of religion founded by the great teachers of humanity. The basic principle of Ethics has been laid down by Srikrishna in the Gita : He, who judges of pleasure or pain everywhere by the same standard that he applies to himself, that Yogi, O Arjuna is regarded as the highest. This grand principle may be explained by emphasizing the fact that every being wants to be happy and therefore if you want to be happy, you have to make others as happy as you can, because by the inevitable Law of Nature, you will reap what you sow. In the inimitable language of Swami Ramtirtha :

Happiness is the only good
The time to be happy is now
The place to be happy is here
The way to be happy is to make others so.

In order that one may contribute to general happiness, it is essential that he must first avoid causing any pain and injury to others and he must cultivate love, compassion, charity, sincerity, and self-control. Another great teacher of humanity, Bhargavan Buddha, has laid down the following five simple rules of conduct for leading a truly religious life :

1. Kill not for pity's sake and lest ye slay,
   The meanest thing upon its upward way.
2. Give freely and receive, but take
   from none
   By greed, or force, or fraud, what is his own.
3. Bear not false witness, slander not, nor lie ;
   Truth is the speech of inward purity.
4. Shun drugs and drinks, which work the wit abuse
   Clear minds, clean bodies, need no Soma juice.

5. Touch not thy neighbour's wife, neither commit sins,
Of the flesh unlawful and unfit.

The same thing i. e. the leading of an ethically correct or good moral life has been emphasized by Bhartrihari in the *Vairagya Shatakam.*

It will be noticed that in all these expositions, there is nothing of dogma, ritual, or expenditure of time or money and there is no room for controversy or quarrelling. The ethical life thus inculcated is bound to improve us in all respects and make our journey in life smooth and happy. The other or internal aspect of religion is however of a different kind because it deals with a subject which is incapable of perception and demonstration and when carried to its extreme point even incapable of being fully understood by us because it must be borne in mind that human faculties are finite however well developed they may be and the subject which we seek to find out is the Infinite. The extremely difficult nature of the query has not, however, and will not, deter inquisitive minds from trying to find out the nature of the soul, the cause and origin of the universe, the attributes of the Almighty, the relationship between the human soul and God, life here and hereafter, heaven and hell, and so forth. The branches of knowledge which deal with this subject are metaphysics and spirituality. Most of the differences which we see in the various systems of religion are attributable to the different theories propounded by religious teachers in respect of these questions. Bhagavan Buddha, who is rightly regarded by the vast mass of mankind as one of the most exalted teachers of humanity, and one of the greatest prophets who have appeared on the earth to guide humanity towards its goal, very clearly saw the danger and the mischief inherent in the academic discussion of these questions and therefore definitely warned the people against trying to fathom out what is unfathomable in this striking language: 'Om, Amitya: measure not with words the Immeasurable; nor sink the string of thought into the fathomless; who asks doth err, who answers, errs; say naught.' Herbert Spencer, an eminent philosopher of our own time, also came to the conclusion that the Infinite is unknown and unknowable. The difficulty however does not mean that one must not concern oneself with these vital questions. What is deprecated is empty discussion. As the subject is internal, its knowledge is attainable only by internal means i.e. meditation and self-study after concentration of mind caused by a cessation of all desires and passions. That is the only sure way of true knowledge in this line. It is surely and truly in this way that religion is said to be realization. In acquiring this knowledge, experiences of saints and holy men are helpful and should be utilized, but real or final knowledge will come only by one's own experience.

The most pressing religious problem with which one is concerned is to find out the way of his own salvation and not the date when the world was created and the period for which it will subsist. These questions are too complex and too remote for our purpose.

The three obstacles in the path of our knowledge of the truth are said to be impurity caused by wrong actions and wrong desires, inconstancy of mind which moves to and fro, and ignorance; and for removing them, the three remedies prescribed are good actions, devotion, and right knowledge. These are the things which matter and they must be practised stage by stage. A critical study of the great religions of the world will show fundamental unity on most of the essential points and this idea has been very beautifully brought out by that eminent author and philosopher Dr Bhagwandas of Benares in his most useful and interesting book the *Essential Unity Of All Religions.* The great need of the world and specially of our country which is torn and harassed by

acute religious differences is to emphasize this fundamental and essential unity of religions. The differences are only and mainly superficial and can and should be safely ignored. The essential unity of religions is emphasized by Mohammad, another great teacher of humanity, in these impressive words :

'Let all of us ascend towards and meet together on the common ground of those high truths and principles which we hold' (Koran 11. 62). After all is said and done, there is only one God for all His creatures and as they owe their existence to a common source of light, love, and happiness, it is but right that the law of love should be our guiding principle in life.

DESIRES

By Haranath Sahaya, M.A.

Desires play a prominent part in moulding man's life and his future destiny. The law underlying desires is that desires carry a man to the object of his desires. It is said in the *Brihadaranyaka Upanishad* (IV. iv. 5), 'Man is made up of desires. As he desires, so he thinks ; as he thinks, so he acts ; and as he acts, so he reaps.' His rebirth too takes place in accordance with his desires and thoughts. It is stated in Srimad Bhagavad Gita (VIII. 6), 'Remembering whatever object, at the end, he leaves the body, that alone is reached by him, O son of Kunti, in consequence of his constant thought of that object.' If a man is not disturbed by any desires or attains to a state of desirelessness, he gets peace and liberation from the pains and miseries of the world. This idea is contained in the Gita (II. 70). But it is difficult to be void of all desires. Everybody has got some desires. One man desires for health, another for wealth, a third for children and so on. A scrutiny into desires further reveals that in the background of desires of all individuals, the desire for mere existence is the keenest of all desires and that it is common to all individuals. A man may be in extreme poverty, yet he desires to exist. A man may rot in deplorable diseases, still he desires to exist. Under certain circumstances a man may commit suicide, yet he does not wish his annihilation but desires a happier existence. Thus the desire for existence is a common factor of desires of all individuals, and it is difficult, nay, impossible to get rid of this desire. The Individual Self, being a reflection of the Universal Self who is an eternal and self-conscious Being, always tries to express its inmost nature in eternal and conscious existence and herein lies the origin of common desire for combined existence latent in the hearts of all individuals. The desire for existence is innate and cannot be relinquished.

Now the desire for existence being unrelinquishable, if we meditate upon our existence, understand its nature and cling to its reality with an unwavering attention, our other desires will automatically grow weaker and weaker, and they will ultimately come under our perfect subjection. So in order to attain success in overcoming our multifarious desires, the chief weapon in our hand is our one-pointed attention to the nature of our existence which consists in nothing but the Self expressing itself in knowledge, for our existence is almost the same as self-awareness or consciousness of the Self. We can never

imagine ourselves as existing without the least awareness that we *are*. This self-awareness varies in accordance with our objective attitude. The more we are concerned with the external objects, the less self-awareness we have for the time being. If we assume the self-knowing or self-realizing attitude, we shall be able to reach the stage of desirelessness (in so far as desires regarding mundane objects are concerned) and thereby realize peace and salvation. Philosophers inculcate abandonment of desires (i.e. desires for worldly objects) which abandonment can only be achieved through our ardent desire for the knowledge and the light of the self which dispels our ignorance and our illusory desires and finally leads us to peace and salvation.

It is necessary to bear in mind that all the objects of the world being ever changing and transitory, we cannot find any abiding pleasure in them. Our body too, being subject to accident, disease, old age, and death, cannot be a desirable thing—the Self being different from the five sheaths (i.e. the Annamaya Kosha, the Pranamaya Kosha, the Manomaya Kosha, the Vijnanamaya Kosha, and the Anandamaya Kosha) covering it. Real happiness or bliss lies within us in the knowledge of the Self which is the centre of bliss. No external circumstances and no forms of government in any age can give people real rest and contentment. It is only the government of the Self by the Self, the control of the Self by the Self and the self-realizing attitude of the Self which can give us real peace and freedom in all ages. The value of religion cannot be overestimated. All have, as their experience ripens, to take refuge in religion which treats of the knowledge of the Self which vanquishes all terrestrial desires, which enables us to keep ourselves *in ourselves* and consequently confers on us the desired tranquillity and emancipation from the miseries of the world. The realization of the knowledge of the Self should hence be the aim and object of all human desires. Sri Shankaracharya, in the eleventh Shloka of his *Prashnottari,* purports to say that there is no gain greater than the knowledge of the Self and that he conquers the world who conquers or subdues his own mind (i.e. controls his desires).

CAUSALITY AND SPIRITUALITY

By S. P. Tayal

In the year 1927 Heisenburg postulated his theory of indeterminacy, which laid down that there was no continuity in the occurrence of any event, or the performance of any action, and that the cause and effect were not a natural sequence. This is the beginning of the new science, which does not recognize any obligation to old theories, and always ventures upon new explanations for old actions, and newer solutions for older problems. She does not stop at anything, and boldly proceeds to cut newer ground where her search leads her. Her novel adventures take her to the very borderland of matter, and not rarely she strays into the domain of the spirit. When causality is dethroned spirituality steps in and usurps the ancient pedestal ; not that science having been evicted from her old ground gives recognition to any religion, but that her material bottom is knocked out and she finds herself in the lap of gods.

Her experiments were based on causality of the material variety, but when an event

cannot be traced back to a prior event which is said to be its cause, the event becomes a chance occurrence, which is the same thing as saying that it simply happens. Religion starts from the premise that dead matter cannot of itself cause anything to happen, and if something happens there is some energiser of matter behind it, some designer who plans all actions, and has very good reasons for all of them. 'The invisible finger writes and moves on,' and we are ever anxious to know the writing and explore its source, not so much to know as to why there should be a cyclone, or an earthquake, for we know to some extent why these catastrophes overtake mankind, but to know what will become of us after death. A non-material heaven and a hell are linked with all religions, may be just to keep us on the path of virtue and scare us away from sin, and these worlds are undetermined in space and have their existence in time alone. Are they any different from what Heisenburg says about the state of an electron at a particular moment of time, of which we cannot know the speed exactly, though we may know its position? Nature 'knows nothing apparently of absolutely exact measurements'; if we knew the position of each particle in the universe and the forces acting on it we could predict the future of this universe. But precision is not the law of nature, it is not given to us to have a comprehensive view of things, for if we focus our magic lantern on one side of our slide, the other side is out of focus, however thin the slide may be. The picture on the screen is always blurred, and human ingenuity has failed to construct a lantern to do the trick of focussing two slides, or the two sides of the same slide, on the same screen at the same time, one upon the other. There are no one-sided slides in nature, and we cannot thus know the Absolute and all knowledge is relative. All speeds are relative, all positions are relative, and all actions are relative, they do not produce any effect singlehanded. This is the contribution to science made by Einstein who is the pioneer who dragged her out of the mire of her material surroundings, and brought her face to face with a world of abstractions, which gave a new orientation to science. We can know nothing unless we know the Absolute, and this is what the Upanishads proclaim.

A worm crawling on the ground is conscious of the two dimensions of length and breadth only, it has no knowledge of the third or the fourth dimension. If it meets wet ground, it has no means of knowing that the wetness is due to the rain falling from above, nor as to how the rain falls. We are no better than this worm, for what we see before us are all four-dimensional shadows of events which take place in a medium of more than four dimensions, of which we are not conscious, which we have not the means of knowing. If this be true, then what we see is only a blurred shadow of a two-picture slide, which does not give us a true understanding of the two sets of events depicted on the screen, for here two events in four dimensions are reduced to one picture in two dimensions. Thus again the Absolute is ever hidden from our view, and our relative knowledge is a mirage and a will-o'-the-wisp.

If a monkey were to tap the keys of a type-writer one after another, he will print something on the parchment on the roller, but the same sequence of letters will not be printed more than once. But if the monkey types a large enough number of pages, any one page may be repeated a second time, and this will not depend on the number of pages he prints, for maybe the page is repeated only after doing hundred pages, or the repetition may not come even after a million pages. Thus there can be no law to govern this repetition, and if the monkey is not to be allowed any leisure without typing two similar pages, he may pray for an early death. or the fate may smile on him and the repetition may come before the first sun sets. Thus an event is an accident, and no law has

so far been discovered which governs accidents, and can determine their timings. They simply happen in the way they do, and because they recognize no law, they have no material backing, which may not be taken to mean that they have a spiritual origin. But if no material cause can be found for them, they may be dependent on some law which governs the spiritual counter-part of this universe. If no reason can be traced for a street accident, the cause may be found in the fate of the men involved in it, who perhaps deserved such a death. This leads us to at least one conclusion, that while there *may be* spiritual forces governing this universe, material forces *are* not all which can answer all our questions. The recognition of this simple truth has opened out a new avenue for science, which it is expected will throw a flood of light into many a dark corner.

NOTES AND COMMENTS

To Our Readers

In the *Conversations* the readers get a glimpse of the great fountain of compassion and sympathy for the lowly which converts even hard-boiled sinners to devout and pious men and women. . . . The *Editorial* indicates the urgent necessity for ridding religion and caste of the time-bound limitations which are strangling each other, and holds that free pursuit of religious ideals in a society free from the absurdities of caste and class distinctions is the goal to be striven for. . . . The *Life of Swami Shivananda* unfolds another chapter of his life of Sadhana and service, work and worship. . . . In *Yoga and Psycho-analysis* Sri Kumar Pal sketches the principles of modern psycho-analysis in a simple and lucid style. . . . Swami Pavitrananda envisages a brighter *Future of Religion* when it will be understood as something which is based on the very constitution of man. . . . Swami Gambhirananda writes out of the experience from his recent visit to *Noakhali and Tippera*. . . . In *Some Stray Thoughts on Religion* the writer clearly sketches the main things religion stands for. . . . In his article, Haranath Sahaya deals with the nature of *Desire* and the way to control them. . . . Mr. S. P. Yayal discloses the untenable position of the principle of causality in modern science.

Cultural Brotherhood

Culturally Asia is one entity. Whether China, or Japan, India or Burma, Indonesia or the Middle East, Asiatic culture stands for a definite aim, that of transcending the spheres of body and mind, as against the Western ideal of external happiness. This inherent unity, cut asuder by the medieval political plannings, is again being realized, and thanks to the Asiatic Art and Culture Conference, the various nations are again being brought into closer contact. Opening the Conference Sri Rajagopalachari rightly remarked that Asia which has the oldest and grandest culture, holds a unique place in the cultural hegemony of the world at large:

> Asia is one by its culture, by its art. But what is true is often not seen. Hence it is that we fail to see the importance of art and culture. We fail to see the unity of Asiatic culture. But many eminent men have now begun to see unity where it exists and to develop unity where it has been somewhat impaired. Attempts have been made recently by them to bring about unity of culture in Asia and thereby bring it about in the world.
>
> Asia has a part to play in the world's culture, being the oldest civilization on the face of the earth. Europe's culture is very beautiful, its civilization is very attractive but I do not know whether there is more wisdom in Asiatic culture or in European culture. I think there are men in Europe who are doubting the beauty of their own culture.

As Swami Vivekananda says every nation has its own characteristics. The life of one nation is predominated by politics, another social improvement, yet another economic progress. But in India the ideal has always been religion. More broadly, Europe stands for external civilization, while Asia always puts more importance in the development of inner culture and perfection of character. Though for the last few decades European civilization has made many an inroad into Asiatic thoughts, and disturbed and sometimes stunted its inner growth, still this tremendous spiritual upsurge, which is the very life of Asia, cannot be destroyed; for it is the resultant of thousands of years of perseverence and practice. Though sometimes we are doubtful whether other things are more important than our culture, still we know in our heart of hearts that everything is evanescent, impermanent, fleeting, and only the inner culture will stand by us when all others fail.

Remarking that sometimes small things looked big, and *vice versa,* and politics and constitution making are only a step towards human happiness and without the backing of right culture nothing can bring us happiness and peace, Sri Rajagopalachari said:

> We cannot do without the State and all that it implies. Individuals cannot live good lives unless there is a State and a good State requires a good government. Politics, therefore, is important only as a means to happiness. If we do not achieve happiness there is no object in having a constitution. Philosophers, poets, and wise men in the ages have found that for collective happiness culture is most important.

As Ruskin has said about books, there are books of the day and books of the morrow. So too, these politics and economics, though they predominate our life at the moment, are only of the day, of passing interest, and the moment that pressure is lifted we care to bother about them no more. But there is something which is of perennial interest, of permanent value, and without which life seems empty. It is only because India held fast to her spiritual life, that in spite of the hundreds of years of invasions and foreign rule, she is still vigorous and powerful while every other civilization has died out 'unmourned and uncared for.' It is, therefore, important that India, and for that matter Asia, looked at herself, realized her own great and glorious place in the world and put her culture in a presentable form before the modern countries who, torn by wars and dissatisfied by their philosophy, are thirsty for real peace. 'All those,' says Sri Rajagopalachari 'who are interested in the revival of general happiness in the country must take interest in this work of renovating, re-uniting and re-establishing the ancient culture of this land'

The Sanskrit Mahavidyalaya

Time and again we had stated the need for establishing Indian universities for promoting Indian culture. While in other countries industrialists and moneyed people generously contribute to the universities, it is in India alone that they bury their talents, as Jesus says, and waste a lot of national wealth. It is, therefore, encouraging to note that a gift of more than three lakhs of rupees was made by Raja Baldeo Das Birla and family to open a Sanskrit Mahavidyalaya.

The greatness of India lies in her rich heritage of philosophy and religion, which is buried in the Sanskrit language. As such, without a knowledge of Sanskrit nobody can fully understand Indian culture. The above donation is thus doubly blessed, since it encourages Indian talent and at the same time helps to distribute the great national culture by encouraging Sanskrit studies. As Sir S. Radhakrishnan says, 'the Mahavidyalaya will remain a permanent memorial to the abiding interest of the Birlas in the cause of Sanskrit learning. The university has instituted with it the double object of preserving and enhancing Sanskrit learning and Hindu religion as well as of fostering studies in Arts and Science and Technology. Unfortunately while other buildings have

sprung up here for the more modern subjects we had to wait for thirty years for a building for Oriental Learning. We must remember that if this country is proud of anything it is not of its textile mills or steel works, for other countries have them all, perhaps to a much larger extent, but we are proud of our great heritage of literature, philosophy, and religion.'

THANKS, AUSTRALIA

It is with a sense of gratitude that we glance through the 'Food for India' appeal launched by our Australian friends. Exploited and starved by foreign capitalists and imperialistic wars India today lies prostrate; and as reward of her sending to the front ranks of the European wars two and a half million of her children with another five million working behind in the factories twenty million of her children face starvation this year.

While Africa is putting India in Ghettos and reducing her to the state of helots and slaves of the Whites, while Canada, UK, and even USA were not ashamed to support such a policy, it was Australia who boldly stood by her, and as Justice Mr. Chagla says, it was due to the commendable part played by Australia at the UNO that India got the two-third majority.

As the appeal says it is a gesture of goodwill and friendship from the people of Australia, who have never known starvation, to the people of India in the time of their great suffering.

An Australia-wide appeal is being made to mobilize support for India :

Through the co-operation of the Education Department, the children of the schools are assisting and already donations in cash and food are being received. The railways are carrying parcels free, and in a few days every station will have a poster giving details of the appeal.

An appeal is going out to the Trade Unions asking for their co-operation. Next week a letter will go to all the Churches with the request that they help also. The YMCA, YWCA, and other such international bodies have been asked to assist through their national offices. (*Food for India Fund, Circular dated* 26-12-46).

Thanks, Australia! Prostrate as we lie, in slavery and in sufferings, we are not so poor as not to express our gratitude for sympathy and help rendered. When India will be free, we shall know and appreciate each other better. Let us hope this is only the beginning of a glorious and fruitful cooperation between India and Australia.

REVIEWS AND NOTICES

THE BIBLE FOR THE LIBERAL. EDITED BY D. D. RUNES. *Published by Philosophical Library, New York. Pp. 368. Price $3.50.*

Here is a selection from the Bible—the Old and the New Testaments—by a discriminating editor. There are many things in the Bible which do not appeal to the modern mind and which seem dubious and fabulous, and there are many things which are true for all times and which are the treasures of humanity. The general reader finds it very difficult and tiring to find out the portions which will be valuable to him. As a result many do not like to read the Bible at all, while there are others who think it is full of mythological and antediluvian ideas. In the present book of eleven sections are given some of those passages from the Bible which will interest the common man. Orthodox Christians might object to such a method of selection, or might think that this selective process of reading will defeat the real purpose of the Scriptures, but it can be said with certainty that this book will make the essence of Judaism and Christianity available to a wide circle of readers. As such, the value of this publication is immense.

Lin Yutang says in the Foreword: 'Sometimes these jewels shine better without elaborate settings. Like looking at great paintings without gilt frames, one seems to be better able to size up and recognize their greatness.' It is so true.

SELF-KNOWLEDGE (ATMABODHA). TRANSLATED BY SWAMI NIKHILANANDA. *Published by Ramakrishna-Vivekananda Centre, New York. Pp. 228.*

Atmabodha is a short but very popular treatise on Advaita Vedanta by Shankaracharya. The author has translated the book into English for the benefit of Western readers. In the Preface he has given a short life and philosophy of Shankara, and in the lengthy and scholarly Introduction he has practically touched all the main points of Vedanta. As a matter of fact, this nice Introduction by itself could form a valuable book on Vedanta. The English rendering of the Sanskrit texts has been happy and the notes and comments will be found very helpful. In the Appendix are given metrical versions of some hymns attributed to the great Acharya. Persons not knowing Sanskrit will enjoy these poems and get a glimpse of the beauty and sublimity of the original hymns. As a matter of fact, we could not imagine that Sanskrit could be translated into snch easy-flowing English verse. By publishing this book, the translator has done a great service to the students of Vedanta in the West, and no less to those in the East who cannot read Sanskrit. Meant for the English readers, the book does not contain the original Sanskrit texts.

INDIAN CONTRIBUTION TO ENGLISH LITERATURE. BY K. R. SRINIVASA IYENGAR. *Published by Karnatak Publishing House, Bombay 4. Pp. xvi +312. Price Rs. 6.*

Himself a reputed writer, Prof. Iyengar has brought out this volume giving the account of Indian contribution to English Literature. It will be interesting to note that the 'Indo-Anglian' literature, in its range, scope and quality, 'comes next only to English and American Literature, and is far ahead of the literatures of Canada, Australia and South Africa.' For want of a book on the subject few could have the idea that the contribution of Indians to English Literature was so rich, vast, and varied.

The author with hard work and painstaking research has given, in a thorough-going manner, the history of English Literature that has grown and developed in India during the last one hundred years—from the days of Ram Mohan Roy to the year 1944. and he has discussed the achievements of Indians in the fields of poetry, drama, essay, fiction, history, philosophy, biography, autobiography, criticism, journalism, and oratory. To cover such a vast subject within a short purview is a difficult task. But the author has succeeded immensely, and his work is interesting throughout. He has done the pioneer's work, and we hope there will come forward others who will discuss the subject in greater details.

The question is whether Indians are justified in taking to a foreign tongue as the medium of self-expression. Should we be proud of that or does that indicate our political shame? The author touches the point in the chapter, Prospect and Retrospect. So long as English is studied by Indians some will naturally write in that language—maybe these writings will be 'Indian English' as opposed to the King's English, American English, Canadian English or Australian English. There will soon come a time when vernaculars will replace English as the medium of instruction in our schools and colleges. English will, then, cease to be so important in the curriculum of our universities, but it will not fail to inspire readers and writers, because it is such a rich literature and it has become almost an international language. To quote an eminent Indian: 'It will be a mistake to allow your political dislike of British rule to come in the way of your studying English literature with appreciation and goodwill. You will never make any progress, if your attitude is one of hatred, contempt or abhorrence for the culture of the people whose literature you are studying.' Above all through English one can reach a much wider public. So in future also, the contribution of Indians to English Literature will not very likely come to a dead stop.

TAGORE AND GANDHI ARGUE. EDITED BY JAG PARVESH CHANDER. *Published by Indian Printing Works, Kacheri Road, Lahore, Pp. 181. Price Rs. 3.*

Here is another excellent specimen of Mr J. P. Chander's handiwork. His name is already fairly well known through the books written and edited by him. Through his laudable efforts the speeches and writings of Mahatma Gandhi have been made available to the public in separate handy volumes containing suitable collections under appropriate subject headings. In the book under review are collected together some of the valuable writings (including letters) of the two master minds—Mahatma Gandhi and Rabindranath Tagore—arranged alternately, in the form of a mutual discussion, as the title of the book suggests. The topics covered by these writings are many and varied, e.g. non-co-operation movement, constructive work, art, caste system, untouchability, religion, and philosophy. Much of the credit is due to the able compiler who has, with devotion, 'unearthed from a mass of writings the interchanges of thought between the Poet and the Mahatma.' Some matter from the pen of Mahadev Desai, C. F. Andrews, and Pyarelal is also included in this volume. These writings reveal the personal relationship between Gandhiji and Tagore—how they were drawn to each other, their points of agreement and difference regarding social and political matters, and

their deep love of the motherland. The volume is calculated to present in a nutshell the considered views of Gandhiji and Tagore on most of the present-day problems.

ANNUAL REPORT OF THE SMITHSONIAN INSTITUTION FOR 1944. *Published by the United States Government Printing Office, Washington, D.C. Pp. 503. Price $1.50.*

We have received the copy of the *Annual Report of the Smithsonian Institution* (U.S.A.) for the year 1944. As the war was on during the period under report, the Institution utilized its capabilities to the fullest extent in aiding war effort in all possible ways. Its normal peace-time research and exploration programme was discontinued during the year owing to war conditions. Among the contributions included in the General Appendix of the Report, mention may be made of the following: 'Astronomy in a World at War' by A. Vibert Douglas; 'The Structure of the Universe' by Claude William Heaps; 'Human Limits in Flight' by Byran H. C. Matthews; 'Biology and Medicine' by Asa Crawford Chandler; and 'Recent Advances in Anaesthesia' by John C. Krantz, Jr. A number of illustrative plates are also to be found in the volume.

NEWS AND REPORTS

THE RAMAKRISHNA MISSION EAST BENGAL RIOT RELIEF

Activities up to the 31st January, and future Programme

The Ramakrishna Mission started Riot Relief work at Chandpur on the 22nd October, 1946, and has since been gradually extending it till on the 31st January the area covered consisted of 120 villages covering 34 Unions under the Chandpur and Faridganj Thanas in the Tippera District and Ramganj, Lakshmipur, Begamganj and Raipur Thanas in the Noakhali District.

Up to the 31st January, the Mission distributed among 3,924 families the following articles through its various centres:—

Woolen blankets	3,740
Eweaters and banyans	4,637
Cotton blankets	420
Rosaries	3,516
Conch bracelets	90 pairs
Rice & other food-grains ..	396 mds.
Peas	7 bags
Clothes	10,691 pieces
Utensils	4,925
Powdered milk	332 lbs.

In the evacuee Relief Camps at Chandpur, Sylhet and Habiganj, the Mission helped a number of people with food and articles of necessity. Besides, it conducted four milk Canteens in the affected areas and has been running a free Dispensary.

The other activities of the Mission, so far, have been to visit the distressed people at their homes and camps with a view to helping them to regain mental strength through religious discourses, Kirtan, etc.

In future, the Mission does not want to confine itself to these activities only. But it has tentatively decided to help some villages with bullocks and agricultural implements. The Mission also feels that it should look after the education of some orphans and some children of the distressed and stranded families. It proposes to start temporary homes for such boys and girls, besides absorbing some more in its existing institutions. The Schools in the affected area will also get the Mission's partial help for their revival. Some helpless widows and impoverished families will claim a portion of the money at the Mission's disposal. For the moral uplift of the people, the Mission will print and distribute some religious literature and arrange discourses with magic lanterns. Circumstances permitting, the Mission will try its best to organise some village industries. Medical Relief will be further extended. A large part of its funds will be reserved for helping needy families with cash and materials for hnts when they actually undertake construction. The Mission will of course continue giving help in the form of food and materials whenever and wherever the necessity arises.

In conclusion, it should be mentioned that the Mission has been co-operating with all private organisations as also the Government in the work of relief and rehabilitation, and all constructive suggestions, so far as they lie within the capacity of the Mission to carry out, will be readily accepted.

SWAMI SIDDHESWARANANDA

(of the Vedanta Centre, Paris)

After about ten years of work in France Swami Siddheswarananda returned to India for a short visit. He is now on his way back to Paris. The Centre Vedantique Ramakrishna was started in 1937. The

Centenary of Ramakrishna was celebrated at the Sorbonne in the Paris University when Swami Yatiswarananda represented the Ramākrishna Order. The Swami made some very interesting contacts in Paris. These friends requested the headquarters of the Ramakrishna Order to send a Swami to work amongst them. During the first three years of Swami Siddheswarananda's stay in Paris be conducted public lectures and classes in English with the help of friends like Madame Andrèe Duchè and Monsieur Sauton who helped in translating the talks of the Swami. Some of them were made available to the larger public through publication. By 1940 the Swami was able to speak in French. The works of Romain Rolland on Ramakrishna and Vivekananda, Dhan Gopal Mukherji's *Face of Silence* and the translations of Swami Vivekananda's Works by Jean Herbert had already given the literature of the Order a very wide publicity. This made it possible to extend his work among the French-speaking countries in Europe.

The work consisted in weekly lectures, classes on spiritual subjects, spiritual instructions and a heavy correspondence. Through a large number of interviews thus given, there were formed earnest groups of admirers of Vedanta and Indian culture. Besides this work in this centre the Swami was invited by many cultural associations and groups in Paris too numerous to mention. In fact he is closely associated with the intellectual, spiritual and cultural life of Paris.

With the outbreak of the war another phase of the work began. Under pressure of the occupation authorities the Swami had to live under forced residence in different centres in the south of France. Between 1940-41 staying eight months in Montpellier in the university circles as well as with the general public he gave a series of lectures now printed in book form. He had to suffer enormous difficulties as he was forced to shift from one town to another by the occupation anthorities. Between 1941-43 the Swami worked in the university centre of Toulouse. The Dean of the Faculty of Letters Prof. Paul Dottin gave him all facilities to give weekly lectures in the university, which were largely attended by the students and professors. These are also now published in book form with a preface from Prof. Dottin, now the Rector. This book is well appreciated and the Swami is being invited to different other universities in France to expound Indian philosophy. A book published by the Swami containing his lectures on meditation according to Yoga and Vedanta is also very popular. People from all parts of France come to meet him for spiritual instructions.

At Lavaur in the district of Tarn, where he stayed from 1942-45, he received visitors who came in large numbers to meet him in that out-of-the-way village at a time when travelling was so difficult and life everywhere in danger. Besides delivering a number of lectures again in centres like Nimes, Montpellier and Marseilles, Lyons, the Swami came in contact with groups of people apertaining to different strata of society and culture. Invited by the authorities that celebrated "La Semaine de l'Unite Chretienne" under the auspices of many church dignitaries, members of various monastic orders and lay Christian devotees, the Swami delivered two very well attended lectures, one in Toulouse and the other in Lyons, where he spoke according to their suggestios on "The Hindu View of Christ and Christianity".

During the period that the Swami stayed in the south of France for five years the work in Paris was kept alive through the enthusiasm of earnest students under the patronage of Prof. Masson-Oursel of the Paris University. The return of the Swami to Paris in 1945 has created added interest for the work. The lectures have to be arranged in spacious lecture hails. There is a steady attendance of nearly a thousand each time the Swami speaks. No announcement is made in newspapers and this number is formed out of the contacts made through interviews. The Swami is now invited to conduct regular classes in Paris University—in the Institute of Indian Civilization. Recently he gave lectures in the philosophical associations of the Paris, Lyons and Marseilles Universities. He often speaks at the Buddhistic and Theosophical Societies. 'La Sociètè des Intellectuals'—a new all-France organization-invited him to speak at Albi, Castres, Lavaur and Toulouse where he spoke on some of the salient features of Indian culture. Besides the work of a public character the Swami, while in Paris had to address almost every week parlour meetings in cultured homes where he comes into intimate contact with the French society in art, science, music, philosophy and religion. It may interest our readers to note that the well-known musician, the Count of Saint Martin, organist of Nôtre Dame de Paris, gave the Swami in that famous church a recital of Bach specially arranged to entertain the Swami.

Every year the birthday of Sri Ramakrishna was celebrated. Though the co-operation of Monsieur Sauton, whose recent passing away we deeply regret, under the title "Collection Vandè Mātaram" the Swami has published very valuable translations of Vedantic works and some important contributions of the Swamis of the Ramakrishna Order. The Swami visits Brussels, Geneva and Lausanne where there are very earnest groups of students.

In sending this small account of work of the Swami we in India offer to all friends in France and Europe in general our heartiest congratulations for all that they have done to maintain this cultural contact with India and our gratitude to the people of France for

having so faithfully looked after the Swami and supported him in his work during such a critical period in world's history. The Swami is now going back par avion on the 28th March from Karachi. We wish him *Bon Voyage.*

RAMAKRISHNA VEDANTA CENTRE SEATTLE, WASHINGTON

Report of Activities

(1 October 1945 to 30 September 1946)

On the whole, the year has been one of slow but steady progress for the Centre. The outstanding accomplishment was the paying off of the loans which had been obtained from the devotees to clear the mortgage. Several of the devotees were kind enough to cancel their loans fully or in part. So, by the grace of the Lord the Centre is now blessed with a nice home, free of any indebtedness, dedicated to the cause of Vedanta and the service of the Lord.

During the past year, as usual, Swami Vividishananda gave public lectures every Sunday morning. For students and members he held two weekly classes. On Tuesday evenings he gave discourses on Srimad Bhagavatam and the Gita and on Fridays on Yoga Aphorisms by Patanjali, preceded by a half hour of meditation.

Throughout the past year, as usual, a number of celebrations were held, such as the worship of the Divine Mother Durga and the birthdays of Sri Ramakrishna, the Holy Mother, Swami Vivekananda, Swami Brahmananda, and Lord Buddha, as well as Christmas and Easter.

On the occasion of the birthday celebration of Sri Ramakrishna, Swami Devatmananda of Portland was our guest. He spoke at the special Sunday morning service on the life and teachings of Sri Ramakrishna and also at the public dinner, which was a part of the celebration.

During the past year our Swami was invited to give a course of three lectures by the Roger Williams Club, a group of young men and women attending the University of Washington. In this course the Swami discussed some of the fundamentals of Vedanta. The vice-president of this group sent a letter of appreciation, which is quoted here in part:

'The members of our organization join with me in expressing our sincere gratitude to you for leading such an interesting series of discussions. Getting to know you and something of your religion has helped us greatly in discarding some of our misconceptions of the Hindu religion. You have been a decided aid in helping us obtain a broader religious outlook and understanding on which to build our lives.'

In conclusion, we give our humble thanks to the Lord by whose grace and in whose name everyone has laboured and everything has been accomplished.

SRI RAMAKRISHNA ASHRAMA, TRICHUR

Report for 1945

The beginning of the Ashrama dates from the starting of the Vivekodayam Samajam in 1915, and was affiliated to the Belurmath in 1929. Its educational activities commenced in 1924 when the Gurukul and Vidyamandir were started. The following were the chief activities of the Ashrama during the period:

Gurukul and Matrimandir had 31 boys and 17 girls in 1945, of which 25 were free boarders. The number of free boarders rose in June 1946 to 40, and the expense incurred by the Ashrama for them (excluding the government grant) was Rs 4,000. Of these, 30 were Harijans and there has been absolutely no caste sentiments and prejudices. The inmates were trained in the traditional ideals of Hindu life and conduct and in self-help and practical household work, in addition to study and worship.

The Vidyamandir provides academic education for S. S. L. C. course. The strength rose from 522 to 630 in 1945, 354 being from backward class. A sum of Rs 756-6-0 was spent in 1945 by way of concession in fees for poor pupils.

Adult Education was started with sixteen pupils, the class being held in evenings.

Industrial School was reorganized in June on a factory-cum-school basis. The strength was brought up to 36 in 1945 and to 62 in June 1946, of which 42 were from backward class. There were 19 looms working in June 1946, and in the year under report a total of 14,404 yds of cloth were woven.

Some other activities of the Ashrama were: (1) Distress Relief Work for which a sum of Rs 305-4-6 was spent; (2) Dispensary, which serves about a dozen villages, was opened in April 1946.

Religious activities include teachings of the Hindu scriptures, propagation of the life and teachings of great saints, conducting religious classes and discourses, and admission and maintenance of Brahmacharis and Sanyasis of the Order.

Some of the urgent needs of the Institution are: (1) Maintenance of orphan and poor boys and girls, estimated cost being Rs. 4,000 per year; (2) Maintenance of Dispensary, cost being Rs 3,000 per year; (3) Building fund for Matrimandir and Dormitary for boys, Rs 12,000 each; (4) Industrial School building, Rs 10,000; (5) Equipment for laboratory, Rs 2,000; and (6) Sick and Destitute Relief Fund, Rs 1,000 per year.

All contributions will be thankfully acknowledged by the President.